

Southern Churchman




REV. E. P. MINER
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No. 1.

Epiphany

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— Thoughts —
For the Thoughtful

Many a supposed giant has turned out to be only a shadow.

All love asks is the privilege of doing its best.

A "green old age" is generally the proof that man has lived well.

When this new star appeared, these, the Magi, were already gazing skyward. They were star-wise long before. The revealing Light came to those who had eyes to see!—Rev. E. M. Cross.

We must remember that the earth itself is every now and then among the stars. Everything about us should partake of this upward tendency.—H. Macmillan.

"Are we limiting God by asking for only what our small vision sees to be possible, or are we remembering that with God all things are possible—things that we can not even think of?"

"Would we hear the message we must at least be still; would we see the angel host we must at least turn our eyes heavenward; would we find the Redeemer we must at least seek the Child."

The inner man expresses itself through words and actions. Without many exceptions the rule holds true that what one praises in another is evidence of its possession by himself. Goodness sees goodness, badness discerns badness.—J. L. Moneton.

Men have ever talked of peace, dreamed about it, worked for it and prayed for it. Earth's brightest records are those which are concerned with the making and bringing of peace to mankind, peace in the home, in the workshop, in the state, and among nations.

That glorious Form, that Light Unsuperable,
And that far-beaming blaze of Majesty,
Wherein he wont at Heaven's high Council Table
To sit the midst of Trinal Unity;
He laid aside, and here with us to be
Forsook the Courts of everlasting Day,
And chose with us a darksome House of mortal Clay.

God's leading is none the less real because it comes to us in quiet ways, and seems just the natural activity of our minds. His work in nature is through its operations, not over them, and in our lives He works within our spirits. We are constantly erring in our search for some external leading of God.—R. E. Spear.

The Christ-child unto the stable came
"Twixt the midnight and the morn;
His mother laid Him softly down
By the beasts of hoof and horn.
And, little Brother of all the poor,
The friendly kine a-near Him stood
He slept in the fragrant hay.
In the frost of the early day.
—Margaret E. Sangster.

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EDITORIALS

Vol. 89.

RICHMOND, VA., JANUARY 5, 1924.

No. 1.

THE CASTING OUT OF FEAR

In the Christmas season through which we have so lately passed we have been listening to the message which bade men long ago—and bids them still today—"fear not," but receive instead "good tidings of great joy."

When the pressure of our crowding life is close upon us, so that the world seems a hard and hostile thing, let us go back and picture the central meaning of the Incarnation. What does it mean for us to believe that the very

Spirit of God Himself came and dwelt in Jesus of Nazareth and lived our human life in Him? Does it not mean that there is some essential relationship between the glory of God and the concerns of the common day? The sweetest beauty of the story of Jesus as the Gospels tell it, is His intimate appropriation of all the fulness of human life and His power to find and make it good. For that abounding spirit of His, His Father's world was full of beauty and of friendliness. We fail to understand Him unless we think of Him as one with unbounded capacity for joy, the joy of a brave and eager and imaginative expectation. Nor was it only the Galilean lillies, the flight of the birds, and the glint of the blue waters of the lake, that He rejoiced in. He must have rejoiced also in the storm, through

which His presence came serene and tranquilizing to the frightened disciples in the boat. He rejoiced at the marriage feast in Cana, and rejoiced as He rode into Jerusalem amongst the multitudes on Palm Sunday. But the time when He spoke most definitely of joy was in that last evening in the upper room, and even through Gethsemane and on to His Cross, His spirit went with that triumphant sense that nothing ultimately could defeat Him in the world which belonged to His Father's love.

We cannot imagine the Spirit of Jesus ever possessed by fear. No matter what conditions came, He was prepared to meet them unafraid. Have men and women, and fathers and mothers of little children, forgotten Him today? Must they go, shrinking and timid, through this great world of sunlight and stars, of human comradeship, and growth, and gallantry of struggle? Must they treat life itself as Browning disdained even to treat death? Would

they "bid it forbear and bandage their eyes and bid them creep past?" Would they lose all the bigness and boldness of living through some pitiful little calculation by which they plot and scheme to escape the dangers of which they seem to think it is all made up? Surely in the lingering atmosphere of Christmas we may rise to a truer and a braver consciousness. This world into which the Lord Jesus came is full of beauty and nobility, and of glad challenge to the exercise of everything that is outgoing and strong in us. Our fears can treat this as though it were a devil's world. Our faith can glorify it as that world in which Jesus found, and can teach us to find the unfailing providence of His Father.

Fear begets fear; but love and the knowledge of Jesus' love can cast it

out. Many have read in his book, and some may have heard from his own lips, the story of the life of the Indian poet and mystic, Mukerji. Listening to him, one can feel the deep and holy capacity of the human soul to deliver itself from needless fear, once its consciousness has widened to feel its fellowship with the great heart of life everywhere. The ferocity of animals towards man, he says, comes from the fear which is excited in them by the fear which men have in their presence; but let a

SOME NOTABLE CONTRIBUTORS FOR 1924.

It is a great privilege to be able to announce to our Southern Churchman readers that in forthcoming issues of the paper there will appear a series of articles by men and women whose names are widely known in the literary world of America. We have asked them to tell what seems to them—The Meaning of Christianity for Our Time.

Among those who have already graciously agreed to write for the Southern Churchman are:

Basil King.
Gamaliel Bradfird.
Channing Pollock.
Richard C. Cabot.
Margaret Prescott Montague.

We shall not expect that all our readers will agree with what all these writers may say. Probably they will not wholly agree with one another. But we are confident that their messages will stimulate fine, true thinking.

The first in this series of articles, written by Basil King and entitled "My Ideal of the Church," will appear next week.

man conquer his own fear, and they will pass by him undisturbed and undisturbing. He tells how he himself once went out into the jungle in the night, achieving once at least what holy men of India not infrequently do, and standing there under the shadow of the great trees, while the inaudible padding of numberless feet went by, he saw the jungle darkness filled with eyes—watching eyes that glittered down the jungle paths. But because he was able not to be afraid, the red flicker of fear and danger never crept into them. In the same way, one reads the stories of St. Francis calling the birds to him, and taming the wolf, and beholds there again the power of love that casts out fear. Are not these things symbols in God's visible creation of that which may be true of those invisible terrors before which men shrink? It is the fear of life's dangers that rouses those dangers and makes us vulnerable before them, and these modern spirits of ours, so often cowed, limited, enfeebled, can gain the full stature of their diviner manhood when the Gospel comes to tell us, through the Spirit of Jesus, of the friendliness of the world into which men and women go with confidence, because of the good tidings of the love of God.

For the fears which pervade our economic and international order also, there is needed the Gospel of great joy. The peril of our world today comes, not from any material cause, but from its state of mind. All the material wreckage of the war, dreadful as it was, can be made up if only the courage and elasticity of the human spirit endure. It is true that in that very fact there is a difficulty before which many people are ready to sit down in hopeless surrender. Men say, "if only the difficulty was material, then we could set to work to remedy it; but how can we grapple with a state of mind?" What can be looked for in the case of all these unfettered fears and hatreds but that they should take their inevitable course toward another war? Such a mood as that grows out of the habit of dealing so much with the tangible and concrete, and imagining so constantly that reality is bound up with things, that men have no competent skill any more in grappling with great forces of the spirit, yet profound alterations of the mind and heart of a people can and do take place. Benjamin Kidd, in his book on *The Science of Power*, dwelt on what he called "the emotion of the ideal." What Christianity must do is to bring to our society the emotion of the supreme ideal, the old ideal, forever new, of the reconciling love of God in Jesus. Men speak of it sometimes as though it were some vague matter of theology. It is instead the nearest and most intimate breath for daily life. What the Church must do is to help her men and women think life through in terms of those values which it finds in Jesus, and our imagination can teach us what those values are. It is possible more sensitively to think of every man or woman or little child as clothed with the dignity of a new concern for us, because we think of them in relation to Christ Whom henceforth we must find in even the least of these His brethren, and if that imagination which is awakened at the Christmas time can more and more be carried out by the deliberate purpose of Christian men into industry and business and the affairs of every-day, it will do what no laws, nor prison sentence, nor any machinery of repression can ever do;—it will still the discontent men feel, because it will take

away the cause of it; it will remove the bitterness from the hearts of the unprivileged, because it will reveal to them a new purpose working through society, not first of all for money, but for the values of human life. Surely the one thing we need for our redemption is that men should think of others, not first of all as competitors, nor as economic rivals, nor as anonymous and impersonal members of some group which they have learned to hate because of the collision of its interests with theirs, but rather as human personalities seen through the softening light of the sympathy of Jesus. It is the Christian's business to make plain that, wherever he touches life, there the spirit is at work which is trying to build the actual good-will of human brotherhood which the Christmas angels sang. Christ came to save the world from hardness, from its human indifference, from its calculated and its unconscious cruelties, out of which rise such agonies of suffering and fear. And when men go out in His spirit to try to deal with business and their privileges in it as those who are keeping human welfare uppermost in their minds, then He will be the Saviour Whose new birth into our modern world is the desperately needed tidings of great joy.

And what of the fears between the nations? Is there any influence which can conquer these except the influence of Jesus? Treaties between diplomats will not do it. No imagined machinery of conciliation will do it unless there be the heart of reconciliation throbbing through what would else be the mere dead form. There must come the new spirit into our world, and it can come if Christians so appropriate the meaning of Jesus that rulers of the nations shall be compelled by the will of a Christian citizenship to act toward other peoples as men who see the sacredness of all humanity in the light of an indwelling Christ.

To our religious fears also the Christian Gospel comes. Why should men be so afraid that somehow the Gospel will come to naught because others do not see truth as they do? Taking the story in St. Luke as it stands, what was it that counted for the Shepherds, and what was it that counted for the Wise Men? They did not know anything of those beliefs concerning the miraculous birth of Jesus which are enshrined in the Creed. They did not know anything of men's theology about the Incarnation. They only heard a voice from God, speaking within their hearts the simple and profound conviction that One had come Who somehow should be the Saviour from our fears and sins. That is the same message which counts also in this present day. Let all preaching of the Gospel, all teaching and interpretation, be measured by this. Does it bring the Gospel of Jesus as the saving fact to life? Does it make Him actually the Redeemer through Whom men may be delivered today from the slavery of the world, from the bondage of their own inner inferiorities, from sins of the flesh, and from those worse sins of social cruelty which destroy the brotherhood into which Christ came and for which He died? No teaching, whether new or old, no complacency of orthodoxy nor pride of liberalism has any worth unless it does proclaim with power this eternal Gospel of the Saviour born to men. And if from any quarter of the Church, whatever be its name or title, this Gospel does come forth with power, then in that fact all Christian people can be delivered from their fears.

We must apologize to The Living Church for the fact that in an editorial quotation from that paper last week a printer's error changed the word "unconvinced" into the meaningless "unconceived." We ardently hope that our

friends, the printers, have it among their New Year resolutions to stop making the needless blunders which they sometimes do make, since by that reformation both their reputation and ours will be bettered.

WHAT IS THE TRUE SPIRIT OF THE CHURCH?

A Discussion of the Tendencies Running Through the Present Controversy
in Theological Thought

By the Reverend James Sheerin

PERHAPS the writer may pause in his work of looking at a few motes in other parts of the country and note in this letter the decided beam that is in his own home town, a duty that he has nevertheless performed on former occasions more fully than for the West or South. Some one has facetiously said, with reference to the recent theological excitement in New York, "Where does the Episcopal Church get its press agent? He is certainly getting it considerable front page space in the newspapers!" But it is of doubtful value to have attention that reveals us as almost hopelessly sundered by party views. In the past three years, we have had in New York tempest after tempest in the way of public notice, for the most part based on beliefs and practices that had gone so far from traditional Christian ways as to suggest either freakish tendencies or downright disbelief. The argument in favor of extreme actions and sensational words seems to run chiefly along the line of a laudable desire to reach the man outside the Church. That a few of his tribe had begun to attend meetings or services was taken as proof that the methods used were right. Some of the men using these newer ways and means have been called "Broad Church" or "Modernists." The chances are that neither Frederick W. Robertson, nor Dean Stanley, nor Phillips Brooks, nor Dr. William Reed Huntington would have recognized the breadth as legitimate, or even in some cases, as Christian. Nevertheless new times do require new means, and all allowance must be made downtown historic churches which were dying for want of people, and that have gained a degree of popular success by trying something else than the stereotyped and traditional. A good many of us would have favored the new and sensational ways more if we had felt that back of them lay an enthusiasm for the Founder of the Christian Church, on Whom we still feel that future success depends, but that desirable enthusiasm seems secondary to other things.

It is a mistake to take strong individualists like Drs. Grant and Guthrie as Modernist leaders even though their works are modern enough. Over and over the issue has been confused by the newspapers picturing Dr. Grant as "the leader of the Modernists." He himself denies this, and intimates, what is the decided truth, that he does not agree with Modernist theology. It would be hard to say where he belongs, but it is a fact that he can only be made to fit into any kind of Christian philosophy by clever manipulation of sentences, such as is said to have been used for him by Prof. Tyson in the famous Grant reply to Manning.

In all this momentary heat of debate it should not be forgotten that New York is a headquarters of Episcopalian strength, unequalled by any other city, unless it be Philadelphia, and altogether apart from the mere lodging for the time of the National Council offices. Part of this is due to the money and influence of Trinity Parish, which has nearly one dozen chapels, as big as most parish churches, and has about thirty clergymen on its staff, a larger list than the average Western or some Southern dioceses. That Trinity's standard of Churchmanship has been distinctly "high" since the days of Morgan Dix is deemed a drawback by a majority in New York, and it undoubtedly does make elections to the office of Bishop rather one sided. The opponent of Trinity's rector begins with a handicap of something like thirty votes against him. It has also been a fact that Trinity's help has enabled High Churchmanship to become the standard of Saint Stephen's College, where a large percentage of clergy in New York's neighborhood have been trained. Little parish after parish has been enabled by similar subsidies to keep up a type of ritual that a majority of the people possible to reach could not or would not endure.

But, besides Trinity, with its system of big parishes within a big parish, there have been extraordinarily powerful single Church parishes, where the norm of Christian work has been more decidedly Protestant or Evangelical. At one time St. Mark's was in this category. The present rector tells me he is not interested in making Episcopalians one thing or another, and his deeds do not belie him. St. George's was also in the group, and to a good degree, is still there, though its former and present rectors are Modernists in the sense of opposing all Biblical miracles. The three that have stood strongest for a fairly "old-fashioned" and very successful Christian and Protestant

practice are Grace Church, St. Bartholomew's and St. Thomas'. There is, of course, a difference. For example, at St. Thomas' the Eastward position is used, and the clergy use academic hoods, with a few other accessories of what used to be called High Churchmanship. The rectors since the War Between the States have been "higher" in theory than in Grace or St. Bartholomew's, largely because of a conservative tendency in theology and a stronger liking for external dignity. When his name was up for election to the New York Bishopric, newspapers referred to Dr. Stires, the present rector of St. Thomas', as "the Low Church candidate." The probable truth is that he is a High Churchman with a heart. He adds to this Churchmanship an extraordinary ability to brother everybody in the Evangelical fashion, and to make an extemporaneous prayer in beauty of language that no High Churchman could accomplish. In preaching he emphasizes Christian practice rather than theory and he does it well.

Grace and St. Bartholomew's have been somewhat alike in having rectors who were up-to-date in the sense of freely accepting reasonable Higher criticism and scientific applications of Christian truth; therefore, they could be called Broad Church parishes. Along with this there always went a loyalty to evangelical ideas of Christian doctrine and worship.

There were other important churches somewhat like these, such as Heavenly Rest, St. James', Calvary and the Incarnation, in varying degrees. One could say truthfully that it was mainly from these leading, well organized, Churches that missionaries in the West, as well as in foreign fields, were supported. Their rectors exercised an extraordinary influence. Dr. Rainsford boasted that he had successfully named more men to rectorship than any Bishop in the Church. Dr. Huntington never boasted, but every one knew how completely he influenced affairs in the whole Church. Between these powerful men, backed by loyal and wealthy parishes, with a background of numerous endowed institutions, few, if any, cities in the world could show the Episcopal Church at its best as well as New York could and can.

In judging of things in New York one has to take what I have here described briefly into consideration. The chief rectors in New York are visited all the time by perplexed clergy from all parts of the country, and by no means are these limited to troubled Episcopalians. Naturally such a rector does not stand in the same awe of a Bishop that the average poor fellow whose shifts of parishes are so sadly frequent. The heretical excitement of the hour in New York found its immediate cause in the doings of two Texas cities. In Dallas some Bishops met, enough to call it a "House of Bishops," and they issued a pronouncement on doctrine meant to regulate the teachings of Episcopal clergy all over the United States. Soon after, there came the news that a clergyman from Fort Worth, Texas, was to be tried for heresy because he had implied that there is room in the Episcopal Church for those who believed in the Incarnation as a valid truth apart from the additional doctrine of the Virgin Birth.

Dr. Park's appearance on the scene, in such dramatic fashion, was a rather noble thing for him. He was secure in his own field. He did not have to fight. When in Boston in the eighties, even under the nose, as it were, of the phenomenal Phillips Brooks, he drew a large congregation to hear him. In New York he has the united support of people who fill an unusually large church every Sunday, which they had built at a cost of millions. His eye-sight is failing him, and he could well afford to enjoy his great honors and keep out of ecclesiastical trouble. But, stirred by what he regarded as an unnecessary Episcopal fulmination, and by the threat to make a practically defenseless young clergyman an example of a duly punished heretic for what he regarded as a commonplace of liberty in teaching, he came out and challenged the Bishops to "take a bigger man," Bishop Lawrence, Dr. Worcester, or himself! The Times next morning had a large front page heading, "Dr. Parks flouts the Virgin Birth." This popular newspaper has several times of late presented its Church news in an ultra sensational way. There are those who suspect it of a desire to ridicule the Christian Church, the owner being a very wealthy Jew, but it seems to me that its faults are chiefly owing to a poor maker

of headings, for a careful reading of the words of Dr. Parks do not bear out such an unworthy word as "flouting" anything. Having heard the address myself I can vouch for its having been a fair presentation of the various ways of taking the subjects of Virgin Birth and Resurrection. He took no sides, but added that for years he had taught the same as the Texas man was reported to have said, that one could believe in the Incarnation as well without as with the fact of Virgin Birth.

Since this sermon, which was the longest I ever listened to, having exceeded an hour in delivery, numerous Modernists have appeared in the press as going the good Doctor one better, and at this writing no official action has been taken for or against the varying views. Some of our "Catholic" brethren are quite positive that all Modernists should forthwith get out of the Church, just as others have at times invited them to make the same exodus. Dr. Delaney, acting rector of the Church of St. Mary the Virgin, wastes no words in expressing himself. He simply says, "If they believe what they say, why don't they get out of the Episcopal Church?" It is interesting to note in that connection that Dr. Delaney himself only came to the Episcopal Church from the Presbyterians, after he had attained manhood. He told me once that he came into the Episcopal Church through the very ritualistic church of the Advent, Boston, and did not at the time know that we had any other views or practices than he found there. It seems rather a pity that, as a Church, we are largely "run" just now by extreme "Catholics" of this sort. The various women's organizations who want to know the truth about the Church almost invariably seek a Mrs. Romanes, now a Roman Catholic, or "Fathers," like Hughson, Huntington, Delaney or Officer, some of whom have not left us yet. The result is that there is growing up a generation who do not know the beauty and strength of Protestant Churchmanship. This is often the work of new Churchmen whose aesthetic or monastic views have dominated all about them, and who are hostile to all liberal views, or to the scholarship and ways of Christians of other names than Anglo-Catholic.

The real Broad Churchman, not the mere mingler of esoteric and non-Christian views of religious life, is apt to be a man of life-long membership in the Episcopal Church, whose ancestors were also of it. An inference can be made from this that there is deep down under all finer Episcopalianism an attitude towards religion and life that the new-comer does not always grasp, a something that makes an essential Episcopalian loyally broader than the average Protestant, not only in amusements but in human ways of thinking and acting. This is a bit of ecclesiastic theorizing of my own that I am only able to hint at. Conservative by nature, so that loudness and dogmatism are alike revolting, the typical Episcopalian of the last century is apt to have included in his breadth an unshakable feeling of respect for history and acceptance of a faith that leaves out no earnest inquiry after truth. His faith tends to an aloofness to the autocracy of Romanism, the emotionalism of Methodism, or the cocksureness of the mere theologian. There is also something in him, not always definable, that makes him more open to a social gospel. Perhaps this is a result of what is sometimes called his wordliness. This sort of Episcopalian is not overinclined, either, to accept the dictum of Dr. Tyson in the recent controversy, wherein he proclaims that "the Modernist has come to the realization that the abnormal events called miracles are not in any sense religious, but purely scientific, and should be set aside for scientific investigation, ultimately to pass on them."

The Episcopalian I am speaking of would rather resent this shunting of responsibility. The religious man has the right, and he is in peril if he does not use it, to reserve to himself the great privilege of making certain assumptions from facts or feelings other than those recognized by mere scientific investigators. It is this demand for himself that has set intelligent Episcopalians free and made them less likely to be stampeded by flurries of contemporaneous thought. It has also made them love their Church as a teaching Church, an educational authority inherent in the body, and not to be monopolized by one order of the clergy, nor indeed by the clergy themselves as such.

CHRIST'S PROMISE TO THOSE WHO SEEK THE BEST

A New Year's Sermon

By the Reverend Charles Wood, D. D.

"Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."—Matt. 6:33.

Life appears so complicated and perplexing—there are in the sea over which we sail so many uncharted channels, so many cross currents—that there can be no certainty, whatever course we take, as to where we shall arrive. All are foredoomed to failure, except those who have extraordinary luck, is the feeling of all who have already failed, or who fear that failure is imminent. "All we can do is to shut our eyes and sail ahead with the resolve to take what comes without a whimper."

When Theseus landed on the Island of Crete his fate, according to the tradition in Greek mythology, was sealed. He was one of seven youths and seven maidens sent that year as usual as an offering to the pride of the Cretan King Minos. In the centre of the island there was a vast labyrinth in which was concealed a man-eating monster—the Minotaur. On the road leading to the labyrinth, all footsteps entered, but none returned. The Princess Ariadne, the daughter of Minos, pitied the young hero and thought it a shame that one so strong and brave should have so short a life. She put into his hand a sword with which he might slay the monster, and a silken thread with which, if he were victorious, he might find his way back. So equipped, Theseus conquered the devourer and returned in safety. Here in this sentence, "Seek ye first the Kingdom of God," a sword is given us for protection, and a thread for guidance in the labyrinthine mazes of life. A sword of steel may snap, and a thread of silk may break, but the protection and the guidance embedded in the heart of this sentence can never fail. "Remember the profound and beautiful words of Jesus which would put an end to all our troubles and discords if listened to," said the French Lavaleye: "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

This imperative, which is at the same time an exhortation and a promise, is also a principle which President Mark Hopkins, of Williams College, loved to elaborate to his classes and in his books, with a convincing array of illustrations. It is the principle or law that seeking the best, we secure also the good as a kind of by-product. "Godliness is profitable unto all things, having the promise of the life that now is, as well as that which is to come."

We offer in illustration of this principle, and of proof of its universality, all the members of the Pan-American Scientific Congress, and all the archaeologists, historians and philanthropists who have made this city a world center for the serious-minded. Men supposedly of rare gifts and indomitable purpose, many of them, have made obstacles into opportunities. They are keen on the scent of undiscovered substances and forces. They have pried into mysteries; and scanned monuments; they have studied nature's methods and ways. The most successful of them are possessed by the same scientific spirit which made our own Professor Agassiz say, "I have no time to make money." The lover of truth and knowledge for their own sake never has. They think of money only incidentally. There are many other things which bulk more largely in their eyes, and which they appraise at a much higher value. They are on the lookout for things no one has yet found; for an antitoxin for grippe; for a cure for cancer; for some method of extracting energy directly from the air. Let them find what they seek, and wealth "beyond the dreams of avarice" will be poured into their hands. They are seeking the best, and securing it, they will secure also the good of which they have thought but little.

We may offer as evidence all artists, painters and musicians; all poets and specialists of every sort, as well as scientists. They are all alike seekers—so far as they deserve their titles—not of pelf, but of perfection—in color, in harmony and in a thousand unspecified ways. The greatest of these "dead but sceptered sovereigns whose

spirits still rule ours from out their urns" cared nothing whatever for money or fame. They painted pictures; they composed symphonies; they carved statues; they wrote poetry; and not one of them was a multi-millionaire or a popular favorite in the day in which he lived—it may be. But who has added so much to the wealth of Italy as Raphael and Dante? Who has enriched Austria and Holland like Handel, Beethoven and Reubens, or Germany like Wagner, or England like Shakespeare and Milton? They might have had, if they had insisted upon it, the revenues of provinces, the perpetual praises of admiring multitudes; but of all this they thought little.

While we may see that there is at least a semblance of truth that both money and fame may come as by-products to those who have sought for nobler and better things; yet when we come to power, which all men desire, must we not confess that the principle, which was supposedly in this text, no longer works? To get power, men are now convinced we must have "the will for it," and make all else subservient to it. The popular school of Nietzsche raises the cry when it is suggested that "the will to serve" is a sign of a higher civilization than "the will to power"—"Remember Jesus Christ and where His will to serve brought Him, and where it will bring every one who accepts His theories of life." "We frankly confess we want a throne, not a cross; we want crowns of gold, not crowns of thorns." But for power, splendid, enduring and wide-sweeping, has any throne yet raised upon the earth anything to show in comparison with the power of the cross? What pygmies all the conquerors and kings the world has seen are when measured against the King whose throne was a cross, and whose crown was of thorns! Though men may rob Him of His divinity, they cannot succeed in robbing Him of world-wide sovereignty. The American sculptor, W. W. Story, may have thought of Christ as a mere man; but his indignant protest rings in the ears of those who would minify Christ's power and triumph compared with the victories of the world's heroes:

"Speak, History, who are life's victors? Unroll thy long annals and say:
Are they those whom the world called it victors—who won the success of a day?
The martyrs or Nero? The Spartans who fell at Thermopylae's trust?
Or the Persians and Xerxes, His judges, or Socrates, Pilate or Christ?"

A man may have the strength of many giants, and the subtlety of countless serpents, but he can neither crush this law under his feet nor wriggle out from its minute meshes.

What life has made clear to us on the lower planes where money and fame and power stands out so clearly against the sky line, Christ explains, is equally true everywhere. "Seek ye first the Kingdom of God and His righteousness"—make this Kingdom of God the kingdom in which God's rule is joyously accepted by loyal hearts, the kingdom in which righteousness is primary and all success separated from righteousness is but a shadow without substance, your first object and aim—"and all things shall be added." "An ultimate end is that which we seek for its own sake, as good in itself." This kingdom is to be, Christ says, such an end. "A supreme end is an ultimate end made by us paramount to all others." Christ tells us that this kingdom is to be, not only an ultimate, but a supreme end. He does not say that we are never to concern ourselves with any secondary end. The disciples He taught taught their disciples that though a man insist upon it, he is seeking this kingdom and nothing but this kingdom, yet "if he will not work, neither shall he eat." Make this kingdom the primary and fundamental purpose, object and aim of life, and all those things which we are accustomed to classify as necessary will be added.

Some of our friends smile as we assert a principle of this sort, but they do not hesitate to acknowledge that if any one can be so simple or so credulous as to accept it unreservedly, the results will be inevitable. "You must understand," they say, "that there is nothing mysterious about it." "It is the result of cause and effect. If you walk in the spring in a forest or a garden you will come back with sweet odors in your garments." "If you live in close contact with spiritual things you will carry a spiritual atmosphere with you—unconsciously, without any direct effort on your part whatever." "If you believe that there is a city which hath foundations, which is infinitely more glorious than any of the cities of earth—if you seek for that city, even though it has no existence in reality, you must become the unconscious possessor of qualities such as veracity, integrity, industry, sobriety, self-control." These are the qualities without which no one need apply for employment, even to men who think the kingdom of which Christ talks is altogether Utopian and Arcadian. "But such a faith as that of yours, groundless as it may

be, and as we think it is, will, of course, save you if you honestly accept it, from servility and covetousness, from subserviency, pride and envy, from appetite, animalism and anxiety. "Dependence upon a God who may be only imaginary, and upon His will, of which in point of fact we are entirely ignorant, must make any man what the Puritans in Cromwell's Ironsides were."

"Such a man, so far as he is logical, will put religion in what religious people call 'the right place.'" "We of the world have a place for religion. It is the place to keep it in cold storage, to be brought out on special occasions like funerals and weddings, Thanksgivings, and opening of Congress. We arrange a few of the best specimens of it in the shop window where they present a brave appearance in the eyes of the passers-by. Religion, as we think of it, is an article much too rare and fine for the rough and tumble of daily life. But if a man starts out to be a Christian, he must put his religion where Christ wants it, not in the most prominent place, but in the most significant place. It must be like the rudder of a ship, though out of sight, giving direction to the whole mass, whether it be a light and graceful yacht or a majestic dreadnaught." Such a man will win the involuntary approval even of irreligious men. When they are looking around for a trustee for their estate, or for a guardian for their children, or for a position of extreme importance in either private or public life, that's just the kind of a man they want. But all this, my unbelieving friend says, "is not an evidence that Christ was divine." "It merely shows us how very human He was, and how clearly He saw into the real philosophy of life, which is nine parts common sense." Everything that Christ said seems simple when we try it out and find how true it is—all his statements are universal, infallible and eternal principles.

Seeming exceptions to this promise to those who seek the best are only apparent. They are rather what some one has called "withheld completions." Our range of vision may be too narrow for us to detect final results. "In the long run," says Mr. Froude, "it is well with the good, and ill with the bad." It is true that every one of the charter members of the society called the Church; every subject in the kingdom Christ established probably met a violent death. Was not this promise an absurdity read in the light of flaming torches on the Vatican hill, every torch a Christian ensnared in burning garments? This, at least, must be said. Martyrs facing martyrdom had no sense of failure, and expressed no regret that they had trusted Christ unreservedly. Paul is their most eloquent spokesman. "I have fought the good fight, I have finished my course, I have kept the faith; henceforth then is laid up for me a crown of righteousness." Ah, yes; in the future, but in the present—only the Mamertine prison and the headsman's axe at the Three Fountains! But he speaks again, and he is talking now only about the present. "I have all things and abound." We must accept such testimony at its face value. They believed that all things were added; that they had what they wanted. We might not agree with them, but on the other hand it is quite possible that if we saw as clearly as they did we should no longer want many things that we now desire.

Considering the cases of those who at the present time feel that they have not been fairly treated—that while they have sought first the kingdom and righteousness, they have been woefully disappointed in the results—something may be said. In all such cases there must always be an element of doubt as to just how far the seeming exception had fulfilled the conditions. This particular saint has failed in everything! Nothing has been added; nothing has succeeded. But was he a saint? Did he actually seek first the kingdom, or did he make a brave attempt to work the kingdom for his own interests, and was he found out? They who sought Christ merely for the excitement of being with Him, or for the purpose of getting bread without buying it, or working for it, had only a temporary and unsatisfying success—and they had their reward. Christ knew what was in man. He said, "You seek me for the loaves and fishes." Who serves God simply because he gets paid for it, or expects to get paid for it, does not serve Him at all. Whenever we hear the mournful complaint, "Lo, these many years do I serve Thee, and thou never gavest me a kid," we know that the service that has been rendered was not the service which is dearest to a father's heart. The man who says, "I have been a Christian from my youth up, see what God has done for me," may have cause for complaint, but the burden of proof is on his side.

Whenever we find ourselves in a mathematical mood, thinking of so many years of service on account of which so much surely must have been placed to our credit, we are apt to discover in some unexpected way that our account has been overdrawn. Our first supposition may be that we have committed a colossal error somewhere, but the error we have really committed may have been in our

own eyes a very diminutive one. In spite of all our professions and protestations, we have had our eye on our own projects, which we are convinced are of more value to us than the Kingdom of God, its progress, development and extension. In our sub-consciousness we were thinking all the time of our personal aggrandisement, and yet expecting self-seeking to garner the rewards reserved only for self-surrender and self-sacrifice. "Seek ye first the King-

dom of God and His righteousness." This command, exhortation, promise, is once more impressed upon us, as many times in the past, heartily accepted now, on this first Sunday of the New Year, we shall have a sword for protection, and a thread for guidance whatever monsters may be waiting in the maze-like labyrinth of the future. "This clue familiar to our hand will lengthen as we go, and never break."

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

THE NATIONAL CONFERENCE OF SOCIAL SERVICE WORKERS.

Mr. Editor:

The Fourth National Conference of the Social Service workers of the Episcopal Church will be held this year in Toronto, Canada, from June 21 to June 25.

Many people have an idea that Toronto is as far away as Point Hope. They do not think that about Buffalo, yet Buffalo is thirty miles farther from Chicago than is Toronto. From Buffalo to Toronto is one hundred miles.

I am stressing the accessibility of Toronto because I want the whole Church to be interested in Toronto. The greatest Social Service Conference in the world is to be held there next summer and we plan our own Fourth National Conference—this time the First International Conference, because the Anglican Church in Canada is planning to come in with us—to precede it.

At our Third Conference held at Washington last May, we had an attendance of two hundred and three, a representation from fifty-four dioceses. Every year increases the value and importance of this conference.

I ask your cooperation in getting the attention of the Church at this time because the diocesan conventions are beginning to meet and we hope that the budgets will provide for sending at least one representative to Toronto from the Department of Social Service of the Diocese.

I want also to invite social workers planning to attend the great conference, to come four days earlier and take part in the discussion of our own social service problems.

CHARLES N. LATHROP,
Executive Secretary.

New York.

THE VERDICT OF THE MARKET PLACE.

Mr. Editor:

The following editorial paragraph from the Wall Street Journal of December 18 is representative of the views of some business men who are also Churchmen, and who believe that very simple matters of faith are made to appear involved just as we fail to think straight:

Ministers who don't believe what they professed to believe when they were ordained would resign their jobs if they had the self-respect of the business men they are only too ready to lecture.

It is not considered good business ethics today to retain a salaried connection with an organization with whose business principles and practice we are not in accord.

G. G. McCANN.

Franklin, Va.

A CORRECTION.

Mr. Editor:

As total contributions for the year 1922—the year whose leads its publishers to ask your assistance in overtaking and correcting the error as far as possible.

As the total contributions for the 1922—the year whose statistics are reported in the new Annual—amounted to \$36,752,520.58 (page 496), and the receipts of the National Council from churches for the same year were \$2,636,145.27 (page 108), the ratio which the latter bears to the former is not .027 as stated (page 12) but .072. The error occurred originally from the transposition of

figures, but it was afterward carried into the editorial discussion, where it was stated that only two and seven-tenths per cent of the contributions of the Church were given to its general work through the National Council, whereas the true proportion is seven and two-tenths per cent—a much more creditable ratio.

The publishers especially regret this error because we recognize the impossibility of entirely catching up with it and correcting it. We suggest, however, that every reader make the correction in pen and ink in the Annual, page 12, where the error is twice made; altering "two and seven-tenths" on the second line to "seven and two-tenths"; and "a ratio of .027 to .973" on the sixth line to "a ratio of .072 to .928." Perhaps some will desire also to clip this correction and slip it between pages 12 and 13 for permanent preservation.

PUBLISHERS OF THE LIVING CHURCH ANNUAL.
December 27, 1923.

A PLEA FOR THE AMAZONIAN INDIANS.

Mr. Editor:

I left New York this afternoon en route for the Amazon, intending to go to Manaus, Amazonas, Brazil. From Manaus I go on to the tributaries of the Amazon, with the object of finding the various Indian tribes, and planting the Church among them.

Probably I shall go first to the river "Duvedo," discovered by President Roosevelt, where, by permission, a station will be settled and named "The President Roosevelt Memorial Station."

My intention is to go over the territory between longitude 48 and 75 West, and latitude 5 North and 12 South.

You will see this is a very extensive itinerary. I hope to found six stations and return to the United States for the Church to appoint the necessary Bishops, one for each center, which will be in the midst of and at a point conveniently situated to work a Diocese of about 1,000 miles, by from five hundred to three hundred miles in extent.

This effort of mine is a challenge to the whole Church. I believe it will do our beloved Church much good spiritually to take up this work with vigor. That the people want to do it, I have no manner of doubt. My extensive journeys among the home churches convince me of that. But some think it will be difficult to get the money. My own opinion is it will be harder to get the necessary men and women, who must be Christians of such a vigorous life as to enable them to impress the tribes who await our arrival with the Gospel.

The Church has the men and the money—query—Will both be forthcoming?

That the "heart" of the Church is right, we have no doubt. There remains the necessity of putting the operations of the Mission clearly before them. This I hope you will do, and help me to do. I am convinced if we speak well of Christ, His friends will rally round us.

Out yonder the men need the knowledge of the Redeeming Blood, and if the old, old story is but given them, I am not doubtful of the result.

It is dreadful to know that a territory much larger than all the United States of America is practically unknown to our folk, and quite neglected of all.

I shall rely on you to help me in my endeavor to undo the terrible effects of the past idleness of the Church in that place. These poor, wandering souls, in those immense forests, and on those large rivers, must be rescued and made a part of the great fold of God.

I can only do one man's work, but as pioneer, I am going through danger and suffering, that all have not the physique or the desire to court. Those who follow will not have such experiences, but can settle down to regular work on their stations, and so win millions of souls for Christ. Will our Church, the historical Episcopal, and the one true Church of God, lag behind and let others have the honor and the reward of the laborer during the heat of the day? Perish the thought! No! The American Episcopal Churchman will be true to type, and the Apostolic succession will be continued among those, at present, wild men, and we shall live to see them gathering themselves together in their churches and synods—Bishops, Priests and Laity, an earnest, eager body of witnesses of His power to save.

It is to be hoped many friends will be raised up for the Mission. I am going out, trusting in God alone for daily

needs. But I am really rich, for my Father has promised never to leave or forsake me.

Letters can be sent me to Manaos, Amazonas, Brazil, and will receive careful attention. My secretary, the Rev. D. W. Curran, 1417 K Street, Washington, D. C., is always at your service.

Pray with and for us. Then God will send showers of blessing.

With affectionate greeting to every member of the Church, and praying that God will give us all a larger

vision of our work and opportunities in His harvest field, permit me to remain,

Your fellow servant and witness in the Kingdom of God,

(REV.) F. A. JEFFERD,

Episcopal Church Amazon Indian Mission.

Manaos, Amazonas, Brazil, S. A.

December 15, 1923.

P. S.—Personal letters to me direct from friends will be prized.

THE CHURCH AND YOUNG PEOPLES' WORK

By the Reverend Karl Morgan Block

LACK OF INTEREST.

AT every conference of Young People's Leagues or Fellowships, where the discussion introduces an analysis of failure the one question that is sure to be asked is this: "How can we correct a lack of interest?" Then follows a rather pathetic confession of those interested and eager: "We started out with fine enthusiasm and every one was vitally interested, but, now that the novelty has worn off, we find that a number of our members have 'lost their first love'. What can we do to restore the vital, throbbing interest which possessed us in the early days?"

It is a comforting assurance to know that the effervescence of youth is sure to simmer down and that the emotion of the first days must grow into a conviction in the latter days before any secure and vital work can be done. No organization was ever originated which did not suffer a similar experience, and yet it is a counsel of despair to feel that this is inevitable in the sense that interest cannot be reclaimed. Mistakes have been made and will be made, but one need not make the same mistake twice.

"Lack of interest" as a general rule is caused by a lack of program and a lack of preparation. Some programs diligently prepared fail to perform their function because they are not infiltrated with dynamic personality. The leader for the evening may be prosy, awkward, embarrassed, uninterested and thus precipitate the whole effort. The young people may have come in a spirit not at all conducive to an interested, earnest and helpful session. The physical environment of the hall or meeting room may be uninviting, poorly ventilated, badly lighted, uncomfortable. The rector or counsellors may intrude themselves into the program, destroying its continuity. Readers of papers or leaders of discussions may exceed their time and hurry the program unduly. The hymns selected may be doleful or unfamiliar, or the pianist utterly untrained. One is inviting failure to start out with such obvious handicaps.

Interest is vitalized with a carefully prepared program and this involves the cooperation on the part of every participant in the evening's exercises. No standard less than that of the public school should be tolerated in preparation of papers. One learns instinctively when an address is the result of original research and the consciousness of the responsibility for the task imposed. It is no little embarrassment to young people, if they are true to their age, to express their opinion in cogent and forceful language to one who treats his assignment lightly and who outrages the intelligence and exhausts the patience of the other members of the League with casual or indifferent preparation.

It is true that the younger members are frequently terrified at the prospect of vigorous criticism, but the counsellors can assist this group so that they shall be unembarrassed in performing an assignment within their capability. It is a wise thing to have a critic of the meeting and give him five minutes in which to review what has transpired. If the more mature members were given this office, and if they steer between the extremes of hyper-criticism and fulsomness, giving credit where credit is due and expressing disappointment by the same token, the preparation of programs for a Devotional Meeting will be very much strengthened.

Until morale is developed, the Hospitality Committee or the committee which has the program in charge for the Sunday night in question should see each member personally and if possible obtain his promise to be present at the Sunday night meeting. One way of "delivering the crowd," which never fails, is for a group who have automobiles to call personally for each member and conduct him there bodily.

A definite plan for work in the five fields is quite as essential as an expression of the religious impulse gained

through the Devotional Meeting. Social service within the community offers a thrilling field, and definite work in any one of the fields will excite abiding interest.

Too often there is a lack of fellowship, because social distinctions are rigidly pressed. Unless we are a group of snobs, the Master's work will not be impeded by dragging into the societies of the Church the type of artificiality which often makes society life ridiculous and pitiful. Each has the privilege of choosing his own friends and intimate associates and inviting to his home whom he will. But in God's house, among normal young people, this obstacle should easily be overcome.

ANGLICAN YOUNG PEOPLE'S ASSOCIATION OF CANADA.

The leaders in the Young People's Movement will be interested in the following story of the A. Y. P. A. of the Church in Canada told by Mr. T. H. Hollingsworth, its President. This organization has been in existence many years. It is now relating itself to the G. B. R. E. (the General Board of Religious Education of the Church in Canada).

"The Anglican Young People's Association now has three hundred and fifty-seven chartered branches (June 15) throughout the Dominion.

"In an endeavor to keep in touch with the branches the Dominion Executive of the Association proposes to publish in the G. B. R. E. Bible Class Magazine, which will be mailed monthly to the Secretary of each branch; suggestions for each week of the program issued by the Council on Young People's Work. As a result of rendering this assistance we expect to have more cooperation and greater work accomplished by the branches.

"Increasing interest is being taken in Missionary and Social Service Work. One phase of the former has been the 'adoption' of children in the Indian Schools by the branches.

"Bible classes have been organized by many branches and an effort will be made during the coming season to have the number greatly increased.

"Most encouraging has been the ever-growing number of young men of the organization preparing for the sacred ministry and of young women for the work of deaconesses.

"A. Y. P. A. members on the Council on Young People's Work of the G. B. R. E. continue to serve faithfully and the special conference course on Young People's Work at the Summer School at Port Hope this year was conducted by W. R. Sproule, Vice-President of the Dominion Executive of the A. Y. P. A.

"The Dominion Conference at St. Catherine last October was attended by twice the number of delegates present at any previous Conference. This year we celebrate our 'coming-of-age'—our twenty-first birthday—and so for our Dominion Conference at London, October 18, 19, 20 and 21, the Executive has appropriately adopted the keynote of 'Leadership.'

"The existing Local Councils continue to meet with success and new Councils have been organized in London and in the Deanery of Waterloo, bringing the benefits of cooperative effort to the branches.

"An endeavor is being made to have in each diocese a Committee on A. Y. P. A. work, either of the Synod, as at present existing in Huron and Toronto Dioceses, or of the Diocesan Board of Religious Education. This would be of great assistance in our work.

"We bespeak from the G. B. R. E. their cooperation in the formation of these committees and in the organization of Local Councils and branches of the Association.

"From the clergy we request their assistance in seeing that the branches observe faithfully and in proper proportion each principle of our Association—Worship, Work, Fellowship and Edification, as this observance insures the continued success of endeavors for Christ and the Church."

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

OUR MOTTO FOR 1924.

"Holly, Alone, Doesn't Make This Day Holy!"

Christmas—the day of heart, home and humanity; the day that all the world celebrates in spirit, regardless of creed or race.

"Who will take up the challenge that in John 3:16 we have the greatest Christmas message ever given to mankind? It means something!"

"Love must rescue the world from the hideous aftermath of war, but men would not know how to love victoriously if it were not for the great God-given message.

"The Christmas Gospel teaches us that every impulse of human love and brotherhood is the re-expression of that love of God which came to earth, new and beautiful, in the birth, life, death and resurrection of Jesus.

"Through our human efforts and desires throbb the pulses of the eternal purpose. The hope that some day there may be 'Peace on earth and good-will among men,' finds its strength in the remembrance of that love of God in Christ that will not be denied.

"Christmas comes but once a year—but its fine sentiment is not lost from one Christmas to another."

The foregoing is not taken from a rector's letter in a parish paper. It is not a newspaper reporter's condensed account of a Christmas sermon. In fact, we don't believe any of our readers could guess the source from which we quote it in a hundred guesses.

It is the advertisement of Miller and Rhoads Department Store, Richmond, Virginia, and it is the whole of that advertisement, except some marginal references to various Christmas customs, and the name and address of the firm. The advertisement appeared in our city daily newspaper, and this firm had to pay good money for the space it took. We are proud to know that this same firm is an advertising patron of the Southern Churchman, and we are also glad to know that their stores face on almost all of four city blocks, and are perhaps the largest in the South.

We do not say all these good words for them just because they patronize the Southern Churchman, but because we feel that in printing such an advertisement as the above on Christmas Day, they are setting a splendid example to the whole business world.

Our New Year's message to our readers is the suggestion that during the coming year our purpose should be to carry religion more and more into our every-day duties. It should be a thing that is with us all the time. In times past there has been too great a distinction between the Church and the home, Sunday and the week-day. People have been too much inclined to think that God lived entirely in the Church, and they met Him at the church door and left him at the office door. And in the same way that a strict observance of the Sabbath gave them leave to practice all sorts of trickery in their business life through the week.

More every-day religion in politics, business and social life, is the need of the world today. Let us make 1924 a banner year for making it more evident everywhere in every way.

MODERN CHRISTIANITY THAT COUNTS.

Among the many exchanges, that come to our desk from month to month, there is none to whose arrival we look forward with greater pleasure than a bright and cheerful little magazine entitled "The Maryland School News."

It comes to us from a manufacturing plant. The article turned out by this factory, however is quite differ-

ent; not like those that are usually boxed and shipped. Its product is of the most valuable nature, yet when ready for transportation it does not leave by freight, express or registered mail, because when the last touches are put to the material used here, the final result is not a chair, aeroplane or automobile, but a good citizen.

Sometimes the material which comes to this institution is badly damaged before it is taken in hand, but with careful treatment from trained workers it seldom proves to be injured beyond repair, and as we have said above the finished product is of a value that it is impossible to estimate.

In the old days this institution would have been called a reform school, later the word "Industrial" was substituted for reform, but now a better title still is used and that is "The Maryland Training School for Boys." It is situated at Lockraven, about fifteen or twenty miles from Baltimore, and it is well worth the time of any one who is interested in the glorious work of saving souls to pay a visit to this school and see what is being done for the real reclaiming of lives which in the old days would have gone from bad to worse and inevitably have landed in state penitentiaries.

The magazine which they publish is really a gem of the printer's art, with a fancy cover design which varies from month to month, and is usually done in three or four different colors.

The literary composition, too, is as good as the make up. Thus in the Christmas number we quote the following greeting for the boys from our good friend and beloved co-worker, the Rev. Romilly F. Humphries, City Missionary of Baltimore:

"I want to wish a Merry Christmas to all my boy friends in the Maryland Training School, and that means all the boys in the school. All the boys are looking forward to an extra good time at Christmas. Some will have earned the privilege of enjoying a trip home and will receive their visit from Santa Claus at the home fireside. Most of the boys will be on the hill, but whether at home or at the School, let us all enjoy the Christmas season and be full of the Christmas spirit. Of course, we should not be celebrating Christmas if it were not for something that happened more than nineteen hundred years ago. We all know the beautiful old story of the manger at Bethlehem. We know the Christmas Babe had to be born in a stable because there was no room for Him in the Inn, or Hotel as we would say today. If Jesus should come among us today, everybody would make room for Him and invite Him in. At least everybody would say that. But just the same a great many people keep Him out of the only room He wants. He wants to come into our hearts, into every boy's heart, to make him good and brave and true and happy. So while we are all trying to have a merry and joyous Christmas let us be sure to have Christmas in our hearts. Let us be really happy on Christmas Day because we pledge ourselves to be Christ's boy and intend to grow up to be Christ's men.

Your friend and Chaplain,

"Romilly F. Humphries."

And to show that its contents is not all of the most solemn nature we also quote the last sentence from a delightful page entitled "Loch Raven Ravings": "I can define the undefinable, unscrew the inscrutable, and draw a cork without a pencil: but I'll be jiggered if I can find out whose maternal parent is Mah Jong."

There are always items of news from the various cottages, for in this institution the modern cottage system with its small family group is shown to the best possible advantage. There is always an inspiring editorial, from Colonel Leon C. Faulkner, who is a natural born boy lover, and the last page entitled, "Wise and Otherwise," enables us to close this monthly message from this good and Godly institution with a smile and a prayer of thanks that in at least one state of our Union the value of a mischievous boy is recognized and his care and training is entrusted to the best possible hands and carried out in the best possible way.

Church Intelligence

WASHINGTON.

Rt. Rev. James E. Freeman, D. D.
Bishop.

The National Cathedral Campaign.

The campaign or crusade, as it has been more appropriately termed, for the raising of Washington's share of the ten million dollars for the Cathedral, was carried on from December 14 to 24, and its results bring to one's mind inspiring and heartening thoughts and a cause for thankfulness.

On Sunday afternoon more than \$800,000 had been subscribed. The Bishop, at that time, believed it would reach the mark of one and a half million before the end of the time set. Better still than the amount was the way it came and from whom. The way has been in every case whole-hearted and in a spirit of appreciation of the high honor afforded. From whom has it come? From everybody, for everybody is represented. Every class and kind, Roman Catholic, Jew Protestant, those with no religious affiliation, business men, professional people, mothers, little children, all have taken a share in the great task of building a great Cathedral in the capital of the nation. The newspapers have given aid in putting it before the people, the laymen and women of the Church have given time and effort and the stonecutters themselves now at work on the building have desired to place their names among the donors. In the words of the Bishop of the Diocese, "It has been a great spiritual awakening for the capital of the nation," and in the words of another, "Marks a milestone in the maturity of the people."

The charter granted the Cathedral Foundation provides that the work of the Cathedral be not confined only to religious work, but that education and social service come under its direction. This phase of the undertaking has always been kept in mind and much has already been done to thus broaden the work.

Some of the parts of the building and appurtenances already provided for by donation are the baptistry, choir, sanctuary and library. This library, when completed, will be perhaps the largest and finest library of its kind, providing books of theology and religious books for study by clergy and laity who will have free access to them.

Since the manifestation in Washington during the week of the crusade there is every confidence that the Cathedral will be completed within five years.

The Rev. Arlington A. McCallum, rector of St. Luke's Church, Lebanon, Pa., who has accepted a call to the rectorship of St. Paul's Church, near Washington Circle, will not assume his duties as rector of the church until the Lenten season.

Mr. McCallum was born at Ontario, Canada. He was educated at St. John's College, Winnipeg, Canada, and later graduated at Seabury Divinity School, Faribault, Minn., where he studied under the direction of Dean McIlwaine (now Bishop) of Minnesota.

Some of his charges have been curate and assistant at the University of Minnesota, rector of St. Thomas'

Church, Rawlins, Wyoming; rector in Glencoe, Ill., chaplain of the One Hundred and Forty-ninth Field Artillery, which was assigned to the "Rainbow" Division of the American Expeditionary Forces, and rector of St. Luke's Church, Lebanon, Pa., from which he comes to be rector of St. Paul's. Mr. McCallum succeeds in this position the late Rev. Robert Talbot, D. D., whose death last May was so keenly felt, not only in his parish, but throughout the diocese, where he was much beloved by every one who had experienced the blessing of knowing him.

M. M. W.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

A Pastoral Letter.

To the Clergy and Laity of the Diocese of New York:

My Dear Brethren:—

Serious questions are before the Church at this time. Let no one, however, be unduly disturbed. We have Our Lord's promise that the Church shall be guided by the Holy Spirit, and to the full truth of Jesus Christ this Church has always steadfastly borne witness. The position of the Church has not changed. No new statement of doctrine has been made by the House of Bishops. The Bishops have reaffirmed the teaching of this Church as set forth plainly in her creeds, and in her worship. The recent Pastoral Letter is the answer made by the House of Bishops to an important question formally presented by a large number of laymen. Any difficulties or questions which may be felt in any quarter should have full and careful consideration.

The present questions are serious, and must be met faithfully, but as Bishop of the Diocese, I ask that controversial discussion of them shall be suspended during the Christmas season, and that all of us, clergy and laity alike, give our thoughts to the message of Peace and Good Will and Brotherly Love which the Festival of Our Saviour's Birth brings to us.

A little time of silence and thought and prayer will be of help to all of us, and at the end of such a period we shall be better able to meet these questions rightly in the spirit of truth and love, having in us that mind which is also in Christ Jesus.

Faithfully yours,

William T. Manning,
Bishop of New York.

December 20, 1923.

The Christmas Season in New York.

New York was giving wide and deep attention to religious controversy, and Christmas was approaching. Bishop Manning sent a letter to rectors and other clergy, and to the newspapers, asking that controversy cease during the Holy Season. Instant compliance followed. Several rectors who had planned to preach on doctrinal subjects on the Sunday next before Christmas changed suddenly. Some who had permitted reporters to place sermon ex-

tracts in the hands of editors withdrew them.

Midnight services Christmas Eve were more numerous than in former years, and all were well attended. The newspapers reported that more people were in churches than on any previous Christmas. The poor were showered with money, and two hundred needy families were cared for through efforts of one newspaper. All prisons had entertainments and big dinners.

Preaching in the Cathedral Bishop Manning formed his sermons on the model of bidding prayers, and stated under eight heads what he prayed for as Christmas gifts, bidding the people to pray for the same.

It is announced that Prof. Dickenson S. Miller, of the General Seminary, has resigned to accept a place on the faculty of Smith College. The newspapers say there is relation between the resignation and the theological controversies now going on. Dr. Parks, in St. Bartholomew's, replied to a statement made by the Bishops at Dallas. In interviews following it he declared he said nothing he has not said for thirty years, and that he defied no one. St. George's rector said contributions to the Cathedral of St. John the Divine will not be forthcoming from liberal parishes, and was at once answered by a lay officer of the Cathedral, saying they will be.

The Christmas season over, the controversies are sure to revive. Many are saying it is a healthy sign when the public takes such keen interest.

Greer Court, located quite near to Columbia University, has cost \$45,000 and is a five-story house with basement, accommodating ten students. It is the second Church Community House for young women, and fostered by the Churchwomen's League for Patriotic Service. Young men can enjoy the parlors and club rooms. At the formal dedication a large number of Church clergy were present. A purpose of the League is to multiply these houses in New York and encourage such ventures in other cities.

St. Mark's in the Bowerie, long owning St. Mark's Chapel, a substantial building on the far East Side, has created in it a Da Vinci Art School. It has just been opened and some fifty students are enrolled. The evolution of the school is curious. At one of the church's services held on Mazzini Day, the statue which now stands in the corner of the garden was unveiled. It is the work of Attilio Piccirilli, instructor in sculpture. It attracted attention among the neighbors, particularly the Italians of the colony. Dr. Guthrie suggested to the Rev. Fortunato Verdoja of his church that he arrange a series of lectures on the arts to be given by the group of which Piccirilli was one, in St. Mark's Hall.

As soon as the idea was put in motion the artists themselves conceived the project of the school and got the use of seven rooms in the old chapel, which was built in 1883 as a memorial by some of Peter Stuyvesant's descendants. The rooms have been fitted up and courses arranged at \$5 a month.

St. Stephen's College, Annandale, had a Christmas gift of \$125,000 to go toward endowment, or such use as trustees see fit to make. The president of one of the great life insurance companies left, in his will, a large sum to be distributed as trustees might think wise. One of these trustees is Mr. Haley Fiske, who is also much interested in St. Stephen's. The gift came from the

fund named. President Bell is now sending out appeals for further gifts, in which he says the college is totally unable to receive students who apply, and is compelled to accept the few, turning away the many. The endowment is about \$300,000.

C.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Unique Services in Loudoun Churches.

Christmas Day was observed in all the Episcopal Churches in Loudoun County. St. Paul's, Hamilton, St. Peter's, Purcellville, and Mt. Calvary, Round Hill, had the unique privilege, for the first time in their history, of having as their preacher the Rev. L. P. Tsen, a native Chinese clergyman, with the rector, the Rev. T. D. Harari, a native of the Bible land. It is no doubt the first occasion of its kind in the history of the Diocese of Virginia and in America.

Mr. Harari, in his talk, stressed the right way of keeping Christmas as a day of real Christian joy and thankfulness for the gift of God in Christ Jesus.

He said he could not refrain from offering a great tribute to his native country that sent out the "Light" to the Far East and Far West, and that His heart was blessing the speaker and his hearers, mostly of English stock. Mr. Tsen, who is a graduate of Boone University, and who was ordained fifteen years ago, gave an illuminating talk and the new trend of thought was much appreciated by his hearers.

The Creed was recited by him in Chinese and then in Arabic (now the language of Palestine) by the rector; then by the congregation in English.

On Wednesday afternoon, the Palestinian service, introduced five years ago, was held at Christ Church, Lucketts. A new speaker from some far off place is there every year. Mr. Tsen represented China this time.

St. Mark's Church, Richmond, Opened.

Sunday, December 9, was marked in Richmond, by the formal opening of the new St. Mark's Church on the Boulevard, the Rev. William D. Smith, D. D., rector. Services have been held in the basement for the past year or more, while the main body of the church was under construction. After much delay in the making of the pews the work has finally been completed and an overflowing congregation bore witness to the general interest in the opening of the new building. The sermon was preached by the rector; the Rt. Rev. W. C. Brown, D. D., Bishop of the Diocese, and the Dean of Church Schools, the Rev. E. L. Woodward, M. D., took part in the service.

St. Mark's is one of the oldest congregations of Richmond, having been established in 1866, in a section which has since been given up to colored people. It was forced to leave its old location at the corner of First and Clay Streets for this reason in 1919, and the congregation worshipped in a public school building until they were able to enter the basement of their new church.

The new St. Mark's has already taken its place as one of the outstanding church buildings in the city. It is built in the Virginia Colonial style, the architects being Baskerville and Lambert of Richmond. The organ, built by the Hall Company, of Hartford, is said by

many local organists to be one of the finest in the city.

Christmas Eve at Old St. George's, Fredericksburg.

The Sunday-school Christmas festival of St. George's Church, Fredericksburg, was a beautiful affair, of light, color and beauty. Altar decorations of massed poinsettia and white narcissi, with a lovely five-pointed Christmas Star, together with the wreathing of church-rail and reading-desk with evergreens, made of the lovely old chancel a thing of beauty, calling forth the unqualified admiration of the large congregation which filled the big church to capacity.

The carols were beautifully rendered, and the address of the rector, the Rev. Dudley Borghers, was listened to with rapt attention by the children. Mr. Boogher has the great gift of interesting and holding children.

A special feature of the entertainment was the presentation of the "Gift of Love" by the children of the Sunday School. The gift consisted of fruit, toys, groceries and other articles. So generous was the response to the Rev. Mr. Boogher's appeal that all less fortunate children and needy families of the parish were amply supplied.

At the close of the service every one adjourned to the Sunday-school room, where a real Santa Claus presented toys and candy to the children of St. George's, and all visiting children.

M. W.

Confirmation in Truro Parish: At the request of the Bishop of the Diocese the Rt. Rev. H. St. George Tucker, D. D., visited Truro Parish on the fourth Sunday in Advent, and confirmed a class of sixteen persons at Pohick Church and five at Olivet Church. Bishop Tucker first visited this parish October 12, when he held a special service, confirming two persons.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomas, D. D., Coadjutor.

The White Christmas.

For several years the Church School of St. Andrew's, Norfolk, has celebrated on the Sunday just before Christmas Day a "White Christmas," adapted by Mrs. Jerome Taylor, a member of this church, from an old story, "The Legend of Cathay."

The entire chancel of the church is draped in white and a tree is placed in the centre, but the usual custom of having it hung with gifts for the members of its own Church School is reversed. Instead the children bring gifts themselves (often from their own cherished possessions) and lay them at the foot of tree in the chancel, to be given to other children less fortunate than themselves. Every child has also been provided with a tiny bag in which to put his offering of money. These bags are hung on the tree. They are of white material and the gifts are wrapped in white paper. The front half of the church is reserved for the children by a broad white ribbon across the aisle. A suitable program of prayer, Christmas stories, and hymns, assisted by a vested choir of children, accompanies the celebration.

Any one who questions the success of this innovation has only to observe the eagerness with which the children respond to it. It is a beautiful and inspiring custom and the rector, the

Rev. Myron B. Marshall, has made it an annual one.

Fall Meeting of Norfolk Convocation.

The fall meeting of Norfolk Convocation was held at St. John's Church, Hampton, November 19 to 21. Convocation enjoyed Bishop Tucker and his helpful words of counsel.

Among other interesting features of Convocation were: A discussion of the Church's Program, Tuesday afternoon, by the Rev. Dr. Brown; an address on Social Service, by the Rev. W. A. R. Goodwin, D. D.; Practical Observance of Lent, by the Rev. W. E. Cox, of Richmond, Va.; Confirmation (a) Effective Confirmation Instruction, (b) Holding the Confirmed, by the Rev. J. Scott Meredith; and lastly, an address Wednesday night on Modern Biblical Interpretation, by the Rev. B. D. Tucker, Jr., D. D., of Richmond.

These subjects were discussed in a way that was instructive and inspiring to all present.

Following the custom of Central Convocation, each rector gave a short report of conditions in his parish, and of work done during the past year.

A recess was taken for a part of each afternoon, in order that points of interest might be visited, such as Langley Field, Hampton Institute, the Soldiers' Home, the shipyards and the golf links. These excursions were greatly enjoyed. Lunch was served both days in the parish house by the ladies of the congregation. The gracious hospitality of the people of Hampton was much appreciated.

Invitations were accepted to hold the meeting next spring at Virginia Beach and next fall at Onancock.

St. Thomas' Church, Clarkton, has recently had a very successful mission by the Rev. Herbert Tucker and their rector, the Rev. E. W. Mellichampe. Bishop Tucker recently confirmed twenty-five and offered a beautiful Prayer for consecration for the Community House to be erected.

The Community House was given by a member of the church, the building of which was made possible by the generous action of the men of the church and the community, in giving their time and labor, free of charge. The foundation of the house is finished, and the Community House will soon be ready for occupancy.

Hungar's Parish: On the first Sunday in Advent service was held in Christ Church, Eastville, for the first time since the building was closed for repairs.

The rector, the Rev. E. W. Cowling, congratulated the workers of the parish on what had been accomplished and called attention to other work needing to be undertaken and carried through.

The repairs on the building inside and out have been thorough, and the little church looks thoroughly restored and refreshed.

The Rev. Norman F. Marshall last March resigned that portion of his work in Greensville County, contained in Emporia parish. He retained the rectorship of Meherrin parish in the northern part of Greensville. Besides the two churches, Grace, Purdy and Holy Trinity, Jarratt, he is president of the Episcopal Home for Girls. He is living not in but near the Home, and his present address is Rural No. 1, Jarratt, Va. The Home is near Purdy, but due to a peculiarity of the postal service its proper address is as given for Mr. Marshall.

SOUTHWESTERN VIRGINIA.**Rt. Rev. Robert C. Jett, D. D., Bishop.****Young People's Service League Delegates Meet at St. John's, Roanoke.**

Pursuant to a resolution passed at the time of the organization of the Y. P. S. L. in the diocese effected at the Lynchburg Summer School in June, two delegates from each League and from parishes contemplating League organization, met at the call of the Department of Religious Education in St. John's Parish House, Roanoke, December 28.

The program was opened by a devotional period, conducted by the Bishop of the Diocese, in which he gave them a searching address on the importance of life as a trust from God, and challenged them to carry on the high idealism of their Christian profession.

About fifty delegates attended the Conference, and after luncheon the Diocesan President, Mr. Lawrence Green, of St. Paul's Church, Lynchburg, delivered an address, urging the Young People to their best efforts, especially along lines of cooperation and of the extension of the League's organization in the Diocese.

A constitution was tentatively adopted and the Young People pledged themselves to send a splendid delegation to the annual conference at the Virginia Summer School, to be held at Sweet Brier in June, 23-July 4, 1924.

The conference was reminded of the promise of the several Leagues of St. Paul's, Grace and St. John's churches, Lynchburg, and of St. John's Church, Roanoke, to feed four dogs of the team of Deaconess Bedell of Alaska, and of the promise made in Charlottesville to assist the Rev. Mr. Chu of the Diocese of Hankow, China, in his work along the lines of agriculture.

The appeal for assistance in the Associate Missions field of Southwest Virginia was listened to attentively, and the meeting closed with a discussion of the causes of success and failure in Young People's work, conducted by the Rev. Karl Block, of St. John's Parish, Roanoke, Chairman of the Department of Religious Education.

It is felt that the Conference has established diocesan organization on a firm and enduring basis.

PENNSYLVANIA.**Rt. Rev. T. J. Garland, D. D., Suffragan.****Christmas in Philadelphia.**

Christmas this year was made a special feature by the City Mission in its work among the sick, the poor, and prisoners.

Hundreds of Christmas baskets of food were distributed among poor families in all parts of the city on Monday, each basket also contained toys for the children of those families.

Clergy of the City Mission distributed thousands of Christmas cards among the prisoners at the Eastern Penitentiary and the County prisons, and among the sick and the poor in the city's homes and hospitals, and at the Home for Consumptives in Chestnut Hill. Tobacco and other gifts were distributed among those at the Home for the Indigent, Holmesburg.

In addition to the regular Christmas Day religious services at various institutions where the City Mission serves, there was early morning singing of Christmas carols at Byberry, where the city takes care of its mild mental cases. The carol singers went from building

to building. During the week the City Mission cooperated with organizations of Churchwomen from a number of parishes in giving all the patients at the Philadelphia General Hospital a Christmas entertainment and festival.

Hundreds of children throughout Philadelphia and vicinity, without regard to denomination, were invited to view "The Little Town of Bethlehem," reproduced in miniature with all the scenes and characters of the familiar Bible story of the Nativity, which was on public exhibition every afternoon of Christmas week, except Christmas Day, in the Church House of the Diocese of Pennsylvania, Philadelphia.

The exhibit is the work of a widely known Philadelphia artist, and this was the first time it had been exhibited anywhere. Mrs. J. Alison Scott, President of the Woman's Auxiliary, arranged for its view, so that as many children in the city as could come might have the opportunity of viewing it.

One of the features of the exhibit was the daily singing of Christmas carols by members of the Junior League of Philadelphia, an organization of women who devote themselves to charitable work of all kinds. Under the direction of Mrs. G. W. Melver, different members of the League each afternoon volunteered their services. At half hour intervals the Junior League members lead the children in the carol singing, while through an arrangement of electrical effects, the Town of the Nativity was shown on Christmas Eve, at dawn of Christmas Day, and as the

"Cash In Hand."

It is gratifying to learn that the Japanese Emergency Relief Fund which in the form of both pledges and cash was completed in time to be announced at Dr. Motoda's consecration is now wholly complete in cash, to the amount of \$502,325.85.

deepening shadows close around the Birthplace of the Christ Child.

Two Anniversaries Observed.

A dual celebration, Sunday, December 23, at St. Peter's Church, Germantown, marked the golden anniversary of the founding of the parish and the thirty-third anniversary of the ordination of the present rector, the Rev. Stewart P. Keeling.

To commemorate fittingly these synchronizing celebrations the vestry of the church built a memorial Skinner organ, which was dedicated the Sunday before.

The exact anniversary date of the opening of the church in 1873 was observed on Friday evening, December 21, when a reception was held in the parish house by the clergy and vestry to members and friends of the parish. The speakers included Bishop Garland and Colonel Sheldon Potter.

Since the erection of the church a Sunday-school building, a rectory and a parish house, the latter a memorial to the Rev. Thomas Till Rumsey, the first rector of St. Peter's, have been added to the group of buildings.

Funeral services for their former commander, Colonel John A. Wiedersheim, were conducted December 19 by members of the George G. Meade Post, No. 1, G. A. R., at the Colonel's former home in West Philadelphia.

A delegation from the Order of Sparta and F. & A. M., No. 385, attended the services at which Bishop Garland and the Rev. Dr. David M.

Steele officiated. Burial was in Laurel Hill Cemetery.

Colonel Wiedersheim was an active member of St. Andrew's Church and belonged to the Church Club and the Brotherhood of St. Andrew. He was a prominent patent attorney and gained fame in the battle of the Potomac, in the War Between the States.

R. R. W.**SOUTHERN OHIO.****Rt. Rev. Boyd Vincent, D. D. Bishop.**
Rt. Rev. T. I. Reese, D. D. Coadjutor.**Christmas Celebrations in Cincinnati.**

Christmas services throughout Cincinnati were uniformly well attended. The Cincinnati City Mission distributed thousands of Christmas cards throughout the hospitals and other institutions. Christ Church gave the inmates of the City Infirmary a Christmas party. The Kiwanis Club had a celebration for the children of the Tuberculosis Sanatorium and a clergyman of the church made an address and led the service. The Church of the Advent, Walnut Hills, gave two Christmas parties, one to white and one to colored children in the West End, using the fine parish of the colored congregation of St. Andrew's, the Rev. Dr. E. H. Oxley, Missionary. The Young People's Society of the Church of the Epiphany visited several of the shut ins in institutions. Carol singing was very general. Midnight services in several of the churches were very well attended. Handel's oratorio, "The Messiah," was sung at Christ Church and at St. Stephen's. Winton Place with capacity attendance. Deaconess Drant, of the City Mission, gave a party to the women prisoners in the county jail.

Miss Virginia Nell Baker, daughter of Mr. and Mrs. W. H. Baker of Hartwell, was married on December 27 to the Rev. Leon Frank Haley, rector of St. Luke's Church, Cleveland, Ohio, in her parish church, Holy Trinity, by Bishop Vincent, assisted by Canon Reade. The bride has been a very successful worker in the church for many years. A reception in the parish house after the ceremony was largely attended.

The Diocesan Convention of Young People's Societies will be held in the Church of the Epiphany, Walnut Hills, January 11, 12 and 13. Part of the program will be held at Christ Church and St. Paul's Cathedral. A large attendance is expected.

Several social functions are marking the leave-taking of the Rev. Dr. Frederick L. Flinchbaugh, retiring as rector of Calvary Church, Clifton, and going in a few weeks to Wilkes-Barre, Pa., as rector of St. Stephen's Church. A dinner was given him by his congregation and he was presented with a handsome desk. The congregation of St. Philip's Northside, gave him a farewell reception and a token of their gratitude for the many years he served that church in addition to Calvary.

C. G. R.**TEXAS****Rt. Rev. G. H. Kinsolving, D. D., Bishop.**
Rt. Rev. C. S. Quin, D. D., Coadjutor.**Meeting of Young People in Waco.**

The Fourth Annual Council of the Young People's Service League of the Diocese of Texas will be held in Waco, January 18, 19 and 20. The Young

People's Service League of St. Paul's Church, Waco, will be host to the boys and girls from all parts of the diocese. This group of young people at St. Paul's is an enthusiastic and earnest bunch of workers, and is a live factor in the Church's work.

A cordial invitation is extended to the boys and girls in neighboring dioceses, particularly those in the Province of the Southwest. A part of the program will be given over to furthering the work of our Provincial Organization and we feel sure that this will be of vital interest to all those in any way connected with our Provincial Young People's Service League.

If you wish to attend the Council please send in your name and address to 1117 Texas Avenue, Houston, Texas (Diocesan Office), stating which Diocese you represent.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Interesting Mission Church Dedicated.

Following the laying of the cornerstone which occurred less than a month ago, the new mission of St. Thomas' at the Isle of Hope, in Chatham County, Ga., near Savannah, was dedicated by the Bishop of the Diocese, the Rt. Rev. F. F. Reese, D. D., on St. Thomas' Day, at eight o'clock in the evening. Since the contribution of \$750 from the American Church Building Fund, there is just \$190 due to pay off the entire debt, and it is expected that this amount will be raised in a short while, and the church building will then be consecrated. On the occasion of the service of dedication the Bishop gave an address on "The Purpose of Service," and the rite of confirmation was administered during the service.

The little chapel has an interesting history, and it has taken the members of the little mission just one year to the day to raise the money and erect their house of prayer. In a short history written at the time of the laying of the cornerstone it is stated that the first accurate information of an Episcopal service held at the Isle of Hope is contained in a letter by a Churchman of Savannah, Mr. C. S. Hardee, ninety-three years of age, which showed that he was lay-reader in the union chapel for twenty years beginning August, 1873. The records of the church were destroyed by fire in 1893, but an old Bible was found which had the following information on a leaf: "January 28, 1872, Dr. S. F. Dupont was confirmed by the Rt. Rev. Bishop Beckwith in this church. February 11, 1872 was confirmed Maggie E. Harrison and Edwin Waite by Bishop J. W. Beckwith." In 1893 the records show that services were held in the Methodist Church, the land having been given by Stephen F. Dupont, and in 1916 the Ven. F. North-Tummon began his ministry at the Isle of Hope, holding services in this church. In November, 1923, Miss Maria Henderson, a communicant of Christ Church, Savannah, gave the lot for a site for a church, and on St. Thomas' Day of that year the mission was organized under that name, by the Bishop. A woman's guild was formed and the members at once began work for raising funds with which to build the church, as the gift of the lot carried with it the proviso that the building should be completed in one year. The land upon which the church is now located was formerly owned by Christ Church, Savannah. The church sold the land in 1840, and now the Episco-

pal Church is again owner of the property upon which the new chapel is built. Though there are permanent residents of the Isle of Hope there are many from Savannah who have summer homes at this resort which is on a salt river. Quite a number who are permanent residents are members of the city parishes, and when these are transferred to the new mission there will be a communicant list of about sixty members.

E. D. J.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

Unique Christmas Service.

Among the Christmas services preceding the feast held in the city, one that is rather unique is given by the Diamond National Bank. Each day during the week beginning December 16, there is Carol singing in the large corridors of the bank from 12:30 to 12:45. The music consists of carols by a sextette of the male clerks, and anthem solos by a fine tenor singer. The audience is made up of all sorts of folk, banking and other prominent men, clergymen, stenographers, shop girls, etc. This is the third season the bank has held such services, and they seem to have struck the fancy of the folks who are downtown at the noon hour.

Community Christmas Trees were placed in the churchyard of Trinity Church, downtown, and in that of Calvary parish, in the East End. They were both installed with a service of carol singing on Christmas Eve. They are large, handsome trees, brilliantly illuminated with electric lights.

Carol Services at Trinity: Instead of the twenty-minute noon-day service held in Trinity Church during Advent, there have been held carol services, led by the choir boys, in which the congregation took part. The attendance has been good, and the singing very enjoyable.

J. C.

The December meeting of the Pittsburgh Clerical Union took place on Monday, 17, in Trinity House, Pittsburgh. Luncheon was served at one o'clock, and was preceded by a Quiet Hour in the Church for the Diocesan clergy, conducted by the Bishop of Pittsburgh. The afternoon was given over to reports of and suggestions concerning the Nation-Wide Campaign and Every Member Canvass for 1924. There was a goodly attendance of both city and rural clergymen.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Meeting of the Executive Council.

The fourth quarterly meeting of the Executive Council of the Diocese was held at Harrisburg on Thursday, December 13. A resolution was adopted expressing satisfaction with the recent Pastoral Letter of the House of Bishops. The greater part of the sessions was devoted to the consideration of the Diocesan Budget for 1924, particularly the diocesan quota for the Field Work of the National Council. Several members of the Council disputed the accuracy of the statistics regarding the diocese printed in the Report presented to the last meeting of the Province of Washington. The Treasurer of the

diocese reported that one-third of the total income for the Field Department is sent to the Treasurer of the National Council, and that the statistics presented to the Synod are inaccurate. A statement, explaining the situation in detail, was made by the Committee on Annual Budget, to whom was referred the Provincial Report, 1923.

Christian Unity.

The Baptist Meeting House at Coudersport was destroyed by fire recently, and the rector and vestry, with the consent of the Bishop, have offered the use of Christ Church to the Baptist congregation for evening service until the Lenten season. It is thought that by that time they will have been able to secure another location. Christ Church, Coudersport, has had no evening services for some time, and the rector, Archdeacon Post, has been using Sunday evenings for visiting the Missions in his Archdeaconry. The Bishop has requested him, if agreeable to the Westfield congregation, to hold services in St. John's, Westfield, every Sunday evening until a new rector has been called there.

A. A. H.

WEST VIRGINIA

Rt. Rev. W. L. Gravatt, D. D., Bishop.
Rt. Rev. R. E. L. Strider, D. D., Coadjutor.

Wheeling Clericus.

This Clericus met at Trinity Church Parish House, Moundsville, the Rev. William Meade, rector, on Tuesday, December 18, when the Rev. W. M. Sidener, rector of St. Paul's Church, Steubenville, Ohio, gave a most interesting account of his recent visit to the Holy Land. Mr. Sidener's account of his travels was made still more interesting by a number of views which he had secured of the different places visited. The next meeting of Clericus will be held in St. Paul's Parish House, Steubenville, early in January.

American Guild of Health.

A Teaching Mission was held at Christ Church, Fairmont, December 10 to 17, inclusive, by the Rev. Franklyn Cole Sherman, President of the Guild, headquarters Cleveland, Ohio. The series of lectures on the subject of Religion and Health of Body and Soul, made a profound impression upon the whole community. It was interesting to note how people of all creeds crowded the church to its capacity to hear a clergyman tell of God and His relation to us, not only spiritually but physically. It became clear that the Church has a vital message to the people of today which they are eager to welcome when presented in the language of today. Mr. Sherman, until recently rector of St. Paul's Church, Akron, Ohio, is a finished and convincing speaker. He proclaims the fact that the full faith once delivered to the Saints should be preached.

New Parish House, Charleston.

On Friday, November 23, a new Parish House in St. Andrew's Parish, Charleston, was formally opened and dedicated by Bishop Gravatt. This very handsome and useful building was erected on the site of the old Parish House, which was destroyed by fire a short time ago.

J. L. F.

Family Department

January.

1. Tuesday. Circumcision. New Year's Day.
6. Sunday. Epiphany.
13. First Sunday after Epiphany.
20. Second Sunday after Epiphany.
25. Friday. Conversion of St. Paul.
27. Third Sunday after Epiphany.
31. Thursday.

Collect for The Epiphany.

O God, Who by the leading of a star did manifest Thy only begotten Son to the Gentiles, Mercifully grant that we, who know Thee now by faith, may after this life have the fruition of Thy glorious Godhead, through Jesus Christ Our Lord. Amen.

Three Shepherds.

Three shepherds returning from Bethlehem,

White with wonder came up the dawn,
Talked of the glory revealed to them.

The field was still as a startled fawn.

Quoth the lad: "O Light that flooded the cave,

Brighter than torches of Herod the King!

Music! O Music that, wave on wave,
Broke on our lips and made them sing!"

Quoth the shepherd whose dreams had come to fold

In a rough stone hut where love was blest:

"I saw but a Child Whose hair of gold
Shone like a star on His mother's breast."

Quoth the old, old shepherd: "Mine eyes are dim;

I see with the heart what is hidden deep.

I saw a Shepherd and worshipped Him,
For he goes to give His life for His sheep."

Three shepherds returning from Bethlehem,

The field was still as a startled fawn,
Talked of the glory revealed to them.

White with wonder came up the dawn.
—Katharine Lee Bates.

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

The Cleansing of the Temple.

The Rev. Louis Tucker, D. D.

II.

Word was brought to the chief priests exactly as word would be brought now to the chief of police if some street-preacher interrupted the stock exchange. They said, "This man is incorrigible," and wished to arrest Him, just as we would. The political instability of the city is shown since they did not dare. There was no government strong enough to check riot. The Eleven, surrounding Our Lord as a body-guard, apparently made riot cer-

tain. But there have been governments strong enough to make arrests in spite of riot—Napoleon's government, after his whiff of grape-shot, for instance. The hydra-headed government of Jerusalem, however, dared do nothing publicly.

To those who read the New Testament without realization of crowds, it seems strange enough. Men bred in a small town ask why the Chief Priests did not have Him followed, mark down where He slept, then arrest Him. The sufficient answer comes to one who traverses the seething, boiling streets of any great city on any festival night. It is incommunicable. It must be seen to be believed. But if a crowd be dense enough you cannot follow any small group of men in it. No man will believe this until he has tried.

All things are possible in a great city. A great crowd is like a force of nature, titanic, remorseless, unreasoning. All things are doubly possible in a great crowd. Unless we treble err, there was a greater crowd, a mob gigantic, a throng multitudinous, an oppression of innumerable onlookers, of numbers numberless.

One microscopic of all the universe of stars, one pin-point of a country on that orb, one infinitesimal of a city in that country, was focus of attention for the Universe Invisible. Intellectuals beyond our intelligence, Powers beyond our comprehension, brooded over it, withheld. Thrones, Dominions, Principalities, thronged and watched, stayed from helping or hindering. Questions we only dimly understand were come to issue. A fight was to be fought the anguish of which surpasses our capacity for suffering. Bound hand and foot by the laws of His own universe, the Maker lay in the power of that Prince of this World whom He had made.

Moreover, had He made no world and no spirits capable of sinning, there would have been no sin. There is a sense in which the Adversary could say it is his fault. If he who made happiness possible has right to thrill with every throb of it, then he who made misery possible has obligation to writhe with every pang. Not obedience, but joy caused by the obedience is his in eternal brightness of reduplicated glory. Not sin, therefore, but the suffering caused by sin, is his to the last pang of pain. Horrible, horrible, and beyond all horrible, in remultiplication of shuddering anguish, as this is, it cannot escape the notice of any intellect. Tinge that intellect with hate, and how it would speed across the universe to gloat over the anguish of its Maker. Tinge that intellect with love, and how it would outspeed the light-rays, sweeping, if need be, from the Outmost Void, to hang weeping, or stoop in sterner sorrow too deep for tears, over the agony of its best-beloved.

The Epiphany.

Year in and year out as the tide of time flows on, Churchpeople have brought before them month by month and almost week by week the fundamentals of the religion of Our Lord Jesus Christ. There, in the very heart, is the primary fact of Christ's death and Christ's resurrection; and radiating from that, behind and before, are

the glorious truths that constitute the essentials of the religion of Christ. Going backwards there are the great Lenten truths of His temptation and our fights with sin; the Epiphany with its glorious world outlook; Christmas, and the Incarnation of the Son of God. And, going onwards, there is the Ascension, and Whitsuntide with the power of the Holy Ghost, and on through Trinity the great doctrines of our holy religion, and as the beginning and the end, the great season of Trinity terminating in it, and the great teachings of Christmas and Whitsuntide and Easter beginning with it, that magnificent doctrine, the Second Advent of Our Lord and Saviour. But, coming back to the Epiphany. In the Eastern Church it has been known rather as the Theophany and is put on a par with Christmas and Easter. It is popularly known as the Day of Lights, or the Lumenation Day, as there is always in the churches at that time a special array of lights. Poor Russia! One wonders if there are any there now. The fact of its having been entitled alternatively in 1662 "The manifestation of Christ to the Gentiles" has caused the season to be seized upon as the initiative of missionary energy. The fact that the Magi, the Wise Men who came from the East, either from Persia or Babylonia or Arabia, were supposed to be Gentiles, although, of course, this never can be proved, has made it the time for a great missionary call. The Church has accepted it as a challenge to make Christ known to the nations. To the writer, however, it is a matter of deep regret that the nobler note of the Epiphany according to St. Paul was obscured during the Dark Ages; those ages of widespread apostasy from the truth of the Bible and of the Apostolic Church. For, during that time, the Church, which started out with looking up to heaven for her returning Lord, forgot that glorious posture and, looking down on the earth with dreams of worldly dominion and world-wide power and the sceptre of temporal dominion, exchanged her uplook for the downlook, and the glorious teaching of the Epiphany was either overlooked or forgotten. St. Paul, in Titus 2:13, says that the grace of God teaches that we should live soberly, righteously, and Godly in this present age, looking for that blessed hope, the Epiphany of the glory of our great God and Saviour Jesus Christ. His last words to Timothy, ordained the first Bishop of the Church of the Ephesians, were a charge before the Lord Jesus Christ who shall judge the living and the dead at His Epiphany, to preach the Word. And a little further on he says that the righteous Judge at that day will give him a crown of righteousness and not to him only but to all that love His Epiphany.

Oh, that the spirit of this great Epiphany Season, combining as it does the glorious thought of the Incarnation, the Epiphany of Our Saviour Jesus Christ, that is, the first Epiphany, the inspiration of all our Christian life and missionary energy, could be combined with the uplifting and inspiring thought of the Second Advent of Our Lord Jesus Christ, the Epiphany of His glory, Who is soon to come as King of kings and Lord of lords.—Canadian Churchman.

For Epiphany-Tide.

"That," said the late Dean Hodges once writing of the Epiphany, "was the true beginning of the Christian religion"; for Epiphany interprets Christmas and reveals the universal Christ.

This is the message the Church asks us to consider during Epiphany-tide and at the beginning of the new year—the vision of the Kingdom of God on earth, the world's Redeemer Who is the Saviour of every soul.

"Behold, I make all things new." That is the blessed declaration of the revelator in his vision of a new heaven and a new earth. There are numberless assertions of the truth of that promise in the natural world and in mortal reckonings. When a new year dawns, the least worthy, the most sadly disheartened, and those who have utterly failed realize the glory of the gift.

Our meditation for the Epiphany season is an exalted and an inclusive one: heaven upon earth; Christ come to the humblest and to the highest; the Ancient of Days with us, our Emmanuel; time merged into eternity; and to us is committed a share in the consummation of His Kingdom.—St. Andrew's Cross.

The Timeless Things.

Men write their names on marble, and in a little day
The wind-rush and the rain-wash erase them quite away.
Men build them halls of granite—and Time's ironic hand
Makes of their grandeur at the last but rubble in the sand.

The towers of Troy and Babylon have withered, bronze and stone;
The names of Nineveh and Tyre are wind and dust alone.
They heaped their beams to heaven—they delved earth's inmost deeps—
And the slow turf alone may mark where their dead pride now sleeps.

But firmer far than marble are stones of mortal trust,
And human hearts remember when granite turns to dust;
And he who builds for human needs, for service tried and sure,
While faith and honor flame undimmed, his work will yet endure.

O builders, toilers, artisans, hewers of wood or stone,
Toiler and task are dust at last; the dream remains alone.
So let the fire of high resolve harden the basic clay—
That Time may test your work at last and turn, repulsed, away!

—Ted Olson.

Integrity.

Benjamin Franklin summarizes one of his essays by saying that

"Nothing so likely makes a man's fortune as integrity."

This strange and stern saying of that practical man is not so often quoted in these days of mechanical processes for getting and spending, and yet we all know how very true are these words if the principle could but be tried out in our daily living. At least most of us have seen instances of the actual working of this very principle.

A few months ago a large building company in Atlanta asked for bids for the plumbing in a certain new building in Atlanta. When the bids were opened the job was awarded to a well-known plumbing concern. The work was completed and the final approval was made and the bill ordered paid. Some few days ago the building company called the president of the plumbing

company on the telephone and asked him to come to his office. When the two men met, the president of the building company said:

"Please take this blue print and put in the sewerage and water for this new sub-division that my company is going to develop."

The president of the plumbing company looked at the blue print and saw that the sheet was perfectly clean and showed no sign of any one having handled it. He was puzzled. His face showed his inability to understand exactly what was meant by the proposition.

"What do you mean?" asked the president of the plumbing company.

"I mean," answered the president of the building company, "exactly what I said. I want you to take charge of this job and when you finish the work, send me the bill and I will send you a check."

The two men looked at each other a moment and then the president of the building company said:

"Do you know that my bookkeeping department tells me that on that big job that you did for us, involving more than \$25,000 worth of plumbing, that our figures tallied exactly with your invoices at every step of the work and that when your final cost sheet was in that we balanced to a penny? I have been looking for a plumbing company for ten years that could be depended upon. I have a million dollars worth of building this year and I am not going to worry any more about the plumbing. You are going to look after that end of it for me in the future."

The president of the plumbing company came by the office of the writer and laid that blue print on the desk and said:

"Do you know that I had rather have the confidence of that man than the total profits of my entire business for a year?"

Integrity! It wins out at last. And it will always be the safest way to success. Isn't it enheartening to know that in the stress of modern business life there are men who are honest? And that there are men who are glad to recognize integrity in their fellows and reward it? This old world is capable of many good things if we will just act right and press forward.—Exchange.

Epiphany.

"The festival of the Epiphany must be deemed of very high importance by a believing and thoughtful Christian. It does not merely commemorate one of the most beautiful incidents of Our Lord's infant life, it asserts one of the most fundamental and vital features of Christianity: the great distinction, in fact, between Christianity and Judaism. The Jewish revelation of God contained within itself the secret and the reason of its vanishing by absorption into the bright light which should succeed it."—Canon Liddon.

For the Southern Churchman.

When the Anchor Holds!

Lincoln C. Cummings.

How blessed we are, that in all the sorrows and troubles of life, if we but realize that God's Hand is measuring out what is best for us—we may still go forward courageously perplexed but not in despair; cast down but not destroyed—faint yet pursuing the perfect will of God. Falling but to rise again, and fighting forward with faces to the foe—sure that the struggle is not in

vain in the Lord!

Every day surer, though evil may seem the stronger, that we shall yet be more than conquerors in Him Who loves us and has given us the conquering faith and overcoming life and power of His Spirit. Blessed are we indeed, though the storms assail and the sea is rough, who can rest and trust in God's ruling power.

"Be still my soul! He then through thee can teach His lessons—and His Power in weakness show!"

Coming of the Christ Child.

The coming of a child often transforms a family. The Christ Child transformed the family of God on earth. Civilization, education and Christianization have followed His lead. The humanitarian, philanthropic and religious institutions of this age are the result of the influence of Jesus during the past nineteen centuries. His light will illuminate mankind as long as time and eternity endure. It is shining brighter and brighter as we near the perfect day of His triumph. More hearts welcome the coming of Christmas this year than ever before. More nations are in accord with the angel's proclamation of "Peace on earth, good will to men." More than ever before love rises above hate, truth, above falsehood, right above wrong. There is more living for and thinking of others than ever before.—The Expositor.

A Christmas Prayer.

O Saviour Christ, Who as at this time didst come into the world for our salvation, establish in our hearts the true spirit of this season made glad by Thy gracious Nativity.

Forbid, Lord, that we should be so full of our own doings and interests that the heart has no room for Thee!

May the spirit of the Eternal Son be born again in us, and make us partakers in the Eternal Sonship of Christ.

So establish in us the dominion of Thyself, that the heavenly harmonies may be heard on earth, and the just and loving Kingdom of the Prince of Peace may come amongst men, through Thee, Our Blessed Redeemer, Who art, with Thy Father and the Holy Spirit one God, world without end. Amen.—Selected.

A Pastor's Christmas Remembrance.

By the Rev. Alan Pressley Wilson.

"Dear Member:

With joy we enter again the blessed season that commemorates another anniversary of the birthday of our dear Lord and what joy it does bring! Nearly two thousand years ago Jesus the Christ was born in Bethlehem and the whole world is vastly better for it.

I have one wish for my own life as I write you: it is that Jesus be born in me this blessed Christmas time. If this be so I know that my life all next year will be vastly better because of it.

Now, what I wish for myself I wish for each member of my congregation. I wish it for myself because it is the best thing that could happen to me: I wish it for you because I want you to have the best there is in life, too.

May Jesus the Christ be born in our lives so that all through the next year the angels shall sing again, 'Glory to God in the highest and on earth peace, good-will to men!'

Cordially and joyfully,
Your Pastor."

For the Young Folks

Christmas Candles.

There is an old, old story
God sends to you and me
Of joy and peace and gladness
On Christ's nativity.
The moon rose bright o'er Bethlehem,
To light the vail so dim;
And angels sang together
To lead the way to Him.

And while the shepherds wandered,
And wise men from afar,
And paused to greet the Saviour
Beneath the kindly star.
They lit three waxen tapers,
For Prophet, Priest and King,
And offered each with reverence
The gift that he did bring.

Then, while they lingered, praying,
Each one upon his knee,
To Christ, the Lord Incarnate,
And swore fidelity,
'Twas noticed that the tapers
A wondrous light gave round,
And in the smoke they fancied
A cross and, more, a crown.

And thus arose the custom,
Each Christmas Eve to place
A candle in the window,
To ask Him for His grace,
To pray Him for a blessing,
To grant that surely we
With each and every brother
May live in charity.

So bands of merry singers
Go passing to and fro
And chant their Christmas carols
Across the fleecy snow.
Then every window opens
And each his best proclaims
That God is King of Heaven
And o'er the earth He reigns.

For Christ is born this morning,
Our Saviour, God and Friend,
And we shall raise our anthem,
While all our voices blend.
And, while we sing, we listen
For that great, grand Amen,
Which angels chanted from on high
To those in Bethlehem.

So brothers lift your voices,
As bright your tapers shine,
Remembering now and ever
Each candle is a shrine,
That Jesus is our Master,
That peace and joy abound.
And for each cross He gives us,
He holds for us a crown.

—James W. Hunter.

For the Southern Churchman.

Making Good.

Eugenie du Maurier.

Louise Temple was bending over her First Latin Reader, preparing her lesson for the morrow. "Bonus, bona, bonum!" she repeated.

"What on earth is that?" demanded her brother, Lawrence. "What are you saying, Lou?"

"You mustn't be so impatient," Louise laughed. "When you are a little older you will learn what 'bonus' means."

"Can't wait that long. Tell me the good news now."

"That's just it. It does mean good. It is a Latin adjective." Louise went on with her studying, while Lawrence, his curiosity being satisfied, worked a

problem in algebra and forgot, for the time, about the Latin word meaning good. The next afternoon, however, he was pleasantly reminded of it.

Each day after school and all day Saturday, Lawrence was errand boy in a hardware store. His duties were to deliver packages, run errands and perform various other odd jobs around the store. On the day following his introduction to the Latin adjective for good, Mr. Lewis, the owner, called him into his private office.

"Lawrence, in looking over the records, I find that you have been on time every day since you came here."

"Yes, sir," Lawrence answered wonderingly. "School is over at three-fifteen. And I have no trouble in getting to the store by three-thirty."

"Usually you are five minutes earlier," Mr. Lewis smiled.

"Yes, sir."

"Well, Lawrence, I believe in encouraging good work. I pay my regular clerks a bonus of an extra week's salary, twice a year, if they have been on time every day and have made no mistakes in their work. I intend to do the same with you. If you continue the good work you have done thus far, on the first day of January you will receive an extra week's salary."

"Just think of it, mother," Lawrence cried exultantly, after telling the family of his good fortune, "a bonus of an extra week's salary. That's what I call good news."

"Of course," said Louise; "didn't I tell you last night that bonus means good?"

"I'll have seven dollars, mother. what shall I do with it?"

"It will be yours to do with as you please," his mother answered. "Buy something that you want very much."

"I'll get a new foot ball suit," Lawrence cried eagerly. "I do need a new suit."

"You do, indeed," his mother agreed. "If the suit costs more than the bonus, I'll pay the difference. I shall be very proud of my boy if he earns special merit by being punctual and trustworthy."

Louise looked at her brother teasingly. "Lawrence, wouldn't it be a splendid idea to earn that bonus before you buy the football suit? You know there are three whole months yet to work. Something may happen to interfere with your being on time at the store, you know."

"It won't!" he said firmly.

"Don't be too sure," said Louise; "you may get into mischief. And Miss Ophelia may keep you in school to punish you."

"I haven't been kept in since I took the position at the store. I know I have to be there on time. And I try to be careful of my conduct. With a bonus in sight and a new football suit to look forward to, I'll be more careful than ever."

Lawrence was careful, and Mr. Lewis had no reason to complain of him. He was a diligent, earnest worker. It seemed he would be sure to earn the longed-for bonus.

One afternoon, late in December, Lawrence hurried from school to the store. He was thinking happy thoughts as he ran, that in a few days he would have the new football suit. He had been too impatient to follow his sister's advice and wait until he had se-

cured the bonus before he selected the suit. He had been to the clothing store several times, carefully examined every football suit there, and decided which he would take. The suit cost five dollars more than the bonus would amount to, but his mother had promised to pay the addition; so Lawrence collected the money from her in advance, made a deposit on the suit and awaited the first of January, and the bonus to pay the rest.

"Don't count your chickens before they are hatched," his sister advised him. "You have spent the bonus before you earned it."

"Oh, I'll earn it all right," Lawrence answered, "and get it, too."

"Four more days," he exulted as he ran. "Only four days and I shall have my suit." At the corner, he paused at the curb to wait while several automobiles went past. As he watched, eager to cross the street at the first opportunity, his pleasant train of thoughts were rudely broken.

In the middle of the street, with cars passing to and fro on each side of her, stood a tiny, blue-coated figure. "How did she get there?" Lawrence gasped as he looked at the little frightened face. Then, suddenly something he saw in the child's face turned his attention into immediate activity. Evidently she was determined to dash between the speeding cars to the sidewalk.

Lawrence glanced at an on-coming machine. Then he gave a great bound, covering the distance and barely escaping injury. He paid no heed to the angry driver's shouts, but reached out and grasped the little girl just as she had prepared to run. Picking her up, he waited until the traffic had lessened, and carried her to the sidewalk.

He set the child down just as an excited and grateful mother caught his arm and held him, trying to express her thanks for saving her baby.

Lawrence, boy-like, was embarrassed at her praise, and as he feared he would be late at the store, he soon managed to get away, and ran. As he entered he saw by the clock that he was five minutes late! Like a melting snowflake, the bonus, the football suit and all his happy prospects vanished. As he worked, he decided that he would go to the clothing store and tell the manager he would be unable to make the final payment on the suit and he hoped he would refund the advance he had made. He wished he had followed Louise's advice and not spent the money before he had earned it. To have lost his bonus because he paused to do a kind act to a little girl! Heroic? Oh, no, Lawrence never thought of himself as a hero. If any one had suggested that he had been brave, or that he had really saved the child's life, Lawrence would have laughed. He had done an act of kindness that any one would have done. That was all there was to it. It was too bad that he had to lose the bonus on account of it.

Lawrence had a number of packages to deliver that afternoon. When he returned to the store, Mr. Lewis called him to the office.

"You were late this afternoon, Lawrence?" he asked.

"Yes, sir, five minutes."

"Why didn't you come into the office and tell me about it? It is too bad to lose your bonus on account of an accident."

"Accident! There wasn't any accident, Mr. Lewis. Just a sort of jam of machines."

"Oh, I was told there was. While you were out a lady came into the store and insisted that you had saved her

little girl's life at the risk of your own."

Lawrence looked as if he wanted to run.

"Is she gone?" he demanded.

"She is," Mr. Lewis laughed.

"Well, that was really what made me late," he confided to his employer. "She caught my arm and kept thanking me for saving the little girl, when I really hadn't done a thing but pick her up and carry her across the street."

"Well, the lady insists that you are quite a hero and deserve a medal for bravery."

Lawrence shook his head.

"I didn't do much, sir. I was just kind to the little girl."

"Well, I don't think you should lose your bonus on account of—well, we'll call it kindness and not bravery, if you insist upon it."

"Oh, then I'll get the bonus in spite of being five minutes late? Oh, I'll get my football suit after all!"

"Football suit? Is that what you have decided to buy? It is a fine investment for a bonus. Now, what shall you purchase with this?" He took a twenty dollar bill from a desk drawer and held it towards the astonished boy.

"That?" gasped Lawrence.

"The lady insists you are a hero and left this little token of her gratitude for you."

"But I can't take it, Mr. Lewis."

"Well, Lawrence, I suppose you must take it; I don't want it. The lady left no address. Take it, boy, it is yours. You deserve it."

"A new ball, a glove, a mask, a leather jacket besides the suit, and something for mother and Louise, too!" Lawrence exulted as he related the story to his family that evening. "Lou, get out your Latin book and show me that lesson about bonus. I like that Latin word. It—it surely is good."

"Things are always good when we live up to them, my son," said mother.

"And you've learned the use of Latin long before you begin to study it," teased his sister. "That's more than some students do who study the language all through their high school career. That's fine!"

"I'll say so!" agreed Lawrence.

The Verses That Made David Livingstone Brave.

When David Livingstone, the great missionary, was going further into Africa than any white man had ever gone before him, he had many adventures with savage chiefs.

One day he came to the place where the Loangwa River flows into the Zambezi. He knew that if he could go on he would discover a part of Africa no white man had ever seen, and open up a way for many missionaries who would come after him.

When the chief saw him he was very angry and said he should go no further. He threatened to kill Livingstone.

Livingstone knew that if he were killed no one would ever know of all the discoveries he had made and had written in his book, so he was afraid to go on when the chief told him not to. He was not afraid for himself but he did not want all the discoveries he had made to be lost.

That night he opened the little tin box in which he carried his papers and took out his Bible. In the flickering light he read:

"Go ye into all the world and teach all nations . . . and lo, I am with you always."

"It is the word of a gentleman of

the most sacred and strictest honor," he said: "I will not cross furtively by night as I intended. It would appear as flight, and why should such a man as I flee? Nay, verily, I shall take observations for longitude and latitude tonight, though they may be the last. I feel quite calm now, thank God."

In the morning the natives gathered around Livingstone. They were armed with spears. Livingstone had borrowed a canoe to get his men and oxen across the river. First he sent the oxen across, then his men. He stayed on the bank surrounded by the threatening natives armed with spears until all of his men were safe on the other side; then he stepped into the canoe.

"I wish you peace," he said as the canoe was paddled away. Not one of the spears was raised to do him harm, and he went on his way in peace.

If you will find in your Bible Matthew 28:18-20, you will see the verses which Livingstone said were the words of a gentleman of honor and which took the fear out of his heart.—Selected.

The Beasts at the Manger.

The following lines are from the "Notes and Queries" department of the Boston Transcript. The sender says: "They are quoted from memory and I do not know the author."

The Babe was born in Bethlehem and swaddled by His mother.

And laid within a manger, for bed there was no other—

And then, so very weary, she, beside her treasure, slept,

While Joseph, leaning on his staff, a nodding vigil kept.

Within that wretched stable an ox and solemn ass

Stood patiently, spectators of all that came to pass—

They knew their great Creator in that form so weak and small.

For the ox his owner knoweth and the ass her master's stall.

So they stumbled to the manger and, for all the beasts that be,

They bowed their heads and worshipped, each on its hairy knee.

Then back they crept together, for they heard the hurrying feet

Of shepherds, hastening down the path, the Holy Child to greet:

And none had knowledge of the things within that lowly shed

Save an Angel singing softly in the rafters overhead.

But ever since, on Christmas Eve, the beasts can speak by night,

And they talk with one another all about that Holy Night.

How Mrs. Spider Cleans House.

Like all careful housekeepers, Mrs. Spider has her cleaning days; but, unlike other careful housekeepers she wears her fine clothes when she works.

Maybe you have seen her all rigged out in her yellow and black velvet gown, sweeping and dusting her web, but just remember, she is not as extravagant as she seems. Clothes never bother her. She doesn't have to go to a dressmaker when she needs a new gown. She has only to step out of her old one, and, lo! just under it is a fresh one all ready made, and a perfect fit!

No, Mrs. Spider is not extravagant. She is very economical, in fact; for, instead of throwing aside her old dresses, she rolls them into a ball and eats them.

There are no old-clothes men in the spider world.

Well, to tell about Mrs. Spider's house cleaning. She has neither brushes nor brooms nor dusters; so she begins her work by raising one of her eight claws and giving her house a shake which reaches every corner. She is careful, however, not to injure it, but she makes the dust fly. When this is done to her satisfaction, she looks her web over, first from the top, then from the bottom, and then from both sides. If the walls sag, or are the least bit broken, she rolls them into a ball and eats them, just as she does her old clothes. Then she replaces them by new ones.

When everything is in thorough order, she sits down for a rest and to make her own toilet.

As her whole body and legs have a rough, hairy covering, she needs quite a little time to fix herself properly.

In her mandibles, or jaws, are the teeth with which she combs her hair, and her claws serve as brushes for the other parts of her body.—Selected.

Cooperation.

I watched the snowflakes falling,
They seemed so very gay;
I bent my head and listened
To what they had to say.

"We all must work together,"
They said with greatest glee,
"And overcome the weather,
It's bitter cold, you see.

"The flowers will be freezing
If it continues thus;
We'll cover them all snugly,
Without a bit of fuss."

And so a downy blanket,
All soft and smooth and white,
A thing of wondrous beauty,
They wove within a night.

O'er mother earth they spread it
And kept her snug and warm;
The seeds and rootlets 'neath it
Felt not a mite of harm.

But just suppose each flakelet
Had thought himself too small,
And had in desperation
Refused to work at all!

Now, like the snowflakes tiny,
Although with warmer heart,
How much we can accomplish
If each will do his part.

—Exchange.

Science and religion, properly understood, need never conflict, but should always cooperate in the advancement of the human race, for each supplies what the other lacks. Science provides the means by which human toil and suffering may be alleviated and shows how human life may be brightened and enhanced. Religion gives inspiration to the individual, an aspiration to a high ideal. Science gives eyes to religion. Religion gives a heart to science.

For the Southern Churchman.

Along Thy Way.

Ethel Davis Nelson.

Wherever I find a sunbeam
Lighting a darkened way;
Whenever I see a weary heart
Whose grief grows less each day,
Whenever peace and happiness
Has conquered sadness, then
I know that Thou, dear Lord,
Hast passed this way again.

Have You Made Your Will?

See G. Jeter Jones, Vice-President, about this now. All conferences confidential. Phone or write for appointment.

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"SAFEST FOR TRUSTS"

Teach your child internal cleanliness

THE mother who permits constipation in her baby or older child is risking the health, even the life of her little one.

It must be remembered that an infant is helpless, unable to tell that constipation is making its life miserable. Consequently the mother must be able to recognize signs of constipation in her baby. Convulsions, night terrors, grinding the teeth in sleep, feverishness, fretfulness and such symptoms—any of these may indicate that poisons from baby's stagnant intestine are flooding the little body.



Washing Cleans Only The Skin

In older children biliousness, coated tongue, loss of appetite warn the mother that constipation is present. Constipation, unchecked in youth, may lead to serious consequences. In constipation, according to intestinal specialists, lies the primary cause of more than three-quarters of all illness, including the gravest diseases of life.

Laxatives Only Aggravate Constipation

The mothers should not resort to laxatives. A noted authority says that laxatives and cathartics do not overcome constipation but by their continued use tend only to aggravate the condition and often lead to permanent injury.

Why Physicians Favor Lubrication

Medical science, through knowledge of the intestinal tract gained by X-ray observation, has found in lubrication a means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste and hastens its passage through and out of the body. Thus Nujol brings internal cleanliness.



More Important Than Soap and Water

Not a Medicine

Nujol is used in children's and general hospitals and is prescribed by physicians throughout the world. Nujol is not a medicine or laxative and cannot gripe. Like pure water it is harmless.

Let your infant or child have Nujol regularly—and see rosy cheeks, clear eyes and happiness return once more.

Get rid of constipation and avoid disease by adopting the habit of internal cleanliness. Take Nujol yourself as regularly as you brush your teeth or wash your face. For sale by all druggists.

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For this coupon and 10 cents, stamps or coin, to cover packing and postage, please send me a trial bottle of Nujol and 16-page booklet, "Faulty Elimination". (For booklet only, check here ☐ and send without money.)



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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

Marriage notices not exceeding forty words, \$1.00. Death notices, not exceeding forty words, inserted free. Over forty words at the ordinary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

ACKNOWLEDGMENT.

The Southern Churchman desires to express its thanks to many subscribers for the return of copies of December 1, 8, 15, and its appreciation of the prompt response to its request for copies of those exhausted issues. The courtesy of the generous patrons of this paper has enabled us to supply the very urgent demand of others.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing organs for memorials.

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Retarded Children—An ideal suburban home, where a limited number of children of slightly retarded mentality can have individual instruction and care under teachers of twelve years' experience in this line of work. Address Miss Sue I. Schermerhorn, Colonial Place, Richmond, Va., R. F. D. 2.

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WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin St., Richmond, Va.

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Wanted to buy old U. S. and Confederate postage stamps, on or off the original envelopes. Only issues previous to 1880 desired. Look up that old box, or trunk, of letters.

DR. C. W. WELLS,
18 N. Burnett St.,
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Want you to send \$1.00 for five pounds Fresh, New, Virginia Shelled Peanuts, direct from the farms where they grow. Best and cheapest nuts known to human taste. Make good gifts and for party occasions. Ship promptly parcels post, paid to your door. 100 lb. bag 12 cents F. O. B. Franklin. J. R. HOWELL, Franklin, Va.

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POSITION WANTED BY EXPERIENCED matron wanting to make a change. Church institution in Virginia preferred. Address "F," care of Southern Churchman.

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EXPERIENCED ORGANIST AND CHOIRMASTER, at present engaged, formerly director in college and university, available for position with choir, organ and field for pupils in piano playing. Address "Organist," care of Southern Churchman.

Obituaries

KERR: Entered into life eternal, at Eastville, Virginia, December 5, 1923, ELLA WINDER KERR, daughter of the late Dr. George and Caroline Winder Kerr.

Those who knew her best, loved her best.

ONE OF THEM.—M. E. T.

WATKINS: Died, on Tuesday, December 18, 1923, at the Union Memorial Hospital, Baltimore, Maryland, ELLA WHITE ROBINSON, wife of Rev. Wilber F. Watkins, Jr., rector of St. John's Church, Mt. Washington, Baltimore, Md.

"Remembered with Thy saints in glory everlasting."

KNOX: On Friday, December 7th, at the home of her daughter, Mrs. William Randolph Robins, in Baltimore, Maryland, ELIZABETH HORNER KNOX, beloved wife of the late John Somerville Knox, of Alexandria, and latterly of Richmond, and daughter of the late Eliza Baylor and Joseph Horner, of Warrenton, Virginia.

"And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

PRENTISS: Died, on the afternoon of December 14, 1923, REV. PAUL TRAPIER PRENTISS. Funeral services were conducted in St. James' Church, McClellanville, S. C., by Rev. W. B. Sams, and the interment was in the Doar Cemetery, at Walnut Grove Plantation, on December 16th.

MRS. MARY FUNSTEN REED.

Died, December 7, 1923, at Webster Groves, Missouri, MARY FUNSTEN REED, Buried December 9, 1923, in Bellefontaine Cemetery, St. Louis. Born at Mt. Airy, Clarke County, Virginia, October 24, 1846.

Entered into rest, from her home, in Webster Groves, Missouri, Mary Funsten Reed, wife of Rev. B. E. Reed, daughter of Colonel David Funsten and Susan Meade, his wife. Her husband and five children: Mary Teackle, Virginia Ritchie, Anne Parramore, Benjamin Everard and Dorothy, survive her. She went to her Heavenly Home unexpectedly, in the early evening, without pain or sickness, as one who peacefully falls asleep.

She was of strong and cultivated mind, and has left to all who knew her the memory of a beautiful life and character. She loved her native State, Virginia, and bore its noble spirit in her heart and life. She was wonderfully sympathetic and to those who knew her best she seemed a type of character impossible to excel. Her sweet, quiet going home was in beautiful keeping with her long, trusting life. From early childhood she was devoted to her Lord and through her long years her devotion increased, till she passed to her home in Heaven as a child going to her Father's arms. As one who knew her intimately writes, "It was a translation, befitting one who had lived such a saintly life. Her presence here, and her example now, are priceless memories."

CHURCH NEWS.

(Continued from page 16.)

OKLAHOMA.

Rt. Rev. T. P. Thurston, D. D., Bishop.

Trinity Church, Tulsa, is backing up its reputation as one of the leading parishes in the district. Of course, for a parish to have such a reputation it must be doing a notable piece of work, and this is true of Trinity. The weekly parish paper carries a list of more than twenty organizations in which are banded together for work—the men, women, boys and girls; and it is rather interesting to know that the men's work seems to be just as strong and effective as that of the women. This parish has enjoyed the distinction of being the only one in the district that has paid the full amount asked of it (one dollar per communicant) for the support of the Church's Hospital, at McAlester.

Archdeacon Carden, of Central Oklahoma, and Mr. Spencer, the Executive Secretary, were up in the northern part of the district over a recent week-end, and it is interesting to note that at the communion service in Grace Church, Ponca City, on the morning of the third

Sunday in Advent, and at the service of Holy Communion held at St. John's, Newkirk, the same evening, there were in the congregations Roman Catholics, communicants of the Greek Catholic Church, and full-blooded Indians, as well as a goodly number of those who are ordinarily found at the services of the Episcopal Church.

At Chilocco there is located the largest Government Indian School in the United States, and services are carried on here by the clergyman from Pawnee, the Rev. Benjamin Bean. Not a very large number of the Indian boys and girls at the school are communicants of the Episcopal Church; some of them are attached to the church, and there are upwards of a dozen adults.

Personal Notes

Messrs. E. C. Mercer and H. H. Hadley have recently conducted very successful preaching missions in St. Stephen's Church, Jersey City, N. J., St. Michaels and All Angels, Baltimore, Md., and St. Luke's, Norfolk, Va. They ask the prayers of their Christian friends for God's blessing upon the following missions they are to conduct: January 3-13, St. Paul's, New Orleans, La.; January 13-20, St. Paul's, Lynchburg, Va.; January 20-27, Epiphany, Danville, Va.; January 27-February 3, Trinity, Columbia, S. C.

The Rev. William McClelland has resigned the rectorship of St. Luke's Church, Bustleton (Philadelphia) to accept a call to the rectorship of St. Stephen's, East New Market, Maryland. For some years Mr. McClelland has been Chairman of the Executive Committee of the Clerical Brotherhood of the Diocese of Pennsylvania. Mr. McClelland goes to his new charge on January 6, and as rector of St. Stephen's he will have charge of a number of churches in Dorchester County on the Eastern Shore of Maryland.

Bishop Paddock is now living at 28 West Fifty-fourth Street, New York City. He is slowly improving in health, though he has not yet regained his strength.

The Ven. William Wyllie, Archdeacon of Santo Domingo, is returning to the United States as soon as possible in response to a cable informing him of illness in his family, who are in this country. One of the children is seriously ill with scarlet fever.

The Rev. Dr. J. D. Herron, who had charge of the Cathedral in Cincinnati, Ohio, prior to the coming of Dean Jones, has accepted a call to be rector of Holy Trinity Church, Madisonville, taking effect January 1.

The Rev. George John McCormack has been transferred from the Canadian Diocese of Montreal to the Diocese of Harrisburg by Bishop Farthing, and has accepted the unanimous election to the rectorship of Trinity Church, Steelton, Pa. The Rev. Mr. McCormack is an Honor Medallist of Kings College, Canada.

The Rev. Herbert H. Parkinson, of Sturgis, Mich., has been called to the rectorship of the Church of the Ascension, Wyoming, Ohio.

The Rev. Clarence E. Wolfe, formerly rector of St. John's Church, Havre de Grace, Md., has entered upon his duties as rector of St. Andrew's Church, Baltimore, Md., and should be addressed at 1627 North Broadway, Baltimore.

ORDINATIONS.

On St. Thomas' Day, in St. James' Church, Irvington, Baltimore, the Rev. Wade Earl Stonesifer was ordained to the Priesthood by the Rt. Rev. John Gardner Murray, D. D. The Rev. E. T. Helfenstein, D. D., Archdeacon of Maryland, presented the candidate and the sermon was preached by the Rev. Robert E. Browning, rector of the Church of the Ascension, Baltimore.

Until recently Mr. Stonesifer was a minister in the Lutheran Church. He will continue in charge of St. James' Church, where he has been serving his Diaconate.

On Wednesday, December 19, Ember Day, in Emmanuel Church, Hastings, Mich., the Rev. J. E. Wilkinson, rector, Diocese of Western Michigan, the Rev. William Keith Chidester was ordained to the Priesthood by Bishop McCormick. The sermon was preached by Archdeacon Vercoe and the Candidate was presented by the Rev. William G. Studwell. Dean Jackson read the Epistle and the Rev. G. P. T. Sargent the Gospel. Ten clergy of the diocese were present and took part in the service and in the laying on of hands. The musical portions of the service were well rendered by Emmanuel choir, and after the service lunch was served by the ladies of the parish to the visiting clergy and the vestry and their families. Mr. Chidester becomes rector of Holy Trinity, Manistee.

Bishop Garland advanced five deacons to the Priesthood and ordered one deacon at the ordination service St. Thomas' Day, December 21, in St. James' Church, Philadelphia.

Neville H. Caley was ordered deacon and was presented by his father, the Rev. L. N. Caley, rector of St. Martin's Church, Oak Lane. The five deacons who were advanced to the Priesthood were: the Rev. John Henry A. Bomberger, now serving at St. Paul's Church, Haymarket, Virginia, presented by the Rev. Herbert L. Hannah, rector of All Saints', Norristown; the Rev. Leon Mark Brusstar presented by the Rev. John A. Richardson, Jr., rector of St. Mary's Church, West Philadelphia; the Rev. George Donald Pierce presented by the Rev. Franklin Joiner, rector of St. Clement's Church; the Rev. Arthur B. Vossler presented by the Rev. Charles H. Arndt, rector of Christ Church, Germantown, and the Rev. R. S. Whitehead presented by the Rev. John Mockridge, rector of St. James', Philadelphia.

The Rev. John Doyle and the Rev. William H. Smaltz were advanced to the Priesthood Sunday morning, December 23, by Bishop Garland at a special ordination service held in Church of the Resurrection, Philadelphia. Mr. Doyle is now serving as Curate at the Mediator, in West Philadelphia. Mr. Smaltz is a deaf mute and is serving at All Souls Church for the Deaf, Sixteenth Street near Alleghany Avenue. The ordination of Mr. Smaltz was in the sign language, a special choir sang the ordination hymns in the sign language also.

Louis Douglas Gottschall was ordained to the Diaconate in the Chapel of the Holy Spirit, Bishops court, Harris-

burg, Pa., on Tuesday morning, December 18, by Bishop Darlington. Morning Prayer was said by the Rev. Geo. J. McCormack and the ordinance. The Candidate was presented by the Rev. Leroy F. Baker. The sermon was preached by the Rev. Philip A. Dales, rector of St. Paul's, Harrisburg. The Epistle was read by the Rev. Orlando H. Bridgman, Vicar of Mount Calvary Church, Camp Hill.

On St. Thomas' Day in St. Thomas' Church, Newark, N. J., the Rev. Robert Thorpe was ordained to the Priesthood by Bishop Lines, it being the forty-ninth anniversary of his own ordination. Mr. Thorpe was presented by the rector, the Rev. John C. Donnell, it being the tenth anniversary of his ordination. The sermon was preached by the Rev. George P. Dougherty. About twenty of the clergy were present and a large congregation. Mr. Thorpe has reached his seventy-seventh year, and after long service in the Alms House, in various missions, he is in charge of the Mission Church at Lincoln Park.

On the Feast of St. John the Evangelist, in Trinity Church, Pittsburgh, Pa., the following named persons were admitted to the Diaconate, by the Rt. Rev. Alexander Mann, D. D., LL. D., Bishop of Pittsburgh: Messrs. E. R. Hart, R. C. Brace and Gilbert Good. The sermon was preached by the Rev. Dr. P. G. Kammerer, rector of Trinity. The Rev. Dr. H. A. Flint, Executive Secretary, presented Mr. Brace; the Rev. M. S. Kanaga, of St. John's, presented Mr. Hart, and the Rev. R. H. F. Gairdner, of Trinity Church, Washington, presented Mr. Good. About twenty of the clergy of the diocese were present in the chancel and choir seats. Mr. Brace is serving at St. Thomas' Church, Cannonsburg, Mr. Hart at St. George's, West End, Pittsburgh; and Mr. Good is in the senior class at the Alexandria Seminary.

DEATHS.

The Rev. Paul Trapier Prentiss, a retired clergyman of the Diocese of Southern Florida, but for the past two years a resident of South Carolina, died at his home in McClellanville, S. C., on December 14. Funeral services were conducted in St. James' Church, McClellanville, by the Rev. W. B. Sams, and interment was in Doar Cemetery at Walnut Grove Plantation, on December 16.

The Rev. William B. Everett, Sr., M. D., of Ballston, Virginia, a retired priest of the Diocese of Washington, died Friday, December 14, 1923, and was buried in the churchyard of Zion Church, Fairfax, Va., the next day.

Dr. Everett was born in Kent County, Md., December 19, 1837, and had therefore nearly completed his eighty-sixth year. He graduated in medicine at the University of Maryland in 1862. He was ordained deacon in 1870 by Bishop Whittingham, of Maryland, and priest by Bishop Lay, of Easton, in 1873. His whole ministry was spent within the States of Maryland and Virginia, until his retirement in 1895. He leaves a son, in the ministry of the Church, the Rev. William B. Everett, Jr., rector of Piedmont Parish, Marshall, Virginia.

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RICHMOND, VA., JANUARY 19, 1924.

No. 3.



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God above===
Understanding, faith and
love.

Love in my heart, and faith in my
soul,
With understanding to see the goal.

Faith as the way, and love as the
light,
With understanding to keep me
right.

For faith is the seed, and love is
the flower,
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of words.—St. Hilary.

Once admit the energy of the divine
love, and all things are subdued unto
itself.

The way, the truth and the life mean
direction, guidance and fellowship.—
John Timothy Stone.

We who look for Jesus ought to be
joyful. It is no credit to Our Lord
when we look as though we were seek-
ing His grave.—Ex.

Let the past give up to you all the
assurance of Christ it contains. Set
that assurance of Him before you. Fol-
low that, and the new life to which
it leads shall open its best riches to
you.—Selected.

Who would be bold enough to claim,
with the memory of prayers offered hur-
riedly, coldly, thoughtlessly, "Father,
I know that Thou hearest me always."
—F. R. Iremonger.

To be a strong hand in the dark
to another in the time of need, to be
a cup of strength to a human soul in a
crisis of weakness, is to know the glory
of life.—Hugh Black.

If we noticed little pleasures
As we noticed little pains;
If we quite forget our losses
And remembered all our gains;
If we looked for people's virtues,
And their faults refused to see;
What a comforting, delightful,
Cheerful place this world would be!
—Selected.

A supernatural gospel must be ac-
companied with a supernatural energy,
and then it overcomes the natural heart.
All our preaching and teaching, even
though it be of the truth of God, is but
as sounding brass till God's Spirit puts
a divine soul into the utterance. Then
we may speak with an ungrammatical,
uncultured tongue; but the power of
God will go with it.—Pierson.

The value which prayer may have in
my life rests with me. If I wish my
friend in New York to talk with me over
the telephone, I must take down the
receiver, put it to my ear, and listen.
He may be ever so willing and ready
to talk, but he cannot talk to me until
I do my part. In prayer we not only
want God to hear from us; we want to
hear from Him. Prayer is the act of
taking down the receiver.—Selected.

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EDITORIALS

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No. 3.

A SUGGESTED APPROACH TO PEACE

The announcement of the winning plan in the American Peace Award confronts all the American people with a duty for mind and will. Here is the suggestion which a jury of able and thoughtful persons have adjudged to be the most practicable and hopeful approach toward world peace submitted in a great contest which has caught the attention of thinkers everywhere, and in which more than twenty-two thousand manuscripts were received. A lively interest waited the publication of the winning plan, and immediate discussion of an unprecedentedly general character has begun. Politicians and partisans of various sorts will try to distort the issue according to their particular prejudices, but the needful matter is that the sober thought of the American people as a whole should express itself, and that the choice of America should be shaped in its own deliberate freedom so that there may be constituted a referendum on our world relationships which will not be biased and twisted by any other confusing issues.

In the national election of 1920, the question of America's entrance into the League of Nations was involved with so many other political questions and personal likes and

dislikes, that no living man can tell in the light of that election what the American people really feel as to our closer association with other nations of the world in a league for the maintenance of peace. The winning plan in the American Peace Award recommends our entrance into the World Court, an immediate approach to the League of Nations through cooperation with its various commissions, and an entrance into membership with careful reservations. For lack of space we do not print the plan in full in the Southern Churchman, particularly as it has been already so widely published in daily newspapers that practically all of our readers will already have seen it. We do print, however, at the end of the editorial space, the form of ballot upon which the American people are asked to express their verdict, and we urge our readers to mark that ballot according to their conviction and to mail it to the address there given. Christian folk, who by the very fact that they are readers of a Church paper show their desire to consider all great questions in accordance with the mind of Christ, should be the first to recognize their privilege for intelligent part in such a shaping of the public opinion of America as this.

THE CATHOLIC INTERESTS OF THE FEDERAL COUNCIL

At the last General Convention which met in Portland in the fall of 1922, the failure of our Church to assume full membership in the Federal Council of the Churches was due to a misunderstanding which rolled like a fog round the whole subject in the hurried closing hours of the session of the House of Deputies. The Bishops had already voted by nearly a two to one majority for membership in the Federal Council. The clergy voted for it in the House of Deputies, and affirmative action was prevented by a fraction of a vote in the lay order. Had the vote been taken earlier, when the real representation of the Convention was present instead of a mere remnant of the rapidly dwindling delegations, there is little doubt that the House of Deputies would have voted as the Bishops did. Even at that late session, it is wholly probable that the vote would have been affirmative if there had been time for full discussion and for the clearing away of the exaggerated misunderstandings which clouded the issue.

One matter much complained of by the opponents of the Federal Council was the supposed indifference—and as some would have it, even hostility—of the Federal Council to the great Catholic communions of Christendom. What would become of our cordial relationships with the Orthodox Churches of the East, troubled speakers wanted to know, if we joined this Federal Council? Was not the Federal Council merely a sectarian drawing together of Protestantism in contradistinction to those communions that do not call themselves Protestants? In associating ourselves in council thus with the Protestant churches, would we not be imperilling our chance to serve as a reconciler for all Christendom?

In the brief time of the discussion in the General Convention, the effort was made to point out how groundless was this supposition. As a matter of fact no organization has surpassed the Federal Council in open-mindedness and in the wide generosity of its truly catholic sympathies. It has sought to draw together all Christians everywhere in that fellowship of service which can be stronger than all divisions of past history or present name.

Particularly as to the relationship of the Federal Council with the Orthodox Eastern Church, these words in the report to the Executive Committee of the Federal Council made by Dr. Samuel McCrea Cavert upon his recent return from a study of religious conditions in Europe, are conclusive:

"No thoughtful observer can be long in the Near East and meet some of its spiritual leaders without realizing that the Protestant Churches of the West know all too little of the Orthodox Eastern Church. He cannot help feeling keenly that here is a great part of the body of Christ with which we ought to have closer fellowship and cooperation.

"We ought, in the first place, to recognize our debt, throughout past centuries, to the Eastern Church. It is a debt which began in the early period of Christianity when the Greek intellect gave theological formulation to our faith. It is a debt which has continued through the Middle Ages and since as the Orthodox Churches have stood as a bulwark against the westward advance of Islam.

"And not to the past alone, but to the present hour may one look to see the strength and the power of the

Eastern Church. Certainly there is a current of quickened life flowing through great sections of it today. This has been unmistakable in the informal conferences which it was my privilege to hold with some of the outstanding figures in the Orthodox Churches, including the Acting Patriarch of the Greek Church at Constantinople, the Acting Patriarch of the Armenian Church, Archbishop Anastasis of the Russian Church in Constantinople, and Chrysostom, the newly consecrated Metropolitan of Athens. These, and others whom one might mention, such as the Metropolitan of Saloniki, the Archbishop of Jerusalem, and Bishop Nicholas of Serbia (so well known in America) represent a deeply spiritual and forward-looking leadership with whom we should count it a joy and a privilege to develop the closest relations of fellowship and helpfulness.

"Of course there are obvious weaknesses in the Orthodox Church, as we see it today, its traditionalism, its over-emphasis on ritualism, the lack of education among the clergy. But if one is tempted to pass a final judgment in the light of these things alone, let him recall for how many centuries these Near Eastern Churches have either been in bondage politically to Islam or struggling to keep themselves alive in a hostile environment. The wonder is not that there are things which may be criticized, but that Christian faith and spiritual life survive such obstacles and that the Church still has, as it has always had, a mighty hold upon the hearts and lives of the people.

"Certainly whatever we in the West are to do FOR the Orthodox Churches we must do THROUGH these Churches—not by proselyting among them. The Protestant leaders with whom I talked in Constantinople and Athens, almost without exception, share this opinion. Indeed, the American Board of Commissioners for Foreign Missions, in association with Robert College, has already put into operation a remarkable plan of cooperation with the Orthodox leaders in training priests and workers for their Churches. In "The School of Religion," as this project at Constantinople is called, opened a year ago, there were more than a score of students from the Greek, Armenian, Russian and Bulgarian Orthodox Churches, together with several Protestant students. The Orthodox students came with the full endorsement and support of their bishops, who realize today the need for such help as the American Churches can give. The instruction in the liturgy and Church history is given by leaders of the Orthodox faith, while courses in the Bible, religious education, social service and other subjects are given by American teachers. It is hoped that this School of Religion may ultimately become a union effort, including in its scope all the Protestant Churches carrying on work in any part of the Near East, and always developing in the fullest cooperation with the Orthodox Churches themselves. Here is a superb pioneering enterprise, deserving the support of the whole of American Protestantism and demonstrating the practicability of closer relations between Near Eastern and Western Christianity in every realm of activity.

"Another concrete project for cooperation, the significance of which can hardly be exaggerated, presents itself in the task of religious education for the Greek and Armenian children in the Near East orphanages. Why should not a program be arranged by the joint action of American Protestant leaders and the highest officials of the Greek

and Armenian Churches, which would ensure that by a cooperative program the children shall be brought up in the Orthodox Faith, with all that the Churches of the West can contribute through greater familiarity with modern methods of religious education and character building? To develop such a program might open the way to a new relationship with the Orthodox Churches in the whole realm of their life in the future.

"Never was a moment more opportune than the present for developing such cooperation between the Orthodox Church and Protestantism. Their leaders are now turning to us for sympathy and practical help. They are grateful for what has already been done by American Christianity—for the service of revered leaders like Dr. Peet, of the American Board, who, I was told, was one of the most trusted advisers of Patriarch Meletios of the Greek Church; for the work of the Young Men's Christian Association, with which Orthodox leaders have cooperated heartily; for the special interest of the Episcopal Church, which has made many of our Western Churchmen known to them; for the mission of mercy carried on by Near East Relief; for the efforts of the Federal Council of the Churches in behalf of justice for the minorities in the Near East. For these and other reasons there is a surprising interest throughout the Near East in the American Churches. Every one of the Orthodox leaders with whom I spoke welcomed eagerly the suggestion of closer contacts in the future.

"As a representative of the cooperative work of the American Evangelical Churches it was a special satisfaction to me to discover that several of these Orthodox leaders already knew of the Federal Council of the Churches, understood something of the united movement for which it stands, and were grateful for what it had done for the Near East. The Armenian Patriarch spoke feelingly of the service of the Council to his people and pleaded for future help. The Acting Patriarch of the Greek Church knew of the Council's effort in behalf of the refugees and of the message to the first Lausanne Conference protesting against the proposal to expel the patriarchate from Constantinople. The Metropolitan of Athens said that he read the Federal Council Bulletin and was watching the development of the Council with deep interest. In his inaugural address at the time of his recent consecration he urged, among other wise policies, the 'establishment of friendly cooperation with all the Christian Churches throughout the world.'

"As steps in the further development of closer fellowship and helpfulness it would seem that the Protestant Churches of America, acting through the Federal Council as their agency for united effort, ought to serve as a center at least for:

"1. Interpreting the Orthodox Churches to the West. First of all, the present ignorance and lack of understanding must be removed.

"2. Expressing in every possible way the sympathy of the Western Churches toward the Eastern, and facilitating more personal contacts and more systematic communication with the Orthodox leaders in the Near East.

"3. Giving practical assistance to the Orthodox Churches in such ways as they may deem helpful.

"4. Developing a more regular consultative and cooperative relationship with the branches of the Orthodox Churches ministering to their own people in America."

One by one the spectres which were conjured up out of men's misunderstandings to prevent us from fellowship in the Federal Council, are vanishing into air before the serene light of reality. It can, we trust, be confidently believed that in the next General Convention our Church will take its place in this great free and friendly Council which more than any other organization is helping to make the united force of Christendom effective in America.

Proposes

THE PLAN IN BRIEF

- I. That the United States shall immediately enter the Permanent Court of International Justice, under the conditions stated by Secretary Hughes and President Harding in February, 1923.
- II. That without becoming a member of the League of Nations, the United States shall offer to extend its present co-operation with the League and participate in the work of the League as a *body of mutual counsel* under conditions which
 1. Substitute moral force and public opinion for the military and economic forces originally implied in Articles X and XVI.
 2. Safeguard the Monroe Doctrine.
 3. Accept the fact that the United States will assume no obligations under the Treaty of Versailles except by Act of Congress.
 4. Propose that membership in the League should be opened to all nations.
 5. Provide for the continuing development of international law.

The Southern Churchman, Richmond, Va.

Do you approve the winning plan Yes [☐]
in substance? No [☐]
(Put an X inside the proper bracket.)

Name Please print.

Address

City State

Are you a voter?.....

Mail promptly to

THE AMERICAN PEACE AWARD
342 Madison Avenue, New York City.

If you wish to express a fuller opinion also, please write to the American Peace Award.

"ON EARTH PEACE"

By the Right Reverend George Ashton Oldham, D. D.

Bishop-Coadjutor of the Diocese of Albany

THESE words, you will recognize, as part of the Heavenly chorus which ushered in the advent of the Prince of Peace. How God came into His world is a question of interest and great moment, but it is not nearly of such practical importance as the fact that He came and the purpose for which He was incarnate. The "how" is less important than the "why." Yet thousands are willing to debate and listen to arguments as to the method for one who in sincere and humble spirit earnestly endeavors to fulfil the purpose. Interest in theological controversy is a common, ancient and easy substitute for the living of the Christian life. The world may perhaps afford to wait for the settlement of some arguments but it cannot, without great suffering and perhaps ultimate catastrophe, await the more earnest and widespread practice of the Christian life.

"On earth peace." What a mockery such a phrase seems today! How often the angel chorus must have sounded in a minor key, or sunk to an inaudible whisper, in the past centuries and the last few years. But we must remember their song was prophecy, not fact. The then existing peace, the pax Romanum based on force and fear, was only temporary and bound to fall of its own weight, but the angelic hosts looked forward to a certain and abiding peace based upon good will among men. Note the explicit words. Not long ago, in conversation on this subject with a friend, he said: "But you are living in this world, not the next. We must be practical." In response I make my own the words of a great English statesman: "I am on the side of the angels," and take this prophecy at its literal face value, as looking forward to a time when peace shall prevail—not in heaven only or in the soul of man, but as an actuality in all men's dealings with one another in this world—"peace on earth."

I.

That all right thinking men who know anything about it deplore war, may be taken for granted. No sane man glories in war, especially as we know it today. Its glory has departed. Time was when armed conflict between man and man gave opportunity for physical prowess, skill and dexterity, but those days are gone. War, like everything else in this age, is waged by machinery, and the men engaged are mere attendants or parts of the machine. It is scarcely inspiring to stand or sit in dirty, muddy trenches for days or weeks, shooting at men you never see and against whom individually you have no particular grievance. To set a young man, with courage, daring and high ideals, dropping gas bombs or disease germs on defenseless women and innocent children is far from glorious. On the contrary if we consider it in the abstract we should all say it was an exhibition of wanton depravity or sheer madness. Whatever else modern war may be, not its most ardent supporter will claim it to be glorious.

War, as we know it today, is an enemy of all progress, leaving as it does, both victor and vanquished in a state of complete exhaustion and passing on to generations to come its baneful effects. The last war cost ten million lives, of the best of the race. Compare that with the War Between the States, which cost 700,000, or with the Franco-Prussian War which cost a paltry 184,000 men. Add to this the number of physically maimed and crippled and those morally and mentally unfitted to take up their lives again in peaceful industry and we get some idea of the awful hindrance to real progress of a modern war.

When, however, we look at its future possibilities, all that we have said pales into insignificance. How many of you have read Will Irwin's book, "The Next War"? He gives there, among other things, not only a description but a photograph of a cylinder containing Lewisite gas, a gas so deadly that it need not be inhaled to produce death, only a few drops on the skin will suffice. Being heavier than air, it will sink into cellars and dugouts, killing every living thing. The very ground over which it floats will be barren for seven years. Listen to General Swinton's picture of the next war:

"The final form of human strife, as I regard it, is germ warfare. I think it will come to that; and so far as I can see there is no reason why it should not. If you mean to fight prepare now we must envisage these new forms of warfare, and as far as possible expend energy, time and money in encouraging our inventors and scientists to study the waging of war on a wholesale scale instead of

thinking so much about methods which will kill a few individuals at a time."

There will be no non-combatants in the next war. To quote one of our own experts: "Women in the last war showed they were part of the military establishment. Their employment in making war masks and in other war industries enlisted them as members of the warring forces. In the next war bombardment of capitals and big cities is a certainty. People will have to go to their work wearing gas masks. Under each city a shelter city will have to be built. The lower city must be proof against gases intended to penetrate deep."

This is not Jules Verne or Anderson or the Arabian Nights, but the sober reasoned statement of one of our own authorities. Such is modern war—small wonder men who know its character contemplate a recurrence of it with alarm and dread. Said Lloyd George: "If this war is not the last, then the next war will leave the world in ashes." And Lord Brice: "We must destroy war or war will destroy us."

II.

In spite of all this, another war is possible if not imminent. No nations seem thoroughly satisfied with the present settlements. There is seething unrest in the near and Far East; Central Europe is in a turmoil; industrial unsettlement, class strife, national suspicion, fear and hatred are widespread. In addition, and in spite of our high and loud protestations of a few years ago that we were fighting a war to end war, nearly all countries are preparing at a rate never before equalled in time of peace for the next conflict, including strong and peace loving America. Only a week ago in the New York Sunday Times a headline read: "War Department foresees that chemical warfare will play a large part in any conflict of the future and prepares for emergencies."

A government official, after stating that an enemy properly equipped could bombard New York and annihilate the greatest city in America in a few hours with gas bombs, went on to say:

"These possibilities are so horrifying as to suggest that in the future nations may fear to war against one another Nevertheless, preparations for such warfare must proceed. There will be noiseless airplanes. There will be planes speedier than the wind. There will be planes that make their own concealing clouds. You can't hear them, you can't see them, but you 'wake up dead.' How are you going to combat the war when it comes to you in that fashion?"

One of the most talented of the younger generals of our army, the commander of a division through the bloody campaign of the Argonne, says that seventeen nations are even now engaged in diligent preparations for the next war and that a large corps of the best trained, most intelligent and capable officers of our army are constantly so employed. He went on to say:

"The plans being perfected will determine how your boys shall be drafted, clothed, armed and subsisted, trained and transported to the field of operations, how they shall be deployed, blooded by trial battle and finally plunged into the fury of conflict. It is being determined whether their dead bodies shall be buried or cremated, how the shell shocked gassed and wounded men may most quickly be rehabilitated and hurried back for further effort, and how more and more of your boys and others like them shall be gathered with least delay and pushed into the shambles to replace those who have been destroyed."

Only a few nights ago in the Albany Evening Journal the headlines read:

"Nine Telegrams Can Mobilize U. S. for War. Col. M. B. Stewart tells officers in Albany program for next conflict. Industries coordinated. Washington ready to move two million troops at moment's notice. When the next war comes to America nine telegrams dispatched from the Department of War will mobilize the nation."

How far we have traveled in the past five years. Four or five years ago no paper would have dared print such statements.

What does all this mean except that another war is considered at least possible if not probable. Sensible men do not prepare at such cost of money, energy and brain against impossible contingencies. How rational human beings can sit still or remain passive in view of such a prospect it is difficult to understand.

We seem to be bewitched or in a sort of nightmare unable to resist as we drift toward a precipice. And were that all, I should not have had the temerity to present the matter at all. With God, however, all things are possible and I am sure there is a way out. But there is no time to lose. We must start to walk in that way immediately. On the eve of a conflict, with all nations armed to the teeth and a proper casus belli, it will be too late. As well try to stem Niagara. If this dread alternative is to be avoided something must be done now, and done with vigor and determination, and in this effort every patriotic American should gladly cooperate. Said General O'Ryan: "The American people can end war in our time if they get on the job. Let us wage peace. . . . I should be a traitor to my country if I did not do everything in my power to abolish war."

Are we not as individuals and as a nation justified in making the most earnest and desperate efforts and even running the necessary risks and paying the necessary price to attain peace?

III.

The Church's Task. No other institution is so well fitted and has such a duty laid upon it to cooperate in this task as the Church of the Prince of Peace. Says an unknown writer of the second century: "What the soul is to the body, that are Christians in the world. The soul holds the body together, and Christians hold the world together. God has assigned to them this illustrious position, which it were unlawful for them ever to forsake."

But what are we to do? How are we to start?

In the first place we must do some straight thinking. The Church as a whole has never seriously faced the problem of its attitude towards war. The outsider is frequently puzzled by the apparent inconsistency of our professions and our practice. Said a native minister in India one day:

"You must know that the educated people of this country look upon Christianity as a warring, blood-spilling religion. I would strongly advise you not to use the word 'Christianity' in India. It is here regarded as the name of a Western religion that has failed."

A learned Hindu, member of the Imperial Legislature, said:

"Ten years ago it looked as though Christ was to become the dominating personality of India, but the great war has settled that forever. Why, in God's name ought Indians to accept your Western religion? It promotes the very thing we hate most."

Such utterances should give us pause!

I am not a pacifist, for I frankly recognize that there may be occasions when a nation is driven to the use of armed force in defence of its liberties; but to find oneself in such a position unwittingly is one thing and to go deliberately along the path that leads to such an impasse, with our eyes open as they have been by the last war, is another matter, and in such case we may not acquit ourselves of sin before Almighty God.

Secondly, we can recover for ourselves and transmit to others more faith in God and man. Do we really believe that God is a living God, directing His universe and able and desirous of directing it according to the plan revealed in His only begotten Son? Do we really believe that? If so, we might act more consistently on that faith.

Do we trust our fellow men? Aye, there's the rub and the tragedy. After all the splendid heroisms and high ideals shown in the last war we began almost immediately to act as if material interests were the most important, material motives the most compelling, material guarantees the most reliable. What awful materialists we are! The worst danger in this whole situation is not the mere external activities or material cost of our preparations, but the underlying scepticism and cynicism of which these are the expression. Our leaders seem to have lost faith in humanity as well as in God and here lies the Church's task—

to rekindle once again such faith in the hearts and breasts of men. War is, after all, very largely the result of a state of mind. If instead of men going up and down saying: "You cannot change human nature." "There always have been wars and there always will be," they would go up and down the world saying: "There must never be another war," who does not believe a different state of things would prevail?

Moreover, the task is not quite so hopeless as it might seem. In the past few years people's minds have undergone a gradual but very definite and hopeful change. All the nations lamented the fact that they were dragged into the last war; all believed they were fighting for peace; the peoples of all countries honestly believed that war was forced upon their peace loving rulers by unscrupulous foes. A century ago this was not the way war was regarded. The very fact that people are saying constantly that Christianity has broken down is significant. No one thought it had broken down through the Napoleonic wars. People realize now as they never did before that Christianity means peace and good will. A lecturer who recently travelled around the world writes: "In every one of these nations there was accumulating proof that the common people . . . were sick, tired and utterly weary of the military outbreaks and that a consuming passion for unbroken peace was taking possession of humanity. Not one single incident occurred to call this statement in question in eight months travel in nineteen nations representing all kinds of folks, to whom over two hundred and sixty public addresses were delivered, the substance of which in every case was a condemnation of war as a method and a prophecy of a warless world some time."

Among the younger generation, in our schools, colleges and universities there is a growing interest in this subject as well as among the very numerous and increasingly powerful class of toilers. The leaven is at work and is certain in time to leaven the lump. But how greatly the process might be accelerated, and with what saving of money, life and suffering, if only Christians at large would take this problem seriously and bring all their tremendous power to bear.

"Nothing," says Victor Hugo, "is so powerful as an idea whose hour has come." The hour of the idea of "Peace on earth" has come and for one I am sure it will proceed to its successful consummation. The great question for us of this generation is—Shall we have a worthy share in bringing that happy day to pass?

In the third place we can make a serious, determined reasoned effort.

We live in a world of law and order. Things do not just happen. Nothing comes by chance. Everything is the result of some prior cause. We won victory in the last war because we prepared for it. We cannot find peace because we have made no such determined and persistent effort in that direction. The harvest always corresponds to the seed. Hate, fear, greed, suspicion and their like lead inevitably to war, while their contraries—love, sympathy, service, good will, issue in peace. It is for the Christian Church to sow these seeds and sow them far and wide. The Christian nations have never yet turned completely aside from the ways of war. We have always depended in the last analysis upon war instead of law, upon might instead of right. It is high time we did better! The history of mankind is strewn with wrecked civilizations—surely it is time we tried some other way. It remains for wiser persons than I to say what kind of organizations may be helpful towards an ordered world, but that such an institution as the World Court might be made to minister to such an end, I have no manner of doubt, and I devoutly hope and pray that the subject of our entrance therein may be kept free from partisan politics and be treated on its merits as our President has asked, as a non-partisan question. In the light of my slight knowledge of American history it seems to me a peculiarly American institution—in line with all our professed ideals for decades past and in large measure the product of American talent and labors. Christians should plead, moreover, that this and all our foreign policy shall be directed in some measure at least from the standpoint of service and not solely from that of our own interests. That we may be strong enough to stand alone does not necessarily mean that we ought to. It may mean a heavy responsibility to use our power to help those unable to help themselves. I sometimes think we need to pray those stirring and searching lines of Kipling—

"If drunk with sight of power, we loose
Wild tongues that have not Thee in awe
Such boastings as the gentiles use
Or lesser breeds without the law,
Lord God of Hosts, be with us yet,
Lest we forget! Lest we forget!"

But it must constantly be remembered that no organization or machinery, however perfect, will of itself accomplish the task. If we want peace, we must provide its conditions and walk in its way: which way is not reached merely by political adjustments, however wise, but by learning to live with a new outlook, a new motive, a new set of values. Ultimately it is a matter of the spirit.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

"EUCCHARISTIC ADORATION."

Mr. Editor:

In your issue of December 15 the Rev. Wallace Carnahan has a letter under the above caption. In it he says:

"In this essential part of the Communion office (Ye who do 'to Gloria in Excelsis') the name of the Deity or one of the persons of the Trinity is mentioned eighty-one times; twenty-five times in the second grammatical person, and fifty-six times in the third grammatical person; amongst the latter Our Saviour is mentioned thirty-three times; and never once in the second grammatical person.

"A moment's reflection will show any one that the compilers of the Prayer Book, by never addressing a prayer to the Saviour in the Communion Service, meant to make Eucharistic Adoration impossible."

"A moment's reflection will show" that the Saviour could not be addressed in the Communion Service proper. It is a service of sacrifice offered to the Father in which the Son is the Victim, as the Consecration Prayer shows. The Hebrews would have been ridiculous had they addressed the sacrificial lamb, the type of Christ. Hence "the omission of such prayer" has no "tremendous significance," as Mr. Carnahan thinks, and no significance whatever. The omission is logically proper and necessary.

Again Mr. Carnahan says:

"It is unthinkable that we should believe Our Saviour personally present, especially in this His own special Sacrament, and never address a word of devotion to Him. Try to imagine what our Catholic brethren would make of it if there were a prayer in the Communion Service addressed to the Saviour after the consecration of the elements. Would they not triumphantly point to it as abundant justification for Eucharistic Adoration?"

What would Catholics do in that case? They would ask General Convention to take it out of the Service as not only illogical but as marring the intent of the Service.

But is the Saviour not Personally Present after Consecration—spiritually and sacramentally, not materially? Did Our Lord deceive His Apostles when, giving them the Bread, He said of it, "This is My Body?" Even Calvin believed in and taught the objection, real, spiritual Presence of Christ in the Eucharistic. So did Bishop Andrews, Bishop Overall, Bishop Cosin, Bishop Taylor, Bishop Wilson, Bishop Sparrow, Bishop Mant, Bishop Lake, Bishop Bull, Dean Comber, Nelson, Sherlock, Johnson, Wheatley, Thorndike, Knox and other Fathers of the English Church. So does the Homily on the Sacrament, first part.

Mr. Carnahan also says:

"A rubric permits the singing of a hymn during the Communion Service, but it is contrary to the spirit of the service to use here one of the hymns that is addressed to the Saviour."

The hymn immediately follows the Consecration, and all the hymns in the Old Hymnal except one are addressed to the Saviour, the exception (No. 220) being addressed to the communicants. Is this fact not "tremendously significant?" And is singing hymns of praise and worship to the Saviour after Consecration not "Eucharistic Adoration" of a really, spiritually, objectively Present Christ? Is it not also significant, as Bishop Overall says, "Before consecration we call them God's creatures of bread and wine * * * after consecration the Body and Blood of

The angels, with unerring logic, point out the efficient cause of peace on earth as "good will among men." That is the thing we must endeavor to cultivate and practice—good will among ourselves, in our Church, among the Churches between classes in the nation, between races and other nations, until the earth shall be filled with the spirit of good will as the waters cover the sea.

Christ"? Bishop Overall composed that part of the Catechism which treats of the Sacraments.

J. S. HARTZELL.

Cheraw, S. C., December 29, 1923.

THE VIRGIN BIRTH.

Mr. Editor:

Will you please let me ask a question or two apropos the present controversy about The Virgin Birth? I am not seeking to prove anything, as a matter of intellectual gymnastics. The question is too sacred and serious for that. I want light, more light. And this is my point, in the form of a question. What are we going to do with the last eight verses of the first Chapter of St. Matthew if the contentions of the so-called Modernists are right? Furthermore, what is to become of the Thirty-fourth and Thirty-fifth verses of the first Chapter of St. Luke if the conclusions of so-called modern scholarship are to be the final authority in regard to the birth of the Saviour? I am not an obscurantist, nor a "mossback" about anything in any sense of the word, and I am inclined tremendously to the "forward-looking" aspect of things which is in harmony with sane advancement, even in theology. I trust I am always open to conviction on the right side. I think I am fairly well posted in regard to the arguments, pro and con, of the so-called Fundamentalists and Modernists, but I think I am right in saying that if the Virgin Birth is to be proved by Scripture, and Scripture alone, we have got to reckon, without equivocation, with the statements I have referred to above, or abandon the field altogether and base this argument on the *reductio ad absurdum*. It is not a question of faith, although faith enters in. It is not a question as to whether a miracle was performed before or after the birth of the Saviour, although there was a miracle. It is not a question of connecting the Incarnation with any fact or time, although there was a fact and a time in regard to the Virgin Birth. It is a question of integrity, the integrity of the Scripture narrative. If there is no final and absolute truth about the accounts in St. Matthew and St. Luke, if what they said was not inspired by the Holy Ghost, if their words in this case are open to question, the Incarnation is only what we make it by our own scholarship and not what God makes it by His miracle. Make your miracle a slave to your scholarship if you choose, but do not try, consciously or unconsciously, to rob the world of a Saviour whose coming produced a Magnificat that has been sung in holy gratitude by millions of souls through the ages. "How can this be," said Mary to the Angel, "I have no husband." Are these crucial words, these pregnant words, an interpolation? No commentator or exegete has ever said so. And yet the Modernist, "good, easy man," has told us that the Incarnation could have come, and perhaps did come, after the birth of the Saviour, and that God fulfilled Himself in this way in order to vindicate so-called "natural law"! Furthermore, when we connect the consternation of Joseph, as told in St. Matthew, with the amazement of Mary, as told in St. Luke, after they were convinced of the state of the case, we have a solid foundation of fact and inspired testimony so commanding, so convincing, that it makes the honest-hearted Christian exclaim in glad wonder, "With God nothing is ever impossible!" Is it not in such a trust as this that we find, not an anaemic Christ, but a Divine Saviour?

HUNTER DAVIDSON.

Kearneysville, W. Va.

CONCERNING "THE VERDICT OF THE MARKET PLACE."

Mr. Editor:

Since when has the Editor of that valuable paper, The Wall Street Journal (from which a recent correspondent of the Southern Churchman quoted), become a theologian capable of deciding so positively the differences now before the Church?

The matter is not quite so simple as he thinks. Probably no clergyman thinks exactly as he did twenty or even ten years ago and the question is whether the so-called Modernist represents, as he believes, the principles of his Church or not. A question that can only be decided by the Church acting through the legal machinery of its constitution.

Until such action is taken would it not be wise for the

"Market Place" to refrain from platitudes remembering that it is not the first time its verdict has been: "Crucify Him!"

R. W. MONTAGUE.

Richmond, Va.

THANKS FROM JAPAN.

Mr. Editor:

A cable has just come from the Church Missions House that \$500,000 has been received for the Emergency Fund for the relief of the Japanese Church. Words are totally inadequate to express the gratitude of Bishop McKim and his staff, and of Bishop Gailor and myself, at this good news. Will you let me have the privilege of saying through your columns how thankful we all are for the prompt and generous response of the people of the Church at home to the needs of the Church in Japan.

Bishop McKim, Bishop Gailor, and I are going carefully over the situation confronting the Church in Japan at this time. When we return to the United States in February, Bishop Gailor and I expect to have detailed plans to present to the National Council with regard to the reconstruction of the Church's work.

Let me add a further word to express the privilege I have felt of being the bearer of many gifts from people in the United States to the members of the Mission staff in Japan. Twenty trunks were, through the courtesy of the Admiral Steamship Line, transported across the Pacific without expense, and the Japanese custom officials passed them without examination. The contents have been distributed and have done much to relieve the serious inconveniences from which our friends in Japan have suffered.

JOHN W. WOOD.

Executive Secretary, Department of Missions.
Tokyo, Japan, December 8, 1923.

WARNING.

Mr. Editor:

Many of us are aware of the peripatetic beggars and fakes who appear regularly and serenely. The classic instance is that of a man who presented himself to me in Philadelphia two years ago, with the statement that his wife had just died after fifteen years of illness in a sanitarium. In consequence, his resources had been exhausted and he had been compelled to take to canvassing for a livelihood, in which he was disqualified by his former business career. At that time he gave the date of his wife's demise as six short months before. Lo and behold, within the past weeks, he appeared in St. Louis, failing to recognize me, told the same story, except that this time his wife had died on the fourth of last July.

Another, apparently, is a man claiming to be an ex-aviator in the recent War and as having served with the British forces. His story is that he had been engaged in commercial aerial photography, had crashed, and in the crash had lost his plane and other equipment, which meant all his capital.

If either of these men should present himself for assistance of any character, will the person to whom he appeals wire me at once at my expense? My desire is not only to protect those whose sympathies may be aroused and violated, but also to secure the apprehension of either of these fakes.

(THE REV.) ROBERT J. McFETRIDGE.

St. Michael and All Angels Church,
St. Louis, Mo.

Mr. Editor:

It appears from reports coming to St. Paul's School that one or more persons are in the field soliciting funds in the name of St. Paul's School without any authority whatsoever. In fact, we have no authorized agents to solicit for the School, except representatives of the General Board of Missions and the American Church Institute for Negroes.

I understand that a fluent talker, well versed in many matters, styling himself a German, J. E. or D. H. Braun, a native of Georgia, but now of Massachusetts, is one of the parties soliciting in the name of St. Paul's.

This is to warn the clergy and all friends of St. Paul's School that the party in question is not known to the School authorities and any one to whom he applies for funds will do the School a great favor by refusing his appeals and by telegraphing the principal of the same.

JAMES S. RUSSELL,
Principal St. Paul's School.

Lawrenceville, Virginia.

ON "THE URGE OF FAITH."

Mr. Editor:

Under the title, "The Urge of Faith," in words beginning, "There came to us the other day an envelope enclosing a page torn from a San Francisco financial newspaper," etc., you have written a beautiful article, and my purpose of sending this note, is to thank you for it all. I was impressed with the fact of your interest in the subject, and my friend here (the Editor of the "Commercial News," and a Church Warden), jumped at the chance to make a comment upon the subject as outlined in the New York Churchman—the Labor question.

In sending to you my friend's comment, I thought it only necessary to send his comments, but took occasion to stamp my name and address upon the scrap and upon my envelope.

I am greatly pleased with what you have written and make this second reference to it, and add another "thank you" for your editorial in so full and complete a reference to it all.

With my very best wishes for the success of the dear "Southern Churchman," and all the compliments of the season, I am,

Sincerely yours, in His name,

GEO H. ANDRUSS.

San Francisco, Calif.

Book Reviews

VERSES BY THE WAY. By James Henry Darlington Bishop of Harrisburg. With a foreword by Edwin Markham. Brentano's, New York.

Bishop Darlington's book contains an appreciative "Foreword by a Friend," written by Edwin Markham, which is so accurate and full as to make it difficult for any other pen to take up a task which seems to have been exhaustively performed. Those who know the author of these poems will recognize throughout the work the loving personality which has made and retained for him so many friends. Edwin Markham says: "Bishop Darlington has a genius for friendship, and this little book may be looked on as a love-letter to his many friends."

Great variety is to be found in these poems: the keen observant eye of the lover of Nature; the short epigrammatic rendering of parables of grace; the ethical lessons, never prosy, but given in the true spirit of poetry—these are calculated to help the reader "when the paths are steep and the climbing is hard."

K.

TALKS TO HIGH SCHOOL BOYS. By John M. Holmes. Illustrated. McMillan Company, New York. Pp. 162.

Its title describes this book, and there is little more to be said about it, except that there are thirty-three "talks," and that most of them are of a character that if properly delivered will interest boys of the High School Age. The illustrations given are simple and easily remembered. The author recognizes the value of giving an audience of young people something to look at while one is speaking, and offers a number of simple objects that can be used for this purpose.

R. C. M.

ESSEX SKETCHES. By Virginia Showell. Thomas and Evans, 217-219 Gullford Avenue, Baltimore, Md. Illustrated. Pp. 85. Price \$1.50.

We have here a dozen interestingly written accounts of old homes in one of the earliest settled counties in Virginia. These sketches are built around some incident to give them what is sometimes called the point of contact. Essex County, Virginia, in early Colonial days was thoroughly accessible by way of the Rappahannock River which, like a great thoroughfare, skirts its border. When railroads were built, and that form of travel superseded the river, it became quite isolated, but with the coming of the automobile, this lovely section of Virginia has come into its own again. Many readers throughout the country will welcome this little volume, which will make for them a pleasant introduction to a section of the country that deserves to be far better known than it is at present.

R. C. M.

THE CHURCH AND YOUNG PEOPLES' WORK

By the Reverend Karl Morgan Block

THE ADULT MIND.

EVERY one is pretty well agreed that if Service Leagues and Fellowships are to accomplish their purpose they must remain within the intellectual sphere of the members who comprise them. Those who have been the advisers of these new societies insisted from the beginning that adults must not intrude into the meetings, for two reasons: first, the young people became self-conscious, and second, the older people could not remain silent.

Having successfully defended the young people from dangers without, we must now address ourselves to similar hazards within. Some of the young people have risen in protest against the absorption of initiative by counsellors and advisers. These latter seem to have misunderstood or forgotten the principle with which they started; namely, that they were only to be tolerated and must lead from the rear. Sometimes the clergy seem to be the offenders. The young people are grateful and dependent upon the interest of the rector. A peculiarly sensitive age resents the indifference of their pastor, and, through him, the officials of the church to which they are related. But a society will never thrive in the best sense of the term when the rector takes the initiative and conducts a glorified Sunday-school class.

More often the adult counsellor bears the indictment. He may be clerical or lay, male or female.

It may be that in the Southland we are over-conservative or even obscurantist, yet those who know the young people and have their confidence are sure that a great many of the intellectual difficulties and doubts concerning the faith imputed to them do not exist. It may be that the adolescent, as we know him in most of our societies, has not reached the age of intellectual revolt. It may be that we have less of dogmatic skepticism in our collegiate life. But if evidence means anything, the young people in the Service Leagues of the Southland are not crying for intellectual freedom and unshackling of thought.

One of the real dangers today is that counsellors are apt to read into the mind of our young people intellectual difficulties which they frankly have not experienced. May be their crass ignorance has protected them. May be they still "think as a child"; but facts are stubborn things. The crisis which has been so largely emphasized in the great urban centers of the North finds no counterpart in the Southern Dioceses where the Service Leagues have been well established for a period of years.

As the counsellor felt objectively the danger of the intrusion of the adult mind, let him now be on his guard subjectively, lest having saved the young people from "Scylla" he dash them into "Charybdis!" The creative precedes the critical. If the central motive of loyalty be present, more rational and comprehensive faith is inevitable with natural growth, but there is enough unreality and intellectual presumption at large to put us on our guard against its invasion into the ranks of our Service Leagues.

One of the valid criticisms of youth today is this: that boys and girls in early adolescence are assuming the dress, the manner, the "sang froid" of their elders, and confusion will be worse confounded if we invite them to emulate the flippant skepticism of a maturity which they have not reached or the honest doubts they have not personally faced. The counsellor could do a great service if where a searching question is asked or some Biblical interpretation is sought he will answer frankly, clearly and firmly. If he have unsolved personal doubts as regards the central truths of the faith, he had far better refrain from a position of responsibility and leadership until his earnest search is rewarded.

No one is called upon to stultify himself, but young people can afford to bask in a childlike faith, even though it be childish, until they reach an age when these questions will press upon them for a more satisfactory answer than they have had heretofore. In older groups, where constructive thinking is to be expected, the program subjects can be built around the very fundamentals under discussion today, and no one who grows to maturity in one of these organizations could feel that the Church has shackled the freedom of his individual thinking.

A Historical Sketch.

Dr. W. E. Gardner, Executive Secretary of the Department of Religious Education, has written a brief story of the Young People's Movement for the Hand Book recently published in the Diocese of Southern Ohio:

"The first organization of young people's societies of which we have any record is of those established in the Diocese of Michigan in 1915 by Bishop Williams with the help of Miss Julia M. Fish. These societies in Michigan were bound together by the name "The Episcopal Young People's Association." They came into existence because of the call of the Bishop and existed primarily to help him in any way that he suggested. One of the outstanding features of the early years of their service to Bishop Williams was their annual Corporate Communion service with him.

The next move to organize young people came in the Diocese of California. A number of persons interested in young people felt that the time had come when the Church should provide means whereby young people could express their latent powers and train themselves as leaders for the future Church. With this end in view, a meeting of all interested was called and a plan of diocesan organization was developed. The California organization adopted the name "Young People's Fellowship."

The third outstanding step in the development of the movement was the gathering together of four parishes in Louisville, Kentucky, and the extending of their influence throughout the surrounding parishes. They called themselves "The Young People's Service League."

The next step was the going of the Rev. Gordon Reese to the Diocese of Texas. From Houston as a center he stimulated the organization of many parochial groups and in a brief time developed one of the strongest diocesan organizations of young people in the church. They called themselves "The Young People's Service League."

While the last three movements above mentioned were going on, organizations were being formed in Michigan, Minnesota, Massachusetts and many other dioceses.

These are the outstanding facts in the organization and development of this movement, which now has organized groups in every diocese.

The movement has grown up spontaneously because of three principal reasons: first, young men and women of the Church desire an organization where they can meet together; secondly, they instinctively feel that the Church has power to give them in their struggles for right living; through organization they sought closer contact with the spiritual powers of the Church; thirdly, they wished to share in the contributions which the Church ever makes for the uplift of the world.

These three motives should be kept ever in mind, for the young people under the leadership and guidance of the Bishop can become the determining factors in the future life of the Church.

The Programs in the Hand Book Issued by the National Council.

A request has come for the amplification of the Program Subjects in Booklet 4801 of the National Council. Each week hereafter a slightly amplified program will be subjected.

January 27—Third Sunday after Epiphany:

Topic: Observance of Sunday.

1. Hymn: "O Day of Rest and Gladness."

2. Bible reading: Mark 13:33-37.

3. Creed and Prayers.

4. Addresses:

(a) The Jewish Sabbath and the Christian Sunday.

(b) A Holy Day or a Holiday.

(c) The Continental Sunday the Industrial Order.

5. Discussion:

Should the so-called "Blue Laws" be Repealed?

6. Hymn: "Saviour Again to Thy Dear Name we Raise."

7. Sentence Prayers and Benediction.

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

LOOK BACK AND TAKE HOPE.

The date which this issue bears is a day which is already sacred throughout the South, and is becoming more and more prominent in the whole country as the hero whom it commemorates is becoming better understood from year to year.

This is well attested by the fact that one of the books which best introduces General Robert E Lee to the American public, is written by a New Englander from Massachusetts, who bears a name that dates back to the earliest days of that great commonwealth. "Lee, the American," by Gamaliel Bradford, is recognized as an authority by historians, North and South, and its fairness and generous treatment of all the historical characters connected with the great conflict, commends it to the reading public throughout the English-speaking world.

(We cannot refrain from a word of gratitude that this distinguished author has consented to write for the Southern Churchman, and that an article from his pen will appear in next week's issue.)

It is from this volume that we have frequently quoted heretofore in calling the attention of our readers to the importance to all Americans, of January 19.

This year, however, we have in hand as we write, the work of another distinguished Virginian upon this subject, a Virginian, and a Churchman, who passed on to his great reward within the last twelve months—Thomas Nelson Page.

In his book, Robert E. Lee, Man and Soldier, in writing of the surrender after a splendid tribute to the generosity of General Grant at Appomattox, he continues as follows:

"Thenceforth he who had been the leader of armies, whose glorious achievements had filled the world, who had been the prop of a high-hearted nation's hope, was to walk the narrow by-way of private life, defeated, impoverished, and possibly misunderstood.

"But to us who have survived for the space of more than a generation, how different it appears. We know that time, the redresser of wrongs, is steadily righting the act of unkind Fate; and Fame, firmly established in her high seat, is ever placing a richer laurel on his brow.

"Yea, ride away, thou defeated general! Ride through the broken fragments of thy shattered army, ride through thy war-wasted land, amid thy desolate and stricken people. But know that thou art riding on Fame's highest way:

"This day shall see
Thy head wear sunlight and thy feet touch stars."

In these days when we see the world floundering through despondency, over-shadowed by suspicion; when nation seems to be ready to rise against nation, and financial chaos may be breaking loose in Europe, it is well for us to look back upon such a scene as that picture by Mr. Page, and to remember that under God's guidance the darkest hour may be turned to brilliant sunshine when viewed through the perspective of a generation or a half-century.

Let us use January nineteenth as a day on which we shall make the deep resolve to view all disappointments, and apparent defeat of our hopes with the same courageous faith that was manifested by Robert E. Lee, and that has since carried his memory to the pinnacle of respect and love.

PROGRESSIVE RELIGION.

Sometimes it takes a newspaper headline to drive home in our minds the enormous progress that has been made during the centuries.

Thus the startling announcement, "BELIEVE GOLD IN KING TUT'S TOMB WORTH \$50,000,000—Treasure Buried with Pharaoh Included 3,000 Feet of Solid Gold," which appears in connection with the further investigation of the tomb of Tut-Ankh-Amen, may not at a casual reading seem to have any particular religious value to us in America in the Twentieth Century, A. D.

If, however, we pause to reflect that this \$50,000,000 of gold represents a religious idea, that the Egyptian of his day had a strong belief in immortality, so deep, in fact, that he thought the departed could use gold and silver, food and raiment in their journeyings through the other world the above headline takes on a different aspect.

If we further meditate upon this subject and contrast the attitude of that monarch and his contemporaries toward the future life, with our own, we begin to realize how tremendous has been the advance of the spirit during the centuries. The belief of these ancients in the future life was perhaps as strong as ours today, but the nature of that life was entirely different. Materiality dominated their ideas not only here but hereafter. They believed they would live beyond death, but they also thought that place would be one in which the necessities of this life would continue to serve him.

How great is the contrast between those dead millions lying idle through the ages, and the sum contributed by Andrew Carnegie for his Peace Foundation, or even the offer of \$100,000 by Edward Bok for a Peace Plan.

Through the constant spread of the teachings of Our Saviour the wealthy of today are coming to realize more and more that money is a trust, that its value in the next life depends upon the way it works here in this world, both during their lifetime and after their departure.

Perhaps nothing illustrates the progress of the desire to help through financial assistance more vividly than the report of the "Hundred Neediest Cases," as shown in the New York Times. In 1912 \$3,630.88 was raised by this Metropolitan paper through its appeals, and one hundred cases were cared for. This year in the same way more than one hundred and seventy-seven thousand dollars was raised in the same length of time by the same method, and over ten thousand people took part in sending their contributions for this fund. The number of families cared for has grown from one hundred to three hundred, and this year included more than 1,200 individuals.

In commenting upon the fact that not more than two per cent of the subscribers contributed to this fund, the Times uses the following pertinent words:

"It has been the experience of charitable societies generally in this and other communities that not more than two per cent of the people give to the charities of the community where there is no common fund or united appeal. The Times's experience is therefore not exceptional, but it emphasizes the need of a common effort to bring a larger proportion of the people into the habit of yearly giving.

The growing response to this annual appeal for the Hundred Neediest Cases, while it illustrates general disappointing experience with regard to the relative number of givers, does, on the other hand, give prospect of the coming of a time when there will be a closer and wider cooperation among the charitable organizations both in their service and in their appeal to the community. This fund will have served more than the thousands whom it has directly helped in the past if it leads in this direction."

Church Intelligence

Results of Every Member Canvass.

Partial reports of the recent Every Member Canvass indicate that there will be an increase of several hundred thousand dollars in 1924 in the offerings for the general work of the Church.

Knowing from past experience that it is impossible to secure complete reports soon after the making of the Canvass, the Field Department requested the dioceses to send in the record of the first six parish reports of pledges which reached diocesan headquarters. The purpose of this was to furnish an indication or trend, just as the result of a political election is forecasted by the returns from scattered precincts.

Up-to-date, eighteen dioceses have made these preliminary reports, and parish reports in other forms have been received from a number of others. The list includes both large and small dioceses, and parishes reporting are of all kinds, large and small. It is believed that these reports are fairly representative, for they include decreases as well as increases. There is no indication that in any case an effort was made to select only favorable examples.

The parishes reported made pledges for 1923 totaling \$162,472; for 1924 their pledges total \$184,563. This shows an increase of \$22,091. In a number of cases it was reported that the canvass was incomplete and that the final figures would be larger.

According to the Living Church Annual, there are 7,740 parishes and missions in the Church, exclusive of foreign missions. As many of these are merely preaching stations or very small missions, it is estimated that for purposes of calculation 4,000 would be a conservative figure. The one hundred and eight parishes reported on are one-third-seventh of this number. If the average gain shown by the reports is accepted for the whole Church as a basis of calculation, this would indicate a probable gain of \$812,000 in total pledges for the quota for diocesan and general work. Judging from the past, about half of this, or \$406,000 will be devoted to the general work of the Church. Figuring on the basis of money rather than number of parishes, the estimated increase would be about \$370,000.

Among the increases reported are the following: Trinity, Watervliet, N. Y. (Albany), pledged its whole quota. Christ Church, Cooperstown, N. Y. (Albany), pledged more than its quota. Bethesda, Saratoga Springs, N. Y., (Albany), doubled its 1923 pledges. Good Shepherd, Scranton, Pa. (Bethlehem), increased from \$3,750 to \$4,500, with more to come. Christ Church, Norfolk, Va. (S. Va.), increased from \$2,382 to \$6,617. Good Shepherd, York, S. C. (Upper S. C.), increased from \$600 to \$1,080. Christ Church, Springfield, Ohio (Southern Ohio), increased from \$2,400 to \$3,227. St. Bartholomew's, Chicago, increased from \$695 to \$2,524. Epiphany, Chicago, increased from \$500 to \$2,223. St. Luke's, Evanston (Chicago), increased from \$15,538 to \$20,405. St. Andrew's Minneapolis (Minn.), which paid \$115 in 1923 has pledged \$625. St. Mary's, St. Paul (Minn.), has increased from \$480 to \$956. The Cathedral, Fribault (Minn.), increased from \$1,782 to \$3,924.

Dr. Emhardt's Mission Abroad.

Dr. Emhardt, Field Director of the Foreign-born Americans Division, sails for Europe and the Near East on January 14, as special representative of the National Council to the Churches of Europe and the Near East. He will accompany Bishop McCormick, who has been appointed Bishop of the American Churches in Europe, during part of the Bishop's visitation. Dr. Emhardt's mission abroad is of great importance.

The development of the work of the Division with national groups has reached a stage at which perfect accord with the Churches and in some cases the Governments in the homelands is indispensable. Some of the problems he must meet have reached an acute stage; others, after several years of patient culture, are about to blossom forth as developments of great importance to our relation to foreign peoples and their Churches, both at home and abroad. Our Church is sending a single representative to visit those fields which are continuously being covered by several representatives from each of the other large religious bodies, although our relations in most cases are more intimate and are of far-reaching importance both to the Church and State. Dr. Emhardt's mission is a delicate one. He should be sustained by the prayers of all Church people.

American Professor in Jerusalem Seminaries.

At the urgent request of Eastern Patriarchs the Episcopal Church is about to send a clergyman to take up his residence in Jerusalem. The Rev. Charles Thorley Bridgeman, assistant secretary of the Foreign-born Americans Division of the National Council has been appointed by the Council as Chaplain in Jerusalem, where he will be a professor in the Seminary of the Armenian, Gregorian and Greek Orthodox Churches. He will thus be a vital factor in the development of leaders for the people of the Near East. He plans to begin his work in the spring. Provision for the new position is made through the Good Friday Offerings.

This represents a policy of far-reaching importance, viz., the helping of the Eastern Churches from within. It is not the imposition of American ways and forms of religion on Eastern people, but the response to the call of the East, crushed down by war and persecution, to help them resuscitate themselves. Back in the forties of the last century the Episcopal Church had a bishop, Bishop Southgate in Turkey, whose policy was the same, cooperation with the native Churches. Since his recall no formal ministrations have been thus given in the Near East.

The new American Chaplain will also hold a position of Honorary Canon of the English Cathedral in Jerusalem.

The Orthodox Patriarchs of the Church of Roumania, Constantinople, and Antioch have made like requests to the Episcopal Church, which will be answered in due course of time.

A Reply.

Brethren of the House of Bishops:

The writer, a minister of Jesus Christ, set apart to declare God's good news about His son, who was physically de-

scended from David, and decisively declared Son of God in His holiness of Spirit: God Our Father and the Lord Jesus Christ bless you and give you peace.

First, I thank my God through Jesus Christ about you all, because of your sincere desire to put forth words of reassurance in these days. As God is my witness, whom I serve in my spirit in spreading the good news of His Son, I never fail to mention you in our prayers.

1. I rejoice that you have made a distinction between the Christian faith and the forms in which it is expressed. Faith is indeed a personal relation, a living attitude, real confidence and trust. Before any creed was formulated faith existed. "I have not found so great faith, no not in all Israel." Our Master said to a Roman soldier who so far as the forms were concerned probably believed in Mars. The man had a sure confidence that Christ would and could help him. What warrant can there be to demand of any one more than Christ Himself asked of men?

2. Is it not the fact that the creeds are statements about the Father, the Son, and the Holy Spirit? The Nicene Creed came out of a century-long controversy, first over the relation between the Father and the Son, second over the relation between the two natures in Our Lord, and third over the relation of the Holy Spirit to the other two hypostases in the divine-being. Only a knowledge of these controversies can reveal to us of today the original meaning of this creed. We say that we believe in three persons but we all know that the word person in English is not the equivalent to the Greek word hypostasis in the Creed. We do not believe in three personalities in God.

3. Is it not a fact that the Apostles' Creed also has a history. Its original form did not contain the phrase which is under discussion today, "Born of the Virgin Mary." That clause was added to the creed about two hundred and fifty years after Christ's death and at the time of the Docetist heresy which asserted that Jesus was not a real man. The purpose of this article in the thought of the men who inserted it in the creed was to declare the reality of Our Lord's humanity.

4. It is entirely fitting that some test of discipleship should be required by the Church. Is it wise that the test should be different from that which the Master Himself asked of men? "If any man will come after me let him take up his cross daily and follow me." Can any satisfactory reply be made to this question which Bishop Lawrence asked in the House of Bishops at the last General Convention, "What right has any branch of the Catholic Church to set up a bar of entrance to the Church which is higher than that used by the Apostles themselves?"

5. Is it not significant that no Deacon, Priest or Bishop is asked at ordination or consecration a single question about either of the creeds? It is only at baptism that a creed is specifically mentioned and then it is the Apostles' Creed; the Nicene Creed is only part of the Church's liturgy, like the Te Deum. What is insisted on at the Ordination of a priest and repeated at the consecration of a bishop is that he shall "teach nothing, as necessary to eternal salvation, but that which he shall be persuaded may be concluded and proved by the Scripture." The creeds rest on Scripture, not Scripture on the creeds.

6. To explain away the statement, "Conceived by the Holy Ghost and born of the Virgin Mary," as referring to

the birth of two human parents, you declared, is an abuse of language and exposes us to the suspicion and the danger of dishonesty and unreality. But you know that the original purpose of the words, "Born of the Virgin Mary" was to assert the reality of Our Lord's humanity; and the phrase, "The Virgin" is used as a designation. Instead, therefore, of explaining away this article of the creed some men today are asserting a truth which the Church has allowed to become obscured. A great scholar has said that "the faith of the Church has been incurably docetic," which means that we have thought of the Son of Man as unreal.

7. In the past twenty-five years scholarship has been at work on this article of the creed and on the Gospels and Epistles which are our test of the truth of the creed itself. There is a growing agreement that the Virgin Birth can not be proved from Scripture; when accepted, it is accepted as part of the Christian tradition.

8. Your statement that the fact of the Virgin Birth does not make us believe in our Lord is undoubtedly true. The Virgin Birth is one of the chief obstacles in the way of faith in His moral and spiritual leadership. It obscures instead of reveals Him as the Son of God and the Son of Man.

9. The Church has indeed a deliberate and determined purpose to proclaim that the Jesus of history is the source of the world's hope of redemption and salvation. But it is not the creed that will convince the world of that fact; it is the life we Christians live, the way we love one another, the loyalty we give to Christ Himself.

10. The Apostles were without our creeds when they preached Jesus and Him crucified. The early Church which won the Roman Empire for Christ was neither inspired nor encumbered by the historic creeds. They followed One Who said, "For this was I born and for this end came I unto the world: that I should bear witness unto the truth. They that are of the truth hear my voice. * * * Ye shall know the truth and the truth shall make you free." Only in Christ, as the Way, the Truth, and the Life, do we find freedom to carry out God's purpose for the Church and the world.

JOHN HOWARD MELISH.
Brooklyn, N. Y.

Death of Bishop Temple.

The Rt. Rev. Edward Arthur Temple, D. D., Bishop of the Missionary District of North Texas, died at his home in Amarillo, Texas, at eleven-thirty Thursday night, January 10. His health had been poor for several years.

After a short service on Friday afternoon, at St. Andrew's Church, Amarillo, conducted by the Rev. E. H. J. Andrews, of Plainview, the body was taken to Waco, where the funeral services were held on Sunday afternoon from St. Paul's Church, by the Rt. Rev. A. C. Garrett, D. D., and the Rt. Rev. George H. Kinsolving, D. D., assisted by the Rev. W. P. Witsell, rector of St. Paul's, and the Rev. T. J. Sloan. The services were attended by all the clergy of the District, vested.

Bishop Temple was born in Walkerton, Virginia, September 5, 1867, the son of John Temple and Matilda Wright Temple. He graduated at the Theological Seminary in Virginia in 1895, was ordained deacon the same year by Bishop Whittle, and priest in 1896 by Bishop Newton. He received the degree of Doctor of Divinity from the University of the South and the Theological Seminary in Virginia, in 1912.

Before his consecration as Bishop of North Texas in 1910 he held charges in Front Royal and White Post, Va., going to Waco, Texas, in 1903, to take charge of St. Paul's Church, where he remained until his election to the Bishopric. He was consecrated Bishop on December 15, 1910, by Bishops Tuttle, Johnson, Kinsolving and Garrett.

Bishop Temple is survived by his widow, who was Miss Mary Craik Davis, of Waco, and two sons.

Fire Destroys Main Building of the DuBose Memorial Church Training School.

The main building of the DuBose Memorial Church Training School at Monteagle, Tennessee, was lost by fire on Wednesday evening, January 9. Part of the furniture was saved, but the building was a total loss, including the library. No lives were lost and no injuries suffered, as the accident occurred during the winter vacation, when only five people were living in the building. The original part of the building was erected fifty years ago, additions having been made from time to time, and was used to house Fairmont School for Girls, famous throughout the South. For many years past the School was administered by the family of the late Rev. Dr. W. P. DuBose.

In 1921 the property was secured through the efforts of Archdeacon Claiborne for the use of the DuBose Memorial Church Training School, now well known throughout the Church.

In spite of the catastrophe, the Trustees, Dean and Officers of the School made instant decision to continue its work and temporary quarters have been secured in Monteagle in which the School will begin its next session on March 20, and continue until the new buildings are ready for use.

The many friends of DuBose are rallying to the emergency with assurances of continued support.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

How Virginia May Serve the World.

Dr. S. C. Mitchell's plan of supplying the \$400,000, which impoverished nations voted to strike from the budget of the League of Nations has been set in motion in Virginia, and the campaign is now to be waged in every state of the Union.

Dr. Mitchell, who is Professor of History in the University of Richmond, lectured before the Men's Bible Class of the Second Baptist Church, of this city, explaining the plan of having the Friends of the League in America contribute this deficit, thus showing their belief and faith in the League of Nations. Ninety per cent of the members of the class pledged \$1 and their moral support, and a committee was appointed to get the campaign under way at once. Following this action, the Ministerial Union, in its meeting on January 14, appointed a committee to consider with the above named committee plans for this campaign, and nearly every member immediately contributed their dollar for the fund.

It is hoped that every Friend of the League in Virginia will contribute not only financial but moral support to this splendid plan of strengthening the work of the League, which is our best hope for international peace and prosperity. Contributions may be sent to Mr. Thos. 3. McAdams, Mutual Building, Richmond, who is treasurer of the Friends of the League of Nations.

The Annual Missionary Institute.

The fifth annual Missionary Institute of the Woman's Auxiliary, held under the auspices of the Educational Department, has just closed the most successful of all the Institutes ever held in the Diocese.

There was a "Quiet Hour" led by the Rev. J. M. Morris, D. D., who has just returned from Brazil. Dr. Morris started the institute off with the real missionary spirit, which grew more intense each day, until the last night, when it overflowed in loving sympathy and kindly gifts to the very needy workers in our mountain districts.

Mrs. W. W. Wishart of the Diocese of Pittsburgh, led an intensive Study Class on "Creative Forces in Japan," carrying her class at times to great heights of enthusiasm and inspiration for the work in Japan.

Miss Sallie Deane conducted a most interesting class on Diocesan Missions. She was assisted by the Rev. George P. Mayo, one of the pioneers of the mountain work, and by two of the women missionaries. Mrs. Hibbert and Miss Knight, who also charmed a large evening audience with a thrilling account of their special work.

In one of the morning conferences Deaconess Gore of Yancey, who has just come to the Diocese from the Diocese of Springfield (Illinois), won the admiration and sympathy of all who heard her recount her heroic experiences in rescue work in many large cities.

Mrs. Charles R. Pancoast, whom every Churchman knows, because of her valuable services for the Church's missions everywhere, gave a very fine stereopticon lecture on the Orient. Mrs. Pancoast has made two trips to the Orient and knows whereof she speaks. The pictures were taken by her on her last trip a year ago. They are educational and sure to win new interest in the great "Christ for the Orient" movement.

Mr. Tsien, of China, who is now a student at the Theological Seminary in Virginia, addressed one of the night conferences. Mr. Tsien is a very talented speaker, full of humor, and information about his country, with a very charming personality. Any man who can stand before an audience of a hundred or more ladies, and make them roar with laughter when he tells them they are really older than they think they are, has power—mysterious power. This Mr. Tsien did!

In a most wonderfully interesting way he told about the new mission work being done by the Church of China, (not the American Church) which work he was one of the founders. This he calls the "great grand child of the American Church." Therefore we are the great-grand mother! Older than China! Older than we thought we were!

There isn't space enough to tell of the mighty influence of this Institute. It was felt and seen during its days of activity and this influence will grow and spread throughout the Diocese. It is bound to carry a blessing to the world, and to help hasten the day when the Kingdom's of this world shall become the Kingdom of Our Lord and Saviour, Jesus Christ.

M. E. O.

The Junior Auxiliary Program of the Institute was most enjoyable, as well as helpful.

Mrs. R. T. Barton, of Winchester, Diocesan Secretary, presided at all the our o'clock conferences, and Mrs. C. M. Davison, Educational Secretary, con-

ducted the study classes from five to six and seven to eight o'clock. The Box Work Conference was led by Miss Kate Mason Brown, Box Secretary, the Hand Work Conference by Miss Anne Bigger, Mrs. Davison's assistant, and the Conference on the United Thank Offering by Miss Anna Purcell.

The average attendance at classes and conferences was eighteen.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Diocesan Training Classes at Trinity Church, Staunton.

The Department of Religious Education having undertaken Teacher-Training classes in various points of the Diocese, began the first of these courses at Staunton on Wednesday, January 9. By grouping neighboring parishes, whose teachers can conveniently reach one central point, it is hoped that interest may be stimulated in this very important branch of Church work. Through the courtesy of the Rev. J. J. Gravvatt, Jr., one of the well-equipped and attractive classrooms in the new parish house of Trinity Church, Staunton, was used as a gathering place of teachers representative of both Trinity and Emmanuel parishes.

The annual election of vestrymen, followed by reports of the parish activities of Trinity Church took place the same evening. So large and well-appointed is the recently completed parish house that the offices of the Southwestern Episcopalian occupying one portion of it, with the rector's study adjoining, leave adequate accommodation for simultaneous meetings on week days and extensive Church School classes on Sundays. Surrounding the entire block, which the church and parish buildings occupy, a substantial and permanent brick and iron fence is being erected. As this is one of the most historic parishes of the diocese, its present activity and beautiful setting are particularly interesting.

T. A. S.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

The Rev. M. Colgate Daughtrey, rector of Emmanuel Church, Cape Charles, started on a trip around the world on January 15. The party sailed on the Cunard S. S. "Laconia," with Clark's Cruise, and will visit Cuba, Panama, Southern California, Honolulu, Japan, China, the Philippines, Java, Singapore, India, Palestine, and several countries in Europe.

Mr. Daughtrey and the Rev. Mr. Banks-Smith, of Governor's Island, and of Trinity parish, New York City, are the appointed preachers for the entire cruise.

The Rev. Frank A. Ridout, of Onancock, will act as locum tenens at Cape Charles during the rector's absence.

PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Suffragan.

Dr. Studdert Kennedy Visits Diocese.

The Rev. G. A. Studdert Kennedy, Chaplain to the King of England and rector of St. Edmund's Church, London, was in the Diocese of Pennsylvania Sunday, January 6, the Feast of the Epiphany, and the following day, Monday, January 7. He preached at the morning service on Sunday in the

Church of the Redeemer, Bryn Mawr. That afternoon he addressed a Sunday School Rally at the Church of the Holy Apostles, South Philadelphia, and at the night service he was the preacher at the Chapel of the Mediator, West Philadelphia. On Monday, January 7, he addressed the Clerical Brotherhood in the Church House.

Recent Bequest: Dr. Norris W. Vaux, Accounting Warden of St. Thomas' Church, Whitemarsh, has received from the executor of the estate of Mrs. Amanda W. Richardson \$11,558 in money and \$16,994 in securities and mortgages.

Mrs. Richardson was a communicant of long standing in St. Thomas', and in her will, after she had left a few bequests, made the Endowment Fund of St. Thomas' Church her residuary legatee.

The Rev. Stanley R. West, rector of Christ Church, Pottstown, who served as an Army Chaplain in the late war, has been elected Dean of the Convocation of Norristown, to fill the vacancy caused by the death in November last of the Rev. J. Kennedy Moorhouse, rector of Calvary Church, Conshohocken. Coincident with Mr. West's election as Dean to succeed Mr. Moorhouse it was also learned that Mr. West has been called to the rectorship of Calvary Church, also made vacant by Mr. Moorhouse's death.

R. R. W.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

The Rev. Alan Whitehorn Called to Ascension Church.

Ascension Memorial Church has elected as rector the Rev. Alan L. Whitehorn of Australia, and has cabled the call, offering to pay his expenses of coming to America. For fifty years the rector of Ascension Memorial was the Rev. Dr. John F. Steen. About the time the last named was retiring, there came to New York this Anglican priest from distant Australia. In his country he had devoted his life to the care of children paroled by the Court on probation. Although a bachelor, he has adopted more than a dozen boys, and located them in good families. He came to New York to study court methods in relation to children, and while here served at Ascension. He returned to Australia last summer, and is now asked to come back, permitted to do here his work for children.

St. Mark's Church, Mt. Kisco, the Rev. H. A. Pritchard, rector, has dedicated a new reredos, and while the edifice as a whole is not yet complete, it is one of the most beautiful in the whole New York Diocese, certainly in the rural part of it. Bishop Shipman dedicated the reredos and preached. The enrichment is in three parts, intended to present the scene of the Transfiguration. The parish has recently dedicated a new building for a Chapel at Katonah, five miles north of Mt. Kisco.

Death of Mr. Bliss: The death is recorded of Mr. Walter P. Bliss, treasurer of Grace Parish, and member of the vestry, who died suddenly on the platform of the subway. He was not quite fifty-four years of age. Mr. Bliss was also treasurer of St. Luke's Hospital, and trustee of a prominent medical society. He was director in a number

of great railroads, and came from a family long prominent in social and financial affairs of the city.

C.

OKLAHOMA.

Rt. Rev. T. P. Thurston, D. D., Bishop.

One of the most interesting Christmas Services among the smaller Missions of Oklahoma was that at St. John's Church, Woodward, out in the far western part of the state. Archdeacon Jamison and Mr. Spencer, the Executive Secretary, were present and made addresses in connection with the service. A congregation of some sixty people was present.

Services Resumed: The last Sunday morning in year, witnessed the resumption of services in the town of Alva, also in the western part of the State, and here, also Mr. Jamison and Mr. Spencer were present. It is expected that services will be held once a month from now on. There are apparently not many communicants in the place, but there are hopes of winning other people to the church.

St. Matthew's Church, Enid, the Rev. Chas. K. Weller, rector, is one of the very strong Mission Stations of the District and its accomplishments during 1923 have been really remarkable. A new parish house has been erected and is in use; the old rectory has been entirely remodeled and made to look like new; every cent of current expenses for 1923 has been paid and in addition every cent for missions, over \$500, has also been paid.

The Executive Secretary visited the missions at Ada, Henryetta and Holdenville on the first Sunday in January. At Ada and Holdenville the Church has two strong missions with buildings; at Henryetta the outlook is promising as far as people are concerned, but services are held for the time being in a hall. The congregation has only a piece of property—some day in the not far distant future, it hopes to build.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Classes for Sunday School Teachers.

Classes for elementary instruction in pedagogy for Sunday-school teachers and other workers will be held under the auspices of the Diocesan Board of Religious Education at Epiphany Parish Hall. The classes will begin February 7 and will be held every Thursday afternoon and evening, and the instructor will be the Rev. Edward P. Wroth, rector of St. Philip's Church, Laurel, Md. The subject of the course given in the afternoon will be: "The Pupil" and this course will cover, in a simple way, the elements of child psychology with particular reference to the moral and spiritual needs of the young child. At the evening classes, "The Teacher" will be the subject of the course, covering the general points of the art of teaching, including preparing the lesson, obtaining and holding the pupils' attention, questioning and review. Examinations will follow each of these courses, and those passing the test will be eligible for a partial certificate is-

sued by the Department of Religious Education of the General Church.

A Joint Meeting of the Woman's Auxiliary and Sunday-school Institute of the Diocese was held in Epiphany Church on Tuesday evening, January 15. The principal speaker of the occasion was Deaconess Edith Hart, principal of St. Phoebe's School for Deaconesses and other workers at Hankow, China, and also in charge of other educational work in that district. The subject of her address was "The Methods and Aims of Religious Education." M. M. W.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Conference for Church Work.

The Annual Conference for Church Work in the Diocese of Maryland under direction of the Educational Department of the Church Service League opened with celebration of the Holy Communion in Emmanuel Church, Baltimore. Bishop Murray was celebrant.

Following luncheon the Rev. Dr. W. H. Milton presented "The Church and the Program." The afternoon sessions under the leadership of Miss Emily C. Tillotson, were given over to study of "The Creative Forces in Japan."

Far apart as the Editor of the Living Church may be in ecclesiastical conviction from the late editor of the Churchman, they clasped hands in spirit when Mr. F. C. Morehouse spoke on "The Church and Reconstruction." The organized Christian forces of the world must stop war, he said. The Church may dictate to Congress a specific policy but it can and should say: Join the League of Nations or provide something better.

The final address was delivered by the Rev. J. W. Suter, Jr., on "The Church and Her Challenge." Loyalty, said the speaker, is the outgrowth of affection. Loyalty to the Church must be based on affection for Christ.

R. F. H.

MISSISSIPPI

Rt. Rev. T. DuB. Bratton, D. D., Bishop
Rt. Rev. W. M. Green, D. D., Coadjutor

Death of the Rev. Nowell Logan, D. D.

The Rev. Nowell Logan, rector of Trinity Church, Pass Christian, died at the rectory on January 2, at the age of eighty-five. The funeral services were held from Trinity Church by Bishop Bratton, and interment was made in Live Oak Cemetery.

The love and esteem in which Dr. Logan was held by all in Pass Christian is evidenced by the following, taken from the local paper:

"A gloom that perhaps no other event could have produced was cast over Pass Christian yesterday afternoon when the announcement was made that the Rev. Nowell Logan was dead. Beloved by all the citizens at the Pass regardless of denominational lines the death of Dr. Logan is regretted by all, because he was a factor in the spiritual and moral life of the community.

"For the last five years Dr. Logan had been gradually failing in health, but his indomitable spirit of 'carry on' in church work never allowed him to vacate his place as pastor nor would he permit more than momentary assistance in the church and rectory, believing it always his duty to officiate. Those who knew him best knew that his preaching from Trinity Church pulpit

was an urging from his heart because he loved the Pass and was ever foremost in efforts for its advancement. During his residence here, which covered a period of twenty-five or thirty years Dr. Logan made friends whom he kept always."

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop
Rt. Rev. W. G. McDowell, D. D., Coadjutor.

Gifts to the Church of the Ascension, Montgomery.

The following gifts were presented on the Fourth Sunday in Advent in the Church of the Ascension, Montgomery, the Rev. P. N. McDonald, rector. This parish has been the first in the United States two successive years to report a successful Every Member Canvass for the Nation-Wide Campaign at the scheduled time:

A set of white ribbon book marks, for the Bible, Litany desk and altar. Given by Mrs. Ralph Faulkner.

A complete set of purple hangings suitable for Advent or Lent. The gift of the Parish Guild.

A large picture for the Parish House. An etching, Christ in the Praetorium. Formerly owned by the Rev. Horace Stringfellow; given by him to the Rev. Stewart McQueen, and to this church by Mrs. McQueen.

An oak desk for the parish house which was used by the Rev. Edward E. Cobbs, a founder of this church. This was given by Mrs. Cobbs.

A prayer desk of oak, for the use of the Church School in the parish house, in memory of Henry Edward Bissell, Charleston, South Carolina, given by Mrs. Charles A. Thigpen.

A large oak cabinet in the sacristy, to preserve the hangings for the altar and also the altar linen, given jointly by Louise Bankhead Holloway, in memory of her mother; Louise Bankhead Lund, and Frances Browne McDonald, in memory of her mother Sarah Ann Browne.

A silver flagon for the communion wine, a gift of thanksgiving from the wife and children of A. M. Baldwin.

EASTERN OREGON.

Rt. Rev. Wm. P. Remington, D. D., Bishop.

News Notes From An Interesting Mission Field.

The Rev. Albert Clayton Tebeau, Deacon, was advanced to the Priesthood by Bishop Remington on the first Sunday after Christmas, 1923, in Trinity Church, Bend, Oregon. This is the first ordination service ever held in this section of the State, and made a great impression on the community. Dr. Tebeau graduated from the Virginia Seminary last June, and was admitted to the Diaconate by Bishop Darst of East Carolina. He immediately came out to Bend, Oregon, to begin his active ministry. Bend is a lumber town with about 9,000 inhabitants, and should become a very strong center for Church work. Dr. Tebeau is not only in charge of the Church in Bend, but has missions in Prineville and Redmond. He is the first missionary of our Church to be resident in this growing section of Central Oregon. A number of years ago a church was planned for Bend and a very excellent lot was secured at the head of Wall Street, the main street of the town. The plan to build at that time fell through. Dr. Van Waters, former Archdeacon, began an energetic

work some five years ago, and the church grew. The present Bishop of Eastern Oregon found plans already made for the erection of a combined parish house and church, when he first visited Bend in the fall of 1922. These plans have been pushed to accomplishment and a very attractive building has been erected, the money for which has largely come from the people themselves with some little assistance given through the Priorities of Eastern Oregon, and a loan of \$2,000 from the American Church Building Fund Commission. It is confidently expected that within five years the Church will be out of debt and become a self-supporting parish. The first Sunday School in the Church has been established with a competent staff of teachers and attendance of about forty. In a recent campaign a budget of \$3,000 was secured, including a quota of \$300 for the Church's program. Bishop Remington preached the ordination sermon from the text, "He That Doeth the Will of My Father Which is in Heaven Shall Know of the Doctrine." He was assisted in the laying on of hands by the Ven. M. McLean Goldier, Archdeacon, who read the Litany, and the Rev. Sidney W. Creasey, also a graduate of the Virginia Seminary, who presented the candidate. The building was filled to its capacity, with practically all of the communicants of the Mission, besides many strangers. A beautiful altar cross has been presented by Miss Evelyn Williams, a teacher in the Sunday School and member of the choir. Also the altar recess has been beautified by a re-dos and a new altar which has just been installed.

The Rev. Thomas A. Merryweather, formerly of the Diocese of Pennsylvania, became resident in Klamath Falls, Southwestern Oregon, on January 2, 1924. This also is a prosperous and growing lumber town. It bids fair to be the second largest city in the whole State within the next five years. Mr. Merryweather also will be the first resident missionary in this section, services having been carried on previously by the Bishop and the Archdeacon. A combined parish house and church was planned under Archdeacon Van Waters and the building project was brought to a successful conclusion under the present Bishop, who secured a gift of \$1,000 as a last payment, from the American Church Building Fund Commission. Archdeacon Goldie succeeded during the fall in carrying out the canvass for the support of a resident missionary, and has brought the work up to the point where it can care for a clergyman with some slight assistance from the Bishop. The people are looking forward to the purchase of a lot next to the Church and the building of a Rectory during the spring. Beautiful chancel furnishings and pews have been installed at the cost of about \$900. The building will seat about one hundred and fifty and is planned for social as well as church purposes. Mr. Merryweather besides having charge of the Church in Klamath Falls, will be head of the department of social service in the district, and hopes to open up new work at Lakeview and in the Klamath country. Mr. Merryweather served as a Captain in the World War and has done excellent work in St. Barnabas' Church, Kensington, Philadelphia.

The Fourteenth Annual Convocation will be held January 17 to 26 in St. Paul's Church, The Dalles, the Rev. Joseph A. Ten Broeck, rector. This will be the first Convocation held since 1921, and many interesting features have been planned.

Family Department

January.

1. Tuesday. Circumcision. New Year's Day.
6. Sunday. Epiphany.
13. First Sunday after Epiphany.
20. Second Sunday after Epiphany.
25. Friday. Conversion of St. Paul.
27. Third Sunday after Epiphany.
31. Thursday.

Collect for Second Sunday After the Epiphany.

Almighty and everlasting God, Who dost govern all things in heaven and earth; Mercifully hear the supplications of Thy people, and grant us Thy peace all the days of our life; through Jesus Christ Our Lord. Amen.

Collect for St. Paul's Day.

O God, Who, through the preaching of the blessed Apostle St. Paul, hast caused the light of the gospel to shine throughout the world, Grant, we beseech Thee, that we, having his wonderful conversion in remembrance, may show forth our thankfulness unto Thee for the same, by following the holy doctrine which he taught; through Jesus Christ Our Lord, Amen.

For the Southern Churchman.

Why Stand Ye Idle?

Gene Scott Wright.

Why stand we idle? Know ye not
The vineyard's Lord is waiting still?
Upon the fields the sun is hot,
The shadows lengthen 'neath the hill:

Full many a worker, toiling there,
Has labored since the rising sun;
For them in sight a guerdon fair,
While **your** day's work is not begun.

One last, clear call—what, heed ye not?
Ere long, the sun will hide his face,
And night, descending, quickly blot
The fields where you might find a place.

The hour of grace He has prolonged,
Has called you oft, is calling still.
His loving-kindness, daily wronged,
Enfolds you yet, Oh, stubborn will!

* * * * *

Beyond the fields, the shadows creep,
And silence folds her mantle there.
No more the call for those who weep
The vanquished day, nor those who sleep.
With sin-dulled ears, without a prayer.

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

The Authority of Christ Questioned.

The Rev. Louis Tucker, D. D.

Tuesday in Holy Week Our Lord walked to and fro in a porch of the Temple, teaching. It was early morning. The formal and prompt manner in which the Chief Priests, Scribes and Elders met, suggests arrangement the night before, at a committee meeting, an informal council of leaders. There is no record, but it must have been an angry meeting, for they had to take ac-

tion on the second cleansing of the Temple, and to find some adjustment for the disturbed finances of a nation.

They brought out the heavy artillery. It was the Chief Priests, Scribes and Elders, the leading men of the nation, who interviewed Christ; much as if the College of Cardinals should meet an Italian agitator, or the Cabinet should make an informal call on a Washington socialist. Through it all runs the tacit acknowledgment that Jesus was of the lineage of David, and a King. They came and stood around Him in the Temple porch and began an intellectual battle, the tact and keenness of which is a sheer pleasure to every intellect which can get rid of the halo of reverence and appreciate the facts. Some of the men concerned had known Our Lord as a bright twelve-year-old boy who, years before, stayed three days, hearing them and asking them questions. They said:

"Tell us by what authority doest Thou these things and who gave Thee this authority?"

Nothing was freer than Jewish teaching so long as the teacher made no legal rulings. Anybody might set up for a Haggadist, a popular preacher or teller of parables. But the moment a man taught as "One having authority" he came into conflict with the law, unless he were ordained by laying on of hands. This must be administered at the hands of three regularly ordained persons (Edersheim v. 2, p. 382) and conveyed the offices of Rabbi, Elder and Judge, combined in one. Our Lord seems to refer to it in Luke 12:14, where he refuses to divide an inheritance, saying, "Who made me a judge over you?" Its ultimate source was some great teacher authorized by the Sanhedrim. The formula in bestowing orders was: "Let him teach, let him teach, let him judge; let him decide on questions of first-born; let him decide; let him judge." This authority from the Sanhedrim Our Lord lacked, and had publicly disclaimed. The question was therefore ugly. He had acted as a judge in driving out the money-changers from the Temple. Whose authority did He have?

Now, Our Lord had the authority of John Baptist, as they very well knew. One ugly point in the question was its insincerity. John had testified that Our Lord was: "He who should come." The question was therefore an attack on the authority of John Baptist, discrediting his mission. Our Lord said:

"I also will ask you one question which, if ye tell me, I in likewise will tell you by what authority I do these things. The baptism of John whence was it? Of heaven or of men? Answer me?"

"And they reasoned; If we shall say From heaven: He will say unto us, Why, then, do ye not believe Him? but if we shall say of Men; we fear that all the people will stone us; For all men counted John that he was a prophet indeed." It is a wry comment on the feebleness of local government that the heads and rulers of the nation felt unable to protect themselves from mob-violence.

If the President and Cabinet held public debate with some propagandist in the rotunda of the Capitol at Washington the interview would not lack spectators. Jesus and the Chief Priests in the Temple had an audience; an excessive audience, an overpowering,

amazing, abounding, tumultuous and fascinated audience. The place would comfortably hold about fifteen thousand people. There were more than two million strangers in Jerusalem who visited the Temple every day. It is quite safe to say that, before the interview was over, twenty thousand people were crowded, packed, jammed, crawling over each other, the nearer ones repeating the substance of debate for the benefit of those further off, and all full of glee. The Chief Priests were getting the worst of it. They said: "We cannot tell whether the baptism of John was from heaven or of men."

This was really the only thing they could say, for the people would not tolerate disrespect to John's memory, and Jesus had John's endorsement. It was the only thing they could say; but it was palpably, publicly, manifestly and outrageously false. It was so openly false that Our Lord did not pursue the matter further. He merely said: "Neither will I tell you by what authority I do these things."

Robert Edward Lee.

The mold was broke when he was made.
He stands
Without a peer in all that makes men great,
The strength, the pride, the glory of the State,
Immortal Robert Lee! In other lands
Besides his own, his splendid fame commands
The love of men. Defeat did not abate
His great renown, or make men under-rate
His worth and polished strength. The stern demands
Of august Duty ruled his iron will.
He ever aimed her mandates to fulfill.
His spotless character, like massive shield
Embossed with lucent truth, shone once afar
Amid the storm of war, and like a star
Burned at its brightest o'er his darkest field.

—S. A. Steel

Very Much Alive.

Rural Churches are supposed by some people to be usually asleep, if not virtually dead. It is true that for many years the country churches in the South were not very active, but this was due largely to economic and social conditions, which were brought upon this section of the country by the War Between the States. But the inherent ability, which belongs to the people of the South has enabled them to overcome all the handicaps that had been placed upon them. Naturally the changes took place first in the cities and therefore many of the ablest and brightest men and women of the country were drawn to the cities. This was a great gain to the cities in both its commercial and church life. But the country is now showing wonderful advancement in many ways. The farmers are far more prosperous. They are building themselves more comfortable homes than the country people ever had before. With the introduction of water and light systems of their own, with telephones and automobiles, with good schools and good mail facilities, the farmers of today and their wives live in far more comfort than did their grandfathers and grandmothers in antebellum days, even though they have not many servants to wait on them. This improved condition is enabling the people of the country to do more for their churches than they have been able to do in the past. And with the ability the willingness is being manifested. This is seen

in the better character of new churches that are being built, in the improvements being put on the old churches, in the building, improving and furnishing of homes for their ministers. But in no way is it shown more than in the growth of spiritual life and activity, which is manifested in the demand for more religious services than they have had in the past, in better attendance upon these services, in the better support of their pastors, in the increased contributions to the benevolent causes of the Church, and in the larger numbers who are being won for Christ. What is greatly needed is that earnest, persistent and consecrated effort shall be put forth by the whole Church to build up and strengthen the country churches that are still weak and to establish more of them in sections where they are very much needed. Money invested in this way will be as seed sown in good ground that shall bring forth abundantly in a rich spiritual harvest.—Adapted from Presbyterian of the South.

For the Southern Churchman.

Faith and a Star.

Frederick Herbert Adler.

Like one lone, distant light far out at sea
That star sends down its beams, a stellar wraith,
From slowly darkening sky high over earth—
Perchance it mourns my soul's great loss of faith.

Like glint of moonlight in a dusky dell
It quickly flashed a message down to me,
When now a sigh had just escaped my lips—
It bids me know God's love will ever be.

Like Beauty's gleam in hidden hall of Truth
That star enkindles rays that make a sun
And streams about a radiant, warm glow—
It has revived the faith His love had won!

Reims.

There is probably no structure in all the war-devastated area about which so much has been written as the Cathedral at Rheims. The destruction wrought by the German shells has been described so vividly, and so many pictures and prints of the ruined edifice have been scattered throughout Europe and America, that most people have a correct idea of the famous Cathedral. But here is something for us to think about. Although many buildings in Reims were completely destroyed, the Cathedral, which from the first was the target for the German gunners and which was subjected to weeks of continuous fire, though woefully damaged, still stands. Hundreds of shells fell within it, but it is in little more danger of falling now than it was on the day when the first shell struck it.

The secret lies in the way it was built. The building of a Cathedral was the chief event in the history of a town. The monks, who preserved the arts even down through the Middle Ages, outlined the plans for the building, and every person in the community shared in the actual work. Following the general plans, each man worked out his own ideas and made his own contribution to the structure. The stonemason, the carpenter, the worker in brass and in

bronze, the general artisan, did each the best work of which he was capable. The work was never hurried; it sometimes required two or three centuries to complete a Cathedral.

Underlying the whole enterprise was the thought that they were building for God, and that there must be no imperfection in what was built for Him. The laying of a stone in the wall was as important in his sight as carving the Coronation of the Virgin above the door. Eight centuries later when the test came the cathedral at Reims, though exposed to a gunfire that would have demolished a modern skyscraper almost instantly, stood, and still stands, a monument to the men who in building it wrought for God.

We in America know too little of such motives and of such permanence. We may learn from the Cathedral of Reims the lesson of unhurried, honest workmanship that we so sorely need.

For the Southern Churchman.

What a Particular Reminiscent Word Means to Me.

E. Grace Oldham.

One cool, bright morning in August, 1912, my friends and I were preparing to climb the "Jungfrau," starting from the picturesque little town of Interlaken, Switzerland, which, as its name implies, nestled between two lakes. We ascended the gradually rising ground as far as possible by rail; then when the way became too steep and rocky, we availed ourselves of a carriage drawn by sure-footed hores. When the horses could no longer ascend we mounted the remainder of the climb, now far above timber-line, on foot, to the base of a glacier, through which a tunnel had been cut that one might enter and be, as it were, in a house of ice between two lofty peaks.

Just before going into the glacier, and after the strain of the ascent in that rarefied air, which makes breathing difficult, I stood still, getting my breath, and looked around me on all sides at this unspeakably beautiful panorama of snow-capped peaks, glaciers, and rocks, and feeling keenly the grandeur, the magnificence, the calm of these mountain silences, there flashed unbidden across my mind these words of the Psalmist: "I will lift up mine eyes unto the hills from whence cometh my help," and from that day until the present the word *hill* has carried me in fancy to Switzerland, and the wonders of its scenery.

The Parable of Safed the Sage.

The Parable of Instructing the Conductor.

From the days of my youth I have beheld with admiration the engineer of the train, and that admiration groweth no less as I have come to understand somewhat better what his responsibilities may be. But I have come to know that, important as is the engineer, the conductor is the man behind him, and he is the man who telleth the engineer what to do.

But this I have learned, that the conductor cannot be at one time at both ends of the train. And trains are long.

Now there was a long train that stopped at a divisional terminal. And they cut out one car and set in another. And they iced the coolers and oiled the wheels, and filled the tanks with water. And I saw and beheld how many men were at work at the same time beside the cars, and inside the

cars and on top of the cars and under the cars and between the cars. And there appeared to be a master mechanic who directed them all. And he it was who knew when the tanks were filled with water and the coolers filled with ice and the journals greased with oil, and everything swept and garnished. And the conductor waited beside the train, two-thirds of the way to the locomotive, waiting for the signal from the master mechanic that the train might go.

And I said, the engineer directeth the train, and the conductor directeth the engineer, and the master mechanic directeth the conductor.

And then I went to where the master mechanic was standing beside the train. And he was looking at a man who squatted between the cars, and was working with a monkey wrench at something which I did not very well understand. And as nearly as I could discover, everything else about the train was ready, but this bolt or nut or whatever it was had been the last thing to be adjusted before the train could move. And the master mechanic said unto the man between the cars, is she all right now, Bill? And the man between the cars answered, yes. And he cast out his wrench and his other tools, and he made haste to creep out from between the cars. And he spake unto the master mechanic, and said letter-go.

And the master mechanic held up his hand and waved it. And the conductor held up his hand and waved it. Divers persons shouted all aboard. And the engineer pulled out the throttle the man who had been between the cars said unto the master mechanic, it was in a hard place to get at, but we got it. And they went their way and the train went its way, and I went with the train.

And I said unto myself, the conductor weareth an uniform with brass buttons, but he taketh instructions from the master mechanic. And the master mechanic weareth a gray business suit, but he taketh his information from the man between the cars. And the man between the cars weareth overalls, that are very badly spotted with the places where there is no grease. Yet he is the man who first telleth when the train may go.

But the passengers knew not of the master mechanic, much less did they know of the man between the cars. Howbeit, they saw the conductor in his uniform.—Selected.

O God of unchangeable power and eternal light, look favorably on Thy whole Church, that wonderful and sacred mystery; and by the tranquil operation of Thy perpetual providence carry out the work of man's salvation; and let the whole world feel and see that things that were cast down are being raised up, and things which had grown old are being made new, and all things are returning to perfection through Him from Whom they took their origin, ever through Our Lord Jesus Christ!—Ancient Collect.

The fiery cross is speeding forth
To the purging of men's lives!
Speed on, speed on, O fiery cross
For the kindling of men's souls!
The powers of ill have had their day;
They broke life on the rough, red way,
They levied bitter tolls.
But now God's torch is blazing bright,
Wrong lies beneath the heel of right,
And men seek nobler goals!"

—John Oxenham.

For the Young Folks

An Invocation.

God of the dew,
In gentlest ministry,
As silently
Would I some soul refresh anew.
God of the sun,
Far flaming heat and light,
Be my delight
On radiant errands swift to run.
God of the star,
To its stern orbit true,
My soul imbue
With dread lest I Thine order mar,
God of the sea,
Majestic, vast, profound,
Enlarge my bound—
Broader and deeper let me be.
—Maltbie D. Babcock.

For the Southern Churchman.

Harebell and the Honeydew.

M. L. G.

Three little sister fairies sat on a fern-leaf one fine morning, and talked happily of the party they were to have that evening.

The Fairytown dress-maker, Mrs. Sybilla Spider, had made them the loveliest dresses; Major Ceasar Cricket and his niece, Miss Katy, were to play on their fiddles for the dancing; and Mrs. Merrifairy was bustling about indoors setting the house to rights. The fairies' home stood in a bower of ferns—but they called it a fern-grove. If you had been there you would not have seen the house, but would have thought only that the sunbeams danced more brightly on that bed of green moss than elsewhere. The sunshine was really reflected from the many windows of the fairies' home; and the moss was, of course, Mrs. Merrifairy's best velvet rugs. "Moss indeed!" Mrs. Merrifairy would have said, "where can these human creatures have been raised, that they don't know a velvet rug when they see one!"

The three sister fairies swung back and forth on the fern leaf, thinking the day would never go. The party could not begin before moonrise, and the sun was not yet half-way across the sky.

"The best thing about the party," said one little sister, "will be the music. The Major and Miss Katy do perform so elegantly!"

"No, Iris," answered Geranium, the second sister, "I think the pleasantest thing will be to see the beautiful dresses all the fairies will wear, shining in the moonlight. What do you say, Harebell?"

"Oh, sisters," cried Harebell, as she balanced on the tip of the fern leaf, "the best of all will be the frolic and dancing. I feel light as a snowflake, and bouncy as a bubble."

Just then their mother, Mrs. Merrifairy, appeared at the door.

"Come down from that tree, you children!" she called, "and be brisk, for I want you to run on an errand."

The little sisters hurriedly flew to the ground and ran to their mother.

"I sent a message an hour ago," said Mrs. Merrifairy, looking as worried as a fairy can look, "by Jerry Elf, to ask Mr. Bemus Bee to send me five drops of honeydew. Jerry is so forgetful, I suppose he is miles away by now. So you must all go to Mr. Bee's shop

and inquire if he has good, fresh honeydew this morning. Be very polite, for he can be very sharp if he is displeased. Now hurry!"

Away went Geranium, Iris and Harebell, now skipping, now flying, now holding hands and running over a smooth bit of the road. At last, tired and breathless, they came to Mr. Berries Bee's shop. The sister fairies went timidly in, and when Mr. Bee himself buzzed up to wait upon them, neither Iris nor Geranium could find a word to say. Mr. Bee looked so grand in his black and yellow suit! And they remembered what their mother had said of his sharp manner. But Harebell spoke up in a very small voice, even for a fairy.

"Please, Mr. Bee, Mother says, have you good, fresh honeydew this morning?"

"To be sure, to be sure," said Mr. Bee, "as good as the best, and better than most. I gathered the honey myself, and set it out in the dew overnight. I'll skim off the honeydew, as much as you like, little Miss."

"Five drops, thank you, Mr. Bee," answered Harebell, taking courage at his kindly tone.

Mr. Bee turned toward the back of the store, and the little sisters heard him call:

"Here, you Dusty! Here, Buzzy, you lazy drone, fetch me one of those lily-stalks, and don't let the grass grow under your feet!"

Then from under the counter at the back of the shop appeared the two Bee boys rubbing their eyes and yawning. They seemed still half asleep, but they hurriedly buzzed and stumbled out of the door, and soon came back with a stalk of lily-of-the-valley. There were five lily-cups on the stalk, and Mr. Bee poured a drop of prime honey-dew into each cup.

"This goes to Mrs. Merrifairy's," he told the boys, "and no loitering on the way. Now fly!"

"But we don't know the road," complained Dusty and Buzzy. They didn't like the idea of a long, hot flight with that heavy lily-stalk, and they had made up their minds not to go if they could help it.

"Follow these little ladies," said Mr. Bee.

"Oh, we must hurry home," Geranium cried, for she was half afraid of the Bee boys.

"Yes," added Iris, "we must rest before the party. We'll be out of sight in a minute."

"Suppose I go more slowly," Harebell suggested, "and show them the way. I don't feel tired."

And so it was decided, though Dusty and Buzzy looked quite out of humor, and buzzed together in an angry undertone. Mr. Bee got them started, each holding an end of the lily stalk, but Iris and Geranium were mere specks in the sky before Harebell and the boys were fairly on the way.

As long as Dusty and Buzzy were in sight of Mr. Bee, who stood in the doorway waving his inch-rule at them, they flew along swiftly, and Harebell thought they would soon be home; but when they were too far away for him to watch them, those naughty Bee boys began to twist and fidget.

"I've got the heavy end, of course!" Dusty grumbled.

"Well, mine's heavy enough," an-

swered Buzzy, "the way you push. Fly straight, can't you?"

"Oh, boys, do be careful," warned poor little Harebell, "you'll spill the honeydew."

But in a few minutes the Bee boys began to complain again.

"I'm going to rest, that's what," said Dusty.

"Me, too," mumbled Buzzy.

"Put it down gently, then," Harebell said, "and rest a little, then we can try again."

So dusty and Buzzy put the lily stalk down, and crawled to the shade of a leaf, and instantly Harebell heard them snoring. She sat by the precious honeydew, with the sun beating down on her hot head and delicate wings. Her gown caught on a briar and was torn, and her little feet ached with weariness. Worst of all, when she tried to rouse the Bee boys she could not waken them. She called them and shook them, but they only buzzed faintly and slept again.

Poor Harebell! She could not leave the honeydew, even to fly home for help. It would not keep fresh and cool for so long. She tried to drag the lily-stalk to the shade, but it was too heavy. So she sat down by it, hoping some kind traveler would come to her aid.

After a long time, as she thought (but it was really no longer than you would take to skip once with your skipping-rope) Harebell heard the humming of wings. She sprang up and flew into the air, waving her arms and calling.

"Why, what's the trouble?" said a jolly voice, and up flew a merry elf, all in green. When Harebell told him he gave a long whistle (you can hear an elf whistle any summer day, if you stand out in a field and keep perfectly still).

"Let me think!" said the elf, looking as solemn as he could. "Don't I remember something about a message to Mr. Bemus Bee?"

For this was that same forgetful Jerry Elf!

"Never you mind," said he to Harebell, "I'll have the honeydew home in a twinkling, and you shall rest under this fine leaf—Why, what's this?"

"Dusty and Buzzy, Mr. Bee's boys," explained Harebell; "they carried the honey-dew this far, and stopped to rest, and I can't wake them."

"Wake or sleep, out they go," cried Jerry; and with the tip of his foot he sent them rolling away, still snoring.

"Now, as I said, you shall rest under this fine leaf until I send a dragon-fly for you."

Harebell found it very pleasant to rest in the cool shade while Jerry picked up the lily-stalk very carefully, holding his arms wide, and sailed away.

"I'm so tired," thought Harebell, "I won't want to dance and frolic tonight. Never mind, the honey-dew is safe."

But it turned out better than she expected. For in a minute she heard the buzz of the dragon fly's wings and in another, she had climbed upon his back, and was flying home much faster than her own little tired wings could have taken her.

Mrs. Merrifairy rushed out to meet her.

"You are the best little girl a fairy mother ever had!" she cried, "Now come in and take a nip of herb tea and a nice nap on your rose-leaf bed, and you'll wake up ready for the party."

And when the moon rose that evening, and looked upon the merry frolic of the fairies, the lightest and happiest and gayest sprite she saw was little fairy Harebell.

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Do we not all feel the change that had come between Paul crying submissively, "Lord, what wilt Thou have me to do?" and the same Paul crying, "Not I live, but Christ liveth in me!" This was the perfect victory after which Paul looked so intensely.—Phillips Brooks.

Does A Bee Have Memory?

While away on a vacation, I used to take about the same walk every morning. As I passed a certain point in my walk, I used to notice a large bee sitting on a tall weed that grew by the side of the path.

I knew it was the same bee that I saw from day to day, for I came to know his personal appearance and he was always sitting in exactly the same place in the same tall weed.

I am not sure of the correct name of the species, but his color and markings were somewhat like those of a bumble bee, but he was considerably larger than a bumble bee and with a much wider spread of wings. We had become very good friends and neither of us had troubled or molested the other, which is one of the marks of friendship.

One morning as I passed by I happened to have a piece of cake in my hand. I thought that perhaps my bee friend might like to share it with me, so I tossed him a little piece.

My aim was a little too accurate and the piece of cake hit him in the side. He immediately flew into a terrible rage—"mad as a hornet," as we say. He flew around and round me, six or eight times and then dashed away in mad haste and I saw him no more that day. On the previous days he had

never taken any notice of me, as I passed so near that I might have touched him, but on the next morning when he saw me approaching he again flew into a terrible rage apparently, and flew round and round me several times, as he had done on the previous day, and then dashed away in a mad rage and I never saw him again.

As near as I could follow the workings of the bee mind, he apparently said to himself something like this: "There comes that great giant who threw something at me yesterday and hit me. I will just show him that I don't like that kind of treatment and I am not afraid of him even if he is a giant, and if he is coming this way every day I am going to change my place of residence."

This narrative which is true as to the facts in the case and possibly as to the bee reasoning, closes with the same question with which it began,—“Does a bee have memory?”

And the other is a secondary question—If a bee can remember, can he also forgive and forget?—George P. Foster.

There is no sense in always telegraphing to heaven for God to send a cargo of blessings unless we are at the wharf to unload the vessel when it comes.—F. B. Meyer.

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Obituaries

WALKER: Departed this life in Lynchburg, Virginia, on morning of October 26, 1923, DELIA CRUMP, daughter of James W. and Mary J. Walker, aged 63 years. Interment in family plat at "Edgewood," Madison County, Va.
"Numbered with Thy saints."

FENDALL: Entered into eternal rest, at Baltimore, Maryland, September 18, 1923, BENJAMIN TRUMAN FENDALL, son of the late Eliza Eaches and Townsend Dade Fendall, of Alexandria, Va., and husband of Florence Mason Fendall.

MRS. POCAHONTAS ROBERTSON TRIGG.

MRS. POCAHONTAS ROBERTSON TRIGG, widow of the late Hon. C. F. Trigg, died at her home, in Abingdon, Virginia, December 1, 1923, in the eightieth year of her age. Mrs. Trigg was a devoted Churchwoman and a lovely Christian character. She will be sadly missed by a host of friends of her own station in life; but, most of all, by that little group of mountaineers who live in "The Knobs," just on the outskirts of Abingdon, to whom, for more than fifty years, she has been god-mother, friend and benefactor, tried and true. Though a semi-invalid, her whole life and the greater part of her means was given in service and ministry to these humble mountain folk. Her one desire and prayer was that these people might be brought to Christ. They were naked and she clothed them. They were hungry and she fed them. They were sick and she ministered unto them. They were in prison and she visited them, and she loved them unto the end. We give thanks to God for the wonderful grace and virtue of such saints who have been the choice vessels of His grace and the lights of their several generations.

WILLIE OVERTON WILLIAMS.

A Tribute.

This is not a eulogy, for he of whom we speak is far beyond the touch of praise or blame, and those who knew him best already know all that here can be said, and infinitely more; while those who knew him not at all will find these empty words, perhaps. So, it is no eulogy—only a loving tribute, simple as it is true a tribute to his memory to go on record in the paper of the Church he loved so well and served so long and loyally.

Willie Overton Williams was born forty-four years ago, in Maryland, but when almost a baby, his parents, Dr. Thos. Edward and Williana Overton Pollard Williams, moved to Hanover, the old home county of his mother. Here he spent his childhood and boyhood; in early manhood he moved to Danville, Va., where his business career began; where he married Miss Nancy Thomas, in 1916, and where the rest of his life was spent, and where he died suddenly, October 10, 1923, in the forty-fourth year of his age. He lies buried in St. Paul's Church yard, Hanover, Va., beside his father and mother.

That "the child is father to the man" was never more emphasized than in the life of Willie Williams, for the two outstanding characteristics of his boyhood were those of his manhood, love and devotion to his Church; love and good will to a superlative degree, to his fellow men. When a mere boy he showed his love for his Church, inheriting all its cherished traditions from his father and mother, both of whom were devoted Churchmen. He loved the beautiful service and teachings of his Church, and for twenty years served faithfully as its vestryman.

His genial, happy spirit was marked in him as a boy and he loved people always with a sweet, brotherly kindness that was its natural reaction—men loved him. He was true in every relation in life, as men are, if they be true in one: Son or brother, or husband, or relation, or friend he was true in that relation. He loved his own. He was a family man, but his was a community spirit. He served in the World War in the John Garland Pollard unit and was also a Mason for some years. He died what men call "suddenly," "tragically," "prematurely." But after all no death is "sudden" to the man who has learned the meaning of life and knows its issues. No death is really "tragic," except the death of the soul while the body still lives, and no death is premature to the man who, having seen his task, has done it until he heard the call. And, so, while he went out without a warning, we believe that he was ready, with a "conscience void of offense toward God or man," with clean hands, and a pure heart he fared forth and we believe, because we have His word, which cannot fail, we believe that in a twinkling of an eye "He met his Pilot face to face ere he had crossed the bar," and even before the first cry of human distress had gone up, he already had seen "Those angel faces smile which we have loved long since and lost a while."

CHURCH NEWS.

(Continued from page 16)

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

"Trinity Institute."

Pittsburgh is to have a series of popular addresses on Present Day Problems, called "Trinity Institute," to be delivered in Trinity Church, from 12:15 to 12:50 P. M., on the Tuesdays, Wednesdays, Thursdays, and Fridays from January 15 to February 19, preceded on January 14 by an address by the Rt. Rev. Alexander Mann, D. D., LL. D., who will have for his subject, "The Downtown Church; A Community Asset."

The Advisory Committee in charge of the project is composed of prominent clergymen and laymen of the Church and various denominations, and representatives of different educational, civic and philanthropic institutions of the city.

The list of subjects and speakers is as follows:

January 14—"The Downtown Church: A Community Asset"—Bishop Mann.

January 15-18—"Public Opinion the Foundation of Democracy"—

January 15, 16—William P. Beazell, Executive Editor, New York "World"

January 17, 18—Dr. Worthy Tippy, Secretary, Social Service Commission, Federal Council of Churches, New York.

January 22-25—"Recreation and the Community Play as a Factor in Development"

January 22, 23—James E. Rogers, Field Director, American Playground and Recreation Society, New York.

January 24, 25—C. F. Weller, League of Neighbors, Elizabeth, N. J.

January 29-February 1—"The Welfare of the Child, the Menace of Neglect"

January 29, 30—Dr. C. C. Carstens, Director, Child Welfare League of America, New York.

January 31, February 1—Haven Emerson, M. D., College of Physicians and Surgeons, New York City.

February 5-8—"Education and Childhood, Building for Tomorrow"

February 5, 6—Miss Anna B. Pratt, White Williams Foundation, Philadelphia.

February 7, 8—Harry Tipper, Editor, Automotive Industries, New York.

February 12-15—"The Ethics of Youth. A Challenge to the Present Generation"

February 12, 13—Mrs. Jane D. Rip-pin, Director General, Girl Scouts of America, New York.

February 14, 15—A. E. Stearns, Principal, Phillips Academy, Andover, Mass.

February 19-21—"America and the Orient, Friend or Foe in the Making"

February 19, 20, 21—Dr. Sidney Gu-lick, Secretary, Federal Council of Churches, New York.

February 26-29—"Europe Today, Civilization or Chaos"

February 26, 27—Kirby Page, Author, Hasbrouck Heights, New Jersey.

February 28, 29—S. P. Duggan, Director, Institute of International Education, New York.

Church Club Dinner: On Thursday, January 10, at the William Penn Hotel, the Church Club of the Diocese held their first dinner of 1924, at which the topic for discussion was "The Church Colleges." The President, Edwin Z. Smith, Esq., presided. Dr. Theodore Diller, Historian of the Club, gave a

brief and brilliant talk on "Current Church Events." The speakers of the evening were the Rev. Murray Bartlett, D. D., LL. D., President of Hobart College, Geneva, New York; the Rev. Remsen B. Ogilby, D. D., LL. D., President of Trinity College, Hartford, Connecticut; and the Rt. Rev. Alexander Mann, D. D., LL. D., Bishop of the Diocese.

Personal Notes

The Rev. A. E. Whittle, formerly of Blossburg, Arnot, and Antrim circuit, Diocese of Harrisburg, has accepted a call to the rectorship of St. Mark's, Patterson, N. J., and has been transferred to the Diocese of Newark.

The Rev. Albert N. Clayton has accepted the call to the rectorship of Calvary Church, Clifton, Ohio, and will commence his duties there about the middle of March. He is an alumnus of Gambier and Bexley and for several years was rector of Holy Trinity Church, Hartwell, Cincinnati. For the past six years he has been rector of St. John's Parish, Charleston, W. Va.

The Rev. Clarence P. Parker, Secretary of Religious Education in the Diocese of Arkansas, has been appointed to membership on the National Pageantry Commission of the Church.

The Rev. George W. Lamb, M. D., formerly rector of St. John's, Huntington, Pa., has resigned on account of the illness of his wife, and has taken charge of a church in Philadelphia.

The Rev. William Henry Pettus, rector of St. Mark's Church, Washington, D. C., underwent a successful operation for appendicitis, at Providence Hospital, Washington, on January 8.

ORDINATIONS.

On Wednesday, January 2, in Christ Church, New Bern, N. C., Mr. Joseph Mitchell Taylor was Ordered Deacon by the Rt. Rev. Thomas C. Darst, D. D., Bishop of East Carolina.

The sermon was preached by the Rev. George W. Lay, D. C. L., and the candidate was presented by the Rev. Daniel G. MacKinnon, S. T. D., rector of the parish and Chairman of the Board of Examiners of the Diocese.

The Litany was read by the Rev. John Hartley, Ph. D., and the Epistle by the Rev. Stephen Gardner.

Mr. Taylor, who is a member of the Senior Class at the Theological Seminary in Virginia, will be assigned to work in the New Bern District after his graduation in June.

On the Feast of the Epiphany, in St. Andrew's Church, Lawton, Oklahoma, the Rev. Herbert Brooke Morris was ordained to the Priesthood by the Rt. Rev. Theodore Payne Thurston, D. D., Bishop of the District. The sermon

was preached by the Bishop, and the candidate was presented by the Rev. Charles L. Widney, minister-in-charge of St. Luke's, Ada.

The Bishop has appointed the Rev. Mr. Morris to remain permanently in charge of St. Andrew's, Lawton, and St. Paul's, Altus, where he has served his diaconate.

In St. James' Chapel, Cathedral of St. John the Divine, New York City, on December 22, the Rt. Rev. William T. Manning, D. D., Bishop of the Diocese, ordained to the diaconate Lansing Goodrich Putnam, presented by the Rev. Dr. Delaney; Frederic Lamont Bradley, presented by the Rev. J. Wilson Sutton; and Eason Cross, presented by the Rev. Dr. Bowie; and advanced to the priesthood the Rev. Harold Leslie Gibbs, presented by the Rev. Dr. Sedgwick. The sermon was preached by the Rev. A. R. Gray, D. D.

On the Feast of St. Thomas', the Rev. A. J. Mackie, Deacon, in charge of All Saints' Mission, Guantanamo, Cuba, was advanced to the Priesthood by the Rt. Rev. Hiram R. Hulse, D. D., Bishop of Cuba, in the Church of All Saints in Guantanamo. The Ven. J. M. Lopez Guillen, Archdeacon of the Oriente, said the Litany, and presented the candidate; the Bishop was the preacher. The Archdeacon and the Rev. J. B. Mancebo of Santiago, joined in the laying on of hands.

On the Feast of the Epiphany the Rt. Rev. Hiram R. Hulse, D. D., Bishop of Cuba, ordained to the diaconate Mr. Lee Grundy. Dean Harry Beal, of Holy Trinity Cathedral, said the Litany and presented the candidate. The sermon was delivered by the Bishop.

Mr. Grundy has been a student at Monteagle, Tenn., taking also some courses at Sewanee. He will take duty on the Isle of Pines until next fall, when he will return to the United States for the purpose of completing his preparation for the Priesthood.

At Holy Trinity Mission, Monessen, Pa., on Wednesday, January 9, the Rev. Albert Northrop Roberts, in charge of the work there, was advanced to the Priesthood, by the Rt. Rev. Alexander Mann, D. D., LL. D., in the presence of a congregation that filled the church to capacity. The sermon was preached by the Rev. Dr. H. A. Flint, Executive Secretary of the Diocese, and the candidate was presented by the Rev. Lester Leake Riley, and the Rev. Robert Nelson Meade, D. D., of Pittsburgh. These, with the other clergymen present, to the number of eight, united with Bishop Mann in the Imposition of Hands. After the service a luncheon was served in the Community Club House for the Clergy in attendance, the members of the Executive Committee of the parish, the invited guests, and others of the congregation, forty-eight in all. Mr. Roberts will continue in charge of the work at Monessen.

DEATHS.

The Rev. Francis E. Alleyne, rector of All Hallows Parish, Anne Arundel County, died at the Church Home and Infirmary, Baltimore, January 11, after a long illness.

Mr. Alleyne was born in London, England, and was at one time Line Officer in the British Navy. He was ordained by Bishop Tuttle in 1899 and he held several charges in the Middle West and South. For the last five years he has been rector of All Hallows Parish. He is survived by his wife.



You
Should
Hear
Me
Cry
"Mamma"

Mary Lois

is my name
and you can have me
for nothing

Yes! My name is Mary Lois—and I want YOU for my mamma! You won't have to pay one penny for me, either! I'm a big doll—16 inches high—and I walk, cry, wink and go to sleep. Besides, I'm much prettier than my picture. I have the rosiest cheeks and beautiful, soft, silky, brown hair—and it's bobbed! I have a lovely check gingham dress, with a dainty embroidered and trimmed cross bar blouse—and I have a Dutch cap to match. I wear a muslin combination slip just like a real little girl, and I have the sweetest patent leather colonial slippers you ever saw! And don't forget—if you spank me or even turn me over, I'll say "Mamma, Mamma!" real loud.

It's So Easy

I'm not sold. I don't cost a penny. You can have me for just a few moments of your time. Thousands of little girls are getting dollies like me without the least bit of trouble—and YOU can, too! You needn't be a bit afraid of breaking me and I'll make you happy for the longest, longest time!

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Vol. 89.

RICHMOND, VA., JANUARY 26, 1924.

No. 4.

Man-Making

We are blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.

Why build these cities glorious
If man unbuilted goes?
In vain we build the work, unless
The builder also grows.

---Edwin Markham

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Richmond, Virginia.

In the Volume of the Book.

I thought, and prayed, and wondered as
I thought,
Might I not have, like those of long
ago,
Some glimpse, as in a sudden sunbeam
caught,
Of Christ, the Master, passing to and
fro?

And as I prayed, it seemed the vision
came,
The Master looked upon me, grave and
sweet;
And I, in mingled ravishment and shame,
Bent my bold eyes, all lowly, to His
feet.

"And would'st thou see me?" graciously
He said;

"Thou hast the picture; thou may'st al-
ways see;

"Search thou the Scriptures thou hast al-
ways read.

"For they are they that testify of me."
—The Presbyterian.

For the Southern Churchman.

The Great Teacher.

L. C. Cummings.

There is but one teacher, Christ. We
are all pupils and children in the great
school of life. He has told us many
things. Much has been kept from our
human knowledge, probably because of
our human limitations.

We are told to let the dead past bury
its dead, to live in the spirit and teach-
ing of the great Master.

The dead hand of the past fenced
about with man-made observances and
conventions shall never lead the way
across the Dead Sea to the promised
land of brotherhood in Christ, to which
His teaching pointed.

The limitations of human knowledge
and capacity are also divinely ordained
and we are plainly taught, where
faith begins.

It is true that men could see the
right, but they pursued the wrong. Our

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ness in any form will be interested in
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ly they sent it to a number of people
who had been deaf for years and they
report most gratifying results. Many
state that they hear the slightest sound
with perfect ease and that their natural
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manufacturers are so proud of their
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deaf person will be amazed and delight-
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posit, but send it entirely at their own
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ery one who is troubled with deafness
in any form should take advantage of
this liberal trial offer. Just send them
your name and address for descriptive
literature and free trial request blank.
—Adv.

great Teacher, though He lived at a pe-
riod when the prevalent system of re-
ligious faith had become a complica-
tion of irrational dogmas and doctrines,
penetrated instead to the seat of the af-
fections in man and touched the springs
of human actions. He laid more stress
on purity and thought than on knowl-
edge, outward appearance and formu-
lae. It will always be the glory of
Christianity to be superior to its most
devoted adherents, who can never rise
to the height of its teachings.

Let us reason together and realize
that as no one man is capable of com-
pletely comprehending Christ in "His
fulness," so no one branch of His
Church has alone ever represented it.

There is but one teacher—Christ
Whose wisdom and greatness transcends
all human doctrines and meas-
ures. Let no man deceive himself in
his own wisdom, but seek for "a ful-
ness in Christ," which exceeds all
Church symbols and standards of re-
quirement, and find the brotherhood
which is in Him.

O Lord God, Our Governor, we be-
seech Thee, of Thy mercy, that we may
see the heavenly vision, and behold
things as they seem unto Thee, that
the turmoil of the world may be seen
by us to be bringing forth the sweet
peace of the eternal years, and that in
all the troubles and sorrows of our own
hearts we may behold good, and so,
with quiet mind and inward peace, care-
less of outward storm, we may do the
duty of life which brings to us a quick
heart, ever trusting in Thee. We give
Thee thanks for all Thy mercy. We
beseech Thy forgiveness for all our sins.
We pray Thy guidance in all things, Thy
presence in the hour of death, Thy glory
in the life to come. Of Thy mercy hear
us through Jesus Christ Our Lord.—
Amen.

Not long since a woman friend said
to the writer: "I was a Christian for
two weeks once. It was when I was
in the Yosemite. There my heart was
continually crying out, 'The Lord is in
His holy temple; let all the earth keep
silence before Him!'" But the real
Yosemite was in her own soul. Deep
was calling unto deep at the sound of
the waterfalls, because there was a
transcendent deep in the worshipping
spirit of a good woman, that made won-
der glorious. Through God to nature
is a better formula than "Through na-
ture to God." Human nature is the
holy of holies in the temple of deity.—
Selected.

Let us never forget that the rush of
rescuing ships to the shores of stricken
Japan, the pouring out in great tides
of treasure to be used for helping these
helpless ones, the breaking down of all
racial and national barriers by this
great tide of sympathy—all these con-
stitute an eloquent tribute to the glory
and power and far extended influence
of Jesus Christ and His gospel. The
world knew nothing like this until He
came to it with His message of light
and life and love.

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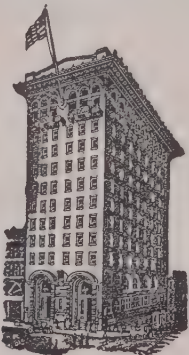
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Thoughts For the Thoughtful

Saul of Tarsus might have been famous; Paul the apostle was truly great.

Whenever you make a mistake, make it teach you something.

The only hopeless things to Jesus were the cold things.—E. M. Cross.

No matter what our environment may be life cannot be a failure if we do our best.

It was not those who lived nearest to the temple who were the first to follow Christ.

We do not need tomorrow's supplies: that day has not yet dawned, and its wants are yet unborn. When Our Father does not give us more, we should be content with His daily allowances.—C. H. Spurgeon.

I ask, what was Christ's errand into the world? For surely our errand into the world must be deeply connected with Him. The noblest thing a man can do is just humbly to receive, and then to go among others and give.—John Duncan.

Life affords few opportunities for doing great services for others, but there is scarcely an hour in the day that does not afford us an opportunity for performing some little, it may be unnoticed, kindness.—Bowes.

The Christ-Child is the one in Whom all the streams of prophecy converge and all the glowing lines of history radiate. In this humble home at Bethlehem all the hopes of Abraham, the dreams of David, and the visions of Isaiah are realized.—S. L. Blougher.

"Blest. is the man whose heart and hands are pure,
He hath no sickness that he shall not cure,
No sorrow that he may not well endure;
His feet are steadfast, and his hope is sure."

It is known now that there are no such things as laws belonging to nature. These so-called laws are our own invention. They are for convenience of speech, and they mean no more than that the universe is a cosmos, an orderly system, which we may depend on for what we do.—Expository Times.

"The classic example of one who tried to be an 'unofficial observer' is Pontius Pilate. 'This is no business of mine,' he whimpers, as he washes his hands the third time. And to that specious plea of innocence the world has thundered back for nineteen centuries its answer, 'Crucified by Pontius Pilate!'"—H. E. Luccock.

On one day, at least, we know that peace will come among the nations, goodwill between capital and labor, love and happiness to the heavy-laden. On one day, at least, we do our little part by losing our private lives and thoughts in those of others. On this day there is no stranger. Everybody is our mother or father or child or friend.—A. C. E. A.

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EDITORIALS

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No. 4.

THE TRUE SPIRIT IN THEOLOGICAL DISCUSSION

In the theological controversy which has of late been going on in the Church, the matter of supreme importance is that all those who in any wise participate should remember the spirit of Him in Whose name they mean to speak. In the end, this discussion, like every other, will be determined not so much by what men say about the Creeds as by the way they show Christ.

Among the conservatives and defenders of tradition, the ideal should be that loyalty to what are regarded as the standards of truth should include also a wide sympathy with all the fellowship of truth-seeking men. Truth itself is not vulnerable. It can be trusted to maintain its own integrity. What is needed is that those who would be its defenders should not in the exaggeration of their zeal become bitter and uncharitable toward those whom they believe to be in error.

The liberal, on the other hand, must remember how sacred are those ties of old associations by which many minds and hearts are bound to forms of belief which the liberal may think to be no longer necessary. He is guilty of wrong if by any flippant utterance he hurts the reverent belief of any soul. Whatever he would do in the direction of what seems to him legitimate and necessary re-interpretation of truth, must always be constructive. In his faith there may be liberty, but in his liberty there must be also love.

An admirable example of the spirit in which theological differences should be treated is furnished in a report made last week by a committee of the New York Presbytery in the matter of complaints against the preaching of Dr. Harry Emerson Fosdick. The committee frankly regretted certain phrases in one particular sermon of Dr. Fosdick's, and particularly the unnecessarily provocative title, "Shall the Fundamental-

ists Win?"; and the wide circulation of the sermon by an agency for which the Church was not responsible. "The members of session," says the report of the committee, "deeply deplore the distress thus given to many devout souls who had to judge the preacher by the printed sermon instead of judging the sermon by what they knew of the preacher." But they go on to say: "To the elders and congregation of the First Church it was not an isolated utterance, but a regrettable incident in the ministry of one whom they had learned to love and honor for his loyalty to Christ and His spiritual power. In expressing, as we do, our sorrow that occasion has been given for unrest and conflict in the Church which is dear to us, we desire to emphasize the fact that the sermon in question was exceptional. The preaching in the First Church is ordinarily uncontroversial, but searching, inspiring and full of the spirit of the Gospel. It is devoid of sensationalism and deals almost exclusively with the great themes of evangelical religion—the reality of God, the Deity of Christ, His incarnation, sinlessness and vicarious sacrifice, His resurrection from the dead and His indwelling in believers; the sinfulness of sin, fulness of sin, the call to repentance, the necessity for a new birth and the beauty of the new life in the Spirit."

In the statement of the committee there is included also this letter from Dr. Fosdick himself, written on the twenty-eighth of last December to Dr. Work, Chairman of the Special Committee of the Session:

AN APPEAL FOR GOODWILL IN 1924.

Unanimously adopted by the Executive Committee of the Federal Council of the Churches at its recent annual meeting in Columbus, Ohio, drafted by Dean Shailer Mathews of Chicago.

"The Federal Council of the Churches of Christ in America appeals to its constituent churches to consecrate themselves anew to Christ's Spirit of goodwill. National enmities, economic injustice, class conflicts, racial prejudices, pagan devotion to pleasure have brought, and promise to bring, discord and sorrow. Goodwill among men is the one motive for human life which has never been tried whole-heartedly. Yet it is at the heart of the gospel of Christ. To love one's enemies is to be like the Heavenly Father.

"We call upon the churches, therefore, to emphasize constantly and unequivocally the power, the practicability, and the inevitable success of good-will as the message of Christ Himself, and to condemn all distrust of the applicability of Christ's teaching to human affairs.

"The churches must do even more than preach this truth. They must help their members to see that the Christian must help pay the cost of installing goodwill. Christians must be ready themselves to take the initiative in making the concessions and sacrifices which goodwill involves. It is idle to hope for international peace so long as Christians cherish enmities in their dealings with each other. In the future as in the past only misery can come from hatred, acquisitiveness and the relentless pursuit of one's rights.

"Christ's message of goodwill is more than the presentation of a duty. It is a promise of success. Since God is love, goodwill can overcome disorder.

A Christian settlement of every dispute can be found provided men are ready to make the sacrifices justice may demand. No other proposal contains such promise. The victory of the strong may mean the triumph of wrong. The triumph of goodwill brings happiness.

"Let the Churches as the Body of Christ practice goodwill rather than controversy; let their journals and all their publications be dominated by an ironic spirit; let them inspire their members to begin the reign of goodwill on earth by themselves setting up programs of mutual helpfulness, in the family, in business, in politics, in diplomacy; and above all, let them pray for that courage and contagious faith that will enable them to know that they who labor in the spirit of their Lord do not labor in vain."

"I welcome the opportunity which the appointment of your committee affords me to express my attitude toward the theological controversy in the Presbyterian Church which, in part at least, has centred in me.

"For many months now I have been the object of attack and until this letter I have made no public reply. Nor do I write this in a controversial mood. Any gentleman dislikes to be a cause of disturbance in a neighbor's household, and as an ordained minister of another denomination preaching in a Presbyterian pulpit I am profoundly sorry that contention has arisen because of me. For this reason I already have resigned my position there only because of the unanimous desire of the Church's Session and their insistence that withdrawal would do more harm than good.

"In spite of sharp differences of opinion between two prevalent schools of theological thought, and in spite of the unmistakable fact that I am committed to the side called 'liberal,' I confess that I have been surprised at the misinterpretation of my position which has been spread broadcast. If I did not regard myself as an evangelical Christian, I certainly should not be preaching in an evangelical pulpit. Nor was there ever a day when one in earnest about his faith would wish his unqualified Christian allegiance to be more manifest than now. These are days when the Christian faith is being resolutely assailed, when materialistic naturalism is presenting a perilous problem, when many are in doubt, when Christianity faces alike one of its supreme crises and supreme opportunities. These are days when every man who seriously and deeply believes in the gospel of Jesus Christ wants to be counted on that side and not on any other. It goes hard with me, therefore, to find myself and whatever influence I may possess rated as against things I really am for and for things I really am against.

"I am in the ministry of the evangelical churches because I belong there and nowhere else—reared in evangelical Christianity, converted in it, convinced of it, and ready to live and die for it. The liberty I claim to think through the gospel in terms real and cogent in our own time is, I am sure, not a denial of the gospel, but one of the most precious and sacred privileges and responsibilities which our evangelical forefathers claimed for themselves, fought for and gloriously used.

"Personally I have no patience with an emasculated Christianity that denudes the Gospel of its superhuman elements, its redeeming power, and its eternal hopes. I believe in the Personal God revealed in Christ, in His omnipresent activity and endless resources to achieve his purposes for us and all men. I believe in Christ, his deity, his sacrificial saviourhood, his resurrected and triumphant life, his rightful Lordship, and the indispensableness of His message to mankind. In the indwelling Spirit I believe the forgiveness of sins, the redeemed and victorious life, the triumph of righteousness on earth, and the life everlasting. This faith I find in the Scriptures and the objective

of my ministry is to lead men to the Scriptures as the standard and form of religious experience—the progressive self-revelation of God in the history of a unique people, culminating in Christ. To the proclamation of the Gospel with such elements of abiding experience at the heart of it I am giving myself—trying to translate it into terms that will penetrate the intelligence and challenge the conscience of the oncoming generation.

"I am not, therefore, an enemy of the Gospel of Christ, a denier of the profound experiences and convictions which in all ages have been the glory of the Church, the substance of her creeds and the source of her power. Nor, as I understand it, are those who like me are called Liberals. We are men at the centre of whose life is a profound faith in God revealed in Christ for man's salvation, and we are facing with passionate earnestness the needs of this disturbed, doubting and often wistful generation, endeavoring, as our fathers did in their days, to interpret the everlasting Gospel to our own time in terms that our own time can understand.

"The joy of my ministry is now, as it always has been, to lead men into vital relationship with Jesus Christ, to bring them under the spell of His Mastership, and to inspire them to make Him and all that He stands for dominant in the life of the world. Never did this ministry seem so much worth while, never were its fruits more manifest, and all my days I hope to give myself to it in the freedom with which Christ set us free."

In its beauty and impressiveness that letter speaks for itself. It is a very noble summing up both of the necessity for liberal thinking in these great days in which the world now lives, and also of the spirit in which alone liberal thought can be justified.

The conclusion of the report by the committee of the Presbytery might well be pondered and accepted by men in churches of every name.

"The Presbytery affirms its belief in the Bible as the only infallible rule of faith and practice, and in all the doctrines of grace and salvation that belong to evangelical Christianity. The Presbytery further declares that it sorrows deeply over controversy and strife, and that it is its desire and intention to address itself to prayer and the ministry of the Word, to the building up of our churches, to the work of evangelism, soul-winning and social welfare, in this great city, and to the propagation of the gospel of Jesus Christ at home and abroad."

"BY THEIR FRUITS YE SHALL KNOW THEM."

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—Gal. 5:22.

The spirit counts her harvest fruits,
And spreads them to the wondering eye
Of weary wanderers of the world;
A treasure they would gladly buy.

Here's love, whose blessings will not cease,
And holy joy that never tires;
Whose heavy boughs give rich increase
Of kindly deeds and pure desires.

Here clustered grapes of patience grow
With wine of meekness freshly stored;
Where pain and sorrow lend their glow
Transfigured by a suffering Lord.

Here, fragrant with the summer sun,
Of ripened age and hardy truth,
The loaded vines of goodness run,
With gentleness that bloomed from youth.

Here faith and temperance spread their sheaves
For the great harvest of their King;
While care and sadness fall like leaves
Before the song God's reapers sing!

—Mary Alethea Woodward.

EPIPHANY.

The Kings still come to Bethlehem,
Though nineteen centuries have fled;
The Kings still come to Bethlehem
To Worship at a Baby's bed;
And still a star shines in the East,
For sage and soldier, king and priest.

They come not as they came of old,
On lordly camels richly dight;
They came not bearing myrrh and gold
And Jewels for a king's delight.
All battle-stained and grim are they
Who seek the Prince of Peace today.

They bring not pearls and frankincense
To offer Him for His content.
Weary and worn with long suspense,
With kingdoms ravished, fortunes spent,
They have no gifts to bring but these—
Men's blood and women's agonies.

The kings still come to Bethlehem,
With broken hearts and sobs sore vexed;
And still the star is guiding them
Through weary nights and days perplexed.
God greet you, Kings, that you may be
New-crowned at His Epiphany.

—W. M. Letts, From Spires of Oxford.

CHRISTIANITY AND MODERN LIFE

By Gamaliel Bradford

I HAVE long been convinced of two things. First, that modern America needs nothing so much as God. We have automobiles and telephones and aeroplanes and prohibition and votes for women. But in the speed and bustle of these crowded days the average American man has dropped God out of sight, and hardly knows where to find Him, or even how to look for Him.

Second, I profoundly believe that the vital value of the Christian religion for humanity lies, and has always lain, in the distinct, supernatural, divine personality of Christ.

Modern liberalizing Christianity evades this issue as much as possible. Unitarianism long ago abolished it altogether. But even the Evangelical sects reduce it, attenuate it, avoid it. Emphasis is laid upon the ethical beauty of Christ's teachings and the purity and elevation of the gospel picture of His life. His example is held up as a human example of what men may aspire to and achieve. Divine? Oh, yes, of course He was divine. So are all of us, all have the divine touch in us in greater or less degree, and Christ, as a religious teacher, was perhaps more richly endowed than the rest. But the Bible is a curious and elaborate and complex literary and historical document, which grew and developed with the history of the Jewish people, as the poems of Homer did for the Greek. The miracles are touching, significant, impressive. What difference does it make whether they ever happened or not?

So says liberalizing Christianity. But it was not any such mild accumulation of ethical apologies as this which healed the sorrows of millions for fifteen hundred years. What gave the Christian Church its original power, what maintained its hold upon the hearts of men and women was simply God made man, that supreme, supernatural figure, which clothed in earthly shape, endured privation, suffering and sorrow, and underwent the cruel death upon the Cross that sinners might be redeemed from their bondage. He took upon Him the sins of the whole world, that the whole world might taste of salvation, if it would. It was the consoling influence of that gracious Presence, the ineffable healing touch of that gentle Hand, that brought light and comfort into the cruel, hard drag of lives that could find light and comfort nowhere else. Ethical teaching is all very well; but no ethical teaching can give what was diffused through millions of tortured hearts by the abiding belief in a supernatural Saviour. Men are not saved, nations are not saved, worlds are not saved, by a sugar-candy Christ.

So the question arises, whether this original Christian conception which has slipped so far away from many of us, can ever be brought back. You

may or may not approve of Mr. Bryan's attacks upon Darwin and Evolution. Scientific truth may or may not have the first claim upon scientific intelligence. The fact remains that the Darwinian theory changed insensibly the attitude of vast numbers of human beings toward the Bible and the Christian religion, or any form of supernatural belief. As the French critic, Edmond Scherer, who had himself been brought up in the strictest orthodoxy, once wrote me, "in my opinion the world of the future will fix a great gulf between the systems of thought that preceded Darwin and those that came after him." That was in 1890 and since that time Darwin's ideas have been riddled and shaken by scientists in many of their aspects. Yet the mind of the average man has got a rooted hold upon the notion that the world has developed, from the lowest form of life, to the highest humanity, according to certain fixed physical laws, and this notion leaves little place for the Bible or the Christ of a hundred years ago.

Whether this notion can be gradually got rid of, whether the average American—and I confess that in this, as in most other points, I myself am an average American—can ever be brought back by profound spiritual need to the attitude of his forefathers, is a problem to be settled by wiser heads than mine. But I repeat my conviction that the Christianity that counts is the Christianity of Christ, as it was, and that no humanitarian or pink-tea substitutes can ever accomplish the smallest portion of what that Christianity did.

In this connection a phenomenon of intense interest is the appearance and huge success of Papini's "Life of Christ." Papini's book is violent and melodramatic. It treats the whole subject of religion with the furor and something of the hysteria that belong to the Latin attitude towards such matters, a tone which one would expect to be very foreign to stolid Anglo-Saxon common-sense. Yet the book has sold thousands and thousands of copies and is selling more and more. And it treats Christianity from precisely the traditional standpoint that I am insisting upon. Christ is divine, touches our hearts with divine comprehension, heals our wounds with divine potency—or He is nothing. That is the message of Papini, and it is evidently finding a most eager response all over this hurried, busy, material United States. Why? Unless from the working of this very profound need of God which I emphasized in beginning? Telephones, automobiles, prize fights, golf, will not wholly take the place of God; are men beginning to find it out?

But I should like, above all things, to know who is reading Papini's "Life of Christ."

WHERE IS CHRIST?

A Sermon Preached in Grace Church, New York,
on the Sunday After Christmas, 1923.

By the Right Reverend Charles Lewis Slattery, D. D.

THEY say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.—St. John 20:2.

The Mary of whom these words were written was visiting the tomb of the wondrous Master who had changed her life from misery and sin into joy and saintliness. No one could have ascribed to Him higher titles than her love and gratitude would desire to give Him. She had worshipped Him with all the outpouring of a soul consciously redeemed. Now she came with all reverence to His tomb. He had been her Saviour, but He was dead.

When she reached the tomb, she found it empty, and began to weep. Asked why she wept, she answered, "They have taken away my Lord, and I know not where they have laid Him." Then she turned about, and saw the living Jesus standing near her. But she was so intent upon finding the dead Christ that she did not recognize the living Christ.

"And suddenly His face was like a star!
He spoke; she knew—a blaze of happy tears;
Then 'Master!' . . . and the word rings down the years!"

I take this solemn incident in the Gospel story this morning and ask you to apply it to your own search for the Master. For a good many of us, I am quite sure, the quest of Him is as of one who is dead. Certain time-honored associations concerning Him are disturbed, and we cry out that some enemy has taken the dead Master far away from us. Meantime, if we had eyes to see and ears to hear, we should know that the radiant living Lord is so close that our trembling fingers might touch Him. And sometimes I fear we go away, still weeping, and never know how inestimable has been our privilege.

I would preach to you this morning how we shall transcend the search for a dead Christ and find indeed the Christ Who is gloriously alive for evermore.

In this new Christmastide, we are thinking again of the coming of Christ to the world and to our individual hearts. There are many going out to meet His coming. Where shall we find Him? Where is Christ?

I.

Are there indeed today any who devoutly seek a dead Christ? And if so, are they, like Mary, in tears, when they discover that the dead Christ has been taken away from the place where they feel that they have every right to expect to find Him? I fear it.

I yield to no one in my respect for Christian theology. I have spent a large part of my life seeking its help and I hope to keep on seeking its help. I yield to no one in my respect for what today we call the historical method, by which we try to discover by careful scrutiny just what the most ancient documents of Christianity really reveal when they are read in the light of their own time and with all possible critical apparatus. I hope to keep an open mind to this truth-discovering method. But I know that systems of theology and a keenness to uncover the exact history of the past have a very dangerous power over certain minds. They sometimes put Christ in a tomb, seal that tomb, and proclaim Him for ever to be what their systems and discoveries have found Him. Some daring spirit pries open the tomb, and Christ is not there. They who buried Christ are aghast. They believe that all its lost. They have been trying to find not Him, but only such an one as they think He ought to be.

We must all speak with humility. No man may accuse his neighbor. I may be the worst of sinners in this effort to bury Christ and keep Him buried. But I do from time to time hear men trying to defend Christ's honor with such harsh and bitter words that I know that it is not the loving Christ Whom their acid strictness would confine. I know that He has vanished from the tomb where they believe that He must for ever lie.

Theology is for us what the law was for the Jew of St. Paul's day. St. Paul said that the law was a schoolmaster to bring us to Christ. So also theology is a school-

master to bring us to Christ. You may abide so long with the schoolmaster that you never reach Christ. It is the end of the journey that is important.

Or we may say that theology is like the little tug-boat which tows the great ocean sailing-vessel out of the harbor. The sailing vessel is meekly guided on its way by the small steamer till the mouth of the harbour is passed and the great ship is out on the open sea. Then the tug is cut loose; the winds fill the sails of the ship; the depths of the sea are a safe path; and onward goes the vessel to its appointed haven, sure of its own ability to catch the power of God's winds. Theology is to the soul of a man who is in search of Christ what that tug-boat is to the ocean vessel. It is to start him, inspire him. Then he feels the winds of the Spirit of God blowing him on, he knows that he shall find the Living One, and he shall know Him for himself, and he shall know Him face to face.

II.

Now let us turn to the end of Mary's story. She wept because she could not find the dead Christ; and lo! He was alive and stood near. She did not know Him at first, but, when He spoke her name, she suddenly recognized Him. She discovered with unbounded surprise the living Christ.

I preach to you this morning the surprising joy of finding the living Christ. With preconceived notions of what He should be, with hearts often cold as steel, with what we think a relentless logic, we go in and out of the tombs seeking the dead Christ; that is, the Christ we think ought to be there; and He is not there. He has snapped our little conceptions of Him with the power of His reality. He stands by us alive, doing new and surprising deeds, saying glowing words which men never heard till today, giving men filled with Him such victory as the world never before has known. In one great word, He is alive.

We forget, if we ever thought about it, the surprise of the Gospel. Christ never let His followers in Palestine get used to Him. He appeared before them when they least expected Him. He changed all their old ideas of glory when He pointed to the flowers of the field. He touched with scorn their inherited meticulous rules, and gave clean and fresh and loving principles of living. He discounted the eloquent prayer of the Pharisee and praised the stumbling prayer of the publican. He was contemptuous of the selfish priest and levite, and held up a gracious Samaritan for the commendation of the ages. He pictured the gate of heaven with the throngs of respectable people turned away, and throngs of humble, timid people admitted, on the basis of what they had not done, or what they had done, for the least of His brethren. We still read, "Inasmuch as ye have not done it unto one of the least of these my brethren," with a shudder, wondering what surprise He holds in store for us. Men thought Him a poor peasant, and He was transfigured before them. They thought He had died, and straightway He lived as no one in all the ages had ever lived.

Any one who thinks that He may hold Christ in the tiny shell of His own definitions knows little of the Four Gospels. The gospels are a constant series of surprises. You must be ready to know the Christ Who will utterly surprise you, if you know Him alive. He may turn your world upside down; He may upset all your favorite theories; He may throw all your fancied virtues to the winds; He may accept in you that which you have ignored and despised. But you will know Him.

"Where one heard thunder and one saw flame,
I only knew He named my name."

The serious problem for each one of us is to know how we shall come really to know the Living Christ. That is the supreme test of life. If our fellowship in the Church, if our search for accurate knowledge, if our reverence for the truth discovered by the past, do not lead us to Him, they are vain and worse than vain, for while we commend ourselves for our faithfulness or our orthodoxy, others, without our privilege, are seeing Him and knowing Him and in Him are finding eternal peace. How then shall we know Him alive?

First, we must learn the reality of loving men and thereby loving God. "If," said a great soul of the first century,

"we love not man whom we have seen, how can we love God Whom we have not seen." Love is not a mere emotion. It is an overwhelming desire to please the beloved. He who loves God, desires to please God. The truth is not an abstraction, separated from the warmth of life. It is the result of love. "If any man," said Jesus, "will do the will of God, he shall know of the doctrine." Do you love God enough, do you love man enough, to have a really receptive heart and mind, so that the Life of the Most Loving, the very Christ, He Who is both God and Man, shall indeed come in and find in you a congenial home!

From time to time, men eager to protect Christ, denounce their neighbors as men outside His fellowship. They bring up their measures and rules and tests, and threaten to cast out those of defective faith. I wonder if He is not waiting on the edge of the mob to receive the man who is cast out, exactly as He waited one day two thousand years ago, to receive a man cast out by His complacent countrymen. Only the other day I read such a denunciation; I searched; the document had in it not one word of love. Some way I felt that Christ was not there.

If you desire really to find Christ, you must love. And you must be patient with all else. You know how in Galilee He passed by excellent and correct lives, and became friends with loving hearts. You may dare to do anything rather than to forget the place of love in the Gospel of Christ.

One other means of help towards finding the Living Christ I give you. You must remember the mystery of His greatness. When Simon Peter confessed, "Thou art the Christ, the Son of the Living God," Jesus answered, "Flesh and blood hath not revealed it unto thee, but My Father Who is in Heaven." So in the record of the talk with Nicodemus we have the sublime words about the mystery of Him who is born of the Spirit. "The wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh or whither it goeth: so is every one that is born of the Spirit." And one generation later cried, "No man can call Jesus Lord but by the Spirit."

Once you have really had even a glimpse of the Living Christ you will not be inclined to say what cannot be. You will be done with neat rules of logic. You will only crave the utmost of your experience in that shining presence. You will not ask that every one tell the same account that

you try to tell of that transcendent Face. You will say what you can, and then you will listen reverently to what others may say. Some will speak in hard prose, some in the language of poetry, some will burst forth into song. And no one will say all, and all together will not say all. The mystery of His greatness will go beyond all that you and the rest of mortal men have said or ever shall say. After all, you will not be so bent upon the description of Him as you will be determined to tell the world that you have seen Him of whom the prophets and saints have spoken, you have seen the Lord Christ. You have seen Him not as He was in Palestine, not as He was to St. Francis, not as He was to your mother, but you have seen Him as He is today to you—in all His love and in all His mystery. You will cast no one out. You will only pray that all may have the joy that has been given you.

Last summer I heard this story in a little village Church in France. A new pastor had come to the village, and called at a certain cottage. When the husband came home from his work, the wife said, "The new pastor called today." "What did he say?" asked the man. "Oh," she answered, "he asked, 'Does Christ live here?' and I didn't know what to say." The man's face flushed: "Why didn't you tell him that we were respectable people," he said. "Well," she answered, "I might have said that: only that isn't what he asked me." "Then why," pursued her husband, "didn't you tell him that we said our prayers and read our Bibles?" The wife replied, "But he didn't ask me that." The man grew more vexed: "Why," he continued, "didn't you say that we were always at Church?" The poor woman broke down: "He didn't ask that, either: he asked only, 'Does Christ live here?'" This man and woman pondered for many days what the grave pastor meant by his question. Little by little their lives were changed. Little by little they grew to expect Christ—not dead, but gloriously alive. And some way, they knew not how, through great love, and through a willingness to be surprised by the mystery of His radiance, they knew Him. He did indeed live there.

Dear friends, under the devout leadership which has been given you, may you enter the new year conscious that beside you is the loving and mysterious presence of the Living Christ!

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

CONCERNING "WHAT IS THE MIND OF THE CHURCH?"

Mr. Editor:

Your editorial on "What is 'The Mind of the Church'?" strikes a simple-minded layman like myself as going perhaps too far in the direction of the right of living men in a living Church to develop their own living ideas about the historic facts of the Incarnation. At bottom, where is the difference between this and the Newman idea of development fructifying in such dogmas in the Roman Catholic Church as the Immaculate Conception and Papal Infallibility?

Surely, if we Episcopalians have a right to develop theological ideas beyond or apart from those specified by the Creeds of the Church, so have the Roman Catholics. Indeed, on your editorial ground, isn't the Roman Catholic Church quite a live church when it can go ahead and frame up such decidedly living dogmas as suggested above? Carry this further, why not let us all go pell mell into the Roman communion on the theory that it is so far from being a dead church of the past that nobody can foretell what it may frame in the future. Talk about a living Church! What more of a living church do you want than that?

The trouble with the Roman Catholic Church is that it has entirely too much life in it and because of this might break loose on some other non-creedal tangent, and, essentially, that is the trouble with so-called "modernism." My point is simply this: go slow on your logic of a "Living Church," or the first thing you know you might have to come out and compliment our Roman friends for being so lively as to invent something wholly unknown to any Creed in Christendom.

BERNARD GRUENSTEIN.

1518 State St., Little Rock, Ark.

THE VIRGIN BIRTH.

Mr. Editor:

The questioning that the Virgin Birth does not come from unbelievers only. There are Christian men who claim that it does not affect the belief in Christ's Divinity, and ask that it be left in open question for the relief of doubt. This hazy attitude is a gross mistake. In the long run it must affect belief in the Divinity. During the lifetime of Our Lord the question was never thought of amongst the Disciples. Until they had realized the Deity of Christ such a thing would have seemed absurd, preposterous, incredible. . . . Jesus was received by the Disciples as a Man. That was evidently the Divine purpose. It was only as the end drew near that He began to reveal Himself. It was not until after the Resurrection and the mysterious Forty Days, and the Ascension, and the Coming of the Holy Ghost that, with adoring awe they realized that "the Word was made Flesh and dwelt among us."

This was quite irrespective of the Virgin Birth. Most of them knew nothing about it. "We know that the Son of God is come." But what a delightful confirmation and rounding off of their belief when the long-guarded secret was revealed in the atmosphere thus fitted to receive it. It would have had no meaning before. It cleared away perplexities from the mystery of the Divinity. It fitted into the Incarnation as the key fits into the lock, as the lost piece fits into the broken puzzle.

It came, of course, from the Virgin Mary direct or through her intimate circle, probably St. John and the holy women, her companions. "Mary the Mother of Jesus was with the brethren." It was written down by St. Matthew, and more fully by St. Luke. Here is the Roman baptismal Creed, about the year 100: "Born of the Holy Ghost from the Virgin Mary." Only when they recognized the Deity of Christ could the question of the Virgin Birth be discussed at all.

Professor Hamack, the greatest authority for this early period, himself not a believer in the Virgin Birth, admits: "It was the common property of Christians everywhere about the end of the First Century. The Church did not believe in the Virgin Birth because it was put into these Gospels, but it was put into these Gospels because the Church believed it. St. Matthew and St. Luke have the whole Church behind them."

Neither St. Mark, St. John nor St. Paul mentions the Virgin Birth. St. Mark is telling of the public life of Jesus. St. John knew that Virgin Birth was in his lifetime, accepted throughout the Church; his purpose was to supplement the other Gospels, to write what was not written already, and he tells us how Jesus came down from the higher world. "In the beginning was the Word, and the Word was made: Flesh and dwelt among us." St. Paul's disciple and close companion was St. Luke, and he wrote his Gospel; and it was St. Paul's teaching that the early Church called St. Paul's Gospel.

Infidels say "Virgin Births do not occur in human experience." Granted. But Christs do not happen either.

The question of the Virgin Birth is no new thing. It is as old as the Church, as old as the heretic Cerinthus, the opponent of St. John. It is a kindly attempt to make

the Gospel easy to believe. But this can never be done. It is the most tremendous, the most incredible thing in the whole Universe, to believe that God became Man! That the Word became Flesh! The serious thing is that the doubt will make belief hard instead of easy. The doctrine of the Incarnation and of the Virgin Birth must stand or fall together. What the Bible asserts is that both happened once, and that one belonged to the other. Half-way measures can only lead to a minimized Christianity, and are never safe. As we think of the Christ Child in the dear old Christmas story, let us rest happy and peaceful in the simple old Faith, "The gates of Hell shall not prevail against it."

EDWARD LOWE TEMPLE.

Rutland, Vermont.

A EPOCH-MAKING EVENT

NOT often do epoch-making events come in pairs, as they did in Japan in December, when on the seventh Bishop Motoda was consecrated in the little Church of St. Timothy, Tokyo, the only one of our Church buildings surviving, and on the eleventh Bishop Naide's consecration took place in Christ Church, Osaka.

In the Oriental setting of a Japanese City, while motor cars and rickshas mingled outside, picturesque throngs of men and women crowded the two churches on the two great occasions, and before representatives of the English, Canadian, Chinese, Russian, Greek and American Churches, the two Japanese were consecrated by Bishop McKim, Bishop Heaslett and Bishop Lea. Indescribable emotions must have been felt, especially in Tokyo where despite earthquake and fire, poverty and death, the Church moves slowly but steadily onward.

The two services were in Japanese, except Bishop Gailor's sermons, which were interpreted.

An account of Bishop Motoda's Consecration has already been given in these columns.

Dr. Naide became a Bishop in the church of which he was long the rector, and which is now presided over by Rev. B. S. Ikezawa. It is interesting to note that this little church, located here in far-off Japan, has a listed membership of seven hundred and eighty-two native Christians, of whom two hundred and forty are regular communicants, and that it contributes annually to the support of the establishment the sum of 8,979 yen. This is in Japan, it is worth remembering, and not in the United States where outside of the large cities, not a few of our churches fail to do as well.

To the music of "Holy, Holy, Holy," the procession, preceded by a Cross bearer, emerged from the robing room to the rear, and proceeded slowly along a mat strewn pathway to the side entrance, from which the voices of the congregation were already issuing.

The long line of clergy, who were moving forward in another history-making event—the commissioning of another leader in the Army of Christ—a Japanese Bishop for the rapidly-mobilizing force of Japanese Christians—moved as follows: The Cross bearer, clergy of the new Osaka Diocese, visiting clergy, among whom were representatives of the Church in America, the Church of England, the Church in Canada, the Church in China, the Osaka Diocesan Committee, a chaplain, Bishop-elect Naide, the Consecrating Bishops, a Chaplain and Bishop McKim, presiding Bishop of the Church in Japan.

One felt the high privilege of being present on such an

occasion. In lustrous voices the congregation were singing in Japanese the "Holy, Holy, Holy," led by a full voiced native choir in the little gallery above. A brilliant shaft of sunshine flooded the sanctuary.

As the service proceeded, the impressiveness of the whole scene deepened and fixed itself upon those who beheld it. There is an unwonted music in the Japanese version of "Bring Forth the Royal Diedem," "Glorious Things of Thee Are Spoken," and "The Church's One Foundation," which were now rendered in the native tongue as the Consecration proceeded. And one who has seen hundreds of kimono-clad men and women, youthful and aged, kneeling, while in a strange tongue they recite what cannot be mistaken for anything but the Apostles' Creed, can never doubt the worth of the effort which is being expended off here in the work of the Master.

The Consecration personnel was the same as that which officiated at the elevation of Bishop Motoda, with the exception that on the latter occasion, the then Bishop-elect Naide read the Litany. Bishop Motoda read the consent of the Bishops. Incidentally, the formality of the presentation of these and other formal certificates had to be dispensed with at the Consecration of Bishop Motoda, since all of the documents were consumed in the great fire. At Bishop Naide's consecration, too, the robing of the new Bishop was done within the sanctuary, while at the consecration of Bishop Motoda

this act was performed in the robing room outside.

It was an impressive moment when the robe which had been bequeathed by Bishop Williams was placed over the shoulders of Dr. Naide, and Bishop McKim, as Presiding Bishop, placed the Episcopal ring on his finger.

Immediately following the consecration, the party proceeded in motor cars to the Osaka Hotel, where the great banquet hall was thronged with five hundred people to welcome them.

"It is the happiest day of my life," said Bishop Naide, as he took his seat at the guest table where were gathered Bishop McKim, Dr. John W. Wood and Bishop Gailor; Bishop Heaslett, of South Tokyo, and Bishop Lee, of Kyushu, who acted as co-consecrators; Bishop Hamilton, of Mid-Japan; Bishop Scott, of Shantung; Canon Sydney Gould, representing the Church of Canada; the Governor of the Prefecture of Osaka, and the Mayor of the city among others.

Addresses were made by the new Bishop, Dr. Naide; by Bishop Motoda, Bishop Lee, Bishop Hamilton; Bishop Scott, Dr. Wood, Governor Nakagawa and Mayor Seki.



Bishops at Bishop Naide's Consecration.

Reading from left to right are: Canon Sydney Gould, Canada; Bishop Lea, English, South Japan; Bishop Heaslett, English, South Tokyo; Bishop Motoda, Tokyo (city); Bishop McKim, North Tokyo; Bishop Scott, English, Shantung, China; Bishop Naide, Osaka; Bishop Hamilton, Canadian, Mid-Japan; Bishop Gailor; Dr. John Wood.

THE CHURCH AND YOUNG PEOPLES' WORK

By the Reverend Karl Morgan Block

THE NAME—AGAIN.

ONE of the problems which will press for an answer at the meeting of General Convention and perhaps before that time, if Provincial organization is soon effected, is the question of the name that the Society shall bear henceforth. One thing is certain, no name in existence today will please everybody, and nothing could be more futile than that this organized youth movement in the Church should be imperiled by partisanship.

Throughout the South the name "Young People's Service League" has been unanimously adopted. In the North and West "Young People's Fellowship." A case has been made for each designation. Some find fault with the title "Young People's Service League," because it does not mark a sufficiently abrupt transition or differentiate clearly from the "Church School Service League."

Our choice of nomenclature in the Episcopal Church has been singularly infelicitous: "Protestant Episcopal," "Nation-Wide Campaign," "Presiding Bishop and Council," "Church Service League," "Church School Service League." These are cases in point. Had the whole Church accepted the three-fold division outlined by the Department of Religious Education all might have been well, but frankly it has not, and indications point to the fact that it never will.

On the other hand, the name "Young People's Fellowship" is inadequate unless one reads into it Bishop Brent's definition: "Fellowship with God, and in God with one another." A name ought to be sufficiently explicit to need no further amplification. One must be brash indeed who does not admit that the emphasis upon the word "fellowship" has been to some extent unfortunate. Some groups have literally degenerated into a social club where cliques have arisen to scorn the very name upon which the organization is founded.

In season and out of season one must harp upon the same warning: The central motivation of the organization life of our young people must be religious. The spirit of the present age is self-seeking, aggressive, acquisitive. "Popularity" is the shibboleth worshipped, frequently without regard to finer moral considerations. Can we not take thought of some name which is self-explanatory, emphasizing the foundation principle upon which alone all progress is assured. Could we consider as a basis for united effort in the future a combination of the two names now most general? How about "The Young People's Fellowship of Service," or "The Young People's Service Fellowship"? The union of these two words sums up the central principle of the youth movement.

In a day when men are questioning the usefulness of all symbols it may very properly be asked, "What's in a name"? Yet one observes today that civic clubs derive their inspiration from a name which they interpret to be the measure of their responsibility and the basis of all enduring effort.

Regardless of our loyalty to the principles of Democracy, thoughtful young people look askance at the action of legislative bodies in the nation. We passed a sweeping prohibition resolution, to which many of our best citizens are utterly unwilling to commit themselves. In the Church, after mature and thoughtful deliberation, we accepted the Church's Program, and a large number of our dioceses feel no sense of personal commitment to the corporate action of our great legislative assembly. Let the various groups, therefore, address themselves to this question of a Name; one that shall offer our young people an individual and corporate challenge; one that shall be the basis of coherent and cooperative action; a banner under which all of the League can enlist.

In the providence of God it may be the young people who shall lead the Church into a National consciousness; who shall link up our National administration with the Dioceses by a functioning Provincial organization. As Diocese and Province are being organized let them take heed lest they commit themselves so utterly to a name and type as to endanger National unity of purpose and coherence of organization in 1925. Nothing could be so tragic as to have the leaders of this Youth Movement prepared to urge upon a relatively untrained group of delegates, by political intrigue, commitment to any name or principle which shall jeopardize an enthusiastic and vital convention.

PROGRAM.

February 4—Fourth Sunday After Epiphany:

Topic: Modern Amusements and the Church.

1. Hymn: "Lord Speak to Me."

2. Bible Reading: St. Matthew 13:24-30.

3. "Prayer to the Holy Spirit" (from Book of "Short Services," edited by J. W. Suter, Jr., 1 Joy Street, Boston).

(Standing)

M The Lord be with you.

P And with thy spirit.

M Let us pray.

(Kneeling)

Show us Thy mercy, O Lord,

P And grant us Thy salvation.

M O Lord, have mercy upon us.

P Have mercy upon us.

M O Lord, let Thy mercy lighten upon us,

P As our trust is in Thee.

M O God, make clean our hearts within us,

P And take not Thy Holy Spirit from us

M Come, Holy Ghost, our souls inspire,

And lighten with celestial fire.

P Thou the anointing Spirit art,
Who dost Thy seven gifts impart.

M Thy blessed unction from above,
In comfort, life, and fire of love.

P Enable with perpetual light
The dullness of our blinded sight.

M Anoint and cheer our soiled face
With the abundance of Thy grace.

P Keep far our foes, give peace at home;
Where Thou art guide no ill can come.

M Teach us to know the Father, Son,
And Thee, of both, to be but One;

P That, through the ages all along,
This may be our endless song:

MP Praise to Thy eternal merit,
Father, Son and Holy Spirit.

(Silent Worship)

M Let us pray:

O God, Holy Ghost, Sanctifier of the faithful, visit we pray Thee, this Congregation with Thy love and favour; enlighten our minds more and more with the light of the everlasting Gospel; graft in our hearts a love of the truth; increase in us true religion; nourish us with all goodness; and of Thy great mercy keep us in the same, O Blessed Spirit, Whom, with the Father and the Son together, we worship and glorify as one God, world without end.

P. Amen.

M God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep us, and fill us with all spiritual benediction and grace; that we may have in this world knowledge of His truth, and in the world to come life everlasting.

P Amen.

4. Addresses:

(a) Modern Amusements and the Church.

Open Forum: (Reference book: "The Morality of Social Pleasures," by the Rev. Montague Fowler).

(b) What Can the Church Do Practically to Safeguard the Play Life of Her Young People?

(c) The Individual's Responsibility.

5. Hymn: "The Son of God Goes Forth to War."

6. Sentence Prayers and Benediction.

Church Intelligence

Bishop Tuttle Memorial and Endowment Fund.

The movement to raise a great popular subscription with which to erect a memorial in St. Louis to Bishop Daniel Sylvester Tuttle, late Presiding Bishop of the Church, has crystallized and taken definite shape. The movement is to be world wide, and its organization is to proceed immediately.

The official name of this world movement is to be the Bishop Tuttle Memorial and Endowment Fund, and the date of the intensive campaign has been fixed at October 12 to 31. The memorial will be a great beautiful building to be erected in connection with Christ Church Cathedral, which was his Cathedral for thirty-seven years. Its purposes are to memorialize the life and work of Bishop Tuttle, to serve as headquarters for the Diocesan organizations, to serve the city of St. Louis, and particularly the dense population in the neighborhood of Christ Church Cathedral, as a social center for all sorts of community activities, and to be used for national gatherings.

The Rt. Rev. Frederick Foote Johnson, D. D., Bishop of Missouri, will be the national chairman, and W. Frank Carter of St. Louis, chairman of its campaign committee. Its committees will include prominent citizens, both in and out of the Protestant Episcopal Church in St. Louis and throughout the country.

Death of the Bishop of Florida.

The Rt. Rev. Edwin Gardner Weed, D. D., S. T. D., Bishop of the Diocese of Florida, died at 7:30 o'clock Friday night, January 18, at his residence, in Jacksonville, after an illness lasting over a year, which had its inception while he was returning from the General Convention in Portland, Oregon, in September, 1922.

The body was placed in St. John's Church at noon Monday, where it lay in state guarded by the clergy of the diocese until 4 o'clock Monday afternoon, when the funeral services were held, with the Bishops of the Fourth Province, officiating, and all the clergy of the diocese, vested, attending.

Surviving Bishop Weed are four children: Miss Margaret Gould Weed, of Jacksonville; Mrs. Pinckney Steiner, of Augusta, Ga.; Mrs. J. Russell Ingram, of Jacksonville, and Joseph D. Weed, of Jacksonville. All were present at the bedside when the end came. Mrs. Weed, who was Miss Julia M. Foster, of Augusta, Ga., died in 1908.

Bishop Weed was born in Savannah, Georgia, on July 23, 1847. He was the son of Henry D. Weed, of Noroton, Conn., and Sarah Dunning Weed, formerly Miss Sarah Dunning of Savannah.

He received his primary education in the schools of Savannah later taking an academic course at the University of Georgia at Athens, which was interrupted, however, by the War Between the States. In 1863, while still a student at the University Bishop Weed answered the call of the South and enlisted in the Seventh Georgia Cavalry, although only sixteen years old, and was later detailed as a member of the signal corps in the Confederate Army in which he served during the remainder of hostilities.

Following the conclusion of the war, Bishop Weed went to Europe, where he entered the University of Berlin. After

graduating there he returned to this country and received his degree from the General Theological Seminary at New York, beginning his active work in the field of religious endeavor at Augusta, Georgia. He was ordained deacon in the Church of St. Luke at Darlen, Conn. in 1870 and in 1871 took orders as rector of the Church of the Good Shepherd, Augusta, Georgia. The degrees of D. D., and S. T. D., were later conferred upon him by the University of the South, at Sewanee, Tenn., and Racine College, in 1886 and 1887, respectively, the degree of D. D., by the former and the degree of S. T. D. by the latter.

For fifteen years Bishop Weed was rector of the Church of the Good Shepherd, his first and only parish. In 1886 he was elected and consecrated as Bishop of the Diocese of Florida which, at that time, comprised the entire state. It was not until the convention of 1892 that the state was divided and the Diocese of Southern Florida set off. He removed to Jacksonville in 1887, where he remained until 1889 when he removed to St. Augustine remaining there until 1896, when he returned to Jacksonville, where he had resided since.

At the time of his death Bishop Weed was next in seniority to Presiding Bishop Garrett, of Dallas, Texas.

The death of Bishop Weed brings to an end a life consecrated to the uplift of humanity and the widening of the tenets of religious faith.

In addition to his active work as Bishop of the Diocese of Florida Bishop Weed was prominent in the activities of the United Confederate Veterans, of which organization he was a member. During the late war with Germany he was chaplain of the Duval County Home Guards, despite his age, and engaged in many other war activities.

During the yellow fever epidemic in Jacksonville in 1888 Bishop Weed devoted himself untiringly to the relief of the victims of the dread disease, being a member also of the relief board, and exposed himself so fearlessly in his work that he contracted the fever and came very near to dying from it.

Bishop McCormick Visits Churches In Europe.

The Rt. Rev. John N. McCormick, D. D., Bishop of Western Michigan, sailed January 14 by the Steamship Empress of Scotland on a tour as Bishop in charge of the American Churches in Europe, and was accompanied by the Rev. Dr. William C. Emhardt. Conferences will be held with the English Bishops of Gibraltar, Egypt and Jerusalem, and afterwards visits will be paid to the authorities of the Holy Orthodox Church and other Christian Churches in the East. After visiting the Near East the Bishop expects to commence the regular Confirmation Visitations with the Church of the Holy Spirit, Nice, on March 9, and hopes to spend a few days in all our parishes in Europe, arriving in Paris in time for Confirmation at Holy Trinity on Palm Sunday, remaining there for Easter and holding Convocation on Wednesday in Easter Week. Visits will also probably be made to Budapest and Prague, and perhaps in Poland, and before sailing for home he will confer with the Archbishop of Canterbury, and will leave England early in May.

Stowe's Clerical Directory of the American Church 1924 Edition.

We are in the midst of gathering the data for the next edition of the Directory which in reality is a "Who's Who in the American Church." The Bishops and clergy are responding quite promptly to the requests sent for revision of their sketches or the original writé up of the same. We hope to be able to deliver this valuable book to the subscribers during the month of March, but in order to do this, the clergy must make immediate reply to the requests for information. We most cordially urge all to cooperate in the most hearty and enthusiastic way, by responding immediately with corrected data and also a subscription for the Book. The number of volumes issued will depend upon the subscriptions received. It is a great pleasure to have assumed this responsibility (amid many others) and our joy will be complete in this work, if all of the Bishops and clergy will be hearty and enthusiastic in their support. Hurry your sketches along.

ANDREW D. STOWE,
Editor and Publisher.

Metropolitan Life Bldg.,
Minneapolis, Minn.

"Church League for Industrial Democracy" Field Secretary in Ohio.

The message of the Church League for Industrial Democracy was presented to the students of several Ohio Universities and Colleges recently by the newly elected National Secretary, the Rev. William B. Spofford, and another trip into Ohio is planned soon, in order that he may visit other institutions which are anxious to hear of the work the League is doing.

The first visit was at Ohio Wesleyan, where Mr. Spofford addressed four classes—fully four hundred students in all—and where the response to the League message was most pronounced. From there he went to Gambier, where a four-hour smoker was held with the entire student body of Bexley Hall, as well as a meeting with the faculty and students the following day. In commenting upon this visit Mr. Spofford said: "The fellows seemed to be intensely interested in industrial problems, and are quite aware of the fact that they are receiving no training which will prepare them to cope with them. In fact at our meeting one of the professors asked if the League could not help in a movement looking toward the modernization of the canonical requirements for the ministry.

While at Gambier an address was also delivered on the Church and Industrial Democracy before a class at Kenyon College, made up of students specializing in social subjects.

The following day was spent at Miami University and Western College. In the afternoon Mr. Spofford explained the agreement in the Clothing Industry to the students of Western College, and that evening spoke at a large meeting which was attended by students from the three colleges in Oxford (Miami University, Western College and Oxford College).

The rest of the week was spent in Cincinnati, where interviews were arranged with Churchmen of the city to plan for future work. An afternoon was also spent at the Hebrew Union College, where Mr. Spofford addressed one hundred young students, who are training to be rabbis. "They know industrial conditions," said Mr. Spofford, "and most of them feel that radical changes are the only cure for the evils. I based my talk there entirely on the official resolutions which were passed at the Portland Convention—those

which call for a fundamental change in the working of our social and industrial life. These future rabbis agree with us thoroughly and are giving a great deal of their time to the study of the problems involved.

Mr. Spofford also broadcasted on Thursday evening, January 10, from Station W. S. A. I.—the United States Playing Card Company—which is one of the most powerful sending stations in the country, and the manager said that considerably over eight hundred thousand people had listened to the ten-minute message on Industrial Democracy from the League Secretary.

Wm. S. Keller, M. D.

Diocesan Executives Meet at Manitou, Colorado.

Twenty-one of the Dioceses and Missionary Districts of the Sixth, Seventh and Eighth Provinces were represented by the Executive Secretaries or other executives at the Regional Conference, assembled under the authority of the National Field Department of the Church meeting at the Cliff House, Manitou, Wednesday and Thursday, January 9 and 10. Among those present were Bishop Johnson and Bishop Ingley, of Colorado; Bishop Beecher, of Western Nebraska; the Rev. R. Bland Mitchell, Executive Secretary of the Field Department; the Rev. Mr. McKinstry, the newly-appointed Corresponding Secretary of the Department; the Rev. J. M. B. Gill, late of the China Mission and now on the Staff at the Church Missions House; the Rev. Louis G. Wood, one of the Field Secretaries; Dean Davis, the Domestic Secretary; the Rev. Mr. Reinheimer, of Southern Ohio; the Rev. Mr. Kemmerer, of St. Clement's, El Paso, representing New Mexico; the Rev. Mr. Hawken, of San Joaquin; the Rev. Mr. Weigle, of California; the Rev. Mr. White, of St. Louis, representing the National Department of Christian Social Service; the Rev. Mr. Lockwood, of Eastern Oregon; Dean Fleetwood, of Utah; the Rev. Mr. Clingman, of Texas; the Rev. Mr. Matthews, of Montana; the Rev. Mr. Corley-Carroll, of North Dakota; the Rev. Mr. Bunting, of Salina; Dean Walker, of Duluth; the Rev. Sherman Coolidge, of Colorado; the Rev. Mr. Ten Broecke, of Eastern Oregon; the Rev. Mr. Kirchhoffer, of Los Angeles; the Rev. Mr. McCollum, of North Texas; the Rev. Mr. Flockhart of Iowa; Rev. Mr. Bunting and the Rev. Mr. Bartlett, of Missouri; the Rev. Mr. Roberts, of Idaho; the Rev. Mr. Schmuck and the Rev. Mr. Boone, of Colorado; Mr. Spencer, of Oklahoma; Mr. Winnie, of Colorado; Mr. Keiter, of Minnesota; the Rev. Mr. Knickerbocker, of Minnesota; Mr. Gallagher, of Nebraska, and Mr. Erwin, of Western Nebraska.

The program began with a Celebration of the Holy Communion at St. Andrew's Church; Bishop Ingley being the celebrant, assisted by the rector of the parish, the Rev. Mr. Boone. The Bishop-Coadjutor addressed a few most helpful words to those who were present, emphasizing the importance of the need in the world for the Christian Religion.

The conference assembled in the Cliff House and organized for business. Mr. Mitchell was elected chairman and Mr. McKinstry the secretary. A Committee on Program and Dispatch of Business and one on Findings, was appointed.

The Chairman called for reports as to the results of the Every Member Canvass; all of which were most inspiring and indicated an advance all along the line. The Rev. Mr. Weigle, Executive Secretary for California, told in a most thorough and interesting way how some of the suggestions from the Field Department, for the furtherance

of the Church's work were being used in his diocese.

The Rev. Mr. Kemmerer, of El Paso, and formerly one of the National Field Secretaries, described in detail the workings of Parish Program Conferences, designed to make intelligent every member of the particular parish or mission.

Mr. Winnie, one of the laymen of Colorado, described the meeting of the vestrymen of the diocese, with the Rev. Dr. Patton two years ago. It was a picked meeting and the men went home after several conferences with Dr. Patton, realizing as never before, their responsibility towards the Church.

Group Organization in the parish was the subject of the conference led by Mr. Mitchell; this should follow as a rule, the Parish Conferences. Mr. Mitchell advocated a Chairman to organize the meetings and another one to act on leader. Bulletin No. 40 of the National Council, describes this in detail.

Mr. Keiter, laymen, Executive Secretary for Minnesota, spoke of the Vestry Approach and how it had been handled in Minnesota. He followed in detail the suggestions of the National Council—that is, the best plan.

The rector of the Church of the Ascension, St. Louis, the Rev. Mr. Bunting, told of his vestry and of their action in his plan to raise the quota of \$8,500 as against the \$400 the parish had been giving in the past. He gave them leadership and they responded to a man.

The subject of "Flying Squadrons" was ably handled by the Rev. Mr. Flockhart. These were principally for the parish or mission which did not get into the "Swing" of the Diocesan Movement. The Rev. Mr. Bartlett, rector of St. Philip's Church, St. Louis, and until recently of South Dakota, also spoke on this subject, telling of its use in South Dakota.

The Executive Secretary of Southern Ohio, Mr. Rineheimer, was a most valuable member of the "staff" of the conference. He told of how Southern Ohio had asked for four leaders to be sent into the Diocese at one time; of engagements having been made through his office for meetings in sixty places in the Diocese; every detail attended to, even to suggesting the kind of meeting to be held, etc.

A most helpful meeting was that conducted by the Rev. Louis G. Wood, of the National Staff, on the use of the final week before the campaign.

"The Follow-up During the Year" was the subject of the address by the Rev. Mr. Tenbroeck, now of Eastern Oregon, and at one time on the official staff of the Church. Have a definite program for the Church's mission all during the year.

The Rev. Mr. Knickerbocker, of St. Paul's, Minneapolis, told of his group organization.

The Rev. Mr. White, rector of the Church of the Holy Communion, St. Louis, brought the greetings of the National Department of Christian Social Service. He referred to the annual conference to be held in Toronto June 21 to 25, and urged every Diocese and Missionary District to be represented.

"The Program for the Next Triennium," "The Bishop and Council Organization," "The Department of Publicity" and its work in the Diocese, were discussed at length, as was also the suggestion for the formation of a Field Department for the Eighth Department, in order that this great part of the country, so far from headquarters, might have more real help.

Dean Davis, the Domestic Secretary of the Department of Missions, whose experience as one of the leaders of the Church had covered a long period delivered a message of cheer and con-

mism, urging his hearers to carry on in an ever stronger way.

One of the visible fruits of the labors of Bishop Whipple is the Rev. Sherman Coolidge, the full-blooded Indian, who was present throughout the sessions and an interested listener to all that was going on.

Provincial Conference of Young People.

The Rev. C. P. Sparling, in charge of Work Among Young People in the Province of Washington, has called a provincial conference to be held in Washington on February 9. This conference is the outcome of a meeting of young people's societies held last November in St. Margaret's Church during the time when the Synod of the Province of Washington was held in Washington.

Cable From Bishop McKim.

A cable received at Church Missions House January 16 from Bishop McKim in Tokyo says: "Severe earthquake. All are safe."

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Church Work at Fort Screven.

Christmas services were held at Fort Screven, near Savannah, by the Bishop of the Diocese, the Sunday after Christmas, in one of the buildings of the post. Bishop Reese preached on "Manhood." The Bishop is now sending the Rev. E. M. Bruce, of the Diocese of Los Angeles, who is spending the winter in Savannah, every Sunday for services at Fort Screven. A room is being converted into a chapel, and an altar rail and altar are being made at the Fort.

Christ Church, Savannah: Ten days after the Rev. David Cady Wright assumed charge as rector of Christ Church, the annual parish meeting was held. Six new vestrymen were elected, making two wardens and twelve vestrymen, and Mr. Wright outlined for his new plans to be put in operation at once, the group neighborhood system, organization of the men of the parish and the development of Bible classes.

Mrs. D. D. Taber, United Thank Offering Field Secretary of the Woman's Auxiliary, who is being loaned to the Diocese of Georgia for three months by the National Executive Board, began her tour of the Diocese in Savannah January 16 to promote the Program of the Church. Mrs. Taber has just returned from the District of Eastern Oregon, and an interesting coincidence developed that on the afternoon that she addressed the women of the combined parishes in Savannah on the work of Eastern Oregon, taking as the subject of her talk "Finding the Old Oregon Trail," the women of this missionary district were meeting to organize their district work. The Bishop of Georgia introduced Mrs. Taber and offered special prayers for the women of Eastern Oregon.

St. Thomas' Church, Thomasville, has had a very successful season with its boy choir of about twenty members, and at the vesper service every Sunday many relatives and friends of the boys who never before attended service have become quite regular. A very successful sacred concert was given at St. Thomas' in December when selections were given by all of the organizations of the town, and a chorus was se-

lected from all of the choirs. The offering for the poor of Thomas County amounted to \$100.

E. D. J.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D.
Bishop.

For Work Among Foreign Born Girls.

A mass meeting, under the auspices of the Girls' Friendly Society of the Diocese of Washington, was held in Epiphany Parish Hall on Wednesday evening, January 23, in the interest of Americanization and the social uplift of girls. The special speaker was Miss Harriet Dunn, Secretary for the Work Among Foreign-born Girls. Her subject was "The Stranger in Our Midst." This phase of work is new to the Girls' Friendly Society, but is in keeping with the ideals of the organization. All people interested in the subject and all branches of the Girls' Friendly Society of the Diocese were invited to attend this meeting.

The Annual Convention of the Diocese will be held in St. Thomas' Church on February 6 and 7. The Rev. Dr. C. Ernest Smith, rector of St. Thomas Church, and the Rev. D. R. Covell, Superintendent of the City Missions are in charge of the arrangements for the convention. The Rev. H. Allen Griffith, Secretary of the last convention, will act as Secretary until his successor is elected and Bishop Freeman will preside.

Bishop Howden Visits Old Parish: The congregation of St. John's Church, Georgetown, were rejoiced to have with them on Sunday, January 13, their friend and former rector, Bishop Howden, of New Mexico. That week marked the tenth anniversary of the consecration of Bishop Howden at St. John's Church, and it was a fortunate arrangement of his itinerary which made it possible for Bishop Howden to be with his former parishioners at that time. The rector of the church, the Rev. John S. Moses, had been rector of St. John's Church just two years that day, so that it was in a sense a double anniversary of significance to St. John's Parish.

M. M. W.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

New Chapel in Augusta County.

Plans are under way for the construction of a chapel near Brookewood, Augusta County. This work is very largely due to the initiative and splendidly constructive efforts of Mrs. Joseph Cochran. The lot was given by Mr. and Mrs. L. S. Rawlinson, who have also contributed the quarried stone of which the chapel will be built. Members of the congregation have promised to contribute largely of their time in connection with the work of construction. The chapel will be under the general charge of the Rev. John J. Gravatt, Jr., rector of Trinity Church, Staunton. Plans are being considered and the erection of the building will begin in the very near future.

New Rector at Blacksburg.

The Rev. J. Hubard Lloyd has accepted the rectorship of Christ Church, Blacksburg, and will take charge im-

mediately. Mr. Lloyd is a son of the late beloved Dr. John J. Lloyd, for many years rector of Grace Church, Lynchburg, and the first Archdeacon of Southwestern Virginia. The Rev. Hubard Lloyd has spent practically all of his ministerial life as a missionary in Japan, and will receive a hearty welcome when he comes as a rector in Southwestern Virginia.

St. Thomas', Abingdon.

The Rev. R. J. Stilwell of the faculty of DuBose Memorial Church Training School, Sewanee, Tenn., is temporarily supplying at St. Thomas' Church. This church has been without a rector since last May. The Rev. Dr. W. A. R. Goodwin did splendid work here for some months in the past summer, and the congregation is very happy in having for the present the Rev. Mr. Stilwell.

T. A. S.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Business Women's Auxiliary of St. Paul's Church, Richmond.

During the year 1923 the activities of the Business Women's Auxiliary of St. Paul's Church have been many and varied, the chief of them being the support of an orphan at the Purdy Home for Girls at Jarratts, Va.

In addition to this they have contributed to the Bishop's Emergency Fund; the Leper Mission; Archdeacon Stuck's Memorial Fund and the United Thank Offering.

On December 5 a corporate communion service was held in St. Paul's Church, the rector, the Rev. Beverley D. Tucker, Jr., officiating, to which service all the Business Women's Auxiliaries of the city were invited.

At Christmas a box was sent to the Mountain Missions in Virginia and also one to the Orphan at Purdy.

Among the plans for the year 1924 are a Lecture Course by Dr. Sanger, of the Board of Education, and a Study Class during Lent.

The officers of the Auxiliary are: President, Miss Henrietta Crump; vice-president, Miss Jervy Fisher; recording secretary, Miss Harriet Aunspaugh; corresponding secretary, Miss Eileen McCausland; treasurer, Miss Moyra McCausland; custodian United Thank Offering, Miss Annie Bell McGary; chairman Membership Committee, Miss Jervy Fisher; supply secretary, Miss Melena Schaaf; social service secretary, Miss Bessie Walker.

E. McC.

The Piedmont Convocation.

The Spring meeting will be held in Emmanuel Church, Middleburg, May 12-14, 1924. Program will be published later.

K. I. Hammond, Dean.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop
Rt. Rev. W. G. McDowell, D. D., Coadjutor.

Mission at St. John's, Ensley.

On Sunday evening, January 13, Bishop Beckwith concluded with the rite of confirmation, an eight-day teaching mission at St. John's Church. It was necessary to bring in chairs.

In the mornings the Bishop instruct-

ed his audience with expositions of the Book of Common Prayer, and at night, through a series of lecture-sermons on "The Fundamental Principles of Christianity."

Methodist, Baptist, Presbyterian and Disciple ministers were present. On the last night, Sunday, one Presbyterian minister closed his church and brought the congregation. One day they all joined the Bishop at luncheon in the rectory, as guests of the rector, the Rev. Edmunds Bennett.

It is the rector's intention to follow up as best he can, these truly remarkable instructions.

At Eufaula, where the Bishop held a mission before coming to Ensley, Presbyterian, Methodist and Baptist ministers closed their churches on the last Sunday night, and attended with their people.

On Thursday the Bishop addressed the Kiwanis Club.

E. B.

DELAWARE.

Rt. Rev. Philip Cook, D. D., Bishop.

Interesting Meeting of the Clericus.

The Delaware Clericus held a most enjoyable meeting at the rectory of St. Andrew's Church, Wilmington, Tuesday, January 15, guests of the Rev. R. W. Trapnel, rector, and listened, with marked intensity, to an essay by the Rev. Abram L. Urban, from Pennsylvania, who took for his subject, "Modern Approach to Christ," assuring us, who believe in the Ancient Creeds, that we need not fear their losing their orthodoxy, even under the present-day efforts at depreciation. The flow of reason was followed by a spread of refreshments, all of which were heartily enjoyed. The Bishop of the Diocese was not present. He is enjoying a visit with friends in a former parish at San Antonio, Texas.

Having accepted an invitation from the Warden, the next meeting will be held February 12 in the Delaware Work House, where the Clericus will listen to an address by him.

* Of the twenty parishes in the Diocese eight met their quota for the past year and four of that number went above the apportionment; and of the nineteen missions eleven reached the top and six of them exceeded the amount.

L. L. W.

UPPER SOUTH CAROLINA.

Rt. Rev. K. G. Finlay, D. D., Bishop.

The Annual Convention.

The second annual convention of the diocese closed, after a midnight session, at 1:30 A. M. on January 17. The meeting was held in the Church of the Advent, Spartanburg, and is considered to have been a splendid meeting in every way. Every white clergyman in the diocese, save the Rev. J. H. Tillinghast, rector-emeritus of Zion Church, Eastover, was present, and with few exceptions the parishes and missions were represented by delegations. Prominent visitors and speakers were the Rev. R. W. Patton, D. D., Field Secretary and Campaign Director of the National Council who made an inspiring and convincing address on the constructive advance made by the Church in many directions during the past four years, through the Nation-Wide Campaign for the Mission of the Church. He spoke of the need for loyalty, on the part

of the individual dioceses, towards the complete Program of the current triennium. Dr. Patton also made an address on the American Church Institute for Negroes, of which Auxiliary to the National Council he is the Director. He spoke particularly in regard to the Voorhees School, in Denmark, South Carolina, which it was proposed should be taken over as a joint responsibility of the Dioceses of South Carolina and Upper South Carolina in connection with the Institute. A report urging this action by the convention was made by a special committee (the Hon. R. I. Manning, chairman), which had investigated the school property and the proposed plan. Final resolutions were adopted through which, if the Diocese of South Carolina will take similar action, and the American Church Institute do for the school what it did in a similar instance for the schools at Fort Valley, Ga., Okalona, Miss., and others, it is hoped that this splendid institute will come under the control of the two South Carolina Dioceses within the ensuing year. This action was taken by unanimous consent and the general feeling of all present was one of congratulation and satisfaction.

The Rev. Walter Mitchell, D. D., rector of the Porter Military Academy of Charleston, outlined the history of the Academy from its foundation under the Rev. Dr. Porter, up to the present day, and appealed to the Upper Diocese to respond heartily to the campaign which would be set up in the near future for the raising of its share in the present \$200,000 Campaign.

The Rev. Warren Way, D. D., of St. Mary's School, Raleigh, made a statement of the work of this School, which is the joint property of the Carolinas; and Dr. Gardner Tucker outlined the Provincial plans for the Department of Religious Education.

The Bishop's annual address showed remarkable growth throughout the various fields of diocesan work. There are, at the present time, four postulants for holy orders, three candidates, and two young men who contemplate studying for the ministry. One ordination to the priesthood has taken place and ninety-six persons have been confirmed. Notable in his report was an account of the young people's movement, which is growing rapidly, since a field worker, Mrs. Frank N. Challen, of Greenville, has been placed in the field and since the holding of the summer camp last June.

Under Colored Work, the Bishop reported a splendid meeting of the Colored Council last summer and the organization, at that time, of the Colored Branch of the Woman's Auxiliary.

Special reference was made to the Vestrymen's Conference held in Columbia, with such signal success, last fall; and congratulations were offered to the Diocese on the splendid financial report of the treasurer. This report showed a total expenditure of \$55,058.10, with a balance in the bank on December 31 of \$2,235.84. The amount due the budget of the National Church was met in full and some couple of hundred was paid to the Priorities. In addition to this all appropriations within the diocese were also completed. The outlook for 1924 is not all that could be desired, but definite action will be taken by the Finance Department looking towards an increase in the pledges. These amount to date, to \$46,158.86 on a quota of \$62,719.

The project presented to the Convention to join with the Dioceses in Virginia, North Carolina, Georgia, Florida and South Carolina, to establish a Summer Headquarters and Conference

Ground and to purchase Kanuga Lake, just outside of Hendersonville, North Carolina, for this purpose, was referred to a committee of five, which was instructed to consider the whole proposition and to report back to the 1925 Convention, which will be held in the Church of the Good Shepherd, Columbia.

Routine business was disposed of and elections and appointments show little change from those of last year. One notable change was made in the personnel of the Executive Council, in that the President of the Diocesan Branch will, hereafter, be made an ex-officio member of that body. This action was taken in recognition of the organized work of the women of the diocese.

A revised constitution was adopted which must be ratified in 1925 before it becomes effective. Canons were adopted which become operative immediately, except where they are in opposition to the Constitution adopted at the Primary Convention in October, 1921.

J. O. M. C.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D. Bishop.
Rt. Rev. T. I. Reese, D. D. Coadjutor.

The New Church Hospital for Children.

The proposed new Children's Hospital of the Diocese is to be located on a plot of ground three hundred by five hundred feet, in the neighborhood of the great General Hospital and Medical College, which are such a credit to the city. It will be directly opposite the Nurses' Home. The Administration Building will be six stories high with two wings, each five stories high. The total capacity will be two hundred and fifty beds, but for the present only one of the wings and the Administration building will be completed. This will give a capacity of one hundred and fifteen beds. The equipment will be very modern with considerable space given to heliotherapy. There will be experimental laboratories, X-Ray rooms and three operating rooms. A chapel seating five hundred and sixty persons is included in the plans. Stanley Matthews is the architect. He is a nephew of Bishop Matthews of New Jersey.

Mrs. W. H. Thayer, of Oxford, Ohio, who died recently and at whose funeral Bishop Vincent officiated, was a Churchwoman of the greatest energy and faith and it was largely to her efforts that Holy Trinity Mission in that beautiful college town was started. Her girlhood was spent in the parish of the Church of the Resurrection, Fern Bank, and the early part of her married life in the Church of the Advent, Walnut Hills. C. G. R.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D. Bishop.

Bishop Darlington Administers Confirmation in Hungarian Church.

By arrangement with Archdeacon Harold E. Schmaus, and invitation of the Rev. Aladar Jezernicky. Bishop Darlington visited the Coal Company's Chapel, situated between Mount Carmel and Kulpmont, and confirmed six persons of the Hungarian Reformed Congregation, which was gathered about a year ago by the minister above named.

The Magyar Reformed Church in this country was originally composed of two associations. During the World War,

the Bishops and churches of this denomination in Austria ceased to send on their gifts for the support of their missionary clergymen in this country. The Western Conventus then voted to apply for recognition by the German Reformed Church in this country. The Fattern Conventus applied to the Episcopal Church, and at a meeting held at Princeton, N. J., an agreement was signed by which these clergy and their congregations should be taken under the care of the Episcopal Church. They already had our Catechism entire in their Prayer Book, and the Church of England had been for many years helping to train their theological students.

Mr. Jazernecky had to interpret the Bishop's address to the people, few of whom understand English. The singing is strictly congregational, and as every one sings, they do not need or wish instrumental accompaniment. According to Hungarian custom the candidates did not kneel, but stood while the Bishop laid his hands on their heads. The Venerable Harold E. Schmaus was present, and the congregation seemed to be very devout in their worship, and gave a generous offering for the Bishop's Charitable Fund.

Though desirous, Mr. Jazernecky has not yet been ordained a minister in our Church.

Lancaster: On Sunday after Christmas a beautiful new tile floor, placed in the nave and chancel of St. John's Church, Lancaster, was duly blessed and dedicated by the rector, the Rev. Henry Lowndes Drew. The preceding year has been a memorable one in the history of the parish. At least \$10,000 have been raised and expended towards improving the church edifice. Among other improvements have been the veneering of the exterior of the church building, and the repainting of the side walls of the nave. Then there are also two memorial windows contracted for, and now being made in England. All these improvements have been paid for, and there is no debt outstanding. The confirmation class presented last year was the largest for some years back in the history of the parish.

A Young People's Fellowship has been organized recently in St. Luke's Parish, Altoona, the Rev. George R. Bishop, rector. Meetings are held in the church every Sunday evening, immediately preceding Evensong. Great interest is being shown by the young people, and new members are being received each week.

A. A. H.

EASTON.

Rt. Rev. Geo. W. Davenport, D. D. Bishop.

Appreciation.

The vestry of St. Paul's Parish, Centerville, desires to place on record its recognition and appreciation of the able, valued and efficient services rendered by the Rev. Ellis B. Dean, during the time for which he was invited as locum tenens of the Parish.

His personal attention to, and thoughtful consideration of the members of the parish, especially those who were unable to attend the services at the church, has been daily noted and appreciated.

The Vestry, therefore, again extends to him the assurance of their gratitude and high personal regard, and best wishes in his field of labor, wherever he may be.

Clayton Wright,
Registrar, St. Paul's Parish.

NORTH TEXAS.

Bishop Temple.

In the death of Bishop Temple, the clergy of the Missionary District of North Texas feel a deep sense of personal loss. We loved him for the purity of his purpose; for the high aspiration that prompted and guided all his plans; for his strong hold upon the charity that is not easily provoked and thinketh no evil; and for his patience under suffering and pain, pointing us to the Saviour who entered not into glory till first He was crucified.

Bishop Temple watched over his clergy with a careful and a loving eye that made us know we could carry to him our perplexities and hardships, and he would give us abundantly his sympathy and help. And this feeling among the clergy was fully shared by the Laity whose chief shepherd Bishop Temple was. There was a cheerfulness in him that nothing could daunt, and a liberality that delighted to help all who were in need.

"July was in his sunny heart,
October in his liberal hand."

And wherever he went, he never met a stranger; but everywhere, neighbors and friends, proud of him as their ornament and decoration.

"It matters not; for, go at night or noon,
A friend, when e'er he dies, has died too soon."

PERCY W. JONES.
Coleman, Texas.

WEST TEXAS

Rt. Rev. W. T. Capers, D. D., Bishop.

Bishop Capers Conducts Successful Missions.

Bishop Capers has recently conducted three Missions in his Diocese, one at Brownsville, covering dates from November 29 to December 2, at Gonzales from December 10 to 16, and at San Marcos from January 7 to 13. At each Mission the Bishop made the articles of the Apostles' Creed the subjects of his sermons, and in every instance the interest of the people was manifested by increasing congregations until the capacity of the churches was taxed. the utmost. Bishop Capers has greatly strengthened the parishes and missions of his diocese by being his own missionary. A week's stay at a Mission or a Parish in the Diocese gives the Bishop an opportunity of coming into close fellowship with the men and women and young people of the Diocese.

The Diocese of West Texas has for its ultimate goal absolute loyalty to the General Church Program, and the outlook for the coming year is most encouraging from every point of view.

B. S. McK.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

The Pittsburgh Assembly of the Brotherhood of Saint Andrew held a meeting in Trinity Parish, Pittsburgh, on Wednesday evening, January 16. Supper was served in the parish house at six-thirty, following shortened Evening Prayer in the Church. Later there were addresses by the Rev. Dr. Percy G. Kammerer, rector of Trinity Church, and Mr. Warren Hires Turner, National Treasurer of the Brotherhood.

The Annual Training Institute for Study Class Leaders and Parish Branch

Officers of the Woman's Auxiliary will be held under the auspices of the Educational Committee, in Trinity Parish House, on Monday, Tuesday and Wednesday, February 4, 5 and 6. In the mornings there will be classes on "Creative Forces in Japan," by Miss Laura Boyer, of the New York office force, open to selected study class leaders. In the afternoons there will be conferences on "The Necessity for Emphasis upon the Devotional Side of Auxiliary Work," by Miss Charlotte E. Forsyth, Superintendent of the Diocesan Department of Religious Education; and Sectional Conferences for Parish Officers, by the Diocesan Auxiliary Officers, Mrs. Charles Bailey, Mrs. Marcellin C. Adams, Miss Margaret E. Phillips, Mrs. Robert S. Armstrong, Mrs. C. L. Peirce, Jr., and Mrs. Karl Emmerling. In the evening, there will be a second class on "Creative Forces in Japan," by Mrs. W. W. Wishart, Diocesan President of the Girls' Friendly Society.

Memorial Cross: It is proposed in the near future to erect in the churchyard of Calvary Church, a stone Celtic Cross, designed by Mr. Cram, to correspond with the architecture of the Church, of which he was the architect. It will be eighteen feet high, and around the base there will be bronze plates containing the names of the men from the parish who served in the World War, over two hundred in number.

The Diocese has a new Correspondent for the Church Periodical Work, in the person of Mrs. Thomas Fleming. She may be addressed at 5225 Pembroke Place, Pittsburgh.

J. C.

CUBA.

Rt. Rev. H. R. Hulse, D. D., Bishop.

Sunday-school Conference.

During the third week of December a Sunday-school Conference was held in All Saints' Mission, Guantanamo, Cuba, which lasted two days. Two conferences on the Bible were conducted by the Bishop of Cuba; the Rev. H. Jauregui spoke on the Training of Teachers; Miss Ashurst on the Christian Nurture Series of the Church School League; Miss Fite took charge of the meetings of the Young People's Society; and the school gave various exhibitions of hymn singing in Spanish. Three mystery plays were given, illustrating the Nativity and the Visit of the Wise Men. There were several meetings in the interest of the Missions in Cuba at which the speakers were the Bishop and the Ven. J. M. Lopez-Guillen, Archdeacon of the Oriente. Everything was in the Spanish language.

Christmas Services.

"Never were the Christmas Services in Havana better attended than they were this year. The number attending communion services was very large, especially at the Cathedral, and at the Service for the West Indians in Marianao, a Havana suburb.

On the day of the Holy Innocents the members of the Cathedral Sunday School held their Christmas celebration at the Cathedral. This consisted of a Carol Service with prayers and the offering of gifts for the members of another Sunday School in Havana, followed by a Christmas party at the Cathedral School in the Vedado.

On the Feast of the Epiphany the members of Calvario Mission in Jesus del Monte, Havana, had their celebration, consisting of a mystery play and a carol service in the chapel.

W. W. S.

EAST CAROLINA

Rt. Rev. Thomas C. Darst, D. D., Bishop.

Quota Paid In Full.

For the first time since the year 1920 the Diocese of East Carolina has paid in full its quota for the General Church work, according to an announcement coming from the office of the Diocesan Treasurer. In its annual council, which met in St. James', Wilmington, in May, 1923, the Diocese pledged full payment of its quota, both for the budget and priorities. It is gratifying to note that the treasurer was able to fulfil the pledge from current receipts applicable to that purpose.

In addition to the full payment of the quota assigned it by the National Council, the Diocese of East Carolina has met all of its current diocesan obligations. The fact that the Diocese has had this year such a good financial record is partly due to very favorable financial conditions in the State and partly to a growing sense of stewardship. This is also reflected in the pledges for 1924.

The Bishop's Ninth Anniversary.

The Rt. Rev. Thomas C. Darst, Bishop of East Carolina, celebrated the ninth anniversary of his elevation to the Episcopate on Epiphany. In the evening he preached at St. James', Wilmington, and in his sermon briefly reviewed the work of the Church during the nine years. No Bishop in the Church is more sincerely beloved by his people and clergy, and on this anniversary he received the felicitations of many friends. During his tenure of office the Diocese has made great strides. With the help of his clergy and people he has made East Carolina one of the banner Dioceses in the support of the work of the whole Church.

Encouraging Conditions.

A distinctly hopeful thing about the work of the Church in East Carolina is that there appears to be a new missionary enthusiasm which is reaching out to establish churches in new places, and serve neglected communities. In the growing town of Ahoskie the Church has owned a lot for some years, but there has been no organized work. Recently the Methodist Church building in Ahoskie, which had been vacated for a new building, was purchased and will be moved to the lot owned by the Episcopalians, who have there the nucleus of an aggressive mission. At Morehead City a portable chapel is to be erected on a lot owned by the Church, and a homeless congregation will have a shelter. Work is now being aggressively carried forward at Rowland, Lake Phelps, Wallace and several other places hitherto untouched.

St. Paul's Parish, Beaufort, made in the year 1923 what is believed to be a record for the Diocese of East Carolina. This parish, which in 1922 reported eighty-three communicants, had almost a fifty per cent increase. The rector, the Rev. George W. Lay, D. C. L., presented thirty-nine persons to Bishop Darst for confirmation, though several of the number are to be credited to the mission at Morehead City. Dr. Lay, formerly rector of St. Mary's School, Raleigh, N. C., in addition to his duties as rector of this parish, is head of the Department of Religious Education in East Carolina.

T. P. Jr.

(Continued on Page 23.)

Family Department

January.

1. Tuesday. Circumcision. New Year's Day.
6. Sunday. Epiphany.
13. First Sunday after Epiphany.
20. Second Sunday after Epiphany.
25. Friday. Conversion of St. Paul.
27. Third Sunday after Epiphany.
31. Thursday.

Collect for Third Sunday After the Epiphany.

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth Thy right hand to help and defend us, through Jesus Christ our Lord. Amen.

Christ in the Universe.

With the ambiguous earth

His dealings have been told us; these abide;

The signal to a maid, the human birth,
The lesson, and the Young Man crucified.

But not a star of all

The unimaginable stars has heard
How He administered this terrestrial ball
Our race have kept their Lord's entrusted word.

Of those earth-visiting feet

None knows the secret, cherished, perilous—

The terrible, shame-fast, frightened, whispered, sweet

Heart-shattering secret of His way with us.

No planet knows that this

Our planet, carrying land and wave,
Love and life multiplied, and pain and bliss,

Bears as chief treasure one forsaken grave.

Nor in our little day,

May His devices with the heavens be guessed,

His pilgrimage to thread the Milky Way,
Or His bestowals there be manifest.

But in the eternities

Doubtless we shall compare together, hear

A million alien gospels, in what guise
He walked the Pleiades, the Lyre, the Bear.

Oh, be prepared, my soul!

To read the inconceivable, to scan
The million forms of God those stars unroll

When in our turn we show to them—
Man.

—Alice Meynell.

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

The Parable of the Two Sons, and the Parable of the Vineyard.

The Rev. Louis Tucker, D. D.

The interview with the Chief Priests, elders and scribes reminded Our Lord of a story of two sons. He applied His own illustration. The first son typifies the publicans and harlots, the second the Chief Priests and elders. The over-

whelming weight of comment sees in the first son the Gentiles, in the second the Jews. Our Lord may have had in His mind some secondary application; but this interpretation obscures the absolutely certain primary one. What did the publicans and sinners do concerning John and that kingdom John preached which the Chief Priests and elders did not? They joined it. They confessed that they were sinful and were baptized. The literal truth of Our Lord's words is often forgotten. So far as a solemn outward act of joining can make anybody members of anything the publicans and harlots were members of the kingdom and the Chief Priests and elders were not. John's baptism, being for the remission of sins, involved public confession of sin, which the Chief Priests and elders had not made.

This is so often forgotten that it cannot be stressed too strongly. It needs undue emphasis to rescue it from undeserved oblivion. There was a loosely-knit semi-fraternal body, an informal society, constantly mentioned through the Gospels as "John's Disciples." Our Lord was a member. Initiation was by baptism which, by John's ruling, meant confession of sin as well as desire to join the coming Kingdom of God. In Our Lord's case and in His only, the first requirement had been suspended. John announced that He needed no purification from sin. A vast number of publicans and harlots were members. The elders and Chief Priests were not. Most of the Apostles were; so were some of the Pharisees. The bulk of the Pharisees and the Scribes were not. The line of cleavage lay along admission or denial of sin. It lies there yet.

This has been so subtleized and allegorized and spiritualized that it will be news to many that there is a hard practical common-sense core to it. The publicans and harlots had joined an organization created to prepare members for the kingdom of God. The Chief Priests and elders had refused to join.

That organization has ceased. The Church absorbed it. No one is baptized today with the baptism of John. It was never highly crystallized. But it hung together, asked questions, influenced public opinion and had a definite form of initiation. Our Lord and hundreds of His hearers belonged. The Chief Priests did not. That these facts are glanced at in Our Lord's speech we believe. Not that the spiritual interpretations are wrong. He stated a general principle, and every general principle has many applications. But the primary application seems forgotten by comment.

Questioning the authority of Christ provoked a rich-brocaded, quaintly-embroidered, gorgeous, eloquent, impassioned and terrible oration. With the rush of a mountain-torrent, the swing of a great sea-tempest, Our Lord spoke; a one-speech, not a series of detached remarks. His counter-question concerning John merged into the parable of the Two Sons, which passed into that of the Wicked Husbandmen, the Marriage of the King's Son and the story of the cornerstone. It was one speech, knit together and interlocking; the trilogy of doom, addressed to the assembled religious leaders of the nation. He told the parable of the Vineyard and the Wicked Husbandmen, which ends: "What, therefore, shall

the Lord of the vineyard do to those husbandmen when he cometh?"

Some said to Him: "He will miserably destroy those wicked men and will let out His vineyard to other husbandmen who shall render Him the fruits in their season." And others, when they heard it, said: "God forbid."

A vineyard, a fig-tree, or a fig-tree in a vineyard meant Judea. As Our Lord, under the similitude of the fig-tree, foreshadowed the destruction of Judea, so, under the similitude of the husbandmen he foreshadowed the destruction of the rulers of the Jews. He Himself is the Son, and Israel the vineyard, the Prophets the servants cast out and His own impending death the climax. Nothing in ancient literature approaches this in simplicity and pathos. It would have convinced any unprejudiced hearer. It did convince hundreds. But the Chief Priests and elders had pre-judged Him. They were officials of God's Church. Of that they were sure, and they were right. Attack on it was attack on God. Supernatural attack on it was attack by Satan against Jehovah. The reasoning is simple, plain and (except in one point) quite true. Christ attacked them, as they felt through every shamed and tingling fibre. Therefore they said that He attacked God's Church; therefore, that He was evil, therefore that He held supernatural power from Satan, therefore that He was a devil. Strange as it seems to us who, even when we disbelieve and disobey, count Christ good, many men who faced Him believed Him Satan incarnate. The phrases are on record. The comments survive.

This alone would prove the narrative authentic. It represents Jewish authorities as calling Christ demonized. This is the logical position, if Christ be not good. If Christ be only a man He was not good. If He were man and only man, then He was a megalomaniac, violently insane, "Demonized." If sane, kind, unselfish, wise, loving—then He is God.

There are other rulers than the Scribes and Pharisees. The vineyard is larger than Judea only. Know ye not that this present world is under the domination of angels? From centre to circumference the Spiritual Universe must have thrilled. Out of the mouth of some unnamed bystander Our Lord had drawn sentence of doom concerning those spirits which preferred their own way to God's. They shall be miserably destroyed. God grant that we be not involved in that destruction.

The Best Preparation.

A new head was needed for the school lunchroom—some one to prepare and serve the hot lunch that was supplied to the pupils at cost, for their own good. It must be some one skilled in the preparation of a tasty and wholesome menu. It must be some one who liked children, and who could handle them firmly, yet with genuine friendliness. A dozen possible names were discussed and dismissed for one reason or another. Finally one was decided upon and the woman interviewed.

"But how did you ever come to think of me?" she asked; for she was a quiet little housewife.

"Your little daughter is really responsible," laughed the woman who had come to see her. "She is a rosy sample of your good care and feeding. We have gathered, from what she says, that you are the one we want."

So there came to one woman, not rich in worldly goods, the opportunity she needed to add to her income by a

congenial work. That opportunity came because she was prepared for it.

Perhaps daily life is a bit dull and humdrum for most of us. Looked upon as preparation for the great unknown demand that may await us just round the next corner, it can hold new interest, new thrill, new beauty. You never know what minute that wonderful demand may come. Be prepared—and the commonplaces will be better done and the dull days all the brighter for the thought and the aspiration.—East and West.

For the Southern Churchman.

Revelation.

Wilbur Clarence Ammon.

I watched the sun set yesterday
In a riot of crimson and gold;
It seemed to me that God was there
In His glory and power untold.
I saw His chariots of purple and pearl—
His banners in broad array;
I saw the glory of Heaven revealed
At the close of mortal day.

It seemed to me I heard a Voice
As I stood there, mute and still,
A Voice that spoke in such a tone
My very soul to thrill:
"O mortal, can you look upon
This Glory which is Mine,
And still deny there is a God—
A King of man, divine?"

Mary of Bethany, the Understanding Friend.

Occasionally we find in the same household two characters so utterly different that, like discordant colors, the one mars the beauty of the other. Such a case we find in Mary and Martha, the sisters of Bethany, loyal followers of Jesus. When we study them together, the possible faults of each stand out in bold relief. Let us forget the busy Martha for today, then, and fix our attention on Mary of Bethany, the understanding friend.

Mary possessed, in an unusual degree, those priceless gifts which we express in that lofty and often misused term—"my friend." Her first qualification for the exalted place of friendship was that beautiful woman's gift called intuition. Three times we see her face to face with the Master; and each time she stirred His mighty soul to the depths. On two of these occasions, Jesus came to her in great need; and her rare and unselfish insight won from the usually quiet Man of Galilee an outburst of almost limitless praise. He came first to the quiet home in Bethany from a season of intense activity in the cities of Galilee. He came exhausted in body and doubtless depressed in spirit; for though the throngs still followed Him, He knew that all was not well. The Pharisees criticized His teachings with subtle scorn; the Samaritans had closed some of their villages against Him; those who thronged His path for bodily healing, went away without the healing of the soul; those who listened to His delightful stories, failed to grasp their deep and vital meaning; even His Disciples so often failed Him in the great, throbbing crises of His life! How few, how few there were who understood!

But there, in the cool depths of that inner room at Bethany, was one who saw and met the need of His burdened soul—one who sat at His feet and received His passionate message with eager and understanding heart. Ah, what cared He whether the table held but one simple dish or groaned with many, when He could pour out His very heart to an understanding friend—when

He could feel the renewing strength that comes from a sturdy and sympathetic heart! What wonder that He cried out earnestly, "Mary hath chosen that good part which cannot be taken away!"

The third time Jesus came to Bethany, His need was greater still. It was "six days before the Passover"—less than a week before that terrible day that saw Him stretched upon a Roman cross. His anguished eyes, looking steadfastly toward Jerusalem, saw clearly its great, black shadow across His path. The carpins of the Pharisees had become a rumbling menace in His ears; the fickle mob swayed recklessly this way and that; His obdurate Disciples, still dreaming of a gorgeous earthly kingdom, refused to see the coming suffering of their Lord. How His great soul longed for an answering heart that could comprehend the depths of His mighty struggle!

They made Him a feast in Bethany, heavy with food and noisy with good cheer; but all of their feasting could not lift that gaunt, hideous shadow that lay before Him. In the midst of the feasting, when the pressure upon His soul had seemed almost greater than He could bear, He was conscious of the stirring, uplifting influence that comes from an understanding heart. It was only a quiet woman who had slipped unnoticed to the foot of His couch and was pouring upon His feet a flask of precious perfume, so precious that it was doubtless her greatest treasure, kept to lay at her husband's feet when the wedding morning came. No need to tell the Master the meaning of this seemingly lavish gift. In the eager, earnest eyes, in the tense, white face, in the redolent perfume filling the house with sweetness, He read the welcome message that here was a woman that saw and shared the depths of His heavy grief. Dimly or clearly, she too saw the great, black shadow. She would not wait to pour her offering upon His bruised and mangled body; she would pour it instead on His living, throbbing feet, love's silent token that another heart could share the bitter irony of His own. "Why this waste!" the thoughtless disciples cried; but Jesus, exalted in the presence of one who could share His grief, exclaimed, "Wherever this gospel is told, they shall speak of her who anointed me beforehand for the burial!"

We see in these two instances that Mary possessed not only the intuition that sees the need, but the power of companionship to meet the need that must ever be a part of the truest friendship. Scarcely a spoken word of hers is given in the gospel story; yet each time, the generous appreciation of the Master leaves us with a sense of worthy service done. "Our intellectual and active powers increase with our affection," says Emerson; and must we not all recognize that one of life's greatest offerings is to love and understand? O, wives and mothers, daughters and sisters, women with busy hands and throbbing, straining nerves, let us not forget that what our dear ones need the most of all is the warm companionship that loves and sees and shares!

One reason why Mary could enter so intensely into the experience of the Master was because she herself possessed a wealth of deep emotion. The second time that Jesus came to the village of Bethany, Lazarus, Mary's brother, had lain in the grave for four weary, interminable days. When Martha heard that Jesus was coming, she hurried out to meet him; but Mary "still sat in the house." Was she too benumbed with grief to follow? Or had she a faith in Jesus that could quietly wait and trust? We do not know; but we do

know that the sympathetic friends remained with Mary, sensing her deeper grief. When at last, urged on by the active Martha, she too went out to meet Him, and Jesus looked earnestly into her sorrowing face, He lost His quiet poise for the moment and the great, unbidden tears came stinging into His eyes. Jesus, the God-man, fully conscious of His power to heal and to restore, wept with the weeping Mary—a wonderful tribute to the depth of her grief. Those who feel most keenly have power to share most deeply the feelings of others when, like Mary, they keep unselfish love upon the throne of the throbbing, passionate heart.

Another quality of the real friend which Mary possessed was the willingness to sacrifice when sacrifice was needed. A mere idler she seemed to the superficial onlooker at first, sitting at Jesus' feet while Martha toiled in the kitchen. Yet the woman who was willing to be misunderstood that she might give the companionship her Master needed most, was capable of rising to heights of service when service was really needed. When we remember that woman had practically no earning power in Mary's day and a dowerless bride was almost a shame to her husband, we can realize more fully the depth of Mary's sacrifice when she poured her rich treasure freely, almost recklessly, on the sorrowing Master's feet. What cared she for loss to herself so that her suffering Friend might be soothed and strengthened? And as the perfume of her offering filled the house with sweetness, the redolent memory of that sacrifice is living still, stirring many a woman to pour out her treasures freely for the same dear Lord and the yearning, sorrowing world He died to save.—May Van Voorhis, in Presbyterian Banner.

Sociable Scot, Exclusive Englishman.

Many are the stories that humorously illustrate the differing traits of the Englishman, the Scotchman and the Irishman. According to one story—which, however, relates to only two of the three nationalities—four separate wrecks had cast up four men on a lonely island of the South Seas. Two were Scotchmen, and two were Englishmen. After several years a passing American steamer hove to and took the four aboard. Sandy and Donald found their way to the skipper's cabin, and in telling of their experiences Sandy said:

"It would grieve you, mon, to see the Englishmen. Never a word did they speak to each other all the time they were there; they were not introduced."

"And how did you lads make out?" inquired the skipper.

"Aye, mon, the dee I found Donald on the beach we organized a Caledonian Society, a golf club and a Presbyter-ian Church."

Our Lord's prayers are not only an example, but an instruction. We learn from His prayers that God hears prayer. He prayed at the baptism, and the Holy Ghost came upon Him; He prayed at the Transfiguration, and He was Transfigured as He prayed. He prayed in Gethsemane, and an angel appeared from Heaven to comfort Him. He prayed on the Cross, and Pentecost was the answer. Oh, yes, we can remember as old Gurney said, "Praying breath is not wasted breath," that no faithful prayer was ever lost at sea, but just as ships which make the longest voyage bring back the richest cargo, so those prayers which seem longest in being answered bring back in the end the greatest blessing!—Christian World Pulpit.

For the Young Folks

Live Christ!

Live Christ.—and though thy way may be
In this world's sight adversity,
He who doth heed thy every need
Shall give thy soul prosperity.

Live Christ.—and though thy path may be
The narrow street of poverty,
He had not where to lay His head
Yet lived in largest liberty.

Live Christ.—and all thy life shall be
A highway of delivery,
A royal road of goodly deeds
Gold-paved with sweetest charity.

Live Christ.—and all thy life shall be
A sweet uplifting ministry,
A sowing of the fair white seeds
That fruit through all eternity.

—Oxenham.

Peggy's Cookies.

The morning after Peggy's mother had cleaned the living room and hung the fresh, clean curtains, she found that she had such a bad headache that she must lie down immediately after breakfast.

"I am so glad," said Peggy, "that to-day is Saturday, so that I shall be home from school and can make the kitchen tidy for you."

"Saturday!" exclaimed her mother. "Why, so it is, I had forgotten that. Dear me, then it is baking day! I was going to make cookies for your school luncheons next week. But I'm afraid they will have to go."

Now if there was one thing that Peggy liked more than another to eat it was cookies, even the teeny, weeny ones that mother made, Peggy had often wished that mother would make them larger, but she never did. Way down in her heart the little girl wondered how it would feel to have, really and truly, all the cookies she could eat. As for a school luncheon without a cookie, well, she did not like the thought at all.

"I don't see why I can't make the cookies, mother," spoke up Peggy. "I've watched and watched you till I'm sure I know everything to do."

"You are pretty small," replied her mother, "but if you like you may try. Be sure to wash your hands very clean before you begin. Do not light the gas to heat the oven until you are almost ready to roll your cookies out. Then you won't be hurried by the fear that you are wasting heat and so make mistakes. Your oven will soon get hot enough even for cookies, which need a quick heat."

Peggy promised that she would remember both things. After she had washed the breakfast dishes and made the sink shine, she brushed her hair back neatly, washed her hands and tied on a big, fresh pinafore.

Then for a long time she was busy with the mixing bowl, which she set in the middle of the white kneading board. She found that by standing on a footstool she could reach it easily.

"I think this is the sistency that mother makes it" said Peggy at last, when she had lighted the gas for the oven she tiptoed to the door of her mother's room. Her mother's hand was moving on the counterpane, so Peggy knew that she was awake.

"Mother," she called softly, "may I

put a raisin in the middle of my cookies?"

"Indeed you may. You may make them precisely as you please in every way. They are your cookies, Peggy."

Her own cookies—to make in any way she liked! Peggy had not thought of them in just that way before. She considered a whole minute while her eyes widened in astonished pleasure. Then she danced all the way to the kitchen and quickly rolled and cut her cakes. In the centre of each one she carefully placed a large, fat raisin and slid them all into the hot oven.

It was noon by the time the cookies were out and laid on a fresh cloth on the pantry shelf to cool. Peggy thought that she would toast some bread and take it to her mother with some tea for lunch.

"My cookies rose almost as well as yours do," she told her mother, "and I did not burn one."

Peggy's mother was much pleased and said that she believed that she could go right to sleep, since Peggy had taken everything off her mind so completely.

After that Peggy ate her own lunch and made the kitchen tidy.

She felt proud of her cookies, and when they were cool she packed them away in a clean, covered pan. But by that time she was a tired little girl. She had scarcely begun to tell it all as a story to her dolls, Annabel and Theresa, when she fell sound asleep and did not wake until her mother called her to supper.

"I am quite over my headache because of the rest you gave me," said her mother. "But Daddy has come and wants some of your cookies for supper. Where are they?"

You should have seen Peggy's father and mother when Peggy brought on her plate of cookies! One cookie covered the entire bottom of the plate so that the others had to be stacked on it, the raisin in the centre of one lying directly over the raisin in the centre of the one below it.

"They're as large as griddle cakes," exclaimed Peggy's mother. "Child, whatever did you cut them out with?"

"I—I used my lunch-pail cover," answered Peggy. "You—you said, mother, that I might make them in any way I liked."

"Indeed I did. And your cookies are lovely. I can make no better ones myself." Peggy's mother laughed as if she thought it very funny. Peggy's father took Peggy on his knee and declared that he was quite of her mind about cookies—he had never seen any so much to his fancy; and all the time he was laughing just as Peggy's mother had laughed.

And the next week when Peggy took her cookies to school in her lunch pail the children laughed too.

"Next Saturday I shall cut my cookies with your cutter," sighed Peggy to her mother, "small, with notches on the edge. Freddy Black warned me to watch out lest my cookie fall on my toes. And the girls—mother, I'm sure they envy me my cookies. But—I think—I think it is because they are not just like other people's—"

"I understand," said Peggy's mother. "Perhaps it would help out if we cut them as you say, small, like mine, with notches and a raisin, and perhaps you could have more than one cookie—"

"Oh, that would just suit me!" said

Peggy, hugging her mother, "and Daddy too, I'm sure. And—I wonder how it is that mothers always think everything out just right?"—Youth's Companion.

For the Southern Churchman. Effort.

Elinor C. Woolson.

If you have tried
Be glad;
If you have failed,
Be not sad.

There are other days
Nearby,
And other times
To try.

No true endeavor's wasted
In the end;
For effort builds the soul,
My friend!

Big Chief Like-Thunder-on-the-Mountain Gives Thanks.

All day long for almost a week Big Chief Like-Thunder-on-the-Mountain sat in the shade of his tepee making something. And this was very astonishing! Not that he should be sitting, for sitting, as you must now hear, is an art in which Indians can excel beyond almost any people. But that Big Chief Like-Thunder-on-the-Mountain should be making something, working with his hands—oh, this was indeed surprising. For the whole tribe acknowledged that a man who was a great chief, whose shoulders were now bent by many winters, and whose cheeks were wrinkled by many summers, had a perfect right to bask in idleness forever and ever. Yet here he was with a little knife and a piece of wood, whittling something all day. But to neither man, woman or child would he show the thing that he was whittling.

Many an Indian questioned Big Chief's squaw as she weeded his vegetable patch: "Red Beads," they whispered softly in her ear, "what is the use of living in the same tepee with the Big Chief if your eyes cannot see the thing he whittles with his knife?"

"Poof!" grunted Red Beads, shrugging her shoulders, "What good does looking do? You should see poor Red Beads craning her neck and stooping her back and straining her eyes, but always Big Chief's hands covers the thing he carves. But this is what it seems like: like some great medicine to help the tribe! What else should it be—so precious to him?"

"Oh!" the Indians nodded, "Red Beads thinks it may be some new God—"

"Perhaps!" she said. And you can't blame her for thinking this, since Big Chief certainly seemed to worship the little thing he was carving exactly as the whole tribe worshipped the wooden gods—those queer carved bits of wood, brightly painted, to protect the tribe from evil.

But on the day when the whittling was finished you can imagine the mingled terror and pride of two young Indian boys, Brave Heart and Strong Legs, whom Big Chief Like-Thunder-on-the-Mountain summoned to his tepee. Poor Brave Heart's heart was flopping faster than any Indian's heart should flop, and Strong Legs' legs were wobbling more than any Indian's legs should wobble. Yet there they stood, the two of them, as straight as arrows, while the old chief peered out from under his beetling brows—and it is a fact that his eyes seemed to pierce straight through them.

"Brave Heart," said he, "and you

Strong Legs, as time flies, twelve years have you lived in the tepees of your fathers and played childishly at the edge of the desert, until now the time has come for you to prove yourselves men. Full well you know the Indian customs, to send you out alone into the lonely wilds to suffer ordeals and testings and to starve until into your minds strange visions from the Great Spirit may come. No doubt you have already both dreaded these coming ordeals, yet welcomed their approach, wanting to be proven even as brave and as strong as the names you bear. Is this not true?"

Brave Heart nodded his head and Strong Legs mumbled that he did feel just that way.

"Very well then," continued Big Chief Like-Thunder-on-the-Mountain, "I now lay an ordeal on the two of you. See, in my hand is something I have been carving many days from a piece of wood. Look at it well—then tell me what it seems to be."

Eagerly the two boys leaned near and examined the carving which had been arousing much curiosity in the village. A little square thing it was, with something jutting from the top.

"Strong Legs, he thinks maybe it is a new tribal god, of powerful medicine to protect us," said the first boy, merely voicing the opinion of the entire village, of course.

But Brave Heart saw the Big Chief shake his head, so when his turn came he said: "To Brave Heart the carving looks like the stone tepees of the pale-face tribe of men; only the thing that juts out from the top of the tepee is something which Brave Heart never saw before."

Big Chief grunted approvingly: "You have spoken well, Brave Heart, and now I will tell you my wish. Far across the desert from here there is a village where long years ago there was an Indian pow-wow and sun dance to which all the braves of our tribe went. And as if it happened only yesterday there is the surprising memory that half of the Indians in that village refused to take peyote or dance in the sun dance as they used to do, because they had begun to 'walk the Jesus road.' Doubt not that instantly there was great curiosity in the heart of Chief Thunder-on-the-Mountain regarding this Jesus road, and he asked many questions and heard many answers and saw many sights. But the sight he remembers best after all these years is the cobblestone tepee where the Indians met to walk this Jesus road together and to sing songs and to hold their peaceful pow-wows. So now here is that tepee carved in wood exactly as Big Chief remembers is. Take it, brave boys, so that you may recognize it when you go over the desert to find this village. And when once you get there show this carving to the Pale-Face-Man from the tribe of white men who live in that village to teach these Indians to walk the Jesus road. Tell him that after all these many years poor Old Chief Thunder-on-the-Mountain is still waiting for a Pale-Face-Teacher to come to teach his tribe about the Jesus road. Tell him that during all these weary years of waiting the cheeks of Big Chief have become wrinkled and his back has become bent, and his eyes have become dim, and his legs have become feeble, until if he waits much longer to walk this Jesus road he will have to be carried like some helpless little papoose upon the backs of strong young braves. Ask this Pale-Face-Teacher if that other tribe of Indians is the only one that needs to learn to walk the Jesus road,

while all the rest of us grow up and die in ignorance. All this, remember! And tell him that your ordeal of manhood is to bring him back to us. Now go! And until you find this village-of-the-stone-tepee and give your message, you shall not eat or drink."

So over the desert they went, the two of them. And they neither ate nor drank until they found a village with a stone tepee and a tower jutting out on top of it. Very weak from lack of food and water, they sought the Pale-Face-Teacher in the mission house and showing him the carving of that mission they gave their message.

You may be sure that even as the Apostle Paul once heard a voice calling, "Come over into Macedonia and help us," so to that missionary the small carved object was as a voice calling, "Come over the desert into our tribe and help us." You may also be sure that he went.

Moreover, the Christians in that cobblestone mission church which he left behind him raised enough money to buy Bibles to teach their Christless neighbors how to walk the Jesus road. So that when Brave Heart and Strong Legs went back over the desert they carried those Bibles with them, traveling beside the missionary.

And Big Chief Like-Thunder-on-the-Mountain, sitting in the shade of his tepee, saw the three of them approaching and called to his squaw: "Red Beads. Red Beads. Stop grinding the corn, and go tell every squaw and every brave in all this tribe that a Pale-Face Teacher comes across the desert to teach them how to walk the Jesus road. Hurry!"

So Red Beads stopped grinding the corn to spread the message through the village. And Big Chief Like-Thunder-on-the-Mountain gave thanks that he who had hungered and thirsted for righteousness was about to be filled.—The Baptist.

A Little Girl's Victory.

Two little girls were playing together. The older one had a beautiful new doll in her arms, which she was tenderly caressing.

The younger one crept up softly behind her and gave her a sharp slap on her cheek.

A visitor, unseen and unheard, was sitting in an adjoining room and saw it all. She expected to see and hear another slap, a harder one, in retaliation. But no; the victim's face flushed and her eyes had a momentary flash of indignation. She rubbed her hurt cheek with one hand while she held the doll closer with the other. Then, in a tone of gentle reproof, she said, "Oh, Sallie, I didn't think you'd do that!"

Sallie looked ashamed, as well she might, but made no reply. "Here, Sallie," continued the older girl, "sit here in sister's chair. I'll let you hold dollie awhile if you'll be very careful."

Sallie's face looked just then as if there were some "coals of fire" somewhere around, but she sat down with the doll on her lap giving her sister a glance of real appreciation, although it was mingled with shame.

The hidden looker-on was deeply touched by the scene. It was unusual, she thought, to see a mere child show such calm dignity and forgiveness under persecution. Presently she called the child and questioned her. "How can you be so patient with Sallie, my dear?"

"Oh," was the laughing reply, "I guess it's because I love Sallie so much. You see, Sallie's a dear girl," excusingly, "but she's got a quick temper, and

—Sallie forgets herself sometimes. Mamma said if Sallie should do any angry thing to me, and I should do angry things to her, we'd have a dreadful time, and I think we would. Mamma said I should learn to give the 'soft answer,' and I am trying to."

The lady took her in her arms and kissed her. "My little dear," she said fondly and earnestly, "I think you have already learned the lesson."

"He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city."—Selected.

A Clever Tailor Bird.

Did you know that there was a little bird so clever that he could sew; could make a bag?

Yes, it is true. He is a native of India, and he bores tiny holes with his bill in the edges of a leaf and then sews it up with shreds of fiber, which he strips from the trees or leaves.

If you were to sew up a leaf, you would find that you had made a "sweety poke," shaped just like the pretty ones you see on the Christmas tree filled with candy.

Well, the clever tailor bird makes a bag out of a leaf, or sometimes two if they are small ones, then fills it with soft scraps to make it warm, and that is his nest.

The little tailors like it very much, and look very cunning peering out of such a funny home.—Jean McIntyre.

The Sweetest Things of Earth.

What are the sweetest things on earth?
A fragrant rose that hides no thorn;
Riches of gold untouched by scorn;
Lips that can praise a rivals' worth,
A happy little child asleep;
Eyes that can smile, though they may weep;
A brother's cheer, a father's praise;
The minstrelsy of summer days.
A heart where anger never burns;
A gift that looks for no returns;
Wrong's overthrow; pain's swift release;
Dark footsteps guided into peace.
The light of love in lover's eyes;
Age that is young as well as wise;
A mother's kiss, a baby's mirth—
These are the sweetest things of earth.

—The Century.

A Trustworthy Boy.

"You will be careful of it? There is a cheque inside," said Robert's mother.

"I'll take it right to the postoffice and mail it before I do the other errands," was the reply as he went his way.

Aunt Mary, on a visit, shook her head dubiously and said, "I wouldn't trust the best boy living with such a letter."

"Perhaps you would if you had already trusted him many times and found him trustworthy every single time," said the mother with a smile serene and thankful as she thought of her trusty boy.—Exchange.

Martha's Quarter and What It Bought.

Martha had earned a quarter of a dollar all by herself. One afternoon she received ten cents for taking care of little Dorothy Williams while her mother went to the dentist's. Another afternoon she received ten cents because she stayed in from play to wait on her mother, who had a bad headache. Then the lady who lived next door gave her five cents for running to the postoffice with two important letters. Now she was wondering how she would spend

the twenty-five cents, which was the very first money that she had ever earned.

"May I go to the toy store on the corner and buy something I want for twenty-five cents?" she asked her mother.

When her mother said yes she gayly went hippity-hop to the corner shop to buy—well, she did not know what. She spent a great deal of time looking at toys for a dollar, toys for fifty cents and finally toys for twenty-five cents, for of course twenty-five cents was all she had. At last she found exactly what she wanted. It was a box of toy furniture to be cut out and made from sheets of cardboard. There was a rose-wood piano, a davenport, a library table and chairs for the living-room, a side-board, a table and chairs for the dining room, and the dearest little gas stove and table and sink for the kitchen. There were also dressing tables and beds for the two bedrooms. Martha's paper dolls would fit the furniture beautifully.

She told the smiling clerk that she would take the box of furniture, and then she suddenly remembered that she had not brought her twenty-five cents. So home she went to get it. Her mother changed her two dimes and her nickel into a shining quarter of a dollar and told her to hang on to it tight.

She had almost reached the store when she stumbled. Out flew both hands and down went the quarter into the street. It rolled along and rolled along until it came to an iron grating in the sidewalk and there it fell through.

"Oh, there goes my toy furniture!" wailed Martha right out loud.

"Where?" asked a big boy who happened to be standing near her.

"Down that grating," said Martha mournfully.

The boy bent over and looked down. "I don't see any toy furniture down there," he said.

"It isn't there because I have not bought it yet," replied Martha.

"But you said it was down there," said the boy.

"My quarter to buy it with is. Oh, I can see it," she cried.

The boy took hold of the grating lifted it, jumped down and brought up Martha's quarter. She thanked him with a beaming smile and tripped along to the toy store. She reached the candy shop that was next door to the toy shop and then she stopped again. A wee bit of a girl stood there crying.

"Now, what is the matter?" asked Martha, sympathetically.

"I had an ice cream cone and the top of it slipped right off," said the child.

Martha looked, and sure enough! The little girl was holding an empty cone in her hand, and the ball of ice cream was on the sidewalk, slowly melting and running into the gutter.

"Haven't you any more money?" asked Martha.

The little girl shook her head.

"Then come with me," said Martha with a sigh. She took her into the shop, passed over her quarter and received two dimes in change. The little girl smiled happily through her tears when she held another ice cream cone in her hands.

Martha entered the toy store and stood long before the toy furniture. "Would you like to buy a box of it?" asked the clerk.

Martha slowly opened her hand. "I had twenty-five cents," she said, "but I have only twenty cents left. I—had to spend five cents for something else."

A woman who had been buying toy clothespins looked at Martha. "Aren't

you the girl that just bought an ice cream cone for the child who was crying?" she asked.

Martha nodded. "She dropped hers in the dirt," she said.

The clerk looked over all the boxes of toy furniture. "Here is one that costs only twenty cents," she said, "because the box is broken a little. Would you like it?"

Would Martha like it? Her eyes shone. A broken box would not hurt the toy furniture in the least. She ran home with it clasped tight in her hands.

"Did you get what you wanted?" asked her mother.

"Yes, I did," answered Martha, running for her scissors, "but I almost didn't."

And before Martha went to bed that night the bedroom furniture was all done and four paper dolls slept soundly in their little beds.—Youth's Companion.

A Boy's Prayer.

I pray, whatever wrong I do,
I'll never say what is not true;
Be willing at my task each day,
And always honest in my play.

Make me unselfish with my joys,
And generous to the other boys;
And kind and helpful to the old,
And prompt to do what I am told.

Bless every one I love, and teach
Me how to help and comfort each;
Give me the strength right living brings,
And make me good in little things.
—Selected.

If I Were a Boy Again.

After the death of a great college president somebody found the following among his papers:

"If I were a boy again I would try to find out from good books how good men lived.

"If I were a boy again I would study the Bible even more than I did. I would make it a mental companion. The Bible is a necessity for every boy.

"If I were a boy again I would more and more cultivate the company of those older whose graces of person and mind would help me on in my good work. I would always seek good company.

"If I were a boy again I would study the life and character of Our Saviour, persistently, that I might become more and more like unto Him."

This man was a great and good man and if he felt that he would do certain things if he were a boy again. Certainly the boys of today will do well to think about these things.

"Pronounce It."

Any number can play this game. Some one acting as leader calls out slowly and distinctly the letters, in inverse order, of any word—e-m-a-g, for instance. The players, without pencil and paper or any other aid, must mentally put the letters in proper order and as soon as possible pronounce the word, in this case, of course, "game." The first to pronounce the word then becomes the leader and calls out the next word. To increase interest some one may be appointed to keep score, the player successfully pronouncing the greatest number of words being acclaimed winner.

Another good way to play the game is to divide the contestants into two "sides." The leader spells out a word backward and the side that pronounces it first scores a point besides winning

a player from the other side. The original leader may continue in that capacity or the player on either side who first pronounces a word may become leader and pronounce the next, and so on.—Lutheran Herald.

Hate-to-Hurry and Put-it-Off.

Hate-to-Hurry and Put-it-Off

They had to go a mile.

"I'll rest," said one, "now I've begun."
Said one, "I'll wait a while."

Resting and waiting, they planned their trip,

And lo! at set of sun,

They rubbed their eyes in great surprise,
For neither mile was done.

And I heard the old clock on the shelf

Set up a sorry chime:

The wee hand told the seconds,
And the long hand told the minutes,
And the short hand told the hours,
And they all told Father Time.

Hate-to-Hurry and Put-it-Off,

You didn't mean to shirk,

You just went slow where you had to go,
You just delayed your work.

But he who rests by the busy road,

And he who hates to start—

They take poor place in any race,
And play a sorry part.

So next time let the old clock tick

A merry, cheery rhyme:

When the wee hand tells the seconds,
And the long hand tells the minutes,
And the short hand tells the hours,
And they all tell Father Time!

—Nancy Byrd-Turner.

A Guileless Child.

The late Bishop of Norwich, says the Father, was walking one day in a quiet street when he heard the piping voice of a little girl saying, "Please, sir, would you mind opening this gate for me?"

He at once went to her assistance and held back the gate while she went in, but, noticing on closer inspection that she was older than he had at first thought, he asked her pleasantly why she herself had not opened the gate.

"Well, you see, sir," she said with a smile, "the paint is wet, and I should have got it all on my hands."

A hasty examination of his own hands convinced the bishop of the truth of her statement.

The penalty of neglect has always to be paid. The evasion of a difficulty by the Church means the uprising of a heresy. If the Church of Christ through cowardice, or a safety first policy, or simply inertia, is content to leave some part of its inherited truth unexpressed, others are certain to over-express it. The penalty of neglect is—exaggeration. Those who disturb the balance of their faith on the one side must expect others to disturb it on the other. The historic heresies were all of them visitations upon the church, when it loved ease more than truth, or when it lost some secret from its treasury.—Christian Century.

Waiting upon God will give thee ample strength to keep pace with the swiftest and most exacting circumstances, waiting upon God will give thee power to go slowly on a tedious road, because when thou art walking the bleak, cold way, thou shalt walk it in the wonderful companionship of God.—J. H. Jowett.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons asking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

Marriage notices not exceeding forty words, \$1.00. Death notices, not exceeding forty words, inserted free. Over forty words at the ordinary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing organs for memorials.

HOME SCHOOL.

Retarded Children—An ideal suburban home, where a limited number of children of slightly retarded mentality can have individual instruction and care under teachers of twelve years' experience in this line of work. Address Miss Sue I. Schermerhorn, Colonial Place, Richmond, Va., R. F. D. 2.

ANTIQUES.

WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin St., Richmond, Va.

BOARDING, ATLANTIC CITY, N. J.
THE AIMA, 20 South Iowa Avenue; near Board-Walk. Chelsea section; attractive home, enjoyable surroundings, excellent accommodations. Fall and winter seasons.

FOR SALE.

For Sale, attractive Farm on arm of Chesapeake Bay; electric lighting, running water, four bed rooms, two baths, butler's pantry, etc. Delightful residential section, schools, churches, oyster shore. Address "Sandie Knowe," Nuttall P. O., Gloucester county, Va.

SITUATION WANTED.

WOMAN OF REFINEMENT AND ABILITY desires position as practical nurse and companion. Address "J." care of Southern Churchman.

LADY OF REFINEMENT DESIRES Position as companion to a lady. No objection to traveling. Can furnish best of references. Address "Companion," care of Southern Churchman.

POSITION DESIRED AS PRIVATE SECRETARY, or traveling companion, by experienced young woman, Episcopalian. References exchanged. Address Box 8, Princeton, New Jersey.

HELP WANTED.

WANTED, A YOUNG, OR MIDDLE-AGED lady of education and refinement to assist in care of four children. Good and permanent position to right party. Address Mrs. J. Edgar Long, 222 Maple Avenue, Clarksburg, West Va.

RECTOR WANTED.

IN THE DIOCESE OF WASHINGTON, at Christ Protestant Episcopal Church, Wayside, Maryland. Salary \$1,500.00, with rectory and auto. Address R. P. Hutchins, Morgantown, Md.

WANTED.—A WOMAN OF SOME EXPERIENCE for a Mountain Mission. The work is large and the salary small; an opportunity for self-denial and consecrated service in carrying the Master's message to an interesting field of needy souls. Address Rev. W. B. Everett, Jr., rector, Marshall, Virginia.

Obituaries

RICHARDSON: Died, at his residence, near Summerton, South Carolina, on January 15, 1924, RICHARD C. RICHARDSON, in the fifty-third year of his age. He was warden of St. Matthias Mission and is survived by his widow and four sons.

McBEE: Fell asleep, at St. Augustine, Florida, Christmas night, 1923, ANNA CAMERON McBEE, daughter of the late Judge William M. Shipp, of North Carolina, and Catherine Cameron Shipp, and widow of Dr. Sumner McBee. "Until the day dawn and the day star arise."

SHEPHERD: Entered into rest at her home, in Trenton on January 10, 1924, after a long illness, REBECCA WALN, beloved wife of the Ven. R. Bowden Shepherd, Archdeacon of the Diocese of New Jersey, and daughter of the late Edward Waln, Esq., of Philadelphia.

Funeral services were held at St. James' Church, Trenton, N. J., on Monday, January 14th, and the interment was made in Woodland Cemetery, Philadelphia.

Eternal rest grant unto her, O Lord, and let light perpetual shine upon her.

RESOLUTIONS OF THE WOMAN'S CLUB OF PETERSBURG.

Whereas MRS. E. C. VENABLE, who recently passed away in Baltimore, was one of the two original founders of the Woman's Club of Petersburg and for many years the sole hostess of the Club; and

Whereas the long and useful life of the Club has been largely due to the impress and influence of her strong and noble character and her sincere love of literature and her interest in all that makes for true womanhood; Therefore be it

Resolved (1) That the death of Mrs. Venable brings to each and all of us a sense of personal loss and also brings back to us the bright memory of our beloved leader through many years, who combined in herself the grace and courtesy of distinctive womanhood and the strong qualities of mind and character that she derived from a distinguished ancestry and that made her easily the leader and the inspiration of this group of women.

(2) That these resolutions be spread upon our minutes and that a copy be sent to her family, with the assurance of our tender sympathy and of our love and reverence of the memory of one who has left to us so precious a legacy of generous courtesy and high thought.

MRS. CORNELIA CAROLINE NELSON.

Entered into Eternal Life on Sunday, November 18th, at 10:30 P. M., in Richmond, Virginia, MRS. CORNELIA CAROLINE NELSON, daughter of Dabney Cosby and Margaret A. Curd. Born at "Woodside," Halifax County, Virginia, June 16, 1847, she was educated at St. Mary's, Raleigh, North Carolina, and in early womanhood was united in marriage to Captain Jefferson D. Van Benthuyssen, C. S. A., of New Orleans, Louisiana, who died in 1872. Some years later she married Captain Frank W. Nelson, C. S. A., who survives her, with four children of their marriage, Frank W., Jr., of Colorado, John G., of Newport News, Virginia, Mrs. N. D. Ivey, of Philadelphia, and Mrs. George Campbell, of Dumbarton, Virginia, and three grandchildren. She is also survived by one daughter of her first marriage, Mrs. Murray M. McGuire, of Richmond, Virginia, and one granddaughter of that marriage, Cornelia Van B. Harris.

Mrs. Nelson was a woman of unusual strength of character, loyal and faithful in every relation of life; ever ready with her sympathy and means to help when called upon or when help was needed, she showed her loyalty to Him in whom she believed by unswerving devotion and unfaltering service. Attractive in person, with warm sympathies, and deep attachments, she made many friends wherever her lot was cast. Her influence was always for the highest and best; a ready friend and helper, and a staunch Churchwoman, she will be missed in her community and the little church of her love—Emmanuel, Henrico County, Va.

And her work, is it finished? Nay: "Lay it aside, say not her work is done; No deed of love or goodness ever dies—But in the lives of others multiplies; Say it is just begun!"

With every faculty unimpaired, knowing and loving her dear ones, she gently breathed her life out and fell asleep like a child. Those who were privileged to look on her beautiful face at the last can never forget the ineffable, the heavenly peace resting there; nor can they doubt she had indeed met her "Pilot, face to face," and received the glad words, "Well done, good and faithful servant, enter thou into the joy of thy Lord!" And so

"We shall find once more, beyond earth's sorrows,

Beyond these skies,
In the fair city of the sure foundations,
Those heavenly eyes!

With the same welcome shining through their sweetness

That met us here,
Eyes from whose beauty God has banished weeping

And wiped away the tear."

ONE WHO LOVED HER.

MRS. EMMA CATHERINE REID.

On the early afternoon of Monday, December the 3d, 1923, there passed peacefully away from earth to the paradise of God, EMMA CATHERINE REID of Alexandria, Va., in the 86th year of her age. She was the relict of the late gallant Lieutenant Colonel Legh Wilber Reid, C. S. A., a gentleman of high Christian character, honored and beloved by all who knew him.

Mrs. Reid is survived by her sister, Miss Annie Jackson, of Baltimore, Md., a daughter, Mrs. Emmett C. Dunn, of Alexandria, Va., and two sons, Professor Legh W. Reid, of Haverford College, near Philadelphia, and Commander James H. Reid, U. S. N., retired, of Crozet, Va., also by four grandchildren.

Just one year before her death Mrs. Reid fell and broke her hip, an accident so common to persons in advanced life, which greatly restricted her activities, compelling her to remain within the bounds of her room for the larger portion of her time. But her spirit, with its unconquerable energy, still sustained her interest in her work, so that she was able to keep in constant touch, as president of the Board of Lady Managers, with the Alexandria Hospital, to which her heart was devoted in untiring service until almost the very end of her life. For on Thursday, November the 30th, being Thanksgiving Day, called Donation Day at the Hospital, she was able to be rolled up there in her chair and enjoyed the pleasure, as was her wont in the years past, of receiving the gifts and contributions which were brought in company with other members of the Board, and meeting on this occasion a number of her friends who rejoiced to see her again, as it happened in God's order for the last time on earth.

Mrs. Reid was born on the 10th of April, 1838, in the historic town of Fredericksburg, Va., her father being William A. Jackson, Lieutenant-Colonel, C. S. A., son of William and Elizabeth Minor Jackson, both of Fredericksburg. Her mother was Mary Cassandra Riely, daughter of James and Cassandra Chappleear Riely, of Winchester. Thus she was of old Virginia descent on both sides.

In her latter years Mrs. Reid published an interesting pamphlet of her life and lineage for her own family, but honored a few of her closer friends with copies of it. This gives a graphic account of her experiences during the War between the States. She was brought up in her girlhood and the earlier years of her womanhood in the charming relationships and refinements of the old days of Virginia, but these were now about to pass into more stirring times in which she bore her part.

She met her future husband just before the outbreak of the War in what is now West Virginia. Her father had settled in Charleston and Mr. Reid was engaged in the practice of his profession near that place. War was now inevitable and her father and two brothers, as well as Mr. Reid, immediately joined the Confederate Army and as Mr. Reid was a graduate of the Virginia Military Institute he at once received a commission. When the Confederate Army retired from Western Virginia Mrs. Jackson and her daughters left Charleston, Miss Emma riding on horseback with the army to Pulaski County, a distance of 300 miles, while her mother and sisters traveled by carriage, and from this place they came to Lynchburg. When serving with General Early in the Valley Campaign Colonel Reid suffered the loss of a leg on the 9th of October, 1864, and was brought to Lynchburg, where his parents were then living. There he remained until the end of the War, having attained his reward of sacrifice and glory with many others in defence of those principles for which they would willingly have laid down their lives, as thousands of their compatriots had done. On the morning of the 10th of April, 1865, Colonel Reid and Miss Jackson heard of General Lee's surrender and accordingly hastened to obtain a marriage license so as to avoid taking the oath of allegiance to the United States and were at once married by the Rev. Dr. Kinkle, rector of St. Paul's Episcopal Church, Lynchburg. This marriage is of interest, as it was certainly one of the last, if not the very last, solemnized under a license issued by the authority of the Confederate Government in Virginia.

Colonel and Mrs. Reid in due time made

Alexandria their home, where they remained all the days of their respective lives. They soon took an honored place in that time of new beginnings when all, young and old, were fellow laborers together in upbuilding the life and seeking the welfare of the old city after its long period of military occupation. They became communicants of St. Paul's Church under the ministry of its beloved rector, Dr. Norton, whose consecrated life and work remain as a cherished possession in that congregation.

Mrs. Reid was a lady of earnest Christian character in all the relations of her life, of marked ability, strength of purpose and recognized leadership, yet possessed of those graces of true womanhood, which won the love and loyal devotion of her many friends and fellow-laborers in the service of Christ and humanity. Yet through it all, as a faithful, loving wife and mother her home was the center of her heart's affection and life. Her motto surely was "Whatever thy hand"—and we would add thy mind—"findeth to do, do it with thy might," and these inspiring words, come down from the ancient Scriptures, enabled her to accomplish all she did. She took a leading part in the work of her beloved Church, and was an efficient member of the Woman's Missionary Society, and its president for some years. Another institution of Alexandria, the Anne Lee Memorial Home, received much of her fostering care and to it she donated the present attractive porch, designed by her son-in-law, who is well known for his architectural gifts. She was a devoted member of the United Daughters of the Confederacy and, as president of the 17th Virginia Regiment Chapter, was deeply interested in the commemoration of the cause in the justice of which her faith had never wavered. We have already referred to Mrs. Reid's untiring service for the Alexandria Hospital as a member of the Board of Lady Managers and its President for a number of years. To this institution she gave of her best, as we can truly say, in faith and prayer and service, relying upon the blessing of God which has been abundantly poured out upon it.

Her work on earth is done and she has entered into the joy of her Lord. As her many friends and her fellow-workers, men and women connected with the Hospital met together in the church of her love for the last service over all that was mortal of her, how appropriate seemed Keble's paraphrase of the closing verse of the lesson:

Then cheerly to your work again
With hearts new braced and set,
To run untired love's blessed race
As meet for those who face to face
Over the grave their Lord have met.
S. W.

CHURCH NEWS.

(Continued from page 16)

WEST VIRGINIA

Rt. Rev. W. L. Gravatt, D. D., Bishop.
Rt. Rev. R. E. L. Strider, D. D., Coadjutor.

Archdeacon B. M. Spurr, of Glendale, completed the thirtieth year of his institutional work in the Diocese of West Virginia on December 3. The Archdeacon has accomplished unusual results in his ministration to prisoners, in his management of the Church Hospital, in raising funds, and in promoting the work of social service in the Diocese. His many friends throughout the church are extending to him their congratulations.

J. L. F.

WESTERN NORTH CAROLINA.

Rt. Rev. J. M. Horner, D. D., Bishop.

Robert E. Lee Service.

Sunday afternoon, January 20, St. Andrew's Church, Canton, observed the birthday of General Robert E. Lee by special services. An orchestra played the music and a vested choir of thirty-five voices rendered the old hymns, among them General Lee's favorite, "How Firm a Foundation." The rector, the Rev. Clarence S. McClellan, preached on "Robert E. Lee, a Study in Spiritual Values." Professor Robert

L. Madison, of Cullowhee State Normal School, spoke on "General Lee As I Knew Him," and Mrs. James M. Gudger, Jr., of Asheville, gave a talk on "The Dixie Highway," and presented to the church a picture of Lee on "Traveler," and also a handsome silk Confederate Flag. The church, adorned with Confederate flags, was crowded with delegations of United Daughters of the Confederacy and patriotic societies. The Mayor of Asheville gave a "word of greeting" and the city officials and many generals and army officers were in attendance.

The many Christian services at this Church were very beautiful, largely attended and created much interest. Epiphany was observed with a special "Service of Lights."

The Rev. Wm. R. Savage, although on the pension list, offered his services to the Bishop "free of charge," and has been placed in charge of the little church at Glendale Springs, where he is residing at the Mission House.

Personal Notes

The Rev. W. K. Lloyd, D. C. L., formerly army chaplain at Paris, France, and later in New Mexico, is now stationed at Carlisle Barracks, Carlisle, Pa.

The Rev. Charles F. Odell, late of New York, has become Chaplain of the Penitentiary of Western Pennsylvania, located in Pittsburgh. He has had twenty-one years experience in prison work.

The Rev. Mr. King, a Canadian clergyman, has accepted a call to St. Johns Church, Crisfield, and St. Paul's, Marion, Diocese of Easton, and will occupy the rectory at Crisfield, Md., during the latter part of January.

The Rev. A. R. McKinstry, who has for the past three years been rector of the Church of the Incarnation, Cleveland, Ohio, has been elected Corresponding Secretary of the Field Department of the National Council, and brings to his new post a successful parish experience and a thorough working knowledge of the Nation-Wide Campaign. He will share the responsibilities of the office administration and will also be available for field engagements from time to time.

Upon the completion and dedication of the new church which the parish has built under his leadership, Mr. McKinstry will assume his new duties, which will be about February 1.

The Rev. Messrs. W. R. Noe, Executive Secretary, and Theodore Partrick, Jr., a member of the Executive Council, represented the Diocese of East Carolina, at a conference of the Field Department of the National Council, in Atlanta, Ga., on January 9 and 10.

The Rev. Jerome Harris, curate of St. Paul's Church, Brooklyn, N. Y., entered upon his work as curate of Christ Church, New Haven, Conn., on January 1.

The Rev. R. B. Drane and Mr. C. C. Chadbourn, representing the Diocese of East Carolina, attended a meeting in Raleigh, N. C., on January 7, called to consider the erection of a new building at St. Augustine's School, of that city.

The Rev. Lewis H. Huber, of St. James' Church, Bedford, Pa., who accepted a call to become rector of St. Luke's Church, Westville, N. J., is now in residence at the Rectory, Third and Highland Ave.

The Rev. Alexander Miller, rector of St. Paul's, Wilmington, was appointed by Bishop Darst as a representative of East Carolina at a meeting recently held in Western North Carolina to discuss the purchase of grounds and the establishment of a Southern Assembly.

ORDINATIONS.

In Grace Church, Memphis, Tenn., on the Fourth Sunday in Advent, December 23, 1923, Messrs. Lyle G. Kilvington and Stanley Young were ordained to the diaconate by the Rt. Rev. James M. Maxon, D. D., Bishop-Coadjutor of Tennessee. Mr. Kilvington was presented by the Rev. Charles T. Wright, rector of Grace Church, and Mr. Young by the Ven. Benjamin F. Root, Archdeacon of West Tennessee. Bishop Maxon preached the sermon and Mr. Kilvington read the Gospel.

The Rev. Mr. Kilvington is from Grace Church, and the Rev. Mr. Young is from St. Mary's Cathedral Parish, and they will assist in the services in their respective parishes, and also in the missionary work of the Convocation under the Archdeacon.

In Emmanuel Church, Memphis, Tenn., on Saturday, December 22, 1923, Bishop Maxon ordained to the priesthood the Rev. George Allen Stams, the first native Tennessean of the Negro race to enter holy orders in this Diocese. Bishop Demby presented the candidate, and said the Litany; and the Rev. Arthur Howard Noll, LL. D., Secretary of the Diocese, preached the sermon. Bishop Demby and all the priests present joined in the Imposition of Hands.

The Rev. Mr. Stams will continue for the present as priest in charge of St. Paul's mission at Mason, where he spent his diaconate.

In Grace Church, Providence, R. I., on St. Thomas' Day, December 21, 1923, the Bishop of the Diocese, the Rt. Rev. James deWolf Perry, D. D., ordained to the priesthood the Rev. Arthur G. W. Pfaffko, in charge of the Missions at Brookhaven, Long Island, and the Rev. Irving A. Evans, in charge of St. Thomas' Church, Greenville, and Calvary Church, Pascoag.

Both gentleman had been brought up in St. Peter's Church, Manton, and had been ordained deacons there within the year past, and it was most appropriate that the rector of that parish, the Rev. Alva E. Carpenter, should preach the sermon and present them to the Bishop for ordination. Twenty or more of the clergy, vested, served as a choir for the occasion. Others of the clergy were in the large congregation present.

On Sunday, December 23, the Rt. Rev. John Chamberlain, Bishop of the Diocese of Erie, ordained to the priesthood the Rev. T. Winfield Rochelle in St. Paul's Cathedral, Erie. The candidate was presented by the Very Rev. Francis B. Blodgett, Dean of the Cathedral, who also preached the sermon.

The Rev. Mr. Rochelle, who has been serving on the Cathedral staff, will continue in that work.

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Vol. 89.

RICHMOND, VA., FEBRUARY 9, 1924.

No. 6.



Through love to light!
wonderful the way
That leads from darkness
to the perfect day!
From darkness and from sorrow
of the night
To morning that comes singing
o'er the sea.
Through love to light! Through
light, O God, to Thee,
Who art the love of love, the eternal
light of light!

---Gilder

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Blessed are they who have the gift of making friends for it is one of God's best gifts. It involves many things, but above all, the power of going out of one's self, and appreciating whatever is noble and loving in another.—Thomas Hughes.

A man's faith is what he lives by. The opposite of faith is not doubt or denial. It is in moods like this: bitterness is the opposite of faith, impatience is the opposite of faith, censoriousness is the opposite of faith, suspicion is the black opposite of faith.

The faith that God can undertake for us is one of the most consoling and cheering thoughts; but it is more than a thought, it is a power; it makes all things possible. Few enjoy the mighty privilege; but Paul did; hear his words, "I can do all things through Him which strengtheneth me." Some of us sorely need Paul's faith. Many of us need to remember Isaiah's cry in time of trouble, "O Lord, I am oppressed; undertake for me."—V. G. Burns.

I have played the rover,
Dreaming as I went;
Laughed and loved and neighbored,
Wept and suffered pain,
With the throng I've labored,
With them shared the rain;
But for all the trouble,
And for every tear,
Life has paid me double
In fellowship and cheer.
—Edgar A. Guest.

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— Thoughts —
For the Thoughtful

The Lord is on the side of those who do not return evil for evil.

A better thing than being a giant is not to be afraid of one.—Ex.

The man who has begun to live more seriously within, begins to live more simply without.—Phillips Brooks.

No man has a right to set up for himself, or for others, a standard any lower than Jesus taught His Disciples to pray for.—Ex.

There are two spirits of prayer: one that prays to get what it wants; the other to know what God wants it to get.—Selected.

Religion does not tell us to give things up, but rather gives us something so much better that they give themselves up.

"We used to regard the foreign missionary as trying to save brands from the burning. Now we can see he is also putting out the conflagration."—Shailer Mathews.

Thanksgiving had a large place in Jesus' prayers. He gave thanks to the Father not only for granted requests and for wants supplied, but for God's ordering of all things.—Ex.

Open our eyes, that we may see

And know the workings of Thy plan,
That each may do his share to bring
Mankind to God and God to man.

—Marion Emerett Colman.

History is full of the wrecks of unrealized utopias. All have omitted human regeneration. To be the center of the universe is misery; to have God as the center is happiness.—E. S. Woods.

Surely the work must be done," we think, "though it does crowd and hurry our prayer time some." "No," the Master's practice says with intense emphasis. Not work first, and prayer to bless it. But the first place given to prayer, and then the service growing out of such prayer will be charged with unmeasured power.—S. D. Gordon.

Facing a great crisis men turn instinctively to a power without themselves, desiring help against the hour of need. When the crisis is past, they lean once more contentedly upon their own strength and discernment. Jesus, however, followed the great events of His life by prayer.—Robert E. Speer.

No one of my fellows can do that special work for me which I have come into the world to do; he may do a higher work, a greater work, but he cannot do my work. I cannot hand my work over to him, any more than I can hand over my responsibilities or my gifts.—John Ruskin.

Spend your time in nothing which you know must be repented of; in nothing on which you might not pray for the blessing of God; in nothing which you could not review with a quiet conscience on your dying bed; in nothing which you might not safely and properly be found doing if death should surprise you in the act.—Baxter.

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EDITORIALS

Vol. 89.

RICHMOND, VA., FEBRUARY 9, 1924.

No. 6.

WHY BE AFRAID?

We are thinking today as we write these words, of all the wide family of the Southern Churchman readers. We are trying to visualize them and to wonder what they, as individual Christians, think concerning all the discussion which inevitably has been reflected in the Church papers of late. The bond between a paper so long established as the Southern Churchman, and its readers, is a very sacred one. Men and women will scan this page who have been familiar with the Southern Churchman all their lives. It came to their homes long ago when they were children; its stories and its religious messages were read to them by the voices of their fathers and mothers in years long past. They have been accustomed to think of the Southern Churchman as standing for the sweet, strong faith which they inherited from an earlier generation. They love the old forms of religion, the old phrases and the old words, and because the Southern Churchman is a part of their religious heritage, they want the paper to echo the old phrases, too.

Then among our readers there is another group. There are young men in the seminaries looking for an interpretation of Christianity which shall meet the difficulties of our world today. There are students in colleges perplexed by many questions and seeking to have their questions answered in forms that will fit into the vocabulary of their need. There are young ministers, and thoughtful laymen, who realize that we live in a different world from our fathers, and that we must somehow express the old, unchanging religion in a way that shall satisfy the peculiar difficulties incident to this age.

If the Southern Churchman, therefore, is to reach all its readers and bring to them all a message, that message must be a wide one. It ought not to leave out any element which is precious to any group. It must never touch with anything but reverence the sensitive religious instincts of the older generation, nor yet must it fail to go forward with living approach, to help, if it may, the restlessness and disquietude of the new. Because it must bear in mind not one type of reader only, but very different types, it cannot say that, and only that, which will exactly square with the preference of one as against the other. But it must try to proclaim Christ in all His fullness, so that if its message should ever be faulted at all, it should be faulted in the respect that it is wider and more inclusive than any one particular preference, in order that it may embrace whatever is Christian in the desires of all.

One of the dangers against which we need to guard is a tendency to think of people according to labels, and not according to their very human and very distinctive realities. The impatient teacher of some new idea calls his opponent a "reactionary," and to that opponent of whom

he may know little, he forthwith attaches all the conceptions of stupidity and stubbornness which it pleases him to mean by that term. The conservative is thrown into a panic by the man with a new suggestion, and promptly brands him as a "radical" and henceforth has no slightest perception of the other man as he is, but thinks of him as a sort of dangerous anarchist and destroyer of religion which any one who is labeled as a "radical" is supposed to represent. In the feverish atmosphere of religious controversy, people who in most things would think with clearness and discrimination, do not think at all. They simply **feel**, very hotly and intemperately and break out into instinctive reactions, this way and that. They read newspaper headlines which all their calmer judgment would teach them to distrust; they pick up some distorted rumor, or the twisted and unfair report of some alleged utterance; and allow themselves thus to be made the sport of sensation-mongers who are not at all averse to destroying the peace of the Church.

Another danger is that in our concern about religion we forget what religion rests on. We grow so anxious to maintain our side in a debate and assume so vehemently that God's cause will collapse if we cannot drive home our own particular argument defending it, that we lose, meanwhile, our faith in God Himself. The realities of religion are stronger and more permanent than any little clamor that rages round them. What we all must do today is to lift the great verities up above discussion, and to know that there are certain things which at all times are equally plain. If, in a time of controversy, Christian men and women can keep sweet-tempered and confident, and go about their business under the guidance of the spirit of Jesus, they will reveal the absolute sufficiency of their blessed Lord in a way that no arguments can ever detract from, and very few arguments can increase.

Why then should any of us be afraid? The so-called "radical" influences in the Church cannot take away the mighty facts of God in Jesus Christ. "What dost thou chiefly learn in these articles of thy belief," the catechism asks us, and the beautiful reply comes: "First, I learn to believe in God the Father Who hath made me and all the world; second, in God the Son Who hath redeemed me and all mankind; thirdly, in the Holy Ghost Who sanctified me and all the people of God." Like mountain peaks above the fog in the valley, these mighty certainties rise unchallenged and invincible. No lover of old things, no man or woman clinging to the beautiful simple faith of a generation that has gone before, need have one moment's uneasiness that faith in these is for an instant shaken.

On the other hand, why should any whose spirit is conservative be distrustful of the questionings through which young minds of the present generation may need to pass?

It is true that sometimes in this questioning there is a flippant note,—and for our part we should rather have the spirit of some humble old disciple who with little learning from books maintains the simplicity of a childlike faith, than to have the vaunt of the proudest intellect which proves itself a fool because it has no reverence. But much in the questioning of today is the earnest hunger of living hearts for a fuller faith. Why can we not trust

God to answer it, even if sometimes it be in terms that men and women brought up under different conditions would not choose, and do not need to choose, for themselves? God's Holy Spirit is greater than our limitations. It will not suffer any true faith to be set at naught, nor any real desire to go unfed if only in humility and charity the Church will let the Spirit speak.

Why then should any of us be afraid?

GOOD COUNSEL FROM THE BISHOPS

All good causes have their wise and their unwise spokesmen. Doubtless it was disappointing to many Church people to read in the newspapers a few days ago that Bishop Paul Matthews of New Jersey said (if indeed he really said it and the newspapers did not make it for him) that the Church is not big enough for himself and Bishop Lawrence at the same time. Such a statement as that would be the antithesis of the truly catholic spirit. It would show the sort of unhappy prejudice which so often has cut the Church into warring sects instead of keeping it as the living body of Christ within which many different members might function in the unity of its Head.

But even if any such thing as the newspapers proclaim was really said, it is not typical, but rather the exception to a very much finer type of message which has been coming from the Bishops of late. This is the time of year when many of the diocesan conventions and some of the provincial synods meet. The Southern Churchman mail, therefore, has contained many addresses made by the Bishops at these gatherings, and repeatedly we have been impressed at the fine tone of generous and understanding fellowship which some of the Bishops, and among them some of the ablest and best known of all, are voicing. We shall publish in the Southern Churchman shortly, as soon as space permits, two installments of a long message from Bishop Brent, under the title "The Spiritual Value of the Virgin Birth." He sets forth very ably and eloquently the value of the traditional belief, but not less striking than his defense of the doctrine is his recognition of the unbroken religious unity which can bind together men of different minds.

"These are days, then, as I view it," the Bishop said, "in which we must strive to bear testimony to our belief in Christ in terms of affirmative and dynamic faith and not of partisan fever and mutual recriminations. Only so shall we be able to peer into the great depths of truth—not through a storm-lashed and murky sea, but through a calm surface which at once reflects in its bosom the glory of the heavens and forms a sunlit approach to the splendors of the ocean's floor. There is no haste in this matter: The Church which of old could bear, without breaking, the pantheism of a St. Francis, the modernism of an Aquinas, and the nominalism of an Abelard, can afford to be patient, at a moment of singular unrest, with the antinomies or seeming antinomies of the day. A Church pulled to bits is of as little use or beauty as a stone pile. If we must needs quarrel let our differences continue to be family quarrels, which are at once the best and the worst there are. At any rate, the inherent unity for which the family stands is a restraining influence in debate, and furnishes a common table for the discussion of varying minds."

At about the same time at which we received the manuscript from Bishop Brent, we received from a diocese

widely removed from that in which Bishop Brent spoke, the message of another Bishop. In South Florida Bishop Cameron Mann devoted a large part of his convention address to this same matter concerning the creeds to which we have just referred. He also marshals the reasons for the traditional belief, and then he goes on to say:

"If a man avouches his acceptance of the Fact consummated in the Virgin Birth, if he avouches his access to God through Jesus Christ, if he avouches his vision of Divine Love on the Cross and beyond the Tomb, if he avouches his determination to inculcate the Lord's Prayer, and the Sermon on the Mount, and the 'Go ye into all the world and preach the Gospel to every creature',—why then, I think we may say to him, 'Stay and do this; teach that positive Christianity you hold so dear; you need dwell no longer on your negatives; you have explained your position; you are no hypocrite; for you and us there is a vast message of truth to deliver; may God help us both to be faithful in our service.'

"Ah, but,' somebody may protest, 'how about the Church's witness to the whole truth, the entire Gospel with its Christmas Story! Is that to be tossed aside from many congregations?'

"Answer not at all. The Church's teaching will continue from the lecturn and the altar, even though some syllables are not heard from the pulpit. There need be little fear about the instruction of a congregation which says every Sunday 'conceived by the Holy Ghost and born of the Virgin Mary,'—which sings every Sunday 'thou didst humble thyself to be born of a Virgin,'—which prays each Christmas tide to One 'given to take our nature upon him, and as at this time to be born of a pure Virgin,' 'who by the operation of the Holy Ghost was made very man of the substance of the Virgin Mary His Mother'.

"Lex orandi lex credendi, the rule of prayer is the rule of belief.

"But there may be words from the pulpit minimizing and obliterating the Prayer Book phrases! Yes, that is possible; it will sometimes happen.

"And some in the congregation will not accept those phrases! True; but some do not accept them now.

"And I incline to think that one cause of the doubting and dissenting has been the rigid insisting of the orthodox that the Virgin Birth can be forced upon our intellect by proofs, and their assuming that, because logically it comes first, it must come first in our acceptance.

"But this was not the way of the Primitive Church. It did not open its message with the Virgin Birth, but with the Crucifixion and the Resurrection. 'I delivered unto you first of all that which I also received,' says St. Paul, 'how that Christ died for our sins, and that he rose again.'

Later on floated out, from the home where it was remembered and pondered, the beautiful and noble story of the Birth. And the lovers of the Lord, Who died for their sins and rose again for their justification, said joyously one to another, 'So it must have been!'

Once again, therefore, as in the preceding editorial, we would say to troubled spirits,—Why should we be afraid?

WHAT RELIGION MEANS TO ME

By Margaret Prescott Montague



RELIGION means to me the fullest expression of life, the possibility of realizing here and now, in my small way, that existence of awakened spirituality and awareness of God, of which our Lord gave us the supreme example, and in which He besought all mankind to participate. When He said, "I am come that ye might have life, and have it more abundantly," He was offering to all who should believe the opportunity of recreating the personality upon higher levels of the spirit. He proclaimed that we have within us larger capacities than we dream of, that we are, indeed, bigger people than we suppose, and He called upon all to lay hold joyously upon this life more abundant, which it was the good pleasure of the Father to give us. Our spiritual self is temporarily captive to our mundane self; how to release it, and make it imperious master of itself, dedicating its tremendous powers to the service of God and of mankind, Christ set forth in His example and teachings. That the Christian religion exemplifies many other things as well, no one will deny; but it is on this aspect of the life more abundant that I wish to dwell here.

Religion then means to me that I—the real I—am not the commonplace person, clothed in an uninteresting body subject to fatigue and disease, that I appear to be, but rather that I am, together with the rest of the people going to and fro in this world, essentially a spiritual being, who did not first begin to live when my physical life began here, and who will not cease to exist when that physical life ends. It means to me that I—the real I—am truly a dweller in eternity rather than in time, a spirit temporarily encased in matter, who will most certainly continue to exist, after matter has been discarded in that experience, which we call death, but which is more probably fruition, the ripened growth of our life here. Let me digress a moment to state that when I say I expect to live hereafter, I mean exactly that I expect to survive in my own personality, carrying over into the next world the remembrance of my experience in this, and probably recovering there a much larger memory, which was laid aside when my spirit decided to take a plunge into matter, traveling for a span of years in this world of flesh. I believe that the soul after death, not only keeps the personality that was incarnate here, but that it also reunites once more with its much larger self, which self has been veiled from it—though glimpsed occasionally in great moments—during its life in the world. I specify thus definitely my belief in the survival of the personality, because I would not be classed with the people who when they say they expect to live after death, mean that they expect their physical bodies to return to life in roses, or some other natural growth, while their souls will be absorbed into the infinite—whatever they may mean by that. This, to my mind, is no life at all, and is neither spiritually, intellectually nor scientifically, on a par with the belief in the survival of the personality, in spite of the fact that those who entertain it have for some unknown reason an air of superiority, as though their belief were more strong minded than the Christian hope of many mansions awaiting us. Their air of superiority in this matter is as arbitrary and as amusing as the belief that some people entertain that to feel the cold is rather ill-bred, but to suffer from the heat is perfectly good form. Now I like the idea of my body, when I am done with it, going to make roses, or any other green thing upon the face of the earth, but I do not believe that I shall be absorbed into the infinite, my chief reason being that I do not think the infinite wants me. If it did

why was so much pains taken to differentiate me, and send me forth with a distinct personality? I trust I shall not shock any one, if I say I can well imagine the infinite saying upon the return of these supine souls who expect to be reabsorbed into it, and so rid themselves of all further responsibility, "What, back again? Where is your individuality? No, you can't snuggle into me, a separate soul you were given, and a separate soul you have got to keep."

But I am amusing myself in by-paths of reflection, and must return to the main road once more, for after all what religion means most vitally is not a vague looking forward to a celestial life after death—although that is a part of the whole—but the realization of the possibility of living the celestial life here and now. Heaven may be our home, as the hymn tells us, but we get no good by dreaming too often of returning to it, but rather by endeavoring vigorously to bring it into the present. The wistful other worldly people with their thoughts continually centered upon heaven, are like children at boarding school who are too homesick to learn their lessons. No, we should give ourselves whole-heartedly to the spiritual life in the present existence, realizing as ardently as our capacity permits, that we are eternal spirits, temporarily encased in matter, working out by our presence here some divine plan, a plan of infinitely more importance than it is permitted for us to know at this time. Our bodies are the temples of the Holy Ghost, as our Lord assured us, and the more we can dwell upon this in our thoughts, and lives, the more we shall be freed of the limitations of the flesh, the more we shall be in harmony with the divine plan, and shall look upon life with fearlessness and joy. It is this enthusiastic realization of the indwelling spirit that makes for a life of vividness and power, so that we may with Browning "Welcome each rebuff that turns earth's smoothness rough," knowing that often out of the roughness comes more spiritual vigor than any amount of smoothness can engender. This power also should make us vigorously antagonistic to all spiritual limitations whether of sin or of sickness. Resignation to wrong conditions is a disloyalty to our divine birthright, a denial of the Holy Spirit within us. A bitter attitude toward misfortune is, of course, worse than useless, but an enthusiastic and hopeful struggle against it is the very life of the spirit. It is God's good pleasure to give us the Kingdom, but even He cannot give it to us if we are too supine to reach out for it. No, we must seek, and knock, and wrestle with the angel until dawn if we are to receive the gift.

So religion means to me a great vitality, and the possibility of realizing here in this world a larger life than we usually dream of. It means also the thrill and excitement of a great adventure, the greatest adventure that existence has to offer, that of manifesting in this material world the life of the spirit. We all come into physical life blindfolded, as it were. We bring with us from the spiritual realms a divine spark, but for most of us this spark is so deeply overlaid by matter that we fail to enter into the realization of its presence. The adventure then is to discover this hidden power, to breathe it into such shining vitality, that from having been submerged in matter it becomes triumphant over it. The flesh then becomes subordinate to the spirit, instead of being its great stupid master. But this triumphant fruition does not come without hard work through self-discipline, faith and prayer, and love wrought out in unselfish service. Nor should we lose sight of the value of meditation. This great

spiritual exercise has gone through a period of neglect, but now devoted seekers are coming once again to realize its inestimable worth, and to know that good works alone are not sufficient, but that they must flower forth from an inner life made deep and strong through periods of prayer, of meditation and of silent contemplation. Evelyn Underhill says in her summary of Ruysbroeck's teachings, "The soul, then, turned in the direction of the Infinite, 'having God for its aim,' and with her door opened to the inflowing Divine Life, begins to grow. Her growth is up and out; from that temporal world to which her nature is adapted * * * * to that eternal world to which the 'spark' within her belongs * * * * Is not this adventure enough! To begin here and now 'to grow toward God!'" The mystics of all ages have taught us what a marvelous undertaking it is. They are the great explorers, and the great conquerors. Through unceasing effort and self-discipline, they have conquered flesh and explored the realms of the spirit. Their triumphs were never for themselves alone, but for all mankind, for they grasped a vision out of eternity, and bringing it back, displayed it in time, in their lives, of devoted service, and in their words of inspired truth, so that all the lesser folk of the world might behold it. We smaller ones listen to their good news, with a thrill, for hearing it the spark within us responds, and we seem also "to remember our august abode," and to feel "that haply we know somewhat more than we know."

Besides this sense of adventure, religion also brings serenity. It teaches that we are children of eternity, and need not therefore be too hurried, or too disconcerted by the exigencies of time. "To be carnally-minded is death, to be spiritually minded is life and peace." So to realize that we are truly living in eternity rather than in time, makes for tranquility and

fearlessness. The pleasures and comforts of this world are, no doubt, very delightful, but they are not eternal, nor essential to salvation, indeed sometimes they seem to be quite contrary to salvation; therefore if they fail us in any particular, we dwellers in eternity need not be too concerned. The loss of money may be regarded in time as misfortune, whereas in eternity it may be registered as good fortune, for out of it may come some enlargement of the spirit which might never have been achieved had all the temporal existence been padded about with affluence. This sense of dwelling in eternity makes for a happy fearlessness, and flexibility, a readiness to face whatever fortune may offer, and to win out of it some celestial triumph. It makes also for a feeling of leisure, especially valuable to the creative artist, making it possible for him to do his best work without being over anxious for an immediate and popular appreciation. If we are servants of eternity rather than of time, the thing that matters is that our work should be done as sincerely and as beautifully as we can do it, and whether or not the approval of the world is won, either in our own day, or in a future generation, is not the essential thing; the essential thing is that through the artist's devoted effort beauty and sincerity should somewhere, somehow, have been served in the divine scheme.

To sum up, then, religion means to me a fullness of life that nothing else can possibly give; it brings a sense of vitality, of fearless joy, of leisure for sincere work, of adventure, and of zest for whatever fate may offer, and a knowledge as well that this life more abundant is lived in the presence of the Great Companion, Who is the Inspiration of it all, Who understands all our efforts and all our failures as no human entity can ever understand, and in Whom we live and move, and have our being.

ARE THE GERMANS HELPING THEMSELVES

Ernest Lyman Mills, Director, Emergency Appeal of the Federal Council of the Churches for German Relief.

THIS is a fair question and one which must be answered before many large American gifts for feeding German children can be expected. I will answer specifically from observation and from facts ascertained by careful observers.

I recently made a trip through the Ruhr. When I reached Essen one of the first things to catch my eye were copies of a particularly striking poster displayed in conspicuous places. As you looked at it the first sight was shocking; a skeleton with the scythe of death stood out in white and black letters on a red background. Here is what this poster said:

"One nation, one distress. Terrible distress overwhelms the children, weak adolescents, old people! Do not say, 'We cannot help any more'. If not you, who else? The impoverished Government? The overburdened city? Charitable foreign countries alone? No relief is possible except through a money campaign among all who are still spared from bitterest need." Then follows a list of charitable organizations of every conceivable sort, Jews, Catholics, and Protestants all joining in the appeal.

I visited Dr. Fischer, the city physician in Essen. I have never met an American physician in the same position who knew more of the needs of his city or seemed more eager to solve the problem thrust upon him by a mass unemployment and by increasing sick lists in the community. First of all he told me in no uncertain tones of the dangers which this situation caused to the city's health. Dr. Fischer said:

"Health conditions in the town of Essen have grown worse and worse in connection with a progressive rise in prices. The number of ills of all kinds is increasing, so is the death rate in general; in many cases, starvation is the reason for an early death."

"But," I interrupted, "what are you doing to relieve this distress, what is the city doing and what are the rich

merchants?" I verified his reply by conversation with other prominent citizens. The previous day the workmen of one of the great mines had donated a day's work of ten hours to the city of Essen's poor relief. They had gone into the mine for a long day's work and had not received one paper mark for themselves, but had dug out one hundred and forty tones of black diamonds for the poor of the city. That coal had been distributed by the city and was the reason why I found many of the houses in the poorer section warm—one room only! "That was the workingmen, Doctor," I said, "but what of the merchants and industrialists?" You will recall that Essen is the headquarters of the great Krupp works, the real heart of the old militaristic Germany. "Are the leaders here helping?" "Yes," he responded and with enthusiasm told me of the splendid cooperation of the merchants, who had given rooms for the municipal feeding stations, fat and foods of all sorts in real generous fashion. The city physician and a district Judge gave us facts and figures showing what had been and was then being done to meet the distress in Essen. Later in the day I talked with one of the Directors of the Krupp works who assured me that the unemployed would not be turned out of the dwellings which were owned by the firm. Then I asked him about the old employees' colonies with their little houses and plots of land for the workers who had, in cooperation with the efforts of the firm, made sure of a comfortable ending of their days under ideal conditions. He said to me, "These colonies, the dwelling for workingmen which you saw and saw to be excellent, all of these social works, were undertaken in the successful days when we made money. The funds were then set aside, but," he added, "those funds have been exhausted and we are now taking money from the business to help support them. Just how long under the present collapse of industry we can continue to do that is a question."

At Essen I had long talks with Superintendent Bekker of the Lutheran Church. Owing to the worthlessness of the mark the parish had been forced to discontinue their children's home and had let it to a business firm as an office building. Their hospital was about two-thirds full; funds had failed and they could not run at full capacity. It struck me that American generosity could not do better than to enable them to reopen that greatly needed Children's Home and to fill their hospital to its limit. One of the nurses said to me, as she walked through an empty, cold, unheated ward, "I've been here thirty-five years and I never saw this ward unoccupied before." Why? Failing funds had failed and they could not run at full capacity. Well-to-do friends are now unable to help. But this church and other churches of Essen were straining every resource to meet the dreadful want which their poster proclaimed threatened their city.

The German cities have practically all put on such campaigns. I have before me a poster from Nuremberg, which, in free translation, reads about as follows: "Fifty-six per cent of Nuremberg's population receive public allowance! Our economic life is in a terrible way this winter. A large part of the Nuremberg population hungers, freezes and goes with ragged clothes. Diseases are overwhelming; especially is the health of our children severely menaced. The poor old people and children without shoes are no longer seen on the streets. They crawl back into their hovels, depressed and helpless. Municipal welfare and organized private charity cannot meet the daily increasing misery. The allowances are insufficient and numerous welfare institutions are facing financial breakdown. Will we see them perish or shall we try the utmost to help them over the winter's distress? Half the population still earns more or less money. We call on them to do all they can. Give real money to buy food; take over the care of a specially needy family whose address the Nuremberg Relief Committee can give; have a hungry child eat at your table. You can learn of the address of such children daily from the Nuremberg Child Relief. Help! All!! Make this plan work." The poster is signed by representatives of commercial industries, banks, peasants, doctors, attorneys, artists, newspapers, Catholic, Protestant and Jewish Churches.

These posters are typical and they show organized, persistent effort on the part of German relief agencies to solve their own problem.

Mr. Gilbert L. MacMaster, after making a careful study to find out what the wealthier Germans are doing for the needy, reports to the American Quakers as follows:

"I have learned, for instance, that the German Government levied a tax on all large fortunes and incomes, the proceeds of which should go toward cheapening bread for the poorer people. This levy must have amounted to considerable because the proceeds are now being used, not only to cheapen the bread, but also to cheapen milk and to carry on child feeding. The Government appropriated five million gold marks of this money to carry on the feeding of 500,000 children a day for five months, so that the present child feeding in Germany is being carried on from a direct levy on the wealthy.

"I understand that one-sixth of the children sent from the city to the country this year were taken care of by the farmers without charge. This means that one-sixth of all these children received a three-months' vacation at the expense of the farmers.

"In order to give the institutions as much assistance as

possible, the Government agreed to carry all gifts of food for these institutions freight-free on the railroads. "Freischeine" or free freight tickets are issued to the organizations, or cities supporting these homes. At the annual meeting of the United Committee for Foreign Relief Organizations, both the representatives of the Catholics and the Protestants brought out the fact that they were receiving more support this year from the farmers than in any previous year, and that they were having difficulty in getting enough "Freischeine" for these gifts.

"I find that the Berlin Exchanges signed up for \$70,000 one day for child feeding in Berlin. I hear that the same was done in Frankfurt.

"We hear that there are far more than one hundred kitchens (I have been told one hundred and seventy) in Berlin for the needy.

"A business man from Hamburg told me this week that the better situated families in the neighborhood of an old ladies' home there were each inviting one of the inmates twice a week to dinner. A school girl told me that each class in her school had adopted an 'alter Rentner' and had taken it upon themselves to look after this person."

Mr. Wilbur K. Thomas of the American Friends' Committee, in a personal letter to me regarding this whole matter, says:

"In this country some of the German-Americans have supported the work most generously since we began in 1919. In fact, a few of the German-Americans have been our strongest support, such as Mr. Horst, Mr. Thun with Mr. Oberlander and Mr. Janssen of Reading, Mr. J. P. Frenzel, Mr. Valentine Bachman of Indianapolis, Dr. Eitel of Minneapolis, Dr. Otto Schmidt of Chicago, Mr. Heide, and such men as Mr. James Speyer, Mr. Felix Warburg, Mr. Paul Warburg and others of the big German bankers in New York City.

"I have no way of knowing what this would amount to, but am convinced that the German-Americans have been doing more than could be expected of them. When we have been able to put on campaigns in local cities we have had the hearty cooperation of the German-Americans.

"After we officially withdrew from the child feeding in 1922 a strictly German-American committee took charge and raised about \$900,000. This came almost entirely from German-Americans. They deserve great credit for putting on a campaign like this."

For my part I think we should recognize that many of the Germans, a very great many, are doing their utmost. Whether all of the industrialists or all of the profiteers are evincing Christian concern is a question which does not weigh with folks anxious to do a humanitarian deed. I think we might well take as our standard a recent statement issued by Mr. Herbert Hoover:

"The breakdown in currency and the rapidly spreading unemployment in Germany is such that hunger and undernourishment are already spreading in Germany among the poorer classes in the large towns and manufacturing districts.

"It is always the children who are ground in the mills of international disputes. I know that many will feel it is a fault of one side or the other, or of some person or another that these things have come to pass amongst the German people. Whoever may be at fault, it is not the people who must go hungry, and honest charity inquires no further than that."

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

INACCURATE CHURCH HISTORY.

Mr. Editor:

"The World Book," published by W. F. Quarrie & Co., of Chicago, is a juvenile encyclopedia, and is purported to be a mine of knowledge. But in Volume Four, page 2,043, a writer whose name does not appear, vouchsafes to impart the following items of historic misinformation:

"In 597 Pope Gregory, who had been attracted to some Anglo-Saxon Slaves exposed in the market place in Rome and had vowed to carry Chris-

tianity to the land from which such beautiful youths came, sent St. Augustine to Britain, and the religion which had centuries before gained a hold in the island, but had been entirely rooted out (black ours), spread rapidly."

Is it possible that the writer of this article has never heard of the Venerable Bede (673-735) and his "Ecclesiastical History"? According to Bede, even Pope Gregory, who sent St. Augustine to Britain, was aware of the existence of a duly organized hierarchy in the British Isles. The Pope's mandate to St. Augustine reads as follows: "Your brotherhood will moreover have subject to you all the Bishops of Britain" (Beda 1. 29). Not only this, but Bede also states that St. Augustine had two conferences with the British Bishops at what was probably Down Ampney, near Crickdale, on the Severn. There he was met by Bishops from Cornwall and Wales. St. Augustine pressed three points of conformity on the British Bishops, namely: the time of keeping Easter, the mode of administering Baptism, and the evangelizing of the Saxons. Bede gives the answer of the British in these words: "We will do none of these things, nor receive you as our Archbishop." There is some evidence to show (Wakeman, p. 9, "History of the Church of England") that there was a Bishop of London as late as 580, and a congregation at Glastonbury in 640 A. D. Even if the hierarchy

of the British Church had been compelled to flee before the heathen invader, their position would not be unique in Christian annals. The Roman Church of the present day consecrates "Bishops in partibus infidelium" for sees which formerly existed, but which have been lost to Christendom (Vide Addis & Arnold's "Catholic Dictionary," p. 95). Surely in writing of well-established historical facts, care should be taken not to out-Romanize the Romans.

Another choice bit of misinformation appears in the same work on pages 2,064-2,065, vol. 4:

"EPISCOPAL CHURCH, a religious sect in America, known as the Protestant Episcopal Church, which separated from the Church of England in 1789 and prepared a constitution of its own. The Prayer Book adopted was nearly like that of the English Church, and in belief and organization the sect remained much the same."

The first formal mention of the name "Protestant Episcopal Church" occurs in "A Declaration of certain fundamental Rights and Liberties made at a meeting or convention of the clergy at Annapolis, Maryland, on August 13, 1783, 'Wherefore we, the Clergy of the Protestant Episcopal Church of Maryland (heretofore denominated the Church of England as by Law established).'"

The same declaration states further:

"That as it is the Right, so it will be the Duty, of said Church, when duly organized, constituted, and represented in a Synod or Convention of the different Orders of her Ministry and People, to revise her Liturgy, Forms of Prayer, and Public Worship, in order to adapt the same to the late Revolution, and other local Circumstances of America; which it is humbly conceived may and will be done, without any other or farther departure from the venerable Order and Beautiful Forms of Worship of the Church from whence we sprung, than may be found expedient in the Change of our Situation from a Daughter to a Sister-Church."

It is likely that parents will prefer to furnish their children with a more reliable and unprejudiced reference work.

A. A. HUGHES.

Manheim, Pa.

FREE LENDING LIBRARY.

Mr. Editor:

May I call the attention of your readers, laity as well as clergy, especially the younger clergy and those of limited means, to the advantages of the free lending library of the Sisters of the Holy Nativity, Fond du Lac, Wis. Here are 1,600 volumes of standard Churchly literature, including the library of the late Bishop Grafton, strong in Church History and the English Church, especially, and being added to almost daily, just waiting for readers, who will be at no expense except return postage. A catalogue will be sent to any one for the asking.

J. S. HARTZELL.

Cheraw, S. C.

THE NEED OF PERSONAL RELIGION.

Mr. Editor:

The average intelligent Christian of today is confused as perhaps not before, by the opposing doctrinal schools of thought now vocal in the Church.

He does not believe that Christianity is dependent upon any material or external proof or authority; or that by subscribing to certain tenets of belief, permits thereafter the neglect of Christian duties.

The average man believes the spirit of Christianity—is to make Christians; that the essential proof of God in Christ, is in his life, to be discerned by the spiritual insight; that the cornerstone of the structure is freedom to interpret and worship God; and that exact knowledge puts faith out of the question, for faith is trusting and believing.

The average Christian is striving to reorganize his belief and make it tenable—to shape a course in the storm of life, without concentrating upon the seemingly vulnerable non-essential points, now dividing the Church, in the belief that the era of forced acceptance of theoretical dogmas and doctrines is past, and that Truth can no longer be identified by Tradition alone, but that it must be found and interpreted by his own spiritual insight and human intelli-

gence, though expressed in an ancient science and an archaic philosophy.

In fact, education has taught the average Christian to discern in the Church disputations—a tendency to focus upon the non-essential, which cannot be helpfully incorporated into his life, and experience.

The average man is seeking in the Church (or if must be out of it) for light in his confusion, for a presentation of the divine message which convinces convicts and transforms to Christian action and in terms which he can understand and translate into his own daily life.

Where shall he find it today?

LINCOLN C. CUMMINGS.

Brookline, Mass.

(Is not the answer to our correspondent's question to be found in that personal religious devotion which he himself has indicated? Through all other voices, there comes the Voice of Him Who said: "Come unto me, all ye that labour and are heavy laden; and I will give you rest."—Editor S. C.)

READ "A CONVERSATION WITH CORNELIA."

Mr. Editor:

I am wondering how many people will read "A Conversation with Cornelia," by Stuart P. Sherman, in the January number of The Atlantic Monthly. Of this I feel sure, that not only parents, but all who are distressed and disgusted with the erotic drama and novel of the present day, where sex is smeared over every scene, should read it.

For a good while, but particularly since the war, there has been a tendency to "take sex relations away from the protection of Church and State and commit them to the whims of individuals"; until we are troubled and perplexed as to what we should say and do. Mr. Sherman has said something which, I feel, contains much more than "a crumb of comfort," I would say at least half a loaf.

CLIFTON MACON.

New York City.

THE INTERPRETATION OF THE CREEDS.

Mr. Editor:

The present controversy concerning the Virgin Birth of Our Lord does not necessarily include such topics as the alleged errors of the Bishops, or the excesses of "Catholics" in doctrine and ritual. The "Catholics" may believe too much and violate some of the rubrics, but so far I have not heard of one denying any of the statements in the Creeds.

With the exception of the clauses concerning the Birth of Our Lord, many of the statements in the Apostles' and Nicene Creeds could be interpreted in a sense different from the very words without positive denial of the facts which the Creeds are intended to proclaim. But the clauses concerning the Virgin Birth of Christ are unequivocal. I do not see how they can be "interpreted" so as to satisfy the honest scruples of those who deny the fact.

If my point of view is correct, it would seem that subscription to find and recital of the Creeds must be made optional, with the permission of alternate forms, and many radical revisions must be made in the Prayer Book. Are we prepared for this?

If these changes be not made, it is possible that hundreds of really conscientious clergy and laity may leave the Episcopal Church.

T. TRACY WALSH.

Good Shepherd Rectory, York, S. C.

COMMON PRAYER.

It is for all of us, this Common Prayer.

Line upon line the workers never turned
Aside. Some gave their bodies to be burned
And knew no fear amid that scarlet flare;
They yielded up their lives without despair,
The martyred throng, while, we the crude unlearned,
Pass lightly over things for which they yearned
And sweated blood to save us from the snare.

The Book inviolate, beloved from birth,
Few things exist so innocent of flaw;
Its mellow jubilates breathe of mirth,
It fans the wheat and casts aside the straw,
By faith it gives us back to Mother Earth,
Thus Love is the fulfilling of the law.

—M. Page Bird.

THE CHURCH AND YOUNG PEOPLES' WORK

By the Reverend Karl Morgan Block

The Young People's Group and the Brotherhood of St. Andrew

Suggestions for Cooperation Between the Two Organizations From "St. Andrew's Cross," January, 1924.

A FIELD FOR COOPERATION.

THE rise in many parishes, of young people's organizations (variously called Young People's Fellowship, Service League, Society or Association) brings to the Brotherhood additional opportunities for cooperation in work for the extension of Christ's Kingdom. Particularly does it bring this opportunity to the Advanced Junior section, the section most closely allied to the Fellowship in matter of age and therefore of interest and activities.

With the Young People's Fellowship there is a close community of interest since its objects are in the same general direction as that of the Brotherhood, and since, because of its special field and activities, it is so admirably adapted as a medium through which and with which the Brotherhood can work.

The Special Opportunities in the Fellowship.

The Fellowship is a good medium for bringing older boys and girls together, in various forms of parish life and parish work. It can do a wide work in planning special church services directed to helping the youth of the community. It perhaps can best express and crystalize in words and actions the viewpoints, ideas and ideals of the combined youth of the parish. It can work out and set up standards of life and conduct for youth which are likely to be more binding and more helpful to youth than standards which might be set forth by any group not so thoroughly representative of youth.

Advantages of Cooperation.

In the work of the Fellowship the Brotherhood can cooperate to great mutual advantage. The Brotherhood often needs a "setting" for its work. It frequently needs outlets. It can use the opportunities afforded by the Fellowship as a means of interesting young men whom it is trying to reach, particularly those not yet brought to the Church. It can use the Fellowship as a gathering and holding agency. It can join with the Fellowship in holding young people's services in the church and in various institutions. It can join in advancing the work of the Church School of Missions, and of study groups.

In all these things the Brotherhood's cooperation should be especially helpful. Having specialized for so long a time in personal work with boys and men, it naturally has special possibilities and should be specially effective in such work.

Methods of Cooperation.

The Chapter should not operate as an outside or unrelated body. Its members, or the majority of them, should also be members of the Fellowship, and therefore the Chapter to a great degree would function as an integral part of the Fellowship, cooperating and supporting its work from within, but without assuming any role of direction or authority.

In its particular field, the Chapter should attain to that efficiency and effectiveness which workers in any specialized field naturally develop, and thus provide experience and examples which should be helpful and stimulating in the other fields of work.

The correlation of the activities of the two organizations can most naturally be accomplished in the Fellowship by assigning to the Brotherhood members who are in the Fellowship those sections of work or responsibility which the Brotherhood could naturally best undertake. Such assignments can be made en bloc by the Fellowship and be handled in detail by the Brotherhood members at their Chapter meeting. The Chapter should largely look after the boys' side of the Fellowship's activities.

There is another possible element of effective cooperation on the part of the Brotherhood. The Fellowship reaching both sexes covers a broader field and reaches a greater number than a specialized organization; and where

the possibilities are wide and the membership is also wide, the tendency is to follow the line of least resistance and to allow entertainments and social functions to predominate to the gradual submerging of other things. In this connection, the Brotherhood members in the Fellowship can contribute toward maintaining a spiritual level and a balance in the Fellowship's activities, and by these means can lend an added influence toward the permanency of the Fellowship's parish life and toward really productive results.

Mutual Strengthening.

The cooperation of the two organizations should lend added strength to each. It should be the means of arousing an increasing interest in the parish which itself will help to bring out increased and more effective support. More young people will be brought in; the work will progress and grow stronger; and because of the greater numbers from which to draw and because of the increased opportunities for training, the supply of available leaders for both organizations and for others should keep pace with the increased need.

In a Few Words.

The particular field of the Fellowship covers all those activities which directly touch the combined older boy and girl life of the parish, or which utilize the joint service or consideration of older boys and girls, or which are largely of a social or entertainment character.

The particular field of the Brotherhood is logically the personal work of boys with boys, individually and collectively, and with their self-development and self-training along the lines originated by the Advanced Junior Program.

The Brotherhood is particularly gratified at the increased interest in Young People's groups. It welcomes this opportunity for effective cooperation. Brotherhood leaders everywhere are earnestly urged to take advantage of these opportunities to the fullest extent, and to aid in the formation and maintenance of Young People's Organizations, wherever possible.

It is always helpful to suggest lines of cooperation and it never was more timely. The tragedy of the present day is the emphasis upon organization. If the Service Leagues and Fellowships cannot federate the existing groups, confusion will be worse confounded. Their claim to two things ought to give them the privilege and responsibility of federation—the fact that both boys and girls are in their membership, and the inclusiveness of their sphere of activity and service. If competition is to be the order among the organizations for boys and girls in the Church, "split loyalty" is the inevitable result. Regardless of our eagerness to find complementary relationships as between these National and Diocesan groups, there is no question but that they are covering similar territory and addressing themselves to a common need. The very earnest pronouncement quoted above shows the fine spirit of the Brotherhood of St. Andrew, but it indicates misapprehension of the central emphasis in the Service Leagues according to the motive of the leaders who have tried to think most deeply as to the proper basis of the Young People's Movement of the future. The suggestion in the last subdivision of this paper, that the Service Leagues are concerned with activities largely of a social and entertainment character, and that the Brotherhood must, as a group, do the personal work of the League, destroys the very character which the Leagues are trying to establish. We have delegated too largely in the past, fundamental Christian responsibilities to specialist Organizations. Personal work is essentially involved in the profession of every normal Christian. It does not belong to any specialist group. That League will fail which does not train every member in "brotherhood" service. Assignments made en bloc to Brotherhood members would seem to destroy the very goal for which the Leagues are striving. Those who know the work of the Junior Brotherhood are grateful for the experience and the loyalty which its members have shown in regard to the central rules of Prayer and Service, but beyond their experience and their example as units in the whole, they should not assume any group responsibility. The great number of our young people are impatient at the over-emphasis of the social side of the Leagues' life. It may be that what is intended

(Continued on page 23.)

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

NO NEED TO BE DISCOURAGED.

A little girl was very impatient over having her hair brushed, and her Mother's patience was rapidly reaching its limit.

"Keep still," she finally exclaimed, "you wriggle like a monkey."

"Oh, Mother! that reminds me I have been intending to ask you for some time, do you believe in resolution?" Another child waiting for the final touches to be put to the one in the hands of her mother, exclaimed:

"Oh, Harriet, it isn't resolution, it is revolution!"

So the discussion goes, reaching from the pulpit to the nursery, and including the office, the shop, the study and the parlor.

To some it seems that the little girls are not so far wrong, after all, and that it takes a great deal of "resolution" to face the "revolution" produced by evolution and kindred topics.

Whichever view we may take of it there is one thing certain, and that is that far more people are talking religion today than has been the case for many years. Leading magazines are running special articles about it, cosmopolitan newspapers are devoting departments to it, and theological discussions can be heard on the street cars. Some think it may produce disruption of the churches, while others assert that it will bring about a more steadfast faith.

In the World's Work Rollin Lynde Hart is writing a series of articles suggesting the possibility of the result being the establishment of two great churches, one Liberal and the other Traditional. This, of course, may be possible, but it is more likely that when the smoke clears and the heat of argument subsides we shall be found dwelling together peaceably in the same households again, if we will only keep our heads and remember that other people have as much right to their own opinions about religion as they have on any other subject, and that, because they differ from our own it does not at all follow that they are insincere or held for ulterior motives.

According to Mr. Hart in the World's Work for December:

"The country over, interest in Christianity redoubles. Recently, when a newspaper syndicate announced Dr. Henry Van Dyke's miniature sermons, forty papers subscribed immediately. Another syndicate distributes daily Bible verses. Printed in many hundreds of papers, they bring a response altogether unprecedented.

"War in the churches has not hurt religion; it has helped it. During the last statistical year, a year of such conflict as Christianity has not seen since the Reformation, the Churches of the United States made the greatest gains in their history. Figures given out by Dr. E. G. Watson, statistician of the Federation of Churches show an increase of 1,220,438 members over the year before—an increase approximately fifty per cent greater than the average annual growth for the preceding five years."

Also Commissioner Estill of the Salvation Army is quoted as saying, "When you see a bulge on a man's hip, do not jump to conclusions; it is as likely to be a Bible as a flask, for the Bible is fast becoming the most popular Book in New York."

So let us not feel disheartened by the discussion, but remember that it is a discussion, and let us exert every effort of broadminded, high-spirited generosity to keep it on the plain of discussion, and not let it descend to the personalities of controversy.

MEETING OF THE SOCIAL SERVICE COMMISSION OF THE PROVINCE OF WASHINGTON.

Bishop Davenport Presides.

The Social Service Commission appointed by the last Synod of the Province of Washington convened in the Diocesan House in Baltimore on January 30.

Bishop Davenport of the Diocese of Easton is chairman and presided over the meeting. Those present were the Reverends Carlton Barnwell of Lynchburg, Romilly F. Humphries of Baltimore, R. W. Trapnell of Wilmington, Del., R. Cary Montague of Richmond, Va., F. Orr Johnson of Pittsburgh, Deaconess Jean W. Colesbury of Philadelphia, and the Rev. Thomas J. Bingham of Pittsburgh, who was elected Secretary and Treasurer of the Commission.

Motions were adopted on the following subjects:

A recommendation to the Diocesan Commissions on Social Service that Study Classes be held through Lent, using as a text-book, "The Social Opportunities in the Parish."

Urging the investigation of City and County Institutions for the care of prisoners and the indigent, to be carried out either through Parish Social Service Commissions or inter-church organizations.

Requesting the Diocesan Commissions to call the attention of their clergy to the importance of closer cooperation with State Boards of Health, public welfare, and rehabilitation bureaus, with a view to holding clinics and more efficient relief of individuals through these agencies.

The importance of circulating libraries on the subject of social service being maintained in Diocesan offices was stressed, and a resolution adopted urging this in every diocese. The address of J. C. H. Sauber, Church Rooms, Trinity House, Sixth Avenue, Pittsburgh, Penn., was given as one competent to furnish lists of books for such a purpose.

Doctor Humphries moved that lists of agencies prepared to care for girls seeking employment in the cities be compiled and forwarded to rural clergy in each diocese.

Bishop Davenport called attention to the practical efficiency of Miss Carpenter of the National Department of Social Service in surveying church institutions, and offering helpful suggestions in regard to their management and building and a resolution was adopted urging that Miss Carpenter be consulted on these subjects through the Diocesan Commissions.

The last resolution adopted which called forth considerable discussion was to the effect that the Social Service Department of the Church is especially interested in respect for and enforcement of the laws, and that campaigns of education looking to this end should be attempted.

Bishop Davenport appointed the Rev. Messrs. Thomas J. Bingham and J. Orr Johnson a committee to draw up a suggestive outline for the guidance of diocesan commissions, based on the resolutions and conclusions of this commission.

It was felt by all present that the session of the commission, although brief, was well worth while and had accomplished a good deal of practical value.

The commission was entertained at luncheon by the Diocese of Maryland, with the Rev. Romilly F. Humphries acting as host.

A PRAYER FOR 1924.

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me find in Thine employ
Peace that dearer is than joy!

—John Greenleaf Whittier.

Church Intelligence

A Building Every Four Days.

This is the record for 1923 as shown in the Reports presented at the Annual Meeting of the American Church Building Fund Commission. To forty-three dioceses and districts loans amounting to \$162,300, gifts amounting to \$29,975, and grants amounting to \$3,700 were paid out by the Commission, which stands ready to pay further promised loans of \$90,100, gifts of \$13,100, and grants of \$7,500, whenever covering papers are presented.

The permanent fund has been increased during the year by \$27,864.85, of which \$25,000 was the gift of an individual for the purpose. Such an increase is most gratifying, but only because it enables the organization to handle a larger share of the requests for help that are presented. This is the basis of the desire and effort of the Trustees for the increase of the permanent fund. The Commission is functioning in one hundred per cent usefulness since its present resources are fully utilized. When the Church really wants it to fill the larger role which her requests call for, gifts of individuals, offerings of parishes and missions, and remembrances in legacies will flow in to afford the necessary equipment. The Year Book of 1923 will set forth what this department of the Church at work has done, is doing, and yet can do to lengthen the cords and strengthen the stakes in the way of physical Church extension. Copies of this booklet may be had on application to the Corresponding Secretary at 281 Fourth Avenue, New York City.

The Clergymen's Retiring Fund Society.

The Annual Report of the Trustees of the Clergymen's Retiring Fund Society just published shows a continued work of this most helpful organization. Its membership consists of two hundred and seventy-five annuitants and two hundred and seventy-one other members who have completed or are continuing their payments, a total of five hundred and forty-six. To the annuitants of 1923 the sum of \$28,141 was distributed, being a return of twenty-five per cent of the gross payments which they had made in annual dues during the period of their active membership. Inasmuch as new members are no longer received and increases of holdings are no longer possible to present members, the Trustees are assured, on actuarial examination, that the Society has within itself the power annually to function along the lines of the past year, and to protect its last surviving member. The report shows annual dues received in the sum of \$4,056, gifts for the year of \$360.23, and invested funds amounting to \$376,472.04.

Returning From Japan.

Bishop McKim, whose diocese is now officially "North Tokyo," and the Rev. J. J. Chapman, president of the Council of Advice in the District of Kyoto, returned from Japan with Bishop Gailor and Dr. Wood, arriving in San Francisco on the S. S. President Wilson about February 7.

They go to Pasadena, where the consecration of Dr. Refsnyder as Suffragan of North Tokyo takes place on Febru-

ary 12, with Bishop McKim as one of the consecrators. The event is one of marked interest, so well known and so highly esteemed has the suffragan-elect become throughout the Church since the disastrous days of the earthquake.

A week after the consecration, the next meeting of the National Council, occurs in New York on Feb. 20, delayed in order that thorough study of the situation in Japan might be made and complete information brought back by Bishop McKim, Bishop Gailor and Dr. Wood.

Sewanee News Letter.

The several Southern Dioceses will be interested to know that Sewanee will have a faculty representative at their January Convention. It is hoped, that through this effort, Sewanee will be brought into more personal and intimate contact with those Churchmen who should know Sewanee better, and realize their ownership the more. Dean George M. Baker, of the College of Arts and Sciences, will represent Sewanee at the Louisiana and Mississippi Conventions; the Rev. Prof. George B. Myers, at Alabama; Prof. W. H. MacKellar, at Texas and at Oklahoma, and Vice-Chancellor B. F. Finney, at Tennessee, at Kentucky, at Missouri, and at Southern Florida.

The Board of Regents held its regular winter meeting on February 6, and in March Sewanee will be host to the Provincial Meeting of the Student Council, at which convention, plans will be effected for the higher and better realization of the religious life in the various colleges in the South.

The Vice-Chancellor has received recently two substantial bequests: one from the late Mrs. Thomas O'Connor of Knoxville, for \$10,000, of which the University feels it should make grateful public acknowledgment. The Diocesan Convention of Tennessee, this week, appropriated \$700 to the Theological Department, to be used at the discretion of the Dean. Another appreciated contribution was the gift from the Rev. Dr. C. T. A. Pise, of Goshen, New York, of two hundred books and several rare and valuable volumes dealing with the Church life during the Confederacy and the early life of Sewanee. The donor's father was one of the charter members of the first Board of Trustees of the University of the South.

Another member of the Theological School was ordained to the Diaconate this month. Mr. Eugene Hopper was ordered Deacon, Friday, January 18, at Trinity Church, Clarksville, Tenn., by the Rt. Rev. James M. Maxon, D. D., Bishop-Coadjutor of Tennessee. The Rev. George O. Watts, Trinity Church, Clarksville, presented the Candidate and the Rev. Prentiss A. Pugh, of the Church of the Advent, Nashville, preached the ordination sermon. It is interesting to note that both Messrs. Watts and Pugh are Sewanee men.

A Statement From Mr. Franklin.

It is a pleasure to announce to the Church that the accounts of the Missionary Society for the year 1923, on the basis of estimates of final returns from distant fields, will be closed with a small balance of income over operating expenses.

The receipts from the dioceses in December were not up to the amount which it was estimated would be need-

ed, but income from other sources was larger and the expenses smaller than estimated. An exact statement of expenditures cannot be made until final reports from all the mission fields are received.

While it is gratifying that there will be a surplus for the year, it must be remembered that there would have been a deficit had it not been for legacies of over \$300,000 available for current expenses. If every diocese had met its share of the budget as a minimum, these legacies could have been used to provide much needed new equipment in the field, and in addition more than \$400,000 would have been paid on the existing debt. Let us hope and pray that better results may be achieved in 1924.

Lewis B. Franklin,
Treasurer.

Death of Bishop Keator.

The Rt. Rev. Frederic William Keator, D. D., LL. D., Bishop of the Diocese of Olympia, died from heart disease Thursday night, January 31, at a hospital in New Haven, Conn., where he had gone a little over a week ago to visit his son at Yale. He was taken ill shortly after reaching New Haven. Funeral services were conducted Monday afternoon from St. George's Church, New Haven, by the rector, the Rev. C. C. Kennedy, and the Rev. Stewart Means, D. D., rector-emeritus, and the body was taken to Tacoma, accompanied by Mrs. Keator, who arrived in New Haven on Saturday, February 2.

Bishop Keator was born in Honesdale, Pa., October 22, 1855, and was the son of Jerman Samuel Keator and Mary Chapman Baldwin Keator. He graduated from the Western Theological Seminary in 1891 and was ordained deacon and priest the same year by Bishop McLaren. His first charge was the Church of the Atonement, Chicago, of which he was rector from 1891 to 1896, going from Chicago to Freeport, Ill., to take charge of Grace Church, where he remained until 1899, when he accepted the rectorship of St. John's Church, Dubuque, Iowa, remaining there until elected to the Bishopric. He was consecrated Bishop on January 8, 1902, by Bishops McLaren, Hare, Nicholson, White, Morrison, A. Williams, Anderson and Taylor.

He received from Yale the degree of B. A., in 1880, LL. B., in 1882, and D. D., in 1905; and from the Western Theological Seminary the degree of S. T. D. in 1902.

Bishop Keator was a deputy to the General Convention from Chicago in 1898, and from Iowa in 1901; was a member of the Board of Missions of the Province of the Pacific in 1915, and was a member of the Executive Council of the Church, representing the Province of the Pacific. He was president of the Annie Wright Seminary, Tacoma, and Overseer of Whitman College, Walla Walla, Wash.; and was Chaplain of the Coast Artillery Corp, National Guard of Washington, and a member of the Veteran Welfare Commission of the State of Washington.

Bishop Keator's wife was Miss Emma Victoria Lyon, of Chicago.

Centennial Fund—Virginia Seminary.

One hundred and fifty men, friends and alumni of the Theological Seminary in Virginia, assembled for a banquet in the Southern Hotel, Baltimore, Thursday, January 31, in the interest of the \$500,000 campaign for the Seminary.

Bishop James E. Freeman, of Washington, gave a stirring address in which

he affirmed that the very fabric of our civilization will collapse if the Church should fail to function. The great need of our day, he said, was for trained leaders of men in the ministry of the Church's life. Deeply as he is interested in his National Cathedral project, he asserted unhesitatingly that he regarded the Seminary need of the Church as a first priority. Bishop Freeman is an alumnus of no Seminary, but seems to have adopted Virginia as his honorary Alma Mater.

Bishop Brown of Virginia gave a brief story of the Seminary's record during the last hundred years. Virginia has an unequalled record in sending men to all parts of the world as pioneers in missionary work and today has the largest enrollment, with the exception of the General Seminary. In order to receive the increasing number of students who are making application for admission and to equip them with the very best training, the Seminary must enlarge both its building accommodations and its faculty staff.

The Bishop reminded his hearers of the debt which the Church in Maryland owed to the Seminary. He informed them that three hundred men from the Virginia Seminary had, at one time or other, served in Maryland Diocese.

The emphasis laid on spirituality of character was stressed by Bishop Jett.

The Rev. Hugh Birkhead, D. D., rector of Emmanuel Church, Baltimore, presided at the banquet. The follow-up plans adopted included personal solicitation of a number of people whose names had been secured.

Bishop Murray has given his most cordial endorsement to the campaign in Maryland and has helped by his encouragement and counsel.

R. F. H.

Consecration of the Rev. E. M. Cross.

The Presiding Bishop has taken Order for the Ordination and Consecration of the Rev. Edward Makin Cross as Bishop of the Missionary District of Spokane.

Time: 10:30 A. M., February 20, 1924.

Place: Church of St. John the Evangelist, St. Paul, Minn.

Consecrators: the Rt. Rev. Dr. McElwain, Presiding, the Rt. Rev. Dr. Freeman, and the Rt. Rev. Dr. Keator.

Preacher: the Rt. Rev. Dr. Thomas.

Presenters: the Rt. Rev. Dr. Page and the Rt. Rev. Dr. Hugh Burleson.

Reader of Litany: the Rt. Rev. Dr. F. F. Johnson.

Reader of Certificate of Consents of Bishops: the Rt. Rev. Dr. Faber.

Reader of Certificate of Election: the Rt. Rev. Dr. Bennett.

Master of Ceremonies: the Rev. Phillips E. Osgood.

Attending Presbyters: the Rev. Messrs. George S. Keller and A. E. Knickerbocker.

Reader of Certificate of Ordination: the Rev. G. G. Ware.

Reader of Certificate of Consents of Standing Committees: Mr. Paul N. Myers.

Registrar: the Rev. Charles L. Pardee, D. D.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

The Chapel at "Henrytown."

In the last four months of 1918 the Rev. John R. Matthews was rector of Preston Parish, which comprised the churches at Saltville and Marion in Smyth County and Glade Springs in

Washington County; his splendid life coming to a close on January 22, 1919.

Mr. Matthews was deeply impressed with the need of a chapel for the people of the community locally known as "Henrytown," a village of about five hundred people, a short distance from Saltville, and immediately began to raise a fund for this purpose; contributions being made by the local people and by outside friends of the rector. Before he could erect the building Mr. Matthews fell a victim to the influenza epidemic.

The Rev. Edgar C. Burnz took charge of Preston Parish in February, 1923, and, with the "Henrytown Fund," which had been held by the Trustees of St. Paul's Church, Saltville, a neat white chapel has been erected in an excellent location and named "Matthews' Memorial."

It has been possible to install seats, lamps and a stove. At the first public meeting, held the Saturday before Christmas, there were present over a hundred and fifty children and half as many grown-ups to receive the Christmas "treats" provided by the ladies of St. Paul's Auxiliary and other friends.

As yet the chapel is greatly in need of additional equipment, and it is hoped that some persons or organizations may become interested and help to supply various parts of this. A small reed organ would be a great help in the services. There should be an altar, about five feet by two with ratable, and simple in design. A pulpit and lectern are needed—the lectern a simple upright with book rest. A font is also needed; of wood, with receptacle for removable aluminum bowl. Any furniture that may be given should be finished in fumed oak to be in keeping with the interior of the chapel which is coiled with pine with hard oil varnish.

The Rev. Edgar C. Burnz, Saltville, Va., will be grateful for any assistance in regard to the items suggested and will be glad to give any information that may be desired by prospective donors.

T. A. S.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

The Death of Former President Wilson.

Breaking in upon the solemnity of the celebration of the Holy Communion, at the eleven o'clock services, all over the city, came the cry of "Extra paper!" on Sunday, February 3, announcing the sad news that the great soul of Woodrow Wilson had passed into the Larger Life. It was peculiarly fitting that the hour and day should have been one when men's minds were dwelling on serious and holy things. It may be likewise, significant for the days to come, when men every where will be stirred to catch the torch and "carry on" for him the great ideals which he first made plain to the people and for which he laid down his great and noble life.

The Woman's Auxiliary of Christ Church, Georgetown, held its regular monthly open meeting in the parish hall on Monday afternoon, February 4, when the Rev. P. Lindel Tsen, a Chinese priest of the Episcopal Church, was the special speaker. Mr. Tsen graduated from Boone University, Wuchang, China, in 1908. After completing his studies for the ministry he was ordained by Bishop Roots in 1909. He became headmaster of St. James' High School

at Wuhu and later was rector of True Light Church, Naning. Before coming to this country, Mr. Tsen served as General Secretary of the Board of Missions of the Native Chinese Church. He is now a special student at the Virginia Theological Seminary. Just preceding this meeting of the Auxiliary, an informal luncheon was served for all the Auxiliary members and at this time the members of the Woman's Auxiliary of St. John's Church were guests of Christ Church. A short business session followed the luncheon, and at this, one of the members reported an encouraging amount of money made for the Auxiliary through commissions on subscriptions to the Southern Churchman. In this connection a letter was read from the Southern Churchman, setting forth in detail the plan by which the Auxiliary might increase its treasury, and at the same time enlarge the circulation of this Church paper.

The Woman's Auxiliary of the Diocese held its regular monthly meeting on Tuesday afternoon at two o'clock at Ascension Church. Beside the regular business meeting Miss Mary Elizabeth Wood gave an address on "The Library of Boone University in Wuchang, China."

M. M. W.

PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Suffragan.

Diocese Gives \$54,288 To Missions.

More than two hundred parishes and missions of the diocese took part in the rally meeting in Holy Trinity Church, Philadelphia, on Thursday night, January 31, when the offering of \$54,288, which had been raised through the intensity of "Sacrifice Week" for the maintenance of missionary work was presented. Although there was an overflowing attendance, there are several parishes and missions to report. The Rev. Percy R. Stockman, chairman of the "Sacrifice Week" Committee, presided. Colonel William P. Barba, assistant treasurer of the diocese, created enthusiasm when he announced that with the \$54,288 the Diocese of Pennsylvania contributed the most money in 1923 for the missionary maintenance. The offering was presented to Bishop Garland, who thanked every one for their participation. The Rev. Dr. G. A. Studdert Kennedy, Chaplain to the King of England, and Dr. Mary L. James, of Wuchang, China, were the speakers.

Death of the Rev. Dr. Lamb.

The Rev. James Hart Lamb, D. D., rector-emeritus of Old St. David's Church, Radnor, died February 1 at the Episcopal Hospital, Philadelphia. He was eighty years old. Dr. Lamb became ill New Year's eve, and had been in the hospital since then. Burial service was held Monday afternoon at Old St. David's, with Bishop Garland officiating. Interment was in the churchyard.

Dr. Lamb was born in Aberdeen, Scotland, coming to this country as a boy and attending the Germantown Grammar School.

He enlisted as a private in the Fortieth Regiment, Pennsylvania Volunteers, and in 1869 he entered the Philadelphia Divinity School. He is survived by his widow, who was Rachel Crozer Green, of Trenton; his sons, the Rev. George Warrington Lamb, M. D., rector of the Church of the Covenant, Philadelphia; the Rev. Adison A. Lamb,

rector of Trinity Church, Coatesville, and the Rev. James H. Lamb, who is now in Germantown, and his daughters, Mrs. Edward P. Moxley, Jr., and Misses Helen and Rachel Lamb.

R. R. W.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

The Rev. Dr. Studdert-Kennedy, special lecturer at Berkeley Divinity School, is speaking in many places in and near New York. He is to be one of the speakers at the annual dinner of the Church Club on February 7. He has addressed not a few clubs. Speaking to a Bible class that is nominally directed by John D. Rockefeller, Jr., and is connected with the Park Avenue Baptist or Rockefeller Church, he said: "Modern warfare is a hideous mockery and there is no victory in it," he declared. "I see the world as a man clothed in rags, with his face turned from his own house. The Book has been cast away and in its place are thousands of newspapers, but none shows the way."

"Business men are the apostles of Jesus Christ among the nations," he continued, "and commerce is either a holy communion or damnation. The leadership of the world has passed across the ocean and is with you. Where you lead my country and all Europe must follow. May you lead us aright."

St. Chrysostom's Chapel of Trinity Parish, the Rev. C. N. Moller, vicar, dates from 1863, when it was built in the country, in great part for a farming district support. Now it is in the midst of a manufacturing district in Seventh Avenue, a short distance south of the most famous theatrical district in the world. Trinity has now determined to lease the land, and to consent to the destruction of the Chapel and its rather extensive buildings. For years under Mr. Moller it has done work among the tenement people of the West Side. There is now to supplant it a loft building for hat makers. A final service is to be held on February 10. The future of the work has not yet been determined, but will be fixed within a short time. It is stated that Trinity is not to give up its work for deserving poor of the West side.

C.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D., Bishop.
Rt. Rev. T. I. Reese, D. D., Coadjutor.

The most important and widely interesting suggestion made at the forty-ninth annual convention of the Diocese appeared in the Convention address of the Diocesan, at St. Paul's Church, Columbus.

Bishop Vincent, in a scholarly and conservative manner endeavored to present the difference between the Corporate Faith of the Church and the Personal Faith of each individual believer. He absolutely disclaimed any desire to change the Historic Creeds, but suggested that a more personal and direct form in which to question the candidate for Baptism, instead of the present query: "Dost thou believe all the articles of the Christian Faith as contained in the Apostles' Creed?" would be: "Dost thou believe in Jesus Christ, the Son of God and the Saviour of Men?"

Dr. Frederick C. Hicks, President of the University of Cincinnati, pre-

sented a resolution in the last hour of the business sessions of the Convention petitioning the General Convention to favorably consider this suggestion. As it was pointed out that the attendance at this session was not entirely representative and that the lateness of the hour prevented a full and free discussion the resolution was referred for discussion and action at the next Convention.

A special committee was appointed to arrange for the celebration of the semi-centennial of the Diocese at the next Convention which is to meet in Columbus at Trinity Church, in January, 1925.

Bishop Reese's annual address as Coadjutor show among other statistics eighty-four congregations and seventy-five active clergy. There are only two vacant parishes in the Diocese and these have a temporary supply.

The only change in Standing Committee was the election of the Rev. Sidney E. Sweet, rector of the entertaining parish, St. Paul's, Columbus, in place of the Rev. Dr. Flinchbaugh, who has left the Diocese.

Deputies to the Provincial Synod are the Rev. Messrs. B. H. Reinheimer, Maurice Clarke, Joseph H. Dodson and Charles G. Reafe and Messrs. Mortimer Matthews, Wilfrid O. Frohock, Wm. T. Magruder, Ph. D., and W. S. Keller, M. D.

The Broad Street Presbyterian Church, across the street from St. Paul's, with true Christian hospitality, gave the use of its fine buildings to the Convention and the House of Churchwomen met there, while the social and dining rooms were in constant use for the meals and for the few leisure moments of both the bodies.

Mrs. Paul Sterling, correspondent for the Church Periodical Club of the Diocese of Massachusetts, presented that work to the House of Churchwomen, while Mrs. James D. Ireland, of Cleveland, National Secretary of the Guild of St. Barnabas' for Nurses, gave a most inspiring account of the activities of that organization. Sister Clara Elizabeth of the Community of the Transfiguration, spoke of the work of the Bethany Home for Boys. All these addresses added much to the interest of the convention, which was regarded as one of the most successful in the history of the diocese.

At the joint sessions of the two conventions Miss Ella Charls, Executive of the Church Mission of Help, Carl Legard of Dayton, President of the Diocesan Young People's Society; Prof. Reeves of Kenyon College, and the heads of the several Diocesan departments added much to the information and interest.

The inspirational service with which the Conventions closed was a wonderful occasion. The Rev. Edmund Lloyd Souder, of Hupeh, China, spoke on "The Church and Chinese Democracy" and Bishop Woodcock, of Kentucky, on "The Mission of the Church to the World." Two fine choirs combined to lead the singing of some fine hymns of social import from the New Hymnal.

A new feature of this convention was the Forum which met before the organization to give the delegates a chance to discuss several vital problems in a free and informal manner. It was voted to continue this feature.

The campaign for the raising of \$800,000 for the greater part of the new million dollar Children's Hospital, has started with the highest hopes of success in the near future. Col. William Cooper Proctor has started the ball rolling with a subscription of \$250,000.

The Eleanor Lodge, Mt. Auburn, with accommodations for seventy-five girls, has been opened, taking the place of the Lawrence Home and the Eleanor Sarnshaw Club. It is governed by a Board, representative of the G. F. S. and the former organization in equal numbers.

The Rev. William Norman Guthrie, of St. Mark's in the Bouwerie, New York, was a recent visitor in Cincinnati. He was at one time rector of the Church of the Resurrection, Fern Bank. He addressed a meeting of the Clericus.

C. G. R.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

Mercer-Hadley Mission at New Orleans.

Mr. E. C. (Ted) Mercer and H. H. Hadley held a ten days' mission at St. Paul's Church, from January 3 to 13. Their messages were clear and outspoken, telling their life experiences and warning young men and young women of the evil tendencies of the times. Unfortunately, during their visit, the weather was very cold and rainy, which prevented many from attending, but, nevertheless, the meetings were well-attended. Special service for women and young girls was conducted by Mr. Mercer on Sunday afternoon, January 6, when his subject was "Grave Dangers Our Young Women Face Today." This was listened to by two hundred and fifty to three hundred persons, and many have stated that the address was most inspiring. On the following Sunday afternoon Mr. Hadley addressed a meeting of men and boys, his subject being, "All Mixed Up." His appeal was a very strong one and he impressed many by his deep earnestness that he is a man of very great spirituality and devotion to the Master's cause. Mr. Mercer also spoke to the students at the Tulane and Newcomb Colleges, Girls' and Boys' high schools, and it is estimated that about 3,000 girls and boys heard them. Both Mr. Mercer and Mr. Hadley paid visits to the Parish Prison and spoke to the prisoners, and also addressed gatherings at several of the charitable institutions of the city. Their visit will undoubtedly result in much good and St. Paul's feel gratified at having had them.

Diocesan Council Meets at Baton Rouge.

The eighty-sixth annual session of the Council of the Diocese of Louisiana was held in St. James' Church, Baton Rouge, on January 23 and 24. The meetings were presided over by the Rt. Rev. Davis Sessums, D. D., Bishop of the Diocese; the Rev. S. L. Vail being Secretary. There was quite a large attendance of clerical and lay delegates from throughout the diocese. Reports on the State of the Church were read, showing that the Church had grown considerably during the past year. The Nation-Wide Campaign Committee reported that the contributions had largely increased. The Woman's Auxiliary, which was largely attended, was held in the Parish House at the same time. The stay of the delegates was made most pleasant and enjoyable by the men and ladies of St. James' Parish, and the daily luncheon served by the ladies was quite a feature and much enjoyed. The congregation of St. James' are to be congratulated on the recent acquisition of a very handsome Parish House.

F. H. G. F.

DELAWARE.

Rt. Rev. Philip Cook, D. D., Bishop.

An Important Conference.

Describing the Church and the public school as the two great agencies for the moral uplift of the community, Mr. Edward B. Sargeant, one of the secretaries of the Department of Religious Education of the National Council, addressed a conference of the joint committee of the Council of Churches and the Board of Education of the City of Wilmington on Friday, January 25, at the Y. M. C. A. building, followed by a luncheon at the Hotel duPont.

Mr. Sargeant, who has been superintendent of schools in several middle western towns, has given up his public school activities to devote his time to the promotion of week-day religious instruction.

The meeting was arranged by the Rev. Richard W. Trapnell, rector of St. Andrew's, Wilmington, who is also chairman of the Department of Religious Education and Christian Social Service of the Diocese of Delaware. Mr. Trapnell was instrumental in organizing the Wilmington Council of Churches, with the cooperation of Bishop Cook, and is now its first president.

Mr. Sargeant, in his address, emphasized the point that since the war there has been a thirty-five per cent increase in juvenile delinquency; that one of the greatest arguments in favor of the establishment of religious centers of this kind is that none of the places where the plan of religious instruction has been adopted in conjunction with the regular school curriculum has abandoned it, and that in one hundred and thirty-six cities and towns there have been no cases of truancy from the established religious centers.

It is hoped that this joint committee, after several conferences, will be able to present to the Wilmington Board of Education a definite plan for its consideration.

The Delaware Clericus is showing vigorous growth in interest and usefulness. As the guest of its retiring president, the Rev. Edward H. Ford, it was entertained on December 11 at the Hotel duPont, at which time new officers were elected as follows: President, the Rev. Charles A. Rantz; Vice-President, the Rev. W. H. Darbie; Secretary and Treasurer, the Rev. Ernest A. Rich. At this meeting a paper was read by the Rev. Frederick T. Ashton, entitled "In Praise of Ideas." On January 15 the Clericus was entertained by the Rev. Richard W. Trapnell in St. Andrew's Rectory, Wilmington, when the paper was read by the Rev. A. L. Urban, on "Jesus and the Modern Mind."

A Community Week of Prayer was observed in Delaware City by the Episcopal, Presbyterian and Methodist congregations from January 7 to 11. This was the outgrowth of a series of Community services started a year and a half ago by the Rev. Joseph H. Earp, rector of Immanuel Church, New Castle, who also has charge of Christ Church, Delaware City. The Community Services have been held regularly on the last Sunday night of each month, with large congregations, and have had the hearty support of the congregations uniting. On the dates when the afternoon service was omitted in the Episcopal Church on account of the Community service, the minister-in-charge has given an early celebration of the Holy Communion in Christ

Church, making two trips to Delaware City on those days.

The Rev. George C. Graham, D. D., who has recently come from Massena, N. Y., to become rector of Calvary Church, Wilmington, was given a reception in the Church at which it was evident that he has won the cordial support of all elements in the congregation. The outlook is good for a successful rectorate in this important location.

J. H. E.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

The Annual Convention.

The Convention of the Diocese of Maryland continues to follow a precedent first established, in periods equal to those of the seventeen-year cicadas, it will visit various and possibly remote parts of the diocese. For its session, almost seventeen years ago, it met in Cumberland. January 22 it assembled in St. John's Church, Hagerstown. Hagerstown took to it. At every session and public service the people thronged the church. Bishop St. George Tucker preached the opening sermon and lifted the Convention from the start to a high level. He left much to think about, to pray over and to work over, when he said that the way in which we at home could best help the Missionary cause in the Orient was to live and practice the Gospel of Christ in all relations of life. The old religions of the East are a spent force. Shall or shall not the Easterners draw the same conclusion with reference to Christianity in the West. Reports and routine work consumed most of the time of the Convention.

One enjoyable feature was a beautiful tribute to the life and work of Mr. Joseph Packard, as citizen and Churchman, prepared and delivered by Judge Henry D. Harlan.

In his annual address Bishop Murray noted that seventy per cent of the parishes had paid their quotas in full and the remaining thirty per cent nearly reached the goal. Over ninety per cent of the amount apportioned to the Diocese was raised, enabling Maryland to meet its share of the budget of the General Church and to remit over ten thousand dollars for the General Priorities account. In addition to meeting also the diocesan maintenance budget, a few thousand dollars remained for forward work.

The last part of the Bishop's address was his Confessio Fidei. He declared it to be his first and final say on the subject, that he had shunned public forums and the public press, and that he desired to present his message direct to his people.

The Bishop said, in part:

"With those of my brethren of other schools of thought and dissimilar intellectual bent, who honestly differ with me, I have no controversy. Controversy estranges, and I would be estranged from no one. On all matters of both temporal and eternal concern there may be an honest difference of opinion perfectly compatible with mutual confidence, respect and esteem. This matter is no exception, only we must observe that the true situation is not exemplified by the exhibit of those on either side whose purpose is egotistical—self-exploitation instead of modest altruistic exposition, and whose performances are offensive to every sense of propriety and good taste. I only suggest that—holding on to the fact of the

Incarnation, until they give the world something more reasonable in the manner of that Incarnation, something more possible, something more probable, something more logical, something more helpful, and consoling in time, something more assuring and positive for eternity, something more constructive in all life than what the Church now, in her Doctrine, Discipline, Worship, Creeds and Scripture interpretation, proclaims and teaches as that 'faith which was once delivered unto the saints' (Judges 3) and for which Jude tells us he had to contend in his day, I say I only suggest that all they who would change the old order should graciously refrain from disturbing the peace of the many millions who are now calm and happy in the faith of that order, and confine their experimental speculations to their own study and their individual interpretations within the secret places of their own soul.

"And this because, believing as I do that the Holy Spirit has pervaded the life of the Church, guiding it into the way of truth, from the day of Pentecost until the present hour, it does not seem possible to me that He could have suffered her throughout past ages to abide in ignorance concerning supreme features of the Incarnation of Our Lord and to have revealed the truth only to minds of modern illumination."

The former Standing Committee was reelected, Mr. Edward N. Rich taking the place heretofore filled by Mr. Packard. There was almost a complete turn over in the clerical delegates to the Provincial Synod. Those elected were the Rev. Harold N. Arrowsmith, Canon of the Pro-Cathedral; the Rev. Ambrose H. Beavin, of Cumberland; the Rev. Robert E. Browning, rector of Church of the Ascension, Baltimore, and the Rev. Hugh W. S. Powers, of the Church of the Holy Nativity, Baltimore. While not an action of the Convention, it may well be noted here that Mr. Edward Guest Gibson, for a number of sessions delegate to the General Convention, has been appointed Chancellor of the Diocese. Near the close of the Convention the Rev. Dr. H. P. Almon Abbott presented a resolution calling for some plan for discussing some vital subject at one session of the Convention. Conventions are dry and dull, he said, and discussion of some vital subject would add interest and be helpful. Next year the Convention returns to Baltimore and will meet in Emmanuel Church.

Attest:

Romilly F. Humphries.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

Christ Church, Macon, has installed a twelve-tone set of Deagan Tower Chimes, which were rung for the first time December 30, preceding Evening Prayer. The church was crowded to capacity for the occasion and it is estimated that fully eight hundred were turned away from the doors. The chimes have been given as memorials with the exception of chime No. 1, which was given by the parish as a whole in memory of the men and women from the church who served the Southern Confederacy, and chime number two for the men and women who served in the World War. Four more chimes will be added later, which will complete the full set of sixteen tones.

All Saints' Church, Atlanta, held a successful Christmas bazaar which netted the Guild nearly two thousand dollars. This the organization applied

(Continued on page 21.)

Family Department

February.

1. Friday.
2. Saturday. Purification B. V. M.
3. Fourth Sunday after Epiphany.
10. Fifth Sunday after Epiphany.
17. Septuagesima Sunday.
24. Sexagesima Sunday. St. Matthias.
29. Friday.

Collect for Fifth Sunday After Epiphany.

O Lord, we beseech Thee to keep Thy Church and household continually in Thy true religion; that they who do lean only upon the hope of Thy heavenly grace may evermore be defended by Thy mighty power; through Jesus Christ our Lord. Amen.

For the Southern Churchman.

Onward Drifting.

W. B. Lydenburg.

My life is like the wind—the tempests blow
 With hiss and thundering roar, then comes a day
 With gentle breezes in the sunlight play,
 And when my hours in peace and quiet flow,
 I know not whence I come and whither go;
 My life is like the wind—my hand I lay
 In His own hand, and, drifting onward, say,
 The whence and whither only He shall know.
 And when this strength is spent and evening's chill
 Descends as fast my days have neared the goal,
 And buried in the grave all, all, is still,
 Then, like the breeze that comes at dawn to roll
 Away the gathered mists of night, there will
 Rise from the silence an immortal soul.

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

Parable Of the Marriage Feast.

The Rev. Louis Tucker, D. D.

The long, long homesickness was almost over now, the exile nearly done. Badgered, attacked, sneered-at, hated, slandered, Our Lord allowed Himself a glance from that confused and muddy turmoil of evil passions into the limpid light that lies before the Throne. He told a story of a marriage-feast.

Sending servants to invite guests was customary. From external sources we know that the Bride of Christ is the Church, which locates the Feast at the second coming of Our Lord. But the main thing, the obvious thing, seems that here our dear Lord thought of the Land where He met no hatred, the House where He was at home. He had the open vision and saw both worlds. To borrow a phrase from the theosophists, He functioned consciously on all planes.

It would be good to speak of theosophy and its agreements and disagreements with Christianity; of the Doctrine of Angels; of the Jewish priestly

coterie and its point of view, for, later, a great company of the priests believed, and John Baptist was a priest of the course of Abias. Not from lack of comfort but from its wealth we turn to the greatest fact of all, that Our Lord was surrounded, lapped, enfolded in great love. The angels of the right hand and the left, invisible, were as much with Him as James and John and doubting Thomas of the fishing-firm of Zebedee and Jonasson. Any great insult, any unusual influx of hatred, was met by a glance, a thought, a word from them. Hitherto we have left out the love. It is not fitting that those who grow acquainted with Joshua Davidson the carpenter should all at once be called upon to adore God the Son. But slowly, slowly, very slowly, there grows in each a love, feeble at first, yet real, for Joshua Davidson the carpenter; and at last, by the growing power of love, our eyes are opened and we see Jesus the Son of God.

Searching for reasonable explanation to the conduct of the guests, we find only one. That subjects of a king refuse his invitation touches politics. It is not a question of courtesy, but one of disaffection. They think the king about to lose that portion of his territory in which they live. This parable was given to men of a native state under Roman rule. Such conduct to the ruler of the native state would mean that the Emperor had deserted him. Such conduct to the Roman Emperor himself would mean that he seemed about to be overthrown by a rival. The significance of the refusal in the realm social was swallowed up in its greater significance in the realm of statecraft. The men are not merely rude. They are traitors and rebels. Those who slew the messengers are only one step further on the same path than those who left them alone. Both trust some other king.

Other things are considered in this coming beside the state of the human race. The supper can wait, but not long, because of the oxen and fatlings killed and made ready. The opinion of apostolic and sub-apostolic Christendom was that the waiting was but a few years, so that men who had known the king's Son in His humility expected to know Him in His glory before they died. Nineteen hundred years has not exhausted the "Little Time" of waiting.

Our Lord, in this story, made no mention of His own death. The preceding parable showed that He was to be one of the slain. The king in the story, regarded merely as an Oriental mon-regarded merely as an oriental monarch. Before oxen and fatlings are spoiled he gets guests. That the king is God does not alter the fact that common sense is shown. We recognize the methods of Him who adapts means to ends in all the maddest variations of this shifting world. The sending out of servants describes a great missionary movement; which has brought us, among others, to the Supper.

Preach to ten thousand and get three thousand. Preach again, to the remaining seven thousand, and get three hundred use the same men, money and effort to preach to ten thousand new ones and instead of three hundred you get three thousand. Therefore missions to the heathen, whether

in or out of Christendom, are more valuable than missions to Christians. It is better to mill new ore than to screen tailings. Leave your seven thousand unconverted to the ministrations of your three thousand, and pass on with your extra money effort and men to a new ten thousand.

The approximate time of the supper can be guessed from information not in this story. When there is no nation kindred people or tribe where the Gospel is not preached; when every city of earth has one or more parish churches, verile or moribund; when every human being can get baptized if he choose, and, being baptized, may take the Lord's Supper if he likes, then Christ will come.

Answered Prayer.

Much that perplexes us in our Christian experience is but the answer to our prayers.

We pray for patience and God sends tribulation; for tribulation worketh patience.

We pray for submission and God sends suffering; for we learn obedience by the things which we suffer.

We pray for unselfishness and God gives us opportunities to sacrifice ourselves by thinking on the things of others, and by laying down our lives for the brethren.

We pray for victory and the things of the world swoop down upon us in a storm of temptation; for this is the victory that overcometh the world, even our faith.

We pray for strength and humility and some messenger of Satan torments us until we lie in the dust crying for its removal.

We pray for union with Jesus and God severs natural ties, and lets our best friends misunderstand us and seem indifferent to us; and calls on us to walk "alone."

We pray for love and God sends peculiar suffering and puts us with apparently unlovely people, and lets them say things which rasp the nerves and lacerate the heart, for love suffereth long and is kind, love is not impolite, love is not provoked.

Love beareth all things, believeth, hopeth and endureth, love never faileth.

We pray for likeness to Jesus and the answer is, "I have chosen thee in the furnace of affliction. Can thine heart endure or can thine hands be strong? Are ye able?"

And in the furnace He melts us into something of His own tenderness and gentleness and teaches us how to bear one another's burdens and how to live to make intercession for the sick and the sorrowful.

But this is only the transitory side. There is an everlasting recompense of praise and honor and glory at the revealing of Jesus Christ. For the momentary lightness of our tribulation, in a manner yet more and more excellent, is working out for us an age-abiding weight of glory, so long as we are not looking out for the visible things but for the invisible; for the visible things are for a season, whereas the invisible are age-abiding.

—Abbie C. Morrow Brown.

Winter Adventures In a Garden.

He—or she—who loiters a moment in passing my nondescript flower patch little dreams of the marvelous crops that grow therein. It is usually "she" who loiters, for one of the precious heritages handed down by our far-away Puritan grandmothers, who brought their beloved English plants to flour-

ish in the new wilderness, is that deep-rooted affection in the hearts of American women, the love of a garden.

To be sure, in my little patch, called, by the grace of loving friends, a garden, there is visible to the naked eye a fair array from the snowdrops and crocuses of March to the lingering chrysanthemums of mid-Summer. This much may any one see. But when the flower beds are safely tucked up for the winter and the season of the seed catalogue is with us—that volume of fairy tales far more fascinating than any novel ever written whose author is a lineal descendant of Ananias—then memory goes adventuring into the garden and the harvest is of quite another sort.

My garden diary for a day early in July begins, "Spent the morning on my prayer rug." That was the day I spread my prayer rug, a thick straw mat to protect all too susceptible bones from dampness, before the bed where clusters of Madonna lilies arose among the blue spires of Delphinium. I knelt before that bed, however, not in adoration, but the better to pull the weeds that, if left undisturbed, threatened soon to be neck and neck with the lilies.

As I worked, a particularly tantalizing bit of clover defied me from the center of the bed, swaying back and forth, forever out of reach. But when I left my weeding to get it, carefully working my way among the tall plants, lest I destroy them, behold, its root was close to the spot I had been weeding and had I but continued my work it would have been the next one to be pulled up.

Did I need to be taught by a weed—that outcast in a garden—that the fault which is sometimes seen in others would have no existence if we but kept our own lives free from that which has no right to flourish in the garden of our souls?

Take the advice of one who from choice digs among the green things of the earth and be not above going to school to a hardy chrysanthemum, that last bit of loveliness in a garden to say good-bye to summer. For in the sunny summer days the knowing gardener goes from clump to clump of chrysanthemums, nipping off the end of each sturdy stalk.

"But why spoil a plant already lovely?" cried a friend who knows little of the ways of flowers, and she may not have her answer until months later, when the rest of the garden fades at the approach of winter, but on the great clumps of pink and white chrysanthemums each stalk, from which one little bud was nipped, has branched and now bears six glorious flowers instead of one.

"William, do you think this plant will live?" I asked one day as I tried to bolster up a discouraged iris which had flopped spinelessly to the ground. William is my helper, who pulls up my seedlings with the weeds, and my ally as I wage war on those children of the Imp of Darkness—the cutworms.

At my question he languidly unfolded his six feet of humanity from the middle of a bed where he was planting tulip bulbs and ambled over to my corner, though no one else ever has the least difficulty in seeing the whole garden at a glance.

"Yes'm," William opined as he stooped over the drooping plant. "Yes'm, she'll live. Jes' stir dis yere earth 'round to give her air, feed her a little water an' she'll strike a root all right. Yes'm, she'll strike a root an' you'll get a flower off o' her nex' yeah."

Ah, that was it. To "strike a root!" To draw an inspiration from a hidden, an inexhaustible source. Dear Lord of Gardens, may we learn to strike a root

in Thy love and bear a flower not next year, but today.—New York Christian Advocate.

For the Southern Churchman.

The Church-Bells.

Martha A. Kidder.

In other days I loved to hear—
Far sweeter than the singing
Of choirs rare—the tones so clear
Of many church-bells ringing.

Antiphonal their sweetest strain
An upward flight was winging,
And floated down to earth again,
The sacred church-bells ringing.

New thoughts of heaven, love divine
Within my breast were springing.
No longer could my heart repine,
I heard the church-bells ringing.

O sacred bells! each holy day
Your call to me is bringing,
As oft I hear upon my way
The 'church-bells' message ringing.

That message shall remain within me
Like Memory's fond clinging,
Through life and death, eternity,
The church-bells ever ringing.

The Difficult Parent.

We read and hear of the difficult husband, the difficult wife, and children that are difficult, but who ever heard of a difficult parent being discussed? Still there are plenty of them.

A child is a human being, even as you and I, although we sometimes impose upon children simply because we can.

I was invited to dine with a young attorney and his wife not long ago. Jim phoned, asking us not to wait dinner for him; he had been in court all day and would be late.

As we finished dinner, he sauntered in, looking tired and glum. He threw his hat on the davenport, giving his wife and six-year-old son a perfunctory kiss.

He ate hurriedly; then joined us.

As he entered the room, his eyes turned towards his son, playing on the davenport. Suddenly he blustered, "James, Jr., you're sitting on my hat!" In a moment he completely lost his self-control, his temper flared, and Jimmy, Jr., received a severe scolding.

The child turned white, and tears started down his little cheeks.

"Daddy, I'm sorry. I—"

"There, none of your tears and excuses, young man. You're a fine specimen of carelessness!" Again the unjust anger of the father was heaped upon his child, all because he'd lost his case in court that day.

Jimmy's mother hurried the trembling child off to bed, while I, troubled by the incident, started home.

My first room-mate at college, who now has two small daughters, one seven, one nine, is another example of such a parent. She is high-strung and fussy, allowing and encouraging trifles to worry and irritate her.

Her children pay the price for these moods.

Naturally they, too, are developing a first-class set of "nerves."

One day I met them skipping home from school. "Oh gee, Aunt Cassie, we do hope Mother is in a good humor. She's such a dear when she's happy," announced the older child.

"Yes," hesitatingly, "but I tell you, she's awful unreasonable, when—when she's cross," offered little Midge. "And, do you know, she gets cross at us over

the funniest things!" The little brows puckered.

Strange, isn't it, that parents fail to realize the danger of alienating their children's affections when indulging in these difficult and unreasonable moods?

How we all love the person who understands our feelings and dislikes the one with whom we must always be guarded! In time he becomes a bore. And, after all, children are a lot like us. I think they must feel the same way, don't you?—Helen Gregg Green.

Pastor and Doctor.

I meet him as I go upon my rounds,
We deal with life and death, this man
and I.

He carries with him balm for healing
wounds,
And so do I.

We meet at bed-sides, where death's hand
has lain,
We meet in scenes that no man loves
to see.

I seek to give the soothing touch to pain.
And so does he.

Ofttimes, returning home at dead of night,
Along dark roads, when other men may
sleep,

I meet him on some outward mission's
flight
To those who weep.

No tufted, easy way for him, no price
Can buy his vision. He prefers to try
The well-worn way that leads through
sacrifice,
And so do I.

Ah, truly we should walk as Christ as-
signed,
For we are in Christ's business here be-
low.

He heals the sick, I seek to lead the
blind
From paths of woe.

He goes to give new life and life sustain,
I go to teach men how to live who die.
He wages endless war with death and
pain,
And so do I.

—Exchange.

Fellowship With God.

High fellowship with God will make us radiant, too, as well as calm and safe. The light of heaven will linger longer on our souls. In the Alps, when darkness has crept down into all the valleys, bright light can be seen bathing the giant peaks that catch the glory of the descending sun, and retain, when lower ones have lost it, the glow of its expiring flame. Then, when the glow has fled from even the loftiest pinna-cles of ice, it can be seen reddening the clouds that are higher yet, till they look like the garments of angels flung off upon the golden sky. These also lose their light ere long; but if we could ascend beyond every cloud, and beyond the shadow of earth itself, we should have the full sunshine always without a break.—G. H. Knight.

The "Ballad of Christ on the Water."

Miss Marion Couthany Smith, author of the poem, "Ballad of Christ on the Water," appearing in our issue of January 12, has requested us to credit the poem to the Youth's Companion, in which it first appeared. Although we do not make a practice of crediting short poems to periodicals as well as to their authors, we are very glad to comply with her request.—Editor Family Department.

For the Young Folks

Order My Footsteps.

Order my footsteps by Thy Word,
And make my heart sincere;
Let sin have no dominion, Lord,
But keep my conscience clear.

Make me to walk in Thy commands;
'Tis a delightful road:
Nor let my head, or heart, or hands,
Offend against my God.

—Selected.

When Toby Ran Away.

Toby was the old pussy-cat that had been in the Bates family ever since Marjorie Bates had been, so that made him seven years old.

He never went on trips out in the alleys as the other cats in the neighborhood did, probably because he was so contented and happy at home. Why should a cat roam when he had a dish all his own for his warm milk, marked "For a good Pussy," and a large doll's bed near the living-room fireplace in which to sleep? And he had ribbons that were becoming, and collars to match—yellow and green and red—to look pretty with his maltese coat.

When the spring came the professor and his wife moved out the house next door, and a family with children came in. The Bateses were not quite sure that they were glad about this.

"There is the gate in the wall that the professor made," Grandfather Bates said. "Perhaps those new children will come through and get into my flower-beds."

"And that new little girl has short hair. She looks like a tomboy," Marjorie said, "I am very sure that I don't want to play with her."

So the new family moved in, and the new little girl looked over the fence wistfully, and the new little boy whistled across it. But Marjorie just looked the other way and played on the other side of the garden.

Then no one thought any more about the new neighbors, but one day Toby, who had never gone away before in all his seven years, was missing.

Marjorie called him, and grandfather went up and down the back streets looking for old Toby. He even went to the hospital for animals, thinking that Toby might have been fighting and been taken there. Cook rattled the shears with which she cut up Toby's meat. He always came running at that sound, but this time he did not. Toby had disappeared most completely. It was very strange, and very sad. The whole family missed him.

Late in the afternoon of the day on which Toby Bates ran away Marjorie heard a voice from the garden next door. The new little girl was speaking.

"Isn't he dear," she was saying, "lying here in the doll's gocart, just as if he was a baby? He likes to be dressed up, doesn't he? Oh! I do think something alive is much more fun to play with than dolls."

Marjorie could not resist opening the gate in the wall just a crack and looking through. And there was Toby, dressed in a large doll's nightgown, a ruffled cap, and riding up and down the garden next door in the doll's gocart. His eyes were closed, for he was enjoying it, but Marjorie knew him by his paws that stuck out of the sleeves of the gown.

The new little girl saw Marjorie then, and heard her exclaim, "O Toby! We thought that you were lost."

"No, indeed, he isn't lost," the new little girl said, "and we were going to bring him home to supper, but he was so much company for us, and we are lonesome. He came over to call on us, just like a real neighbor, early this morning, and he has been here ever since."

She did not look like a tomboy, and she was ever so gentle with Toby. Toby himself hardly looked at Marjorie, he was so contented, and Marjorie repeated to herself the new little girl's words—"just like a real neighbor."

"Won't you come over with Toby and have supper with us?" Marjorie asked, opening the gate wide to let her wheel Toby through.—Picture Story Paper.

The Legend of the White Chrysanthemums.

Long, long ago in a plain not far from the city of Kyoto, at that time the capital of Japan, two little blossoms grew side by side, one the color of bright new gold and the other a pure white.

Straight and tall the stems grew, and wider and wider the little blossoms opened, while they happily listened to all that the sunshine and the whispering breezes could tell them.

By and by little Goldy grew discontented and said she wished she could go to the great city where there were so many beautiful things. But her white sister said: "No, no; we are placed here, so here we ought to stay with the flowers and the grasses that love us."

But Goldy was not convinced; and when one day a man came and looked at the two flowers and said, "This yellow flower is just the one I need for my collection. I will take it home with me," Goldy was too happy to care, though her little white sister wept with loneliness.

"Please take me, too," begged the little flower in sorrow. But the gardener said, "No, I have plenty of white and do not need you," and went off without her, carrying her little sister home.

Goldy was so cared for and petted that she grew large and handsome, so that one would not know her for the same blossom. Sometimes she thought of her sister, but she never wanted to go back to comfort her.

In the meantime the poor, lonely little flower, after crying a while, thought: "This will not do. I must be bright and cheery even if I am sad." So she turned a smiling face to the grasses and flowers who tried to comfort her.

Ever so many days went by, when at last a very great man, who was traveling along the road, stopped at the door of the gardener's house and asked if he knew where he could find a white chrysanthemum with sixteen petals. The gardener did not know, but he showed him his handsome Goldy, whose petals were just that number.

"No, no," said the man, "it must be white, and it must be in its natural state," and he went off disappointed.

Now, it so happened that his road passed right by the spot where the lonely white flower stood. As she heard footsteps approaching the tears stood on her petals, for she remembered that

some one who walked like that had taken away her sister and had not wanted her.

But the great man stopped as he drew near in his palanquin and in a tone of joyful surprise said: "Why, here at last is just what I've been seeking so long!" And he lifted the dear little plant very gently from the ground, saying: "Go with me, little flower; I need you in my palace."

"But I am only a poor flower of the fields," she answered modestly. "How can I be of use to you?"

"You are pure white and have sixteen perfect petals. You are just the one I have been searching for for months," he told her. And she went with him, her heart filled with happy wonder that she could be wanted in a palace.

Of all that befell the white chrysanthemum after this, I can stop now to tell you only this: she was joyfully received in the palace and came to be the best loved flower in the empire, even by the great emperor himself, and it was all because she was a perfect little flower that could be brave and cheery in misfortune. Do you suppose the same thing would be as true of children as of flowers? I think it would.—From Boys and Girls of Sunrise Land.

For the Southern Churchman.

A Question.

M. G. Connell.

"Come, Mooly," said Fred, "I should like to be told

How it is your calf, only three days old
Can stand all alone in the glad sunshine,
And will soon run all 'round this meadow
so fine.

While my baby sis, who is six months or
more,
Has never set footstep out on the floor."

The cow looked up with her gentle brown
eyes

Which seemed to express a vague sort of
surprise.

"My dear little Freddie, and cannot you
see

'Tis as plain as the leaves on that mul-
berry tree?

Look! Count! my calf has four legs in
full view,

While your baby at home has, I'm sure,
only two."

A Clever Spider.

Soon after breakfast one sunny morning Marian heard her young friend Dorothy at the door calling for her to come out and play.

"Hello, Dorothy!" she answered. "I can come just as soon as I finish dusting this room for mother."

"If you will give me a dust-cloth I'll help you dust," offered her little neighbor. "Then we can play all the sooner."

So the two girls went to work together, Marian dusting the window-sill and Dorothy taking the nearest chair.

"Oh, Dorothy," Marian exclaimed suddenly, "look here! A new spider-web in the window! Come and see the cunning spider sitting in the middle of it."

"Oh, I wonder if it will do the trick my daddy makes them do for me," Dorothy cried as she dropped her duster and ran to the window. "Wait a minute; I'll make it do the trick."

With a piece of paper in her hands, Dorothy gently tore the spider's web, taking care not to destroy it, but only to break away a small section or two.

Marian could not help an exclaima-

tion of fright as the spider darted out of its web; but it did not run far. It stopped on the window-sill close to the web, standing so motionless that if the girls had not been watching they would have seen nothing but a brown speck in the wood. It certainly did not look like a spider.

"Is that all?" asked Marian, disappointed. I thought it was going to do a trick."

"Just you wait," replied Dorothy. "She is frightened now, and my daddy says this is her way of hiding from her enemies, by standing so still they won't notice her. As soon as she thinks she is safe she will come out."

The two girls stood almost as still as the spider, waiting, watching for the tiny brown spot to move. All at once they saw it stir, then dart quickly back into the web. After running about to see how much harm had been done, it stopped a moment as if to think the matter over. Then she ran swiftly down one side of the torn place, spinning a web as she went. So quietly did she mend the web that the girls could not see how it was done.

"Why, the clever little creature!" cried Marian. "She has mended the hole that you made. I didn't suppose a spider knew enough to do that."

"They do, though. That is what my daddy showed me. I could hardly believe it when I first saw one."

"My mother says," remarked Marian, "that it is a good housekeeper who mends a tear as soon as it is made. I think this spider must be a very good house-keeper—better than I am sometimes."

"What shall we do with her now?"

"Let's open the window and push her out. Then she can make a new web outdoors."

So they did. Then the two girls hurried to finish their dusting so that they could run out and play together in the sunshine; and Marian's mother, who had been listening, thought the spider was not the only good little house-keeper she knew.—Selected.

Paying Back.

It was early dawn and so delightfully cool and perfect for sleeping that Emily Hill was annoyed when a handful of pebbles made her go to the window to see what could be rattling on her screen. "Come down, you lazy bones!" said Ruth Tompkins from the lawn below. "The idea of sleeping on this perfect morning! I have old Doll and the light wagon, and I'm going on an errand. Get into your clothes, and take a piece of bread and butter in your hand! Come on!"

"Where are you going, and what for?" asked Emily sleepily.

"I'm going out to Cope's pasture for daisies for Mrs. Maxwell's luncheon," said Ruth. "Hurry up! I can't wait long. I want them while the dew is fresh on them."

"Did she ask you to go?" persisted Emily.

"No; but come on! She has done so many things for us that I thought perhaps she'd love to get some return in the shape of little attentions that we can give," explained Ruth. "Are you coming, or are you not?"

"I guess I'll stay here," said Emily. "Daisies won't pay back the lovely things Mrs. Maxwell has done for us. And besides—"

But Ruth had bounced indignantly into the light wagon and was rattling down the street before the sentence was finished.

"The idea of Emily being so lazy!" she said aloud, though there was no one to hear. "I'm afraid I can't get

them all picked and in the house before the hot sun comes out."

It was a very warm, red-faced perspiring maiden who drove up the back way to the Maxwell home two hours later with her beautiful load. The daisies were in their prime, and their white-and-yellow glow seemed the very essence of early summer to the delighted woman who came out to see them. "My dear child! How could you dream that I wanted daisies!" exclaimed Mrs. Maxwell. "The members of our missionary society pledged themselves to do without some luxury to make a special offering to our representative in India, and I had been planning all along to do without flowers from the city as my sacrifice, but there seemed to be nobody with time enough to go for the daisies. I waited until this morning thinking I would get some chance myself, and was just about to telephone to Bowers & Baker to send out some roses by the truck when I saw you drive in. Just think, dear, the very thing I was wishing for! It was like your thoughtful self to guess it."

So the missionary society had a very substantial offering from Mrs. Maxwell, and the house looked just as pretty as if expensive hot-house roses had been used. In fact, the city guests at the luncheon said they had never seen anything so beautiful as the great baskets overflowing with the sweet country flowers.

"Oh, my dear," called Mrs. Maxwell that afternoon as Ruth and Emily were passing, "your flowers attracted so much attention that I must tell you about it. Mrs. Gay begged a big armload of them for the children in the hospital and Mrs. Tanner said they were the loveliest she had ever seen. I thank you so much for your thoughtfulness."

"It was a great pleasure to me," said Ruth simply. "You have given me so many delightful trips in your automobile that I wanted to do some little thing for you."

As they walked on Emily said, "Well, if I had known she really wanted such common things as daisies, I'd have been willing to go with you. I never dreamed she could use country weeds for her luncheon."

"They may be weeds," said Ruth stoutly, "but they are very beautiful ones. If I can't pay back with big things I can with little ones that show my good will and appreciation until I can have some bigger favors to give."—Junior World.

When Company Comes.

When you're all by yourself

You may play as you will—

Play storekeep, or railroad,

Or grind at the mill.

But when company comes

It is nicer to say:

"My dear little friend,

What would you like to play?"

When you're all by yourself

You may play as you will—

Play dollies, or book-store,

Or run down the hill.

But when company comes

It's the very best game

To make them so happy

They'll be glad that they came.

—The Olive Leaf.

Famous Boys.

A woman fell off the dock in Italy. Not one of the men dared to jump in after her; but a boy struck the water almost as soon as she, and managed to keep her up until stronger arms got hold of her. Everybody said the boy

was very daring, very kind, very quick, but also very reckless. The boy was Garibaldi, and if you will read his life you will find these were just his traits all through—that he was so alert that nobody could tell when he would make an attack with his red-shirted soldiers, so indiscreet sometimes as to make his fellow patriots wish he was in Guinea, but also so brave and magnanimous that all the world except tyrants, loved to hear and talk about him.

A boy used to crush flowers to get their color, and painted the white side of his father's cottage in Tyrol with all sorts of pictures, which the mountaineer gazed at as wonderful. He was the great artist, Titian.

An old painter watched a little fellow who amused himself making drawings of his pots and brushes, easel and tools, and said "That boy will beat me some day." So he did, for he was Michael Angelo.

A German boy was reading a blood-and-thunder novel. Right in the midst of it he said to himself: "Now this will never do. I get too much excited over it; I can't study so well after it. So here it goes!" And he flung the book into the river. He was Fichte, the great philosopher.—Our Dumb Animals.

The Sacrifice Hit.

Every boy who plays baseball knows what the sacrifice hit is. There is a runner on first base and a man at the bat. The man at the bat hits the ball down in front of him so that he is put out, but while he is being put out the other runner goes to second base. That is what we call a sacrifice hit. It is sacrificing yourself so that the other fellow can get along. I have known boys who never wanted to make sacrifice hits. They were so anxious to make a long hit themselves, maybe a three-base hit or a home run, that they never gave a thought to the other fellow and the team. Such boys never make good ball players. If you want to be a good player you must always be willing to sacrifice yourself to help the other men along.

Now do you know that life is just a big game, and no one ever learns to play that game as it ought to be played till he has learned to sacrifice for the good of others?

Some one told me of a little boy who had a dog he loved very much. This little dog was learning to bark, and if you have ever had a little dog you know that when he is learning to bark he practices all the time. You might as well try to stop a little dog from barking as to stop a little boy from running. You can't do it.

Next door to where that little boy lived was a sick woman, and the barking of the puppy was very annoying to her. The little boy found out about it. He thought and thought for a whole day, and then he went to his father and asked him if he would please sell the little dog. His father said, "Why Robert, I thought you loved him?" "I do, but his barking makes Mrs. Brown sick, so I think we had better send him away."

I know that it was a hard thing for the boy to give up his dog, but he did it to help some one else along. He was making a sacrifice hit.—Exchange.

Instead of telling people to give up things, we are safer to tell them to "seek ye first His kingdom," and then they will get new things and better things, and the old things will drop off of themselves. This is what is meant by the new heart.—Selected.

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CHURCH NEWS.

(Continued from page 16.)

to wiping out the debt on the organ of the church. The rector of this parish, Rev. W. W. Memminger, has been elected President of the Evangelical Ministers' Association for 1924.

The Church of the Epiphany, Atlanta, has just installed a pipe organ in the auditorium of its parish house which at present is being used for services until the new church is built. The organ, however, was built expressly for the parish house by Henry Pilcher and Sons, and will remain there after the church is erected. This parish has recently called an Assistant for the rector, and a large community program has been outlined for the coming year.

Trinity Church, Columbus, has recently had the privilege of a visit from Dr. Robert Patton, and the Rev. Lewis G. Wood, who presented the Program of the Church to the congregation in a very forceful manner.

The Treasurer of the Appleton Church Home, Macon, the diocesan orphanage, has reported that work has started on the new orphanage to be located on the outskirts of the city of Macon. The buildings are to be completed by the time the diocesan council meets in St. Paul's Church, Macon, May 12, 1924. The cost of the orphanage will be \$60,000.

Miss Mabel Lee Cooper, Field Secretary of the Department of Religious Education of the Fourth Province spent January 4 and 5 at Trinity Church, Columbus, in conference on Church School Methods with the local workers. This parish was instrumental in getting the city churches to fill over 1,400 stockings to be presented to the poor of the town, especially those who would have no other Christmas cheer from other sources.

C. E. B.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

The Fifty-ninth Annual Convention of the Diocese assembled in Trinity Church, Pittsburgh, on Tuesday evening, January 22. After a short service, the Rt. Rev. Alexander Mann, D. D., LL. D., delivered his address. An offering was taken up for the Diocesan Missionary Work. At the close of the

service Bishop Mann called the Convention to order for the purpose of organization. The Rev. T. J. Bigham was elected Secretary, and appointed the Rev. J. E. Diggles, of Tarentum as his assistant. At the suggestion of the Rev. Dr. Hills, President of the Standing Committee, a telegram was sent to Bishop Garland, congratulating him upon his election as Bishop of Pennsylvania.

The Rev. Dr. Hills presented the report of the Nominating Committee, and the Rev. Dr. Shero presented the report of the Committee on Canons, after which the Convention recessed until nine o'clock on Wednesday. At 9:30 Bishop and Mrs. Mann held an informal reception for the members of the Convention and their wives, in the assembly room of the parish house.

On Wednesday morning at nine o'clock, there was a celebration of the Holy Communion by Bishop Mann, and at ten the Convention resumed its business sessions. Reports were received and read from the Standing Committee, the Diocesan Council, the Board of Trustees for the Diocese, the Departments of Religious Education and of Social Service. The election was held with the following result:

Executive Secretary—The Rev. Homer A. Flint, Ph. D.

Chancellor of the Diocese—George C. Burgwin, Esq.

Registrar—The Rev. C. C. Durkee.

Standing Committee: Clerical—the Rev. Drs. Hills, Budlong, Howell and Shero. Lay—Messrs. C. S. Shoemaker, Nathan P. Hyndman, Thomas J. Danner and Howard H. McClintic.

Deputies to the Provincial Synod: Clerical—the Rev. Messrs. H. A. Flint, Ph. D., Thomas J. Bigham, William H. Anthony and Milton S. Kanaga. Laymen—Messrs. M. C. Adams, T. J. Danner, George H. Snowden and Harvey H. Smith.

Diocesan Council: Clerical—the Rev. Dr. Percy G. Kammerer and the Rev. F. O. Johnson. Lay—Messrs. Southard Hay, John A. Lathwood, George P. Rhodes and Allen B. Wells.

Under a new Canon adopted to bring the Diocese of Pittsburgh into conformity with the practice of the National Church, six Examining Chaplains were nominated by the Bishop to the Convention, for approval, the same to constitute a Board of Examining Chaplains for the year. A Canon was adopted creating a Diocesan Board of Architecture, to which all plans for churches, parish house and rectories

(Continued on page 22.)

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per square line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

Marriage notices not exceeding forty words, \$1.00. Death notices, not exceeding forty words, inserted free. Over forty words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

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If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing organs for memorials.

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WANTED—CHANGE OF POSITION BY refined, experienced lady, as house-mother, or matron, in young people's institution. Address "O," care of Southern Churchman.

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WANTED, A YOUNG, OR MIDDLE-AGED lady of education and refinement to assist in care of four children. Good and permanent position to right party. Address Mrs. J. Edgar Long, 222 Maple Avenue, Clarksburg, West Va.

WANTED—A WORKER OF SOME EXPERIENCE for a Mountain Mission. The work is large and the salary small; an opportunity for self-denial and consecrated service in carrying the Master's message to an interesting field of needy souls. Address Rev. W. B. Everett, Jr., rector, Marshall, Virginia.

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WANTED—BY A CHURCH COLLEGE, an unmarried man to teach Mathematics through the Calculus, and elementary physics. Master of Arts required and college teaching experience. Episcopalian preferred. \$2,500 to begin. Address Church College, care of Southern Churchman.

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Obituaries

MILLER: Entered into rest at her home "Elk Spring," near Dublin, Pulaski county, Virginia, on January 24, 1924, MRS. WILLIAM KIRBY MILLER, nee Lizzie Cloyd Buford. She was born January 4, 1862, and on January 13, 1886, she was married to William Kirby Miller. She is survived by ten grown children.

"Father, in Thy gracious keeping,
Leave we now Thy servant sleeping."

MRS. VIRGINIA FERGUSON LANDERKIN Resolutions.

Whereas the divine wisdom of God has seen fit to remove from our midst our friend and co-worker, MRS. VIRGINIA FERGUSON LANDERKIN, we, the members of the Industrial Chapter of Holy Trinity Church, do thus formally express our appreciation of all her efficient service, and the happy, cheerful example set us during her term as president and vice-president of the Industrial Chapter. She was always deeply interested in all work pertaining to the Chapter, and was most loyal to the Church. She will be greatly missed.

The sympathy of the Chapter is extended to the family, and the secretary is instructed to send a copy of these resolutions to the family, and to cause the same to be published in the Southern Churchman.

MRS. EDMUND STRUDWICK,

MRS. L. C. SLEDD,

Committee.

MRS. ANNIE BEACH SMEDES ROOT.

Entered into her Father's home on January 3rd, at Raleigh, N. C., ANNIE BEACH SMEDES, beloved wife of Charles Root. The following children survive: Mrs. W. W. Robards, Dr. Aldert Smedes Root and Mrs. W. W. Vass.

Bishop Joseph Blount Cheshire says of her, "A consecrated Christian, devoted above all else to the worship of the church, she perpetuated in this aspect of her life those who had gone before her. Her father, the Rev. Aldert Smedes, D. D., and Dr. Bennett Smedes, her brother, will never be forgotten as the founder and perpetuator of St. Mary's School, Raleigh, and her mother, Sarah Pierce Lyell, the hardly less important influence. She was the niece of the Rev. John Smedes, D. D., principal of St. Augustine Normal School, the granddaughter of the Rev. Thomas Lyell, distinguished Rector of Christ Church, New York, and the Rev. Abram Beach, of Trinity Church, New York, a more remote ancestor, was among the most prominent of the clergy who organized the Episcopal Church in this country. Many years of intimate association and affectionate friendship, continued to the very last, have left upon the mind of the writer the strong impression of a singularly pure, gentle, unselfish, generous and devout spirit, happy in the love of family and friends, responsive to the call of all social relationships, loving the service of God and His Church and smiling in His face when He called her to Him."

The funeral services were held at Christ Church, Raleigh, January 4th, at 3:30 P. M., conducted by the Rt. Rev. Jos. B. Cheshire, Rev. M. A. Baker, rector Christ Church, and the Rev. W. W. Wag, of St. Mary's School.

"Blessed are the pure in heart, for they shall see God."

CHURCH NEWS.

(Continued from page 21.)

to be erected in Missions of the Diocese, are to be submitted before being entered upon. And parishes are to have the privilege of consulting the Board with regard to any buildings to be erected within their borders.

The report from the Saint Margaret Memorial Hospital showed the year 1923 to have been the most successful one in the history of that institution. Other reports made were from the Woman's Auxiliary, the Church Home, the Laymen's Missionary League, Brotherhood of St. Andrew, etc.

A committee consisting of twenty-four members, eight clergymen, eight laymen and eight members of the Woman's Auxiliary, was appointed to take into consideration the feasibility of increasing the Permanent Episcopal Fund, which is now somewhere in the neighborhood of \$100,000 to two or three hundred thousand dollars; and if found expedient, to present plans for the inauguration of such a project.

Increases in the salaries of Diocesan Missionaries were approved, the minimum salary for an unmarried

Priest to be \$2,000, and for a married Priest \$2,400 and a house. Invitations for the meeting of the Sixtieth Convention were received from the rectors of St. John's and Trinity churches, the decision to be left to the Bishop and Standing Committee.

J. C.

UPPER SOUTH CAROLINA.

Rt. Rev. K. G. Finlay, D. D., Bishop.

Second Convention of Woman's Auxiliary.

The second Convention of the Upper South Carolina Branch of the Woman's Auxiliary opened in St. John's Church, Winnsboro, on Tuesday evening, January 22, after a shortened form of Evening Prayer, with the President, Mrs. Wm. P. Cornell, in the chair. A most hearty welcome was extended the Convention by the rector of the parish, the Rev. W. P. Peyton, and by the President of the local branch, Mrs. Morris Lyles. The gracious response was made by Mrs. John T. Sloan, of Trinity Church, Columbia.

The request that the Upper Diocese share in placing a Memorial Communion Service to some devastated Church in Japan in memory of the first President of the undivided Diocese, Mrs. Robert Wilson, of Charleston, was acted upon favorably.

Miss Marianna P. Ford, the Provincial Vice-President of the Girls' Friendly Society made a heartfelt appeal to the Woman's Auxiliary for their cooperation in the work among the girlhood of the Church. The Bishop told most graphically of the needs and opportunities of the Diocese and was assured by the President of the constant loyalty of the Auxiliary women.

The United Thank Offering Service was held on Wednesday morning. During this service the Bishop spoke on "Yesterday, Today and Tomorrow." The United Thank Offering amounted to \$1,916.38. As the goal set by Miss Singleton for the current triennium was \$5,000, it is felt that the present offering for the first year of the life of the Auxiliary in the "Baby" Diocese, is very encouraging.

The annual address of the President showed life and growth in the Auxiliary in many ways.

Three new volunteers presented their names at this Convention. Miss June Taylor, now a senior nurse in the Anderson County Hospital, for the field of Liberia; Miss Mary Noble Smith of Greenville, a Junior in the Pennsylvania Woman's Medical College, probably going to China, and Miss Bealor Ravenel, of Clemson College, a senior student at Winthrop was present and offered her life for the Latin-American field.

Miss Tillotson made a wonderful address on Religious Education and Mrs. Alexander Long, of Rock Hill, made a report of the Winthrop College.

The reports of all the departments showed great advance and the chairmen are to be congratulated on their fine work.

On Wednesday afternoon, in the absence of Mrs. T. H. Fisher, Mrs. Cornell made the report for the Ramsaur Memorial Fund and stated that the reasonable expectations from the Province and contributing friends already amounts to \$9,750. The amount in the Provincial Treasury to date is \$3,286.30. Of this sum Upper South Carolina has already given the sum of \$628.51. The Rev. Mr. Haines, in his address, paid high honor to Mr. Ramsaur.

Wednesday evening an inspiring mis-

YOUNG PEOPLE'S WORK.

(Continued from page 11.)

in this statement is this: That the members of the Brotherhood, as members of the League, will do all in their power to keep the spiritual side from being submerged and will use their experience and their Brotherhood commitment, to teach others in the League how to do this personal work, and to that, no one can take exception. But some of the Young People at the conferences have already anticipated the difficulty of the delegation of any central responsibilities to specialized groups.

The question of "split loyalty" is most vital in the League's life. If this is the best method of coordinating young people's activities and developing a finer Churchmanship than we have ever known before, the League

idea must become more and more prominent. Water seeks its own level, and a place of commanding importance will be won only on the basis of achievement. But Service Leagues and Fellowships must keep before their members individually their whole responsibility, or the movement will degenerate into organization selfishness and lose the splendid spiritual momentum which it gained in the early months of its inception. * * * * *

The Program in the Hand Book of the National Council arranged for February 17—Septuagesima—has as its topic "The Church and Science." Proper treatment of this subject involves greater maturity than most of our Leagues have, and the suggestion is made that some subject dealing with "Vocational Guidance" be substituted for it. (See Southern Churchman, January 12.)

sionary service was held, during which the Rev. Mr. Joyner spoke on the work of Grace Hospital, Morganton, and Mr. Haines on "The Call to a Great Opportunity." The offering of nearly \$60 was given to Mr. Haines to use as he thinks best in the Liberian field. An appropriation of \$25 was made to the work in Morganton, as an evidence of the interest of this Diocese in the mountain work.

Thursday was consumed with matters pertaining to the revision of the Constitution and the general work of the Auxiliary.

A second splendid address and discussion group was made and held by Miss Tillotson; a talk on our work at Graniteville was made by Miss Ramsaur; and an appeal for cooperation in the work among the Young People of the Diocese was presented by the Field Worker, Mrs. F. N. Challen.

One of the best and most telling features of the entire three days' program was the presentation of the Bishop Tuttle Memorial, the Auxiliary Specials, by the Chairman, Mrs. John W. Arrington, Jr., of Greenville, and her able assistants. Mrs. Arrington presented a clever and appealing little playlet which she had written herself and for the reproduction of which in the Parish Branches, she is prepared to furnish all necessary material in printed form.

The elections resulted as follows:

President, Mrs. James R. Cain, of Columbia; Secretary, Miss S. B. Arrington; Treasurer, Mrs. W. W. Long; United Thank Offering Custodian, Mrs. A. P. Gaillard.

The Convention was adjourned with a very impressive Consecration service led by the Rev. W. P. Peyton.

For every phase of the Convention the Auxiliary extends its thanks and appreciation to St. John's Winnsboro. The third Convention of the Diocesan Branch will be held in the Church of the Resurrection, Greenwood.

J. O. M. C.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.
Rt. Rev. W. G. McDowell, D. D., Coadjutor.

The annual Council, preceded by a conference of the clergy on Tuesday at the Church of the Advent, opened at St. Mary's Church, Birmingham, Wednesday morning, January 23, with Holy Communion, Bishop Beckwith celebrant; Bishop-Coadjutor McDowell, reading the Epistle. The sessions, which continued into Friday afternoon, were very busy, enthusiastic and spirited. The attendance was normal.

Each Bishop presented a report, showing continuous activity and strenuous work throughout the year.

Amongst important changes were the creation of a Diocesan Executive Council, merging departments, as the Board of Missions, said committee to deal with questions that hitherto have had to wait for the annual Council; but necessarily, with limited powers and no legislative authority. The five convoca-

tions comprising the diocese become three, in the expectation of promoting efficiency.

A commission on Church arts and architecture was created, to which all plans for building and improvements must be submitted.

The Standing Committee on Canons presented a revision of the whole body of Diocesan Canons and Constitution, which recommendations were after notably calm debate, adopted with very slight amendment.

An improved method of indicting a clergyman for trial and for selecting an impartial ecclesiastical court was adopted. The opinion was freely expressed upon the floor of the Council that this new canon will make it extremely difficult to place a clergyman on trial for any cause other than crime or immorality.

It was resolved to proceed with the building of a new home for the Bishop-Coadjutor, to cost approximately \$35,000, the site, valued at \$7,500, having been given by Mr. Robert Jenkinson, of Birmingham, a year ago.

Work on the plant at Auburn, the seat of the Polytechnic, was ordered begun, to cost about \$50,000.

Miss Augusta Martin presented to the body in person her report of a six-months-old work "behind the mountains" of Northern Alabama, in the midst of pitiful human conditions, to further which between \$2,000 and \$3,000 was subscribed on the spot by individuals. Miss Martin, after several years of compelling self-sacrificing work in Alabama, is acclaimed the ideal woman missionary. Earning her own living as a teacher, she has been herself the most munificent contributor in money as well as in every other way, to her self-chosen welfare work amongst destitute, pagan and hopeless children.

Financial reports were encouraging all down the line. Characteristic of the spirit of the N.-W. C., may be quoted the case of Greensboro, the secretary of which parish sending in the full quota, "no rector, but going strong."

Several parishes report: "Quota over-topped." And with a better detailed system evolved out of experience, and a very much earlier start, also the suggestion of experience, 1924 is expected to accomplish more. There was ample discussion of prospects. The Treasurer reported, "All diocesan missions paid in full every month," and their average stipend is what it has been these years, \$2,400 and rectory, with, in some cases, an automobile.

The Woman's Auxiliary raised \$11,000 odd, and is in "fine fettle."

Dr. Patton gave a wonderful address on Thursday night. Cumulative throughout, to the accompaniment of successive hammer strokes that nailed point by point with masterly precision.

Three candidates for Holy Orders were present, one from the Presbyterian ministry, one ex-president of a college from the Dutch Reform, and the third, one of our best laymen in early mid-life.

The Council meets next year at An-niston.

Officers were elected as follows:

Secretary—Rev. E. C. Seamon, Gadsden.

Treasurer—Mr. R. H. Cochrane, Tuscaloosa.

Standing Committee—The Rev. Messrs. E. W. Gamble, O. D. Randolph, Richard Wilkinson, Messrs. Henry Whitfield, Algernon Blair and Dr. W. B. Hall, Selma.

Delegates to Provincial Synod—The Rev. G. C. Tucker, the Rev. E. C. Seamon, the Rev. P. N. McDonald, the Rev. M. S. Barnwell, the Rev. A. D. Ellis, the Rev. O. D. Randolph, Mr. F. E. Feltus, Mr. Algernon Blair, Mr. H. J. Whitfield, Mr. Frank Stollenwerck, Mr. W. B. Edmundson and Dr. W. B. Hall.

E. B.

ARKANSAS.

Rt. Rev. Jas. R. Winchester, D. D., Bishop.
Rt. Rev. E. W. Saphore, D. D., Suffragan.

Successful Healing Mission.

Henry C. Blandford, layman missionary of healing, of Emsley, Ala., has completed another successful Christian Healing Mission, January 6-20, at St. Andrew's, Fort Scott, Kan., the Rev. Sumner Walters, rector. Mr. Blandford held a mission in St. John's, Mich-ita, the Rev. H. Clarkson Attwater, rector, for the two weeks beginning January 23. The missionary has awakened a steadily increasing interest in the work by his thorough knowledge of the field from both a scientific and Christian standpoint. Registration of non-Church people have been almost twice as great as of Church people. A weekly service of healing has been instituted at Fort Scott, with religious and scientific study, intercession for absentees and the laying-on of hands, under the leadership of the rector.

WYOMING

Rt. Rev. Nat. S. Thomas, D. D., Bishop.

A Healing Mission was recently held in St. Peter's Church, Sheridan, by the Rev. R. B. W. Bell, of Denver, assisted by the rector, the Rev. S. E. West and seven of the clergy of the district. So large were the crowds that thronged the church, that an afternoon service was devoted to the healing of children. Mr. Bell conducted conferences for the attending clergy in the mornings. Many cures were reported. The Bishop came for the last day of the mission and confirmed a class of twenty-eight, the fruits of the mission, together with forty persons who received Holy Baptism. The follow-up work of the mission necessitated the detail of the Rev. W. H. Daniels of Thermopolis to assist the rector for a month.

Governor Ross, of Wyoming, was the speaker at the dinner of the Triangle Club, the men's organization of Trinity Church, Thermopolis.

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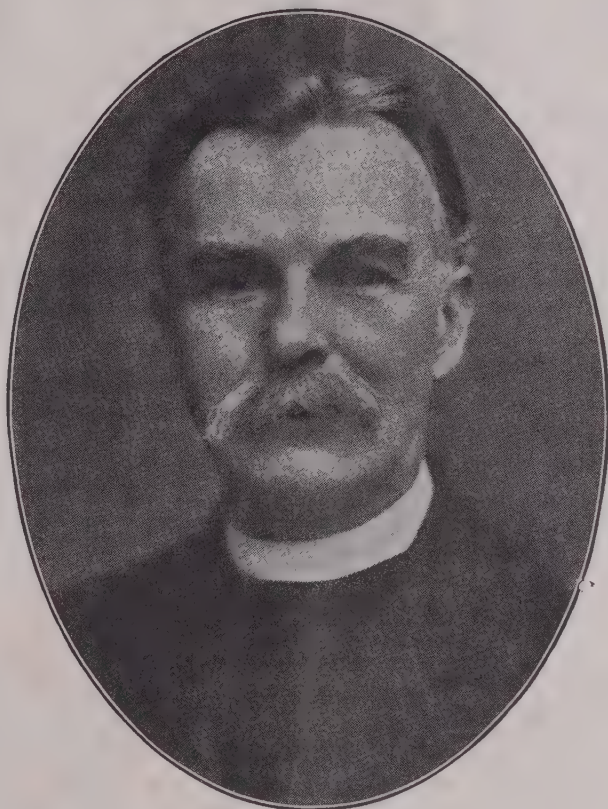
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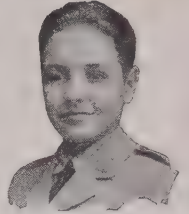
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Thoughts For the Thoughtful

"Who builds no castles in the air
Will build no castles anywhere."

The divine commission is not to de-
fend the gospel, but to preach it.

"Every man should keep a fair-sized
cemetery in which to bury the faults
of his friends."—H. W. Beecher.

When parents take sons to church,
the church will be sure of men in later
years.

A good thing to do when you pray,
is to ask God to bless somebody you
don't like.

Let never day nor night unhallowed
pass,
But still remember what the Lord hath
done.

—Shakespeare.

The men whom I have seen succeed
best in life have always been cheerful
and hopeful men, who went about their
business with a smile on their faces,
and took the changes and chances of
this life like men, facing rough and
smooth alike as it came.—Charles
Kingsley.

Twelve spies went to look over the
Promised Land. It was a great land
which was to be won by conquest, as
most things worth while. When the
committee reported ten said, "We
can't," and two presented a minority
report saying "We can." No one re-
members the ten "cant's," but most
Bible readers know Caleb and Joshua
were the two "Cans."—Exchange.

The Bible is the noblest study, and
we shall make a great mistake if we
study smaller books and do not study
the greatest Book of all. The Bible
gives us the spirit in which to study
most effectively, and it interprets to
us all the facts we may learn about
nature and man.

"If life be long, I will be glad,
That I may long obey;
If short, yet why should I be sad
To soar to endless day?"

"Ask, seek, knock," says Our Lord.
To ask is to have a sense of need, and
when our souls are alive to their needs,
asking follows. If mere asking wins
no response, intensify it and seek. If
seeking proves insufficient, knock till
Heaven's door opens. Could encour-
agement to pray with faith and hope be
made stronger?—Lutheran.

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EDITORIALS

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No. 7.

EDWARD L. GOODWIN

The death of the Rev. Edward L. Goodwin, D. D., means a loss to the Church in Virginia and especially to this paper, which those who knew him best will most acutely realize. He belonged to a family which has been notable in the extraordinary number of men whom it has given in generation after generation to the ministry of the Church. By inheritance, by intimate personal association, and by his own instinctive sympathy, Dr. Goodwin understood and embodied in himself all that was best in the traditions of Virginia Churchmanship, as few other men have done. He was a careful and thorough historian, who had made himself a recognized authority in the origins of the Virginia Church, its status in colonial times and the exceedingly difficult readjustments which followed the end of the Revolution. He looked to the past and drew from it the enduring lessons which could be read by a reverent and discriminating regard. But that soil of history which his assiduous knowledge cultivated, was cultivated not for its own sake, but in order that from it there might grow in living fruitfulness the life of the Church for today and for tomorrow. Dr. Goodwin's heart was in every cause which helped to make the Church a present power. The great missionary advance of our generation, for example, found in him always a champion and a spokesman.

In the General Convention to which repeatedly he was sent as a representative from the Diocese of Virginia, he assumed, without any aggressive effort, but simply by the quiet authority of his accurate knowledge and his fine spirit, a leadership recognized by men of all schools of thought. When in 1919 he did not go to the Convention, the editor of the *Living Church* expressed in his editorials the very great loss sustained by the whole Convention in

his absence, and there was rejoicing not only among the men who knew him best, but by all who knew and valued the elements of leadership in the whole Convention, when in 1922, notwithstanding a long illness which had greatly weakened him, Dr. Goodwin was able to make the trip across the continent to Portland and day by day to be in his seat. As a member of the Committee on Constitution and Canons, he was one of the men whose quiet contribution was most steadily felt in the important legislation of the House of Deputies.

It has been many months now since he was able to come to the office of the *Southern Churchman*, and it was hard for those who came in and out of the office to realize that it was the same place, when that gracious figure with the dignity and courtesy of an older generation was no longer there. He had succeeded in the editorial chair the brilliant and witty William Meade Clark. In temperament the two men were very different, but in their devotion to the same ideals for the Church at large and for this whole paper, they were alike. They made it express the evangelical piety, the human warmth, and the simplicity of religious emphasis, which have long been congenial to the spirit of that which has spread far and wide as "Virginia Churchmanship." What the *Southern Churchman* received from Dr. Goodwin, as it had received from Dr. Clark before him, is an abiding heritage; and through all the changing thought of the changing years, those who conduct the paper now can have no higher ambition than to the keep the paper true to the sound and sweet ideals which Edward L. Goodwin, like his predecessors, represented.

THE LEGACY OF WOODROW WILSON

In the past ten days, not only America, but the world, has passed in review before its mind the meaning of the life of Woodrow Wilson. From all corners of the earth have come the tributes which men spontaneously paid to him. The passions of the war have not, of course, altogether cooled, and in some quarters there have been echoes of the bitter resentment which some groups, as for example many men in Germany, visited upon him as the symbol of their disappointed hopes in these weary and calamitous post-war years. A still greater number have reflected a sense of the tragedy of Mr. Wilson's failure, in that the great policies toward which he would have led the nation were, for the time at least, repudiated, and his own life went down from the pinnacles of the sun to the long twilight of his latter years. But blended with these minor notes and rising above them in a vast impressive chorus, are the expressions from far and near, from the lowly and from the great, that Woodrow Wilson has lifted up in the world an ideal for world peace, which, in spite of temporary vicissitudes can never be removed or lost.

He has challenged the conscience of the world to a better effort for a constructive building of an international order that shall settle human affairs by counsel and reason and in a spirit of brotherhood, instead of in recklessness and passion and war.

No man can anticipate the verdict of history. We must wait and see where the years shall place Woodrow Wilson in the great cathedral of the world's ultimate recognition. But for our part, we believe that the words spoken by Rabbi Stephen S. Wise in a thronged memorial service in Madison Square Garden, New York, on the day of Mr. Wilson's funeral, expressed the truth. He said that it was not Mr. Wilson who failed, but America that failed. The nation was not ready to rise to the pitch of imaginative effort and of steady constructive unselfishness which, after the war was over, might have built an ordered world. But the torch which he lighted will burn on. The essential challenge which was his, no matter through what personal limitations, will haunt the spirit of America till some day it is fully answered.

THE SOUTH AND THE NEGRO

Few men have been rendering in these present years so vital a service for the Christian working out of race relationships, primarily in the South, but also in all the nations, as has Mr. Will W. Alexander, Director of the Commission on Inter-Racial Cooperation. At Atlantic City last month, he delivered an address before the Home Missions Council in North America, on the recent Negro migration from the South. We wish that we had room in the pages of the paper for the entire address, but as that seems unlikely in the near future, we can at least share part of its message by quotations here in these editorial columns.

"Since the final effect of the migration will not be apparent for many years to come, the most one could report is the effect which the migration is having on certain tendencies which were already operating in the South before the migration reached a volume sufficient to be noticed.

"There has always been discussion of race relations on the part of most Southern newspapers and many of our public men, but the migrations have brought the race question to the fore. In the last few months newspapers, religious journals, church gatherings, civic clubs and individual groups throughout the South have given more time to the discussion of this question than to any other. Any man who had anything to say on the subject could get a hearing. The facts regarding the Negro's treatment, his progress, his aspirations, have been made known widely. It is interesting to note that in most of this discussion free admission has been made that Negroes in Southern communities have labored under handicaps which are unnecessary and unjust and which justice-loving men must join in removing. This discussion is still going on and will go on for some time. If those who are interested in better race relations will make proper use of the opportunity, this general interest may be so directed as greatly to improve present racial situations. This Southwide discussion has undoubtedly been one of the influences that have halted the growth of the Ku Klux Klan.

"College presidents and eminent educational leaders have pioneered in developing better race relations in the South. In the past they have usually worked at this as individuals, but today Southern colleges are tackling this work as a part of their regular tasks and about seventy Southern colleges are now giving courses in some phase of race relations. The professors who offer these courses report that students are keenly interested and ready to face the question with open-mindedness and sympathy. Heretofore an occasional Negro has been asked to speak in Southern white colleges. Today such speakers are welcomed in many Southern colleges. Professor Isaac Fisher, Dr. George Carver and many other Negro educators are among the most popular speakers that visit these white institutions. In two of the states there is a definite effort

to introduce into the grade and high schools some course that will give to white children in their early years a proper attitude to their colored fellow citizens. The migrations will make it very much easier to get school authorities to consider such projects. * * *

"The migration has stimulated the activities of state and general welfare and educational agencies. At least four of the states have recently added Negro workers to their departments of health. The improvement of Negro schools has been greater this year than in any other in the history of the South. State Legislatures that have been indifferent to appeals for State supported institutions for delinquent and defective Negro children are now more open minded, and since it is possible to marshal considerable public sentiment in favor of these enterprises in most of the states, the next few years will see a very great improvement in this regard. In one state, chances seem good for a state supported institution for the care of feeble minded Negro children. At present there is not a single institution of this kind supported by any State in the South. Generations of feeble minded perpetuate themselves and the crimes which their presence has made the most dramatic aspect of Southern race relations have largely dominated the thinking of whites regarding the entire Negro race.

"The lynching record for the nation in 1923 is about half what it was for 1922. The number of instances in which lynchings have been prevented by mob resistance on the part of officers is very significant. All of this has been the occasion for widespread comment from editors and other leaders of public opinion. Lynching is the most tragic aspect of denial to the Negro of proper consideration by the courts, but because of the ignorance and poverty of most Negroes the injustice which they suffer, along with the other ignorant and poor men in the lower petty courts in many sections, are almost as great a menace to their general development as the lynchings. In the industrial centers, particularly, thoughtful and influential white leaders are saying that this situation must be remedied. A movement for justice in the petty courts is led by the ex-governor in an effort to work out a better system for the petty courts of that state. Nothing will be effective that stops short of an almost complete replacing of the present system. It is almost altogether inefficient and bad." * * *

Then, as the climax of his message, Mr. Alexander spoke these words which call to the finest thought and idealism that the Church can furnish:

"There is going on in race relations at this time two polar but vastly potential movements; one is a recrudescence of race hatred and bigotry; the other is a rising tide of racial appreciation and good will. The next ten years will undoubtedly see the country dominated by one of the two. If it is to be the latter, the Church must put itself aggressively back of the movement for good will."

THE VIRGINIA SEMINARY

In the Church Militant of the Diocese of Washington a recent graduate of the Theological Seminary in Virginia, the Rev. William H. Nes, has written on its Centennial Campaign. The article is so luminous with the spirit of the institution and sets forth so persuasively its present plea to the Church for ampler material resources to do its appointed work that it seems to us to merit the attention of the General Church. We give it herewith:

"He that would be greatest among you, let him be your minister." This penetrating comment upon life which we have received from Our Blessed Lord is no less true of institutions than of men. The eminence which the Virginia Seminary occupies today in the esteem of the Church is due primarily neither to its superiority of scholarships nor to the exceptional illustriousness of its alumni. Its scholarship is notably of a liberal and at the same time uncom-

promisingly orthodox temper, while the lists of its alumni contain the names of Bishops and priests in this and older generations among the very foremost leaders of the Church. But more than all this, the "Old Seminary on the Hill" has been, in its undying spirit living in its sons, the pioneer of the American Church upon the far-flung battle-line of God's Kingdom throughout the whole world. For one hundred years this School of the Prophets has been unobtrusively and without any undue advertisement of its achievements planting and sustaining the major portion of all the Church's Missions abroad. Now, when the crown of a century's toil has been won, the Church hastens to accord to the Theological Seminary in Virginia that place of universal respect and love which Our Lord promised to the faithful minister whose heart is bent on service rather than reward.

Rejoicing, and not glorying, in its achievements, and made doubly confident by the enthusiastic encouragement of the whole Church, the Seminary has at last—and for the first time in its history—made a general advertisement of its needs and aspirations and ventured upon a general solicitation for support. In all these years it has quietly been securing for itself a position in the Church that would warrant a claim to general interest and support. It claims today to be a representative Seminary, not of any one Diocese or province, but of the American Church. It has, to be sure, its traditions. They are the traditions of the best type of old-fashioned Evangelicalism. In this particularly the Seminary has been distinguished by a sincere and deep piety which, while it does beyond question derive its color and method from the Evangelicals, has secured the unrestrained admiration of all types of Churchmen. In its influence upon the lives of its students, the chief power of the Virginia Seminary lies precisely in its pervasive atmosphere of profound devotion to the Person of Christ in a life of unalloyed piety. In many of its traditions in smaller matters the Seminary follows naturally the customs of the Diocese of Virginia, in which it is situated; and yet withal, if its alumni are an index of its temper, it is most truly representative of the Church at large; for while, in its student body and among its alumni, there are the usual proportions of the various type of Churchmanship, the atmosphere of the Seminary seems to exercise a temperate and conciliatory influence tending towards the elimination of extremes and the creation of a normal balance. In a word, there are all kinds of Churchmen in the Seminary now and among its alumni; but there is a certain quality of temper, a certain cast of character which is the mark of the Virginia Seminary and which, as it transcends all differences, seems finally to put a stamp on its men as "sons of the Old Hill."

Confident in its title to be not only a faithful servant of the Church, but a representative instrument of the Church for the training of its clergy, this venerable institution hopes by this appeal to obtain from the Church at large the sum of half a million dollars for the fulfilment of these reasonable needs. The student body has increased far beyond the normal capacity of the buildings now existing. A new dormitory must be erected. Administrative offices must be procured. A new professorship must be endowed, and a house built for the occupant of the new chair. The present buildings must be enlarged and repaired. A greater fund must be created for better upkeep of physical equipment in grounds and buildings. These are the representative elements of the budget for which this campaign is to be launched. It is not the budget of a dying institution fighting for its life—not even a budget for maintaining a venerable monument to the great men and the great labors of the past. It is a budget for helping a thriving, healthy, vigorous organism to expand its usefulness according to the measure of its increasing opportunities. It is an enterprise of enthusiasm, powerful purpose, magnificent adventure!

Without due care for the education of its ministry, all the Church's efforts and all its experiences are practically unavailing; for the measure of the Church's success is the measure of its lay devotion and its clerical efficiency. There is no object more to be commended to the generosity and piety of the people than the support of those institutions to which the Bishops entrust the characters of future priests in that intensely critical period preceding ordination. Upon the Seminaries rests a responsibility hardly less tremendous than that of the Episcopate; and upon the people rests the maintenance of the highest standards of clerical training and the support of those schools of sacred learning in which these standards must be realized.

I AM FOR PEACE---PSALM 120:7

The Rev. Thos. F. Opie.

The World War cost the United States \$44,173,000,000. It cost the world \$355,291,719,715. It cost in human life, counting the killed and those dying as a direct cause of the war in one way or another, 25,990,571. All the big wars between 1790 and 1913 cost 4,449,000 lives and \$23,000,000,000. Our natural debt in 1913 was little over a billion dollars, while in 1920 it amounted to nearly twenty-five billion. It looks as if Lord Bryce was right when he said, "If we do not destroy war, War will destroy us."

Peace is both a political and a religious ideal. "The kingdom of God is peace," says Paul, writing to the war-like Romans. "The Lord will bless His people with peace," says the Psalmist—but not arbitrarily! They must desire it and plan for it and make it possible! If we are ever to introduce the Kingdom of Heaven, we must have Peace—peace at home, peace in business, peace in the Church, peace in politics, peace in our nation, peace in the world—Peace! God grant us peace!

But how? When? Where? Comes Mr. Edward Bok, a citizen of Philadelphia, offering \$100,000 for the best plan by which the United States can cooperate with the rest of the world looking to universal peace. His offer was taken up by 22,165 contestants. The winning plan has been submitted and is now before the people for their approval. The Federal Council of Churches calls on all pastors to cooperate in getting the people to express themselves on this plan.

I am for peace! You are for peace! The Church is for peace! The people are for peace! The world is for peace! But how ardently are we for peace? What shall we do to foster and to preserve peace? What have the critics of this plan to offer? What has Public Service to offer? What has the United States to offer—that is practicable, workable, opportune, Christian and international? Dr. Fosdick says, "I will never bless another war." The Rev. Studdert Kennedy, a noted ex-chaplain with the English forces in the World War, says: "If we have another war, I shall go to prison and not to the trenches." Kirby Page says that Christians can never take part in another war. But these statements will never avert war!

The Bok Peace Plan is in line with the spirit of American institutions, says one of our editors—"It is an appeal to

the people, made in the straightest fashion to the men and women who furnish the money and the soldiers in time of war, and who, therefore, have the best possible right to express an opinion on the conduct of our government with reference to the threat of war." This plan was accepted by a committee composed of Elihu Root, James Guthrie Harbord, Col. E. M. House, Ellen F. Pendleton, Roscoe Pound, William Allen White, Brand Whitlock—distinguished, disinterested and capable of sound judgment.

In brief, the plan calls for immediate entrance of the United States into the Permanent Court of International Justice and provides that we shall not go into the League of Nations as at present constituted, but that we shall offer to cooperate with the League as a body of mutual counsel, under conditions which substitute moral force and public opinion for military and economic force—safeguard the Monroe Doctrine; accept the fact that the United States will assume no obligations under the Treaty of Versailles except by act of Congress; propose that membership in the League be open to all nations and provide for the continuing development of international law.

In a word, the plan calls for international, world-inclusive coordinated efforts in the interest of fellowship and counsel and mutual help—the recognition of the brotherhood of men and the family-hood of nations. No national rights are disregarded. No entangling alliances, ill-advised and unadvised, are proposed. No war except by act of Congress is anticipated. Mr. Root, Mr. Hughes, Mr. Taft, Mr. Coolidge can come into this. Mr. Bryan, Mr. McAdoo, Mr. Underwood can come into this. Church and State, politician and preacher, republican and democrat—men, women and children can come into this!

"If another war like the last one should come," says General Bliss (and all authorities agree that if another war does come it will be more terrible, more scientific and more destructive than the later war)—"professing Christians will be responsible for every drop of blood shed and for every dollar wastefully expended." Whether this be just or not, surely it is the part of every Christian who wishes to see the advent of the Kingdom of God on earth, to take whatever definite and promising step or steps he may that give promise of averting another war and of promoting peace. We submit that the Bok Peace Plan gives some such promise.

THE SPIRITUAL VALUE OF THE VIRGIN BIRTH

By the Right Reverend Charles H. Brent, D. D.

Part I

EVERY incident, or alleged incident, in the biography of the great is of interest. In the case of Our Lord it is markedly so in that we have at most but fragments of His history. All we know of His birth, infancy and childhood is related in the first two chapters of St. Matthew and the first two chapters of St. Luke. Eliminate those and nothing remains excepting a rather loosely connected record of the three closing years of His life on earth.

Today, their historicity so far as it touches the Virgin Birth is challenged. In the judgment of some—there is no unanimity of opinion among scholars—the portion of the Third Gospel dealing with the Virgin Birth (Luke 1:34 ff.) and the parallel passage in the first chapter of the First Gospel (Matt. 18-25) are not part of the original Gospel, and therefore the Gospel of the Nativity as we have it cannot be accepted as presenting the truth of what actually occurred. Of course it does not necessarily follow, allowing that these passages were added to the original documents at a later date, that their credibility is thereby vitiated. A treasure discovered late is none the less a treasure. We are dealing with a period of history where oral tradition carried much of the burden now borne by literature, and carried it well, and with subject matter that would in the nature of the case be guarded by family reticence. Moreover for the balance of his Gospel St. Luke was partially, perhaps chiefly, dependent on oral tradition. If doubt is raised as to the historicity of the Virgin Birth on the score of silence elsewhere throughout Scripture on the subject, the argument would apply with equal cogency to all topics treated in the first two chapters of St. Luke and of St. Matthew.

Our Lord Himself, so far as we have a record of His words, makes no reference to the Virgin Birth. There are a few texts here and there in the New Testament (as e. g. John I, 13; Gal. IV, 4; Rom. 1, 3), which may be interpreted as indicating knowledge of the Virgin Birth by their authors, but they are too conjectural to cite as reliable evidence. There is no proof that during St. Paul's lifetime belief in the Incarnation depended upon knowledge or acceptance of the Virgin Birth. Whether or not he and his contemporaries themselves knew of it, belief in it was certainly not presented by them as a condition of discipleship.

This is not the occasion on which to attempt to argue the whole question on the grounds of scholarship. For our purpose it will suffice to make certain statements which, I believe, afford little ground for dispute:—

1. The matter is not one of text. Neither in the case of St. Luke 1, 34 ff., or St. Matthew 1, 18-25, is there textual ground for their omission. This does not apply to Matt. 1, 16, where there are varying texts.

2. The problem is inherent in the narrative as it stands. That is to say, side by side with the two-fold narrative of the Virgin Birth there are contradictions or seeming contradictions of it. What the scholars are after is an explanation of the fact. They did not create the problem.

3. The net result of their work thus far is to suggest that the balance of argument may be or is, in their judgment, against rather than for the traditional belief. They have formulated a doubt with no unanimity of opinion in their theories concerning it.

4. It should be borne in mind that the Virgin Birth is not the outstanding, much less the only, incident in the chapters under fire. The object for which they were written was obviously to centre attention on the character of the Hero of the narrative, the conditions attending His conception and birth being but a basket for the jewel therein enshrined—"that which is to be born shall be called holy, the Son of God." Such is the theme both of the first two chapters of St. Luke which Renan terms the "most literary of the Gospels" (*Les Evangiles*, Ch. XIII) and also of the first two chapters of St. Matthew. At this point it is worth noting that the author of St. Luke, is counted by the archaeologist and Pauline scholar, Ramsay, to be a first rank historian and worthy of being named with Thucydides (St. Paul the Traveler, Chap. 1).

5. The work of scholars on texts and their origin does not form the whole or the only support of the structure of truth in a matter where faith is concerned. There are other pillars of the house. The effect of belief in the

Virgin Birth is so inextricably bound up with the Gospel of the Nativity, Infancy and Childhood, that you must reckon with it as an outstanding and dynamic influence of Christian history.

Speaking in terms of the history of Christendom, the subject of the Virgin Birth cannot be detached from its Scriptural contact and dealt with as an isolated incident. The whole of the Gospel of the Nativity stands together—the story of Zacharias and his great son's birth; the Annunciation of the Blessed Virgin Mary and her unparalleled act of faith; three of the greatest hymns of Christendom (*Magnificat*, *Benedictus*, and *Nunc Dimittis*, to say nothing of the *Herald Angels' Song*, which contains the wisdom of the ages and the sole hope of mankind in the brief compass of eleven Greek words); the story of the manger and the shepherds; the figure of the apprehensive Joseph, the Visit of the Magi, the murder of the Innocents; the single glimpse of the boy Christ and of His conduct in the home. All of these rich and spiritually unique incidents crowd around the Nativity and pay homage to the Babe, Who, according to the record, was born of a Virgin. Textually speaking, it would be dishonest to eliminate the Virgin Birth in the interest of historicity and claim the balance, or portions of the balance arbitrarily selected, as true to fact. What is said of the figures and the pictures of the Sistine vault is true of the Gospel of the Conception, Nativity, Infancy and Boyhood of Christ—"Each part of the immense composition, down to the smallest detail, is necessary to the total effect" (Symonds' *Michelangelo*, p. 241).

The place which belief in the Gospel of the Nativity and its attendant happenings as recorded in St. Matthew and St. Luke has held in Christian history is so important that without it the whole area of Christian civilization would have been changed and impoverished.

The part that the Gospel of the Nativity, considered as a whole, has played in the devotional life of successive generations of Christians cannot be estimated. Its refining and purifying influence has been unceasing. No portion of the Gospel record is more widely known or loved. It weaves its shining threads of immortal song through daily worship, and crowns with expectation and hope and peace the quiet faith of countless souls who seek no earthly treasure. To those who "have made themselves eunuchs for the Kingdom of Heaven's sake" in conventional life or in the ordinary paths of service to "attend the Lord without distraction" (1 Cor. VII, 35), it has afforded inspiration to lowliness, the basic Christian virtue, and to perseverance, which distils purpose into character. It has linked the children of Christendom to the Infant Christ with a tie of sympathy and love which it alone is competent to do. Each year through the ages it reacts its distinguished drama, brilliant with star and angel, pure as the lily, fragrant as the violet, until the Feast of the Nativity—obscured though it has become by worldliness—shines out as the annual rallying point of faith toward God and goodwill toward men.

Through the age of chivalry was there ever a white clad knight, keeping vigil before the altar, who did not get courage from Mary, gallantly named "Our Lady," whom all generations have called both "blessed" and "Virgin," to pledge his life on the morrow to courtesy, valor and loyalty? It could not but be that so royal a figure as she is portrayed to be, should increase in power and honor—too much says half of Christendom of the other half, too little responds this latter of the former. But this difference of opinion is not for me to settle. I am speaking of what actually occurred in history and gave us such a wealth of immortal architecture and art as has never been equalled. Christian life during the period beginning with the second thousand years of the Christian era was not a calculation but a passion flinging itself against the sky. The inspiring centre was the Gospel of the Nativity, now one part, now another, radiating its rich and tangled influence far and wide.

Turn first to architecture. The great cathedrals and churches built in the Twelfth and Thirteenth Centuries according to Henry Adams were the direct product of belief in the Blessed Virgin Mary. "According to statistics, in the single century between 1170 and 1270, the French built eighty cathedrals and nearly five hundred churches of the cathedral class, which would have cost, according to

an estimate made in 1840, more than five thousand millions to replace. Five thousand million francs is a thousand million dollars, and this covered only the churches of a single century. The same scale of expenditure has been going on since the year 1000 . . . The share of this capital which was—if one may use a commercial figure—invested in the Virgin cannot be fixed, any more than the total sum given to religious objects between 1000 and 1300; but in a spiritual and artistic sense, it was almost the whole, and expressed an intensity of conviction never again reached by any passion, whether of religion, of loyalty, of patriotism, or of wealth; perhaps never even paralleled by any single economic effort, except in war. Nearly every great church of the Twelfth and Thirteenth Centuries belonged to Mary, until in France one asks for the Church of Notre Dame as though it meant cathedral." (Mont-Saint-Michel and Chartres, Pp. 94, 9.) "The architects of the Twelfth and Thirteenth Centuries took the Church and the universe for truths, and tried to express them in a structure which should be final" (ibid. p. 382).

Religion in those days was much more than a theology; it was at any rate first of all an instinct, a feeling, a dynamic faith. There was not then "only thus far and no further." Men made great ventures in every direction. The saints of yesterday jostled the sinners of today. The Blessed Virgin Mary was the ideal of human perfection, a living force, the friend of the simple folk. We of today with our world-wide relations think we have a great family—if indeed we can call the organized human confusion of mankind by so sacred a name. Even the peasant of the times we are considering had a still greater family in his friends of every century. Statues and figures stood for the real presence of the noble and good of yesterday retaining interest in and keeping tab on today. Christ was among men, always available, always the Saviour of prince and pauper alike. Those ages may have lacked in some things, but they were days of dynamic faith that produced immortal fruit.

In art we find the same inspiring centre. Whatever other New Testament occurrences found expression on canvass or in stone, the Gospel of the Nativity held a place of prominence second to none. Four names will suffice to witness to the fact—Michael Angelo, Raphael, Botticelli and Titian. Michael Angelo, sculptor, painter, poet, was among the "few men, notably few artists," who "have preserved that continuity of moral, intellectual, and physical development in one unbroken course" (Symonds' *Life of Michelangelo* p. 85). He was a gruff old bachelor, who, like many of

his class, claimed for virginity superiority to the married state, as the passage I am about to quote probably indicates. In his *Pieta* he made the Blessed Virgin appear relatively younger than her Son. In answer to critics he said: "Do you know that chaste women maintain their freshness far longer than the unchaste? How much more would this be the case with a virgin, into whose breast there never crept the least lascivious desire which could affect the body? Nay, I will go further, and hazard the belief that this unsullied bloom of youth, beside being maintained in her by natural causes, may have been miraculously wrought to convince the world of the virginity and perpetual purity of the Mother. This was not necessary for the Son. On the contrary, in order to prove that the Son of God took upon Himself, as in every truth He did take, a human body, and became subject to all that an ordinary man is subject to, with the exception of sin; the human nature of Christ, instead of being superseded by the divine, was left to the operation of natural laws, so that His person revealed the exact age to which He had attained. You need not, therefore, marvel if, having regard to these considerations, I made the most Holy Virgin, Mother of God, much younger relatively to her Son than women of her years usually appear, and left the Son such as His time of life demanded." (Condivi, p. 20, quoted by Symonds.)

I multiply names only to avoid the fault of generalizing from a single instance. Raphael's genius was so great that it dazzled rather than inspired his would-be followers. His most famous canvas proclaims the faith that held it in happy thrall and made it blossom like the rose.

Of Botticelli, ardent follower of Savonarola, this is equally true. Dignity, beauty, spiritual grace combine in the face and form of his Madonnas. They are maternal yet virgin, gentle yet strong. He painted them even as today an artist paints a sitter. The Virgin was seen by the eye of his faith and he painted only what he saw.

So, too, Titian, Raphael's twin in genius and purity of conception. My mind travels back through the years and again I stand before that master canvas in Venice and see, as a living form, the tiny blue clad Virgin offering the Infant Christ to the priest. One listened to catch the echoes of Simeon's song and Anna's prophecy.

These and countless other treasures which we have inherited are the children of that dynamic faith which was kindled by the Gospel of the Nativity of which the Virgin Birth was so integral a part as to have left on all Christendom its distinctive mark.

A LITTLE JOURNEY IN THE WEST

By the Reverend James Sheerin

IV

AFTER writing my third article in this *Westward Ho!* course, I was switched off for a time on the theological discussion in New York. If I had left the references to Los Angeles as third instalment put it, I am afraid I should have been a little unjust to my better judgment as well as to some greater things in California. The praise for Mrs. McPherson and her splendid temple was meant to be tentative and suggestive. Just as it was argued in days before the Great War that men had bungled politics so badly it might be a good thing to let women try it awhile, so a good many have felt in religion, taking the more pessimistic view of things, that nineteen centuries of Christianity under male leadership had not prevented the most terrible of all wars, and seemed to be growing more helpless as the years go by; therefore, if women could be taken into partnership, or even placed in leadership, there might be great improvement. Like a sick man taking medicine, in the work of God's Kingdom some have seemed to say, "Oh, anything, or anybody, so long as something is done!" It is true enough now that there is a lot of disillusionment in the realizing of hopes as to what women would do in politics; and there may be just as little success if they are made public ministers in the Church. Nevertheless many who are both intelligent and devout are ready to try any kind of evangelism, male or female; any sort of a ritual or non-ritual; or they will try smoking, dancing, whether pagan, Christian or Jewish. Judging from recent conversations, to swear and use slang is proof of one's ecclesiastical emancipation!

In this spirit, allowing imagination to have its full way in the search for the Holy Grail of religious perfection

on the shores of the Pacific, the question was asked of the Angelus Temple in Los Angeles, "Can this be the better objective of all westward striving after religious realization in America? Here, at the end of several thousand miles' travel, stands a glittering white temple dedicated to the Christian religion, and inside is a woman in spotless white uniform, and before her are 6,000 eager worshippers. About them all is a sky-like dome, claimed to be the largest in the world. Surrounding the Temple are schools for training young people to be useful and happy in either the ordinary walks of life, or in missionary work. In front are offices with stenographers, secretaries, typewriters, manifolders, etc. Everything is system. The preliminary organization of efficiency used for a Billy Sunday campaign, is here condensed and established in the interests of a permanent work of much the same sort.

Is all this apostolic? A prominent minister in Los Angeles, a believer in revivals, says no. He declares that Mrs. McPherson is neither Apostolic, Biblical, nor Dispensatorial. He means by the latter that Mrs. McPherson is no latter-day prophet, as he says she and her friends claim, and does not rank with John the Baptist or St. Paul as having a special dispensation to preach and heal. Besides this clerical opposition, there is the same old objection to the leadership of a woman and especially a married woman in any great religious undertaking. She has had two husbands, the second of them still living, but "not sympathetic with her," as a co-worker puts it. It seems as if the world were growing ready to use woman more and more in great public movements, and the word obey is being left out of marriage ceremonies, and yet here and there is still a man—perhaps his name is legion—who

cannot endure the thought of his wife being too much in the public eye, whether on platform, pulpit, or stage! This being the case, lawful husband and organized Church being against her, what shall a gifted woman do? Will she organize and set apart another Blavatsky-Tingley temple, nine-tenths pagan and one iota Christian, or will it result in a semi-Christian sect after the manner of Mrs. Eddy?

As an on-looker in this sort of Israel, I am standing in a sort of disappointed attitude, in a city that should have been so much finer, and gazing across lake and park, I could almost imagine the beginning of another Chicago World's Fair. Down in San Diego they have preserved the perfectly beautiful Balboa Exposition buildings in their original park setting, with all the loveliness of pink walls and graceful architectural form. Perhaps there is no more complete city in the world today than this silent product of a people united to do something distinctive and charming. One has to ask himself, Why not everywhere in "the glorious climate of California"? Most of the cities are so drab and dreary, especially in their downtown parts; so sordidly like the uglier portions of great Eastern and European cities, dirty in street and dismal in buildings and overhanging signs. Between the postoffice and the railway stations, Los Angeles is all this, and that is the part first settled by the newcomers whom I have described as more cultured than pioneers usually are. The newer extensions of the city shine out quite handsome and attractive. Boulevards and parkways are bordered by as pretty homes as can be seen in any choice part of the world. So far as these go, the traveler feels that he is amongst a prosperous and happy people, though this feeling is tempered now and then when he discovers that a prize-fighting Dempsey occupies one of the finest, and that others of equally dubious life are even more splendidly housed. There is always back of these beautiful spots in Los Angeles a realization that these people had an unusual opportunity in what the romanticists call "the great spaces of the West," and a special chance in mountain and plain and seashore to have begun a city where beauty and health would have been such primary considerations as to make it glorious within and without.

I have avoided in these necessarily superficial articles saying much, if anything, of social and political conditions. No one can know these in a brief journey, much less the really vital factors of religious life. It was not for me to stress what a magazine charges in regard to child labor, that beneath those thousands of beautiful fruit trees there lies an almost slavish abuse of young children as to school and work. Perhaps I have spoken too much of mere esthetic failure. Yet the two are closer together than people usually think. At any rate there is a feeling which will not down, that a new and intelligent people, migrating to this naturally lovely country with more money than is usual amongst new settlers, made a serious mistake in not allowing themselves to revolt more drastically against the ugliness of working men's homes in the East, or the uncleanliness of street and architecture, so that in their new environment they would erect better and finer habitations for public as well as private life. Signs of a great awakening to this are now in the air, but they come after nearly a million people have camped in and about Los Angeles, with a tendency to make its more thickly populated parts the mere duplication of what cannot be admired in New York or Boston or Pittsburgh, or even Cleveland and Detroit! It is a gigantic example of the poet's lament. "Of all sad words of tongue or pen, the saddest are these: It might have been!" Instead of a beautiful city free from tenements, Los Angeles looks as if it will have the same sort of slums we all hate but have in the East.

Turning from these ruminations, I want to speak of the famous old missions before leaving California. They are rightly famous. One has the feeling in their presence that perhaps here was the truer start towards the Kingdom of Heaven, or towards the Holy Grail of Christian life. Though there are historic anachronisms in it all, and the influences and deductions are far-fetched and oftentimes ill-founded by both tourist and booster, nevertheless the halo of historic romance is justly thrown over Modern California by the presence of these mission relics. There is hardly a ruin in old Rome that is more impressive than the gaunt, forsake arches of San Juan Capistrano. Twenty-one of these missions were established in California, supposedly every fifty miles, from San Diego to San Francisco and beyond, in little more than half a century, i. e., from 1769 to 1823. It is probably the biggest piece of missionary work ever done in one period by the Christian Church. This is especially so in view of the native art developed, the buildings erected, and the monuments left for the admiration of succeeding generations. Its fascination is felt by artist and literary man alike, as well as antiquarian, and no one is more thrilled by it than the average educated tourist from the East. The Roman Catholic Church, generally the last to discover its own ancient

material value, is awakening to the great asset it has in these old missions; so everywhere, close by them, it is erecting new institutions which help the Church to acquire for itself most of the glory and much of the money that are natural accompaniments of fascinating ruins. Roman Catholics of course have more right to do this than the hotels and railway stations which build after the manner of the missions, or horde in their museums all that they can beg, borrow or buy from these relics of a glorious past.

If criticism is made it is only that the balance of historical judgment shall be kept fair. Unstinted as admiration should be, there is a legitimate residuum of doubt as to all that is now said or claimed for these early missionaries. Indians who could build and serve, as these primitive men and women did, reflect credit on the white men who inspired and instructed them. Yet the feeling is justified that, beautiful and holy as time seems inclined to set apart these founders of the missions, there is a good deal of that cool calculation as well as cruel selfishness in their record which made, for example, a Peter the Great build his city of St. Petersburg on the bones of the builders. No great city has ever been established without wounds and death of the workers, and these California missions included their share of murder, rape and theft and abuse as shameful as in other corners of a barbarous world. There is reason to suspect that much of this went on against the Indians under the eye of a too forgiving monk. Never was one of these missions founded without the approving escort of the governor and his soldiers, knowing that thus the work of commerce and presidio would be made easier. Never once did the exalted missionaries lose sight of that royal-military-kingdom idea of the Church, which always held its sword unsheathed, ready to put to slaughter those who refused to be baptized or who became heretics! This is the essence of that hateful thing that made the youthful St. Francis desert the army of violence and ever after prove himself a valiant soldier of Brother Jesus, whose chief commandment of love he fulfilled as few ever did. There was nothing in the religion of the little man of Assisi that would have made him countenance for a moment a plan that included a body of priests backed by a body of soldiers coming into a land of entire strangers, camping down on their land, indifferent to the rights of its owners, issuing orders to the original inhabitants as if to slaves, and causing them to forfeit the right to existence if they did not accept the secular and spiritual authority of the intruders! No wonder that the religion ultimately failed, that the Indians died of immoral habits and disease, and that within a century every one of the buildings was a ruin, until somewhat resurrected through the sentimental admiration of American Protestants! This is like Italy itself, whose ruins as a rule lay unprotected, and whose great paintings went unloved, or were blotted out of sight by coats of white-wash, until literary and artistic Englishmen called the attention of the world to their value. Then and then only the Roman Catholic Church awoke to the worth of hitherto unnoticed treasures.

There are three ways in which these missions might have developed:

(1) They might have gone on as they began, controlling natives in the name of religion, teaching them industry and the arts, and laying foundations for a second Holy Roman Empire, with a co-operation of Church and State as beautiful and complete as it would have been cruel. There could have been even then a healthier, more upright manhood among these poor red children of primitive things. Such an empire would have been free from class conflict because the fear of priest and soldier had sunk deep into the hearts of the subject race. Splendor and tyranny would have been hand in hand.

(2) They might have developed a semi-socialistic community life, beautiful in its cooperation; brotherly in its relationship of native and newcomer, tending towards a finer Utopia, Christian but probably as inefficient as lovely. No founder of the missions seemed to want this.

(3) They might also have degenerated, as they did, because the missionary impulse was too much complicated by the desire of conquest, and because the absorbing desire to make money by the labors of their servants had taken the place of care for their human interests or the eternity of their souls. It is the history of a great ideal gone to ruin, of a poor people lifted up from nakedness to be clothed indeed, but ultimately to be lost through fusion of alien blood, or by the inroads of disease.

Nevertheless, even as they are, heaps of ruins, these old Spanish missions are a stimulating background for a better civilization, and as such all forward-looking Californians should cherish them. They are at least suggestive of a better city of God than has yet appeared.

THE CHURCH AND YOUNG PEOPLES' WORK

By the Reverend Karl Morgan Block

THE QUESTION BOX.

IT is interesting to note that whenever leaders of young people meet for conference and a question box is established the problems suggested are uniformly practical and fundamental. At a very recent, informal conference in Richmond, Va., such questions as these were asked:

1. How can counsellors be secured when apparently there is a lack of qualified leaders for this kind of work?
2. The young people in the congregation do not seem to mingle, and lack congeniality. How can this be regulated?
3. What can be done to increase a willingness to assume responsibility in the activities of the organization?
4. What age is the real objective of the movement, and within what ages can we expect to have the most efficient cooperation and work?
5. What should be the central objective of the programs for the weekly devotional meetings?
6. What can be done to gain reverence at the meetings? Etc.

Of course these questions are of unequal value and there are others more vital that have been asked also, but they strike at the very center of the Leagues' stability, and it may be well to have groups consider how to overcome obstacles which these questions present.

1. It is more or less generally believed that the young people feel a sense of over-weening self-confidence and do not desire or seek leadership in working out their individual and corporate problems. The reverse is true. The leaders among the young people themselves do not feel qualified to develop organization and to perfect method without experienced assistance. A Macedonian cry has gone up for sympathetic, understanding, qualified counsellors, both men and women, who really love young people and are willing to use their gifts of personality and experience for the upbuilding of the Kingdom in the adolescent age.

It would be whimsical if it were not pathetic to hear the Church agonizing over the young people and feeling that it has discharged its duty with diagnosis, correct or incorrect, and a sigh of wistful tolerance or a cry of excited denunciation. There is no bigger job in the parish today than to be counsellor for a Young People's League.

One is investing in personality which yields a return out of all proportion to the effort made. The number of life enlistments definitely attributable to our Service Leagues in the four or five years of their existence offers a challenge to consecrated manhood and womanhood to drop some of their civic and fraternal commitments to help the young people find themselves.

What more bitter condemnation can there be than for a parish to find no men or women or group of men or women willing to give themselves, their interest and their help, to the development of the Church of Tomorrow. It is hardly conceivable that a parish exists in which there are not at least two who are potentially qualified to assume this responsibility.

Business is no excuse, for the busy man or woman is usually one who has the essential qualifications and record of achievement. Too many of our Church men and Church women are selling their lives cheaply, devoting themselves to interests and organizations which are fundamentally selfish and offer no real contribution to the New Day. Frequently teachers of the High School age are best qualified, but they claim exemption because their week is filled the secular education of a similar group. Yet one wonders if a real Churchman does not long for a wider field in the realm of morals and religion than is afforded by the public school. Of course it is helpful to educate, to develop the minds of our young people, and in this day and time it is hardly conceivable that any High School teacher has undertaken his life's work without a definite sense of vocation.

What could be truer than the words of Kidd: "The soul of education, is the education of the soul." Nothing is more conducive to "the Peace of God which passeth all

human understanding" than the consciousness that boys and girls, through the humble effort of some counsellor, have been led successfully and triumphantly over Fool's Hill. Leaders! Leaders! Leaders! and the Church has them in abundance. Quasi religious charitable and fraternal organizations claim them in work that is valuable but not necessarily central in importance.

Where shall the young people look for help if not within the bounds of their own Communion? Manifestly to the town at large. Surely there are men and women in the community, who may not belong to our Church, willing, perhaps, eager to lead a group of young people to the fulfillment of the League's plans of service. The League must not fail because of indifference in the Parish. Rather far call some one from without our own membership who is big enough to accept the plan of service in the five fields, and who is entirely at home in the informality of the Devotional Meeting.

It ought not be necessary to have to look out of our own ranks. Parish lines, in the last analysis, are imaginary and in a great city strong parishes, with an abundance of qualified leaders should feel a missionary responsibility to send some of their men and women to the smaller, weaker parishes and missions to help build the Church of the Future, in neighborhoods where the influence of the Church is most needed, and, when properly expressed, most effective.

Members of the Brotherhood of St. Andrew should feel a special sense of responsibility in this connection, for the central rules of Prayer and Service are fundamental to the League's life. Daughters of the King ought to accept such an assignment with a peculiar feeling of privilege if they have correctly interpreted the rules of their Order.

The time may come when graduates from our Leagues will be able to return as Counsellors, having had the privilege of growing up in the organization. But that time has not yet been reached and the young people are asking for the help of those who have spiritual sympathy with their age, and consecrated common sense.

No loyalty is finer than the response of young people. Where it is won, it is given unquestioningly and utterly. Efforts with some of the young people may go unrewarded, but one is reminded of the prodigality of the sower. A tremendous amount of the seed was wasted, but that which fell on good soil brought forth come thirty, some sixty and some one hundred fold.

God grant that this appeal may reach the hearts of men and women who heretofore have felt justified in maintaining an attitude of indifference to the cry of the young people for counsellors and leaders.

Perhaps at another time it will be profitable to discuss these other questions which have come out of the practical experience of the Service Leagues now in existence.

February 24—Sexagesima.

Topic: Church Papers.

Opening Hymn: "God is Working His Purpose Out."

Lesson: Psalm 119. V. 1-16.

Prayers from Leaflets A, B and C, 1923, Nos. 2102, 2103, 2104. (From the Field Department, 281 Fourth Avenue, New York City.)

(Recite in unison the first prayer on the fourth page of Leaflet B.)

Open Forum: The Value of Church Papers Along Lines of Information and Education.

Group 1. "The Spirit of Missions," "The Church at Work," "Exchange of Methods."

Group 2. "The Southern Churchman," "The Living Church," "The Churchman," "The Witness."

Group 3. Diocesan and Parish papers.

Group 4. Papers on Young People's Leagues and Fellowships.

Sentence prayers and benediction.

Hymn: "O Beautiful for Spacious Skies."

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

A MISSION FIELD AT HOME.

Bishop Davenport of the Diocese of Easton (Md.), believes in ascertaining rural conditions in a systematic way, and with this end in view he set two theological students to the work of making a survey of conditions on the Eastern Shore of Maryland last summer.

One of these students, the Rev. James A. Mitchell (he has since been ordained Deacon) wrote a very interesting article for the Eastern Shore Churchman, giving the results of his findings. In a hundred and twenty-seven families visited he found five hundred and seven individuals, not including infants in arms. Only thirty-three per cent of these people are definitely connected with any church. When we turn to the record for church attendance we find it equally discouraging. The figures compiled show that one-third of the people only are fairly regular churchgoers; another third go "every now and then," and the other third "seldom if ever darken a church door."

When it is taken into consideration that these figures were given to a person who was known to be working in behalf of a church, it will readily be recognized that they represent conditions more apt to be better than worse than the actual situation, because people would naturally be inclined to give as good a report as possible upon such matters to one who was known to be working for the church.

This survey was made in a community where none of the families lived more than six miles from some church, and in which there are twelve miles of hard surface state road with no house more than four miles from one of these roads, therefore the obstacles to be overcome by these people in order to attend church are certainly not more difficult than will be found in most rural communities.

This survey was not confined to Episcopalians, but included all Protestants and Roman Catholics within the territory covered. It was found that the latter had a very much higher percentage of church attendants than the former. Mr. Mitchell in his article does not come to any definite conclusion as to a reason for this lack of interest in the church, except to attribute it to "a materialistic age" in which "the farmer thinks in dollars and cents and his son wants a carefree day of fun. The chief concern of the father on Sunday is to get his milk to the cooling station; so he comes to town and passes by the open church door. The chief interest of the younger members is a good time, so they pass by many open church doors."

We cannot but wonder if some such plan of holding health clinics as that reported in a recent issue would not create a new interest for these people in their church. Of course modern conditions with automobiles and places of amusement open on Sunday offer many counter attractions to the church, which at one time was the natural meeting place for country people. If activities of a nature that rendered visible returns in healthier children were to emanate from the country church it might be possible that it would restore some of its lost prestige.

In order to introduce such clinics it is of course necessary to have a country minister who is really on the job. Here again we quote from Mr. Mitchell's article: "The clergy are so busy with their town duties that it is physically impossible for them to serve the country people also. The center of religious activities seem to be shifting to the towns. Some of the country people who have a real interest in the church, complain bitterly of this; others are

quite content to transfer their religious interest from the purely country churches to the neighboring towns; most are content to do nothing beyond conferring an occasional favour on God by appearing at a service now and then."

The whole subject as is seen from these figures is certainly a serious one, and deserves the best attention of our ablest men.

A SUGGESTION FOR NEXT YEAR.

"During the Advent and Christmas season, the National Cathedral School for Girls, under the leadership of Miss McDonald and Miss Webster, raised a sum of money aggregating \$1,763, to be distributed among twenty-two worthy objects. This was the result of the decision in the school to do away with all exchange of gifts between teachers and students and to place the emphasis on this different phase of Christmas giving. Some of the objects helped were the Red Cross, the Near East Relief, the Japanese Mission and the Student Friendship Fund and about fifty dollars were spent for Thanksgiving and Christmas dinners for needy families. This splendid spirit evidenced at the Cathedral School will serve as an example for other schools to follow."

It is somewhat late for publishing Christmas news, but we feel that the above item which comes to us from our Washington correspondent might offer a helpful suggestion to other institutions for next year.

It is unfortunately so often the case that the question of what to give is more of a burden than a joy at Christmas time that it would seem that a definite agreement amongst groups of people not to give to each other, but to give to the needy would come as a relief to the givers, as much as the beneficiaries.

If other schools would follow the splendid example thus set by the Cathedral School for Girls, large sums could be directed to depleted treasuries of many relief organizations, and we trust that this plan will not go unnoticed.

EMPHASIZING THE FAMILY.

In these busy days with manifold attractions and distractions outside of the home anything that will help to draw families together and reemphasize that most beautiful of all social relations, is worth the attention of church people. For that reason we publish the following communication from a correspondent in Norfolk:

Family Sunday.

"The last Sunday in each month is Family Sunday at St. Andrew's Church in Norfolk, so-called because it has become the custom of the rector, the Rev. Myron B. Marshall, to deliver a five minutes' illustrated talk to children at the morning service, when the children come to church and occupy the pews with their parents, thus emphasizing the naturalness of families worshipping together in the House of the Lord.

This service, inaugurated April 30, 1922, has been very successful and has taken a prominent place in the worship of the congregation.

In October, 1923, St. Andrew's organized a children's choir of twenty-two voices, which marches in with the regular church choir on Family Sunday and takes part in the singing.

Immediately after the five minutes' talk the children are allowed to retire and the Junior Choir marches out."

This plan of a children's sermon is used in many churches every Sunday, and there are several books now in circulation containing excellent three-minute talks to children.

We also know of one pastor of a Lutheran Church who has carried the family idea even further, and abandoned his mid-week prayer-meeting service, urging members of his congregation to make that evening an occasion for family gatherings, more especially devoted to the entertainment of children.

Church Intelligence

Death of Prominent Clergyman

The Rev. Dr. E. L. Goodwin Dies at His Home in Virginia.

The Reverend Edward Lewis Goodwin, D. D., died after a week's illness, at his home in Ashland, Virginia, on Thursday, February 7.

Dr. Goodwin was compelled to retire from the rectorship of St. James' Church, Ashland, Virginia, on account of ill health about three years ago, but continued until the time of his death his duties as Secretary and Historiographer of the Diocese.

Dr. Goodwin's funeral was conducted from St. James' Church, Ashland, on Friday, February 8, by the Rt. Rev. William Cabell Brown, D. D., the Rev. G. Maclaren Brydon and the Rev. Thomas S. Russell, rector of the parish, the clergy of Richmond acting as pallbearers and the interment was in Wytheville, Virginia, on Saturday.

Dr. Goodwin was born in Nelson County, Virginia, on January 23, 1855. His father came from Massachusetts to the Virginia Seminary, where he graduated in 1831, and spent his entire ministry in the Dioceses of Maryland and Virginia. Two of the brothers of the Rev. Frederick D. Goodwin also entered the Episcopal ministry. Dr. Edward Goodwin's brother, the Rev. Robert A. Goodwin, D. D., was well known in the Diocese of Virginia, especially in connection with his work in the Bishop Payne Divinity School and as rector of old St. John's Church, Richmond.

After taking a course at the University of Virginia, Dr. Goodwin entered the Virginia Seminary and graduated in 1880. During a long and faithful ministry, he became one of the best loved and most useful clergy of the Diocese of Virginia.

Dr. Goodwin served during his long and faithful ministry in many parishes. From 1880 to 1885 he was in Franklin County, Va.; from 1885 to 1888 in Walker's Parish, Albemarle County; from 1889 to 1893 in Montgomery County, Va.; from 1895 to 1897 in St. Stephen's Parish, Culpeper, Va.; from 1897 to 1900 at Grace Church, Charleston, S. C.; from 1900 to 1904 at St. Mark's Church, Richmond; from 1904 to 1910 at Zion Church, Fairfax; from 1910 to 1921 at St. James' Church, Ashland, Va.

He was Secretary of the Diocese of Virginia for many years.

While at the Seminary Dr. Edward Goodwin was one of the founders, and afterwards became chief editor of the "Seminarian," which first appeared in 1878.

Dr. Goodwin was always of a studious disposition. His love for the Church inspired him to devote his scholarly attainments to historical research, especially with reference to the history of the Colonial Church in Virginia.

The Diocese of Virginia and the General Church received the benefit of this research as a result of his publication of the "History of Truro Parish in Virginia," by Dr. Philip Slaughter, which Dr. Goodwin edited with extensive notes and addenda. He was also responsible for the publication of a book which has gone through a second edition, giving the history of the Colonial Churches in Virginia. Much of his most valuable work along historic lines was done through investiga-

tions and reports which he made as historiographer of the Diocese of Virginia. Some of the results of this work are to be found in the reports made by him to the Council of the Diocese of Virginia and contained in the Council Journals. To the "History of the Theological Seminary in Virginia and its Historical Background," Dr. Goodwin made valuable and scholarly contributions, having written the chapter on the Colonial Church and Clergy in Virginia, the chapter on the Indian College and the College of William and Mary, the biographical sketch of Bishop Madison, the biographical sketch of Bishop Gibson, and a chapter on the early subscribers to the Seminary, and also a chapter, involving a vast amount of research, on the Alumni of the Seminary.

Dr. Goodwin's sermons showed the result of profound scholarship and a sound and balanced theology. His evangelical spirit and loyal Churchmanship, and, above all, the inspiration of a deeply spiritual consecrated life, was manifested in his preaching.

Dr. Goodwin represented the Diocese of Virginia as a deputy to five meetings of the General Convention, where, on account of his sound learning and loyal Churchmanship, he won for himself an enviable position of influence and power.

Dr. Goodwin rendered conspicuously fine service to the Church at large, as the able editor for many years of the "Southern Churchman." He brought to this position not only a profound scholarship, but also a sanity and restraint, together with a discriminating and penetrating mind which added to

his spirit-illuminated conviction, made his editorials a most valuable contribution to the thought of the Church. It can doubtless be said, without invidious distinction, that the "Southern Churchman" has never had an editor who more thoroughly and completely expressed the distinctive principles of convictions characteristic of Virginia Churchmanship. Thus by these editorials he helped to fill the terminology used in preaching, writing and controversial discussions, with a true and broad-visioned content. He was always an ardent Protestant in his opposition to every effort to narrow the term Catholic and the Catholic position of the Church in conformity to the tenets of schools of thought which sought to use the word and interpret the spirit of the Church's life in terms narrow, exclusive and sectarian.

While serving temporarily as rector of Monumental Church, Richmond, and while supplying St. Paul's Church, Petersburg, during a vacancy in the rectorship, when he was teaching in the Bishop Payne Divinity School, Dr. Goodwin became the teacher of large Bible classes in both places which attracted wide attention and secured an exceptionally large enrollment of those who welcomed the opportunity of having the Bible explained and expounded with the scope of vision and the grasp of truth which Dr. Goodwin was able to bring to the consideration of the subject in hand.

Dr. Goodwin had two sons, Edward LeBaron, who, after having taught the science of biology at the College of William and Mary, graduated in medicine and offered up his life in his effort to help stem the influenza in the Camp at Fort Niagara, and Frederick Deane, who entered the ministry, and has rendered and is still rendering conspicuous service as a country parson in Lunenburg and Cople, North Farnham Parishes, Virginia.

He is also survived by three daughters, Mrs. Margaret Ballard and Miss Mary F. Goodwin, of Ashland, and Mrs. Conrad H. Goodwin, the wife of the rector of Zion Church, Charles Town, W. Va.

Thousands Pay Tribute to Woodrow Wilson

The Washington Cathedral a Shrine of the American people! This it became when, on Wednesday, February 6, in the presence of a small company of those who loved him best, the remains of Woodrow Wilson were lowered to their final resting place in the crypt beneath the Bethlehem Chapel of the Washington Cathedral. Taps sounded at this moment on the hill side of Mt. St. Alban, and the muffled sound as it penetrated the walls of the chapel, and floated out over a stricken city, brought home the solemn truth that Woodrow Wilson in the days to come must live only by his spirit in the hearts of the people and that at last had come to his tired body that release and freedom which may only be found in the greater Life beyond.

The services throughout were simple, reverent and quiet and thus perfectly in accord with the nature of the man for whom the solemn rites were being performed.

Mt. St. Alban, commanding a view of the entire capital city, always beautiful, always inspiring, became hallowed on that day. Thousands were gathered that they might pay their tribute—thousands, by means of amplifiers used, participated in the service and together in the open, with bared heads, recited the Lord's Prayer and Apostles' Creed. Thus, in spite of the limited space of the chapel where the

services were held, thousands testified on this solemn day, to their belief in the Lord Jesus, the Prince of Peace, and united with the six hundred or more people accommodated within the walls of the chapel. On every side, men and women were eager to pay their tributes. Floral tributes from every nation, from the lowliest to the highest, filled every niche and corner of the chapel, lined the sides of the steps leading to the chapel and extended far out into the open. Many more were sent directly to Walter Reed Hospital, where the wounded men, whose chief he had been, might catch a little of the spirit of the hour.

Official life was represented in all of its phases, while at the same time, the absence of display reminded one that this was the burial order of a private citizen in as private a way as possible. The service itself was simply said by clergy of the Presbyterian Church and the Bishop of Washington, interspersed with the unaccompanied singing of a favorite hymn of the great War President,

"Day is dying in the West,
Heaven is touching earth with rest,
Wait and worship while the night
Sets her evening lamps alight,
Through all the sky.
Holy, holy, holy, Lord God of hosts,
Heaven and earth are full of Thee

Heaven and earth are praising Thee,
O Lord Most High!"

When all was over, save the commital, the choir burst into that resurrection song of victory, "The Strife is O'er, the Battle Done, the Victory of Life is Won," and using this as a recessional hymn, led the way out of the chapel. Searching indeed was that moment, when their voices were heard in the distance, singing,

"Lord, by the stripes which wounded Thee,
From death's dread sting Thy servants free,
That we may live, and sing to Thee,
Alleluia!"

Is there not some meaning in it all, that having passed away on a Sunday morn, his body found its resting place in this holy place, a house of prayer for all people? Here stands a chapel named for the little town of Bethlehem, here its carvings and windows tell the story of Christ; here as will be in the larger building, soon to be erected, the Gospel of Christ is set forth and this has become the final resting place of the body of Woodrow Wilson, the great lover of peace, the great striver after peace, the one who longed to have the world catch the vision of world brotherhood and who was not unwilling to lay down his life for the cause. Here thousands will come, to pay their tribute to Woodrow Wilson, to thank God for Woodrow Wilson and to pray for strength and guidance that they may have some part in the perpetuation of the ideals which he sought to give to all men and for which he gave his life.

Mary Minge Wilkins.

Death of Bishop Hunting.

The Rt. Rev. George Coolidge Hunting, D. D., fourth Bishop of the Missionary District of Nevada, died Wednesday night, February 6, at his home in Reno, after an illness of but a few days with pneumonia, aged fifty-three years. He had been Bishop since 1914, and, under his administration, this difficult field has been developed in spite of a slow-growing population and the natural reaction to the great gold boom of that state.

Bishop Hunting was born in Milwaukee, Wis., in 1871, and received his theological education at the Seminary in Virginia, graduating in 1894. This institution also conferred on him the degree of Doctor of Divinity. His whole ministry was spent in the difficult missionary field of Nevada, Wyoming and Utah. He was a deputy to the General Conventions of 1901, 1904, 1907 and 1910, where his ability in debate was often shown. His elevation to the episcopate was welcomed by all those who held a deep interest in the domestic missionary field.

To those who had the pleasure of knowing the Bishop of Nevada intimately, will come the feeling that the Church has lost one of her distinctive personalities. He had a way of making friends and influencing their spiritual life, perhaps on a train journey, or a roughing trip, that endeared him to many. Government surveyors, geologists and others stranded in the seeming wilderness of Nevada look back on his friendship as a great event in their lives. His liberal nature made him popular with the other churches, and his ability as a raconteur was sought at functions all over the West. His loss leaves a difficult place to fill in a hard and difficult field.

S.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

A Healing Mission.

A Spiritual Healing Mission was held in St. John's Church, Savannah, from January 6 to 10, conducted by the Rev. A. J. Gaynor Banks, D. D., Director of the Society of the Nazarene. At the evening services the church building was crowded, and at the morning sessions which were held for discussion, the attendance was excellent. The choir of men and young women at the evening services was of great assistance, and Dr. Banks expressed his gratitude for their help. The Mission resulted in many new members for the Society, and in addition to the Nazarene Guild which was organized after the Mission conducted two years ago by the founder, the late Rev. Henry Wilson, a second group has been formed at St. Paul's Church, as part of the original Guild. The latter meets one night each week, and St. John's Group meets every Wednesday morning. Following the Savannah mission, Dr. Banks left for Brunswick, where he held a four days' mission at St. Mark's Church.

Social Service Conference.

After the evening service at St. John's Church, Savannah, on Sunday, January 13, the Rev. H. Hobart Barber, of Augusta, vice-chairman of the Diocesan Department of Christian Social Service, held a conference in the parish hall, which was attended by about one hundred members of the church. Reports were made from the six parishes, both white and colored, on their social service work. The Diocesan Department is urging that the study for the discussion groups during Lent conform to the request of the National Department, and that of jail conditions, and Mr. Barber in his address gave a comprehensive talk on the county jails of the state.

The Rev. Charles H. Lee, rector of St. Paul's Church, Macon, Ga., preached on Sunday morning, January 13 at St. John's Church, Savannah, making an appeal for sufferers in the Near East, and the offering for this cause amounted to \$600.

E. D. J.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Memorial of the Richmond Clericus to the Late Rev. Edward L. Goodwin, D. D.

Whereas, It has pleased Almighty God to remove our brother, the Rev. E. L. Goodwin, D. D., from his earthly labor to a larger service in the Church triumphant; therefore, be it

Resolved, First, That this clericus, of which he was an honored member for many years, treasures his association with us and values his wise counsel;

Second, That the Diocese of Virginia has lost a faithful servant, one who has served her as a parish priest, as Secretary of the Council, as a deputy to the General Convention, as a member of the Standing Committee, and as historiographer of the Diocese;

Third, That the General Church is indebted to him for his able editorials of former years, while Editor of the Southern Church, and will miss his services in the General Convention;

Fourth, That we cherish his Christian character, rich in faith and fortitude, so manifest during the years of ill

health;

Fifth, That these resolutions be spread upon the minutes of the clericus, that a copy of the same be sent to the family and to the Church papers.

Impressive Memorial Service for Woodrow Wilson.

A great community memorial service for Woodrow Wilson, conducted under the auspices of the churches of Richmond, was held at noon on Wednesday, February 6, in historic St. Paul's Church. It was felt peculiarly appropriate that services in honor of this latest of Virginia's great dead should be conducted in the church wherein Robert E. Lee and many others of the most illustrious sons of this Commonwealth of former generations had worshipped.

The edifice was packed to its capacity, and seldom in its long history had there been a gathering there so visibly moved by the deep solemnity and impressiveness of the service.

Over the front of the church there flew an American flag at half-mast, and the church's beloved service flag covered the altar. In the processional that moved up the center aisle as choir and congregation sang "How Firm A Foundation," were the Governor of Virginia, the Mayor of Richmond, a score of members of the General Assembly of Virginia, a delegation from the American Legion, a great gathering of clergy, rectors of Episcopal Churches and ministers of other denominations in Richmond, and Bishops William Cabell Brown of the Diocese of Virginia, and Collins Denny, of the Methodist Episcopal Church, South.

The memorial address was delivered by the Rev. Russell Cecil, D. D., pastor of the Second Presbyterian Church of Richmond, a long-time personal friend of Woodrow Wilson, and an address on "Mr. Wilson's Contribution to World Peace," was delivered by Dr. Samuel C. Mitchell, of the University of Richmond. Others taking part in the services were the Rev. Beverley D. Tucker, Jr., rector of St. Paul's, who was in general charge. The Rev. H. D. C. MacLachlan, D. D., pastor of the Seventh Street Christian Church, who read the lesson; Bishop Denny, who led in the responsive reading of Psalms 39 and 40, and Bishop Brown, who said the Creed and Prayers.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Epiphany Church, Danville.

The Mercer-Hadley Mission held at Epiphany Church, January 20-27, inclusive, was a great success and all who attended the services are deeply grateful to God for the blessings which the mission brought. The life stories of both Mr. Mercer and Mr. Hadley so simply and effectively told leave no doubt that Christ alone can bring happiness and power to the human soul. Attendance at the Holy Communion and family prayer were two of the outstanding features of the mission, upon which both laymen laid great emphasis. The rector, the Rev. Malcolm S. Taylor, is striving hard to hold these duties before his flock by urging attendance at the communion and having the family altar well established in the congregation.

A wide-awake Young People's Society has been organized recently among the young people. A light supper will be served each Sunday afternoon at six o'clock in the Church School room, af-

ter which the meetings will be held. The organization has started with good attendance and much enthusiasm and it is earnestly hoped that a strong, permanent Young People's Society will be the outcome.

The Church School teachers met recently to perfect plans for the Lenten Offering. The aim this year will be missionary education. To each class will be assigned a missionary jurisdiction for which a stipulated sum will be asked. Every Sunday during Lent two pupils will give three minute talks on the field for which their class is working. By this method the hope is raised that interest will follow knowledge and that generous offerings will follow interest.

On February 23 and 24 the parish will have a distinguished guest in the person of Mr. Lewis B. Franklin, Treasurer of the National Council. It is Mr. Franklin's first visit to Danville and much good is anticipated as a result of his coming. He will have a conference for the entire parish on the night of the twenty-third, explaining in detail the Church's Program and answering questions concerning the work of the National Council and the Church at large.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

New York Honors Former President Wilson.

The memory of the great Virginian, former President Wilson, was honored in New York in the highest degree possible, and by the foremost men and women. Perhaps in no city was criticism of his acts more bitter two or three years ago. Upon his death, statements made concerning him, his motives, his ideals, his place in history, could not be higher in character. Indeed, most people have been astonished, not that Mr. Wilson should be so rated, but that men and newspapers so hostile so short a time ago, should now employ such words. Not that the words are not sincere, but that recognition of greatness has come so much sooner than had been expected.

The noon-day feature—business men taking the noon hour to crowd into churches—was employed as it is in New York in growing measure. Trinity and St. Paul's Chapel downtown were crowded and far more turned away. All business stopped for three minutes.

A great mass meeting was held in Madison Square Garden, in his memory and at the hour of the Washington obsequies. In other centres meetings were held. Speakers included the rector of Trinity Church, the Hon. James W. Gerard, the former ambassador; Chancellor Brown, of New York University; former Ambassador John W. Davis, Dean Robbins, who gave his address in the Cathedral. The last named gave a personal note that is of keen interest:

"It was my privilege about a year ago to call upon Mr. Wilson at his invitation, and, in company with his personal friend, Norman H. Davis. Mr. Davis and I spoke of what appeared to us to be the more favorable trend of thought in this country with reference to the League of Nations. Mr. Wilson expressed agreement with what we had said, and then he said this: 'I'm not sorry that I broke down.'

"We looked at him in surprise, and then he went on to explain that if by his personal influence he had been able to secure the acceptance by this coun-

try of the covenant and its entry into the League of Nations it would have been a great personal and political triumph, 'but,' he added, 'as it is coming now, the American people are thinking their way through, and reaching their own free decision, and that is the better way for it to come'."

In Grace Church, Dr. Bowie spoke of the burying of Mr. Wilson's body, but added quickly that his influence was not being placed on Mount St. Alban. It is not confined in any grave, and will never be. The Rev. Dr. J. P. McComas gave voice to the same thought in other words. Many theatre people attended at the Little Church Around the Corner. In St. Matthew's Church, Brooklyn, there was a union service, the rector, the Rev. Dr. Morris, giving the address. A memorial organization is already under way in Brooklyn, and Senator Carter Glass of Virginia has been asked to speak at its organization meeting.

C.

Church Club Dinner.

The Annual dinner of the Church Club of New York was held Thursday night, February 7, at the Waldorf-Astoria, and was one of the most brilliant and successful in its history. The grand ball room was filled to overflowing and so were the galleries. Mr. Henry Goddard Leach, president, was toastmaster. At the speakers' table were: Bishops Manning, Shipman and Knight, Dean Fosbroke (G. T. S.), Dean Ladd (Berkley), President Ogilby (Trinity College), President Bell (St. Stephen's), the Rev. J. H. Randolph Ray, the Rev. Studdert-Kennedy, Mr. R. Fulton Cutting, Mr. Henry L. Hobart, Mr. George Zabriskie, Monsieur Charles Barret, and Mr. George W. Hulsart. The three speakers were Bishop Manning, Dean Robbins and the Rev. Studdert-Kennedy.

Bishop Manning said he could recommend the episcopate as a most interesting and varied career. He spoke with unusual fervor, insisting that the Christian religion was the most interesting thing to the most people. "If it goes," he said, "everything worth while goes with it." The Bishop appealed for the building of the Cathedral as an inspiration for the faith and as a witness of our belief in it.

Dean Robbins spoke of the policy of the Cathedral under Bishop Manning as being a "roomy, inclusive, hospitable house of prayer and spiritual home for all people." The Dean's remarks were received with every indication of hearty approval, the diners rising and cheering for several minutes at its conclusion.

Dr. Studdert-Kennedy made an impassioned speech in favor of that unity which must be achieved if the Church is to save the world and civilization. He said America was the most hospitable nation on earth to the rest of the world and its overcrowded millions. It stretched out its arms to all the peoples of the earth. It had room for infinite expansion. But great as was the willingness and great as was the capacity of America, he warned that "mere bigness is not greatness," and he wanted America to be great as well as big. War unity had shown at least the way, but not the method of lasting peace among men. We had all done, as nations, what we would scorn to do as individuals. Nationalism was the curse of the modern world. America must strive to avoid it in the task of welding together the differing nationalities within its borders. "Above all nations is humanity." The Church was founded on Peter's affirmation: "Thou art the Christ, the Son of the

Living God." This was, as Chesterton had pointed out, a building founded on the faith of the average man, and as the strength of the weakest link was the strength of the whole chain, such a Church, so founded, could never fail. Christianity was a passionate humanitarianism, but touched with the divine and the eternal. Mr. Kennedy closed with a fervent eulogy of Woodrow Wilson as "a man who had gone to his crucifixion for the sake of all humanity."

F. B. H.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Dr. Kinsolving's Tribute to Mr. Wilson.

While Ex-President Wilson was being buried in Washington, services were held in Old St. Paul's, the Mother Church in Baltimore.

The rector, the Rev. Dr. Arthur B. Kinsolving, paid a beautiful tribute to Mr. Wilson. In part he said:

"As long as men love justice and brotherhood and fair dealing, as long as they are capable of being appealed to by those ideals in the light of which the sordid plans of men sink away under the cover of darkness, as long as they hate oppression and wrong, the exploitation of the weak by the strong, the taking away of the birthright of the great body of the people to serve the interests of the few; as long as they will listen to pleas for the Christ Spirit as against the tiger spirit in men's collective dealing one with another; as long as they are interested as fathers and mothers in replacing desolation, the indescribable agony and bankruptcy of war by the good feeling and reason of some parliament of men, so long will the name of Woodrow Wilson be honored and revered as the most luminous and powerful champion of these high things."

R. F. H.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt. Rev. H. B. Delaney, D. D., Suffragan.

A Significant Conference of Young People.

With Bishop E. A. Penick and the Rev. Charles Scovil, Diocesan Leader in Young People's Work, in attendance there, was held a significant conference of young people on February 1 and 2 in the Church of the Holy Comforter, Burlington. The conference opened with a supper, served by the young women of St. Margaret's Guild, at which about forty young people were seated. Following this temporary officers were elected and short addresses were made by Bishop Penick, Mr. Scovil, the Rev. B. M. Lackey, of Raleigh, and the Rev. Thos. F. Opie, the local rector.

It was decided that the Young People's Fellowship would be the name of the diocesan organization and that the delegates present at this, the first conference of the kind ever held in the Diocese, would constitute an executive committee for the whole diocese. This committee will meet twice a year and will direct plans for a diocesan-wide young people's movement. It was decided that a convention would be held in the fall and that a monthly bulletin would be issued as a young people's diocesan organ. This was a notable conference and marks the beginning of a far-reaching movement in the interest of the "Church of Tomorrow."

Successful Mission.

Beginning February 3 and ending February 10, the Rev. J. A. Shaad, General Missioner of the National Council, conducted a highly successful mission in Holy Trinity, Greensboro. In connection with the mission he held a "clinical mission" for the clergy of the diocese at three different sessions on two days of the mission period and many of the diocesan clergymen were present to get his advice and directions as to how to conduct a mission in an effective manner.

T. F. O.

St. Paul's, Monroe.

Under the leadership of the congregation and the Rev. C. R. Cody, for every member of the congregation is a leader, St. Paul's Mission, Monroe, has recently begun to manifest a remarkable awakening and growth.

The Church School, under Mr. H. C. Hasty, is doing the best work in its history. The increased enrollment and attendance, increased offerings and donations show a healthy and steady growth, giving every evidence of progress in the future.

During the year 1923 the Church School and congregation raised and paid into the treasury nearly a thousand dollars more than in any preceding year. The Thanksgiving Offering was more than double any previous Thanksgiving offering.

The Woman's Auxiliary is doing splendid work; for which it is to be highly commended, because it is partly due to this organization that the Parish House is under construction.

The crowning achievement of the work of the Mission, however, for the year 1923, was the perfection of plans, raising funds and beginning of construction of Parish House, which, when completed, will be a \$4,500 building.

This building is to be of brick veneer construction, attached to the church, being heated from the same heating plant. It is designed to conform to that of the church. The building is one story in height, has main auditorium twenty-eight by forty-two feet in dimension, three rooms twelve by fourteen feet—a vestry room, a committee room and kitchen—which are being equipped by friends in and out of the Mission.

MINNESOTA.

Rt. Rev. F. A. McElwain, D. D., Bishop.

Annual Council: Bishop McElwain on Matters of National Interest.

The sixty-seventh Annual Council of the Diocese was held in the Church of Gethsemane, Minneapolis, on January 29 and 30.

The newly elected members of the Standing Committee of the Diocese were the Rev. W. S. Howard of St. Paul, succeeding the Rev. E. N. Schmuck, now rector of St. Mark's Church, Denver, Colorado, and Mr. J. C. Fulton of White Bear Lake, to succeed Mr. W. H. Campbell, of Minneapolis.

New members of the "Bishop and Directorate" elected for a term of three

years were the Rev. J. N. Barnett, of Red Wing; the Rev. D. F. Fenn, of Minneapolis; the Rev. Jonathan Watson, D. D., of Mankato; Mr. H. S. Gregg, of Minneapolis; Mr. M. C. Lightner, of St. Paul, and Mr. C. A. Rasmussen, of Red Wing.

The Rev. Charles N. Lathrop, of New York, Executive Secretary of the Department of Christian Social Service of the National Council, delivered an address on the Program of the Church and the work of his Department.

The most outstanding feature of the Annual Council was the adoption of a resolution providing for a full-time student pastor at the University of Minnesota. This has been included as a National Council Priority, but the Diocese has decided to secure a clergyman at once to carry on this important work. The funds will be raised by a special apportionment assigned to all of the parishes and missions in the Diocese.

The Bishop, in his annual address to the Council, dealt largely with the affairs of the Diocese, but referred specifically to two matters of national interest in the Church, namely, the responsibility of every parish and mission toward the Budget of the National Church and the theological controversy which has recently been given so much space in the press of the nation.

Speaking of the failure of many of the Dioceses to meet the Budget of the National Church, Bishop McElwain said, "Minnesota is an instance in point; for the final total of our contributions was \$6,000 less than the Budget quota assigned to us, and by about the same sum less than those of last year. In its report the Finance Department has given reasons for this failure on our part, but I am not so much concerned with reasons as I am with the fact itself. The principle at issue is the reality of Christian brotherhood, within the Church, and no feeling of injustice at amounts levied or conviction of unwisdom in expenditure will clear us if we have failed to cooperate as far as God gives us the ability and the means. This is not a demand for unreasoning and unquestioning obedience to the behests of the National Council nor an insistence upon the infallibility of General Convention. But unless we wish the Episcopal Church to resolve itself into a group of unrelated Dioceses and Parishes, held together merely by somewhat similar tastes, we must seek to give to those whom we or our representatives have called to leadership or responsibility such a measure of co-operative loyalty as will enable them to discharge their duties. Persons unwisely chosen can be displaced. Plans poorly made can be discarded, but the Church's work must go on, and that is what must be the central thought in our minds and the central purpose in our wills."

In regard to the recent theological controversy the Bishop said, "It was probably too much to be hoped for that the Episcopal Church would escape the effects of the world-wide perplexity which has been a phase of every department of human life. You are all aware of the theological controversy which has been going on, centered apparently upon one of the Articles of the Creed, but really concerning itself with the character of the authority of the Church and with the limits of freedom in credal interpretation. Men have always differed about these matters and always will, owing, probably, as much to differences in temperament and training as to reasoned conviction.

Standing as I do for the Creed as it is rehearsed and believing in it ex animo, and doing so after having faced

the results of modern criticism personally and frequently, I nevertheless feel that Christian charity bids me seek to understand and to sympathize with the man who seems to differ from me. Charges of insincerity and evasion on the one hand, and obscurantism and tyranny on the other, ought not to be made or listened to. The unity of the Body of Christ is not a dead uniformity, and if this world is ever to be brought to a knowledge the Sovereign power of the Christ it will have to be done by a Church whose members, 'while speaking the truth in love', also endeavor 'to keep the unity of the Spirit in the bond of peace.' Newspaper debate will not decide such matters, but frank and friendly conferences among ourselves may help. For the comfort of any who have been alarmed let me say that no one, officially representing this Church, has denied explicitly any Article of the Creed. It is liberty of interpretation that has been claimed. Neither is it fair to say that our differences are on the same level as the so-called Fundamentalist-Modernist controversy which is troubling the peace of some of the other religious bodies. Calmness of mind, faith in the indwelling Spirit, and brotherliness, will see us through this particular perplexity, I am sure."

Following the adjournment of the Council the annual meeting of the Church Club of the Diocese, which took the form of an Epiphany-Tide dinner, was held at the Curtis Hotel, Minneapolis. Many of the delegates and their wives attended this meeting. Dr. Donald J. Cowling, President of Carleton College, Northfield, where the students of Seabury Divinity School are now being sent for their preparatory courses on the Seabury-Carleton plan, made an address on the subject of the relationship of Christianity to World Peace. The Rev. Charles N. Lathrop, of New York, talked on Community Social Service.

LOS ANGELES.

Rt. Rev. J. H. Johnson, D. D., Bishop.
Rt. Rev. W. B. Stevens, D. D., Coadjutor.

The Annual Council: Diocese Meets Its Quota.

"The Diocese of Los Angeles will meet its Budget quota for 1923!" Such was the telegram voted unanimously to be sent to the National Council by the twenty-ninth Annual Convention of the Diocese of Los Angeles, meeting in St. John's Church, Los Angeles, January 30 and 31. It was reported by the Finance Committee that the Diocese was in arrears this year to the amount of \$4,000 for the National Church, so a special committee was appointed to consider ways and means with the result that the above telegram was able to be sent.

Following the opening service on Wednesday morning, January 30, the Bishops of the Diocese read their addresses. Bishop Johnson, referring to the present controversy within the Church, said that "consistency demands a reiteration at definite places in public and private worship of the Church's phraseology until such time as the Church may herself change the time-honored definitions of the traditional faith," and he therefore considered that "at this time and on such an occasion this pulpit does not lend itself gracefully to controversial purposes." Rather "we are here today in a corporate way to manifest the Church's truth, and as

a body and we must emphasize every angle of the faith concerning which we are one." Bishop Johnson then went on to discuss the higher things of the spiritual life, dealing with the love between God and man and between individuals and nations of the human family.

Coadjutor-Bishop Stevens followed. He dealt with the position of the Church in Society, and regretted that oftentimes we were so eager to have the Church play its part in outside interests that we allow ourselves to be patronized and exploited by forces alien to the spirit of Christ. While he said it is right "for Christian men and women to be interested in the political, educational, and commercial enterprises of Southern California, yet a doubt looms large in my own mind as to the importance of these things to Christian people as compared with the Church's task of preaching the whole Gospel to the whole world." And he added that we "should keep our minds clear as to the fact that if the Church's Program is worth anything it is worth everything." He went on to call attention to our share in the Diocese, and to point out what we should do for the National Church, and also what was being done in the Diocese. It was no doubt that due to his remarks the Diocese was spurred on to meet its budget quota in full.

Almost the entire afternoon was devoted to an intensive discussion as to whether women should be allowed seats in Convention. The subject recurs perennially. One of the lay delegates said it would never be settled until it was settled right. He spoke in favor of the change. When the vote was finally taken the measure was defeated by a majority vote of both orders. Whether it will be raised again next year remains to be seen.

A resolution was presented and passed placing the Convention on record as agreeing in substance to the Fox Peace Plan Award, and a special letter was sent Mr. Bok congratulating him on his efforts for peace and assuring him of the support of the Convention in the face of senatorial investigation. The Senators from California were also by resolution urged to push the Bok Plan and to take such steps as might be necessary to bring the United States into the World Court.

Elections resulted as follows: For the Standing Committee: the Rev. Messrs. J. A. Evans, R. B. Gooden, R. L. Windsor and George Davidson, and Messrs. J. E. Cowles, W. F. Knight, H. E. Brett and C. D. Adams.

Delegates to the Province of the Pacific: the Rev. Messrs. G. F. Weld, C. R. Barnes, P. A. Easley and R. A. Kirckhoffer, and Messrs. C. E. C. Hodgson, William Duane, W. Smith and W. C. Mushet.

The Rev. Alfred Fletcher was re-elected Secretary of the Diocese and the Rev. R. L. Windsor Assistant Secretary.

Monday of Convention week was devoted to Religious Education. Reports were made at the morning session and in the afternoon an illustrated lecture on Palestine was given by the Rev. G. H. Wreford, followed by an address on "Meeting Religious Illiteracy," by Prof. J. H. Montgomery. Tuesday was given over to the annual meeting of the Woman's Auxiliary. Reports were made and pledges for next year received at the morning session. The speaker in the afternoon was the Rev. C. S. Reifsnider, Suffragan Bishop-elect of North Tokyo.

The annual meeting of the Girls' Friendly Society followed.

E. S. L.

TEXAS

Rt. Rev. G. H. Kinsolving, D. D., Bishop
Rt. Rev. C. S. Quin, D. D., Coadjutor.

Young People's Service League Council.

The fourth annual Diocesan Council of the Young People's Service League was held in Waco January 18, 19 and 20, with an opening banquet in St. Paul's Club House Friday night. About two hundred and sixty young people were present from all parts of the Diocese, including the Student Council, and a number of clergymen who are interested in the young people's activities. Mr. John Grey Kendall, Vice-President of St. Paul's Young People's Service League, was toastmaster, and the Rev. W. P. Witsell, rector of St. Paul's Church, Waco, gave the address of welcome. The viewpoint of Leaguer looking out was given by Miss Elizabeth DeVries, of Galveston, and that of a non-leaguer looking in was given by Mr. Noyse Smith, of Austin. Mr. John Roak, Young People's Worker at St. Paul's, was song leader, and quite a peppy, interesting and delightful time was enjoyed by all. Guests at the Young People's banquet were the Rev. Mr. J. M. B. Gill, a returned missionary from China, and the Rev. M. Y. T. Chu, a native Chinese Priest.

Following the banquet every one assembled in the church and the opening service was held by members of the Young People's Service League. Mr. Mike Kippenbrock, of Austin, and Mr. Willie Chatham, of Houston, conducted the services. The choir was composed of Service Leaguers, and Miss Helen Melton, of Waco, gave a short talk on "The League and its Church Loyalty," and Mr. Don Cohn, of Rockdale, on "The League as It Influences our Every-day Life." Bishop Quin gave the inspirational address. After church the boys and girls reassembled in the Parish House for a Fellowship gathering.

Saturday morning corporate communion was held at 7:30, Bishop Quin the celebrant. Breakfast was served in St. Paul's Club House, after which the business session of the Council opened. Roll was called and the officers for the ensuing year were elected. One hundred and fifty were present at the Council with representatives from twenty-one parishes. There were also four representatives from Fort Worth, the Diocese of Dallas, and one representative from San Antonio, the Diocese of West Texas.

The officers elected were: Mr. John Grey Kendall, of Waco, President; Miss Olive Nelson, of Houston, Vice-President, and Miss Sarah Dossett, of Waco, Secretary.

Reports of the work in the field were given by the various delegates, and a proposed Constitution, Diocesan Standard, was brought up for discussion. The Rev. Mr. J. M. B. Gill gave a most interesting and inspiring talk on conditions in China, which made a strong appeal to the boys and girls. Mr. Kelsey Lamb, of Beaumont, talked on the "Provincial Young People's Service League," and it was suggested by the Leaguers that each League in the Diocese of Texas act as big brother or sister to some League in our Province that is just being organized. The first part of the afternoon was given over to a "Life Work Conference" conducted by the Rt. Rev. C. S. Quin. The rest of the afternoon was turned into one of frolic and trucks were secured to take them out to the Municipal Club house in Cameron Park, where games were played and dancing enjoyed. At this time the Honor Shield was awarded to St. Mary's Young People's Service

League of Houston, as the League that

had done the best work during the year. The Young People's Service League of St. Paul's, Waco, and St. Andrew's, Houston, received honorable mention. Among the smaller leagues that had showed the most progress during the year were Bay City and Belton, and they, too, received honorable mention. After the festivities of the afternoon in which the Student Council had joined, every one attended the wonderful pageant staged by members of the St. Paul's Y. P. S. L. in St. Paul's Church. The Council closed Sunday morning.

M. C. B.

Seventy-fifth Annual Council.

The Seventy-fifth annual Council of the Diocese was held in St. Paul's Church, Waco, January 18-22.

The Student's Council was opened Saturday morning, January 19, with the reading of reports and much time was devoted to constitutional revision. All reports showed renewed activity amongst the students, in that they were quite serious about the religious life in the institutions represented. Addresses were made by the Rev. M. Y. T. Chu of China, and Bishop Quin.

The Diocesan service was held Sunday morning at 11 o'clock with the Rev. J. M. B. Gill, of the National Council, as preacher. The Church was crowded to its capacity. In the afternoon the Bishops read their annual letters and reports. A point of interest amongst others was the fact that the field was manned by more clergymen than ever before. Sunday night opportunity was given the Council to hear from the workers in the various fields and all felt thankful to learn that the dear old Diocese of Texas was manifesting a vigor in prosecuting the work heretofore unheard of, and was rapidly taking a front place in the whole Church.

Monday was given over to reports and discussions upon the undertaking of advance work in the Diocese. Budgets for 1924 were adopted.

The following officers were elected: The Rev. William Garner, Secretary; the Rev. H. M. Kellam, Registrar; Mr. W. S. Parish, Treasurer. Standing Committee—The Rev. Peter Gray Sears, the Rev. Charles Clingman, the Rev. S. M. Bird, Mr. G. A. Taft and Mr. Andrew Dow.

Delegates to the Provincial Synod—The Rev. Messrs. Charles Clingman, Frank Rhea, W. P. Witsell, F. M. C. Bedell, Messrs. E. H. Blount, Gus Taylor, John Roak and J. E. Hero.

The Woman's Auxiliary and the Daughters of the King held their sessions on Monday. The officers of the former organization are: Mrs. W. W. Turner, president; Mrs. T. J. Windham, secretary; Mrs. A. E. Schaeffer, treasurer; Mrs. F. W. Catterall, custodian of the United Thank Offering.

Delegates to the Synod of the Southwest to meet in El Paso in October—Mrs. William Morgan and Mrs. C. A. Sherman, alternate.

The Church Service League held its meeting on Tuesday, January 22. Most interesting discussions were carried on and work for the year promises to bring this particular phase of activity to the front.

The climax of the Council came Tuesday night when a banquet was given to all organizations and several hundred attended. The Bishop-Coadjutor presided and speeches were made by Bishop Kinsolving, the Rev. J. M. B. Gill, the Rev. M. Y. T. Chu, the Rev. W. P. Witsell, and Mr. Robinson, all of which were most helpful.

The Council is deeply indebted to St. Paul's Parish for the efficient manner in which it was entertained.

W. W. D.

PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Suffragan.

The Rev. Richard J. Morris has resigned the rectorship of Trinity Memorial Church, Ambler, to accept appointment as Secretary to Bishop Garland. For nearly ten years of Bishop Rhineland's administration as Bishop of the Diocese of Pennsylvania, Mr. Morris was assistant secretary in the Bishop's office. In addition Mr. Morris has been Secretary of the Diocesan Convention since 1920. He became rector of Trinity Memorial last spring to fill a vacancy caused by the resignation of the Rev. R. B. Rudd, who accepted a call to a parish in the Diocese of Vermont.

The Rev. Harry K. B. Ogle, rector of Christ Church, Franklinville, died suddenly February 4 at his home in the rectory of the church. He was forty-seven years old.

Mr. Ogle was a native of Philadelphia, and he came to his late rectorship last spring from old Christ Church, Philadelphia.

Mr. Ogle is survived by his widow, formerly Miss Martha Hetherington, of Wynnefield, to whom he was married in October, 1923. Burial service was conducted at Christ Church Thursday afternoon by Bishop Garland, assisted by the Rev. Dr. L. C. Wasburn, rector of old Christ Church.

The Thomas Jefferson Window has been set in place in the Washington Memorial Chapel, Valley Forge. It is the eleventh of the windows of history in the chapel. The window was provided for the chapel by Dr. Charles Custis Harrison. Only one window is needed to complete the series. The Rev. Dr. W. Herbert Burk is the rector.

R. R. W.

EAST CAROLINA

Rt. Rev. Thomas C. Darst, D. D., Bishop

Memorial Service for Woodrow Wilson.

Bishop Darst was the chief speaker at a memorial service for Woodrow Wilson in the city auditorium of Wilmington, on the afternoon of February 3. Almost all of the city came together for the occasion. President Wilson's father was at one time pastor of the First Presbyterian Church, of Wilmington, and Mr. Wilson is remembered by many boyhood friends.

An interesting and important report made to the Annual Convention of the Diocese of East Carolina by the Church Insurance Committee noted the fact that insurance on church property in the Diocese had increased over one hundred per cent in the past three years, though there is still considerable under-insurance. This increase has been largely due to the activity of the committee.

St. George's Parish, Hyde County, one of the few strictly rural parishes in East Carolina, now has a rectory under construction that will be one of the finest homes in the county when completed. It will be equipped with electric lights and running water. St. George's Church owns a large and valuable farm, on which the rectory is being built.

Social Service: One of the most important Christian social service and educational undertakings of the Diocese of East Carolina is that which has been

carried on during the past three years by the Rev. E. S. Willett, rector of St. Mark's (Colored) Church, Wilmington. Mr. Willett has gone into the "toughest" section of Wilmington, established two parochial and two Church Schools, which have had a marked effect on the life of the community. He is assisted in this work by paid teachers, a matron, and a number of volunteer workers.

The Rev. James E. W. Cook was instituted as rector of St. Paul's, Greenville, on Sunday morning, February 3, by the Rt. Rev. Thomas G. Darst, Bishop of East Carolina. On the evening before Bishop Darst was given a reception in the rectory by the Rev. and Mrs. Cook, to which were invited the communicants of the parish and a number of friends. Mr. Cook, who took charge of this parish on December 1, has been very active in extending its usefulness.

A number of new branches of the Young People's Service League have recently been established in East Carolina. Plans are now being made, looking to a summer convention for the young people in the Diocese. It has been suggested that the convention meet at St. Paul's School, Beaufort. It would make a most desirable place for such a meeting, as the recreational advantages are exceptional.

T. P., Jr.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Convention of the Woman's Auxiliary.

The Annual Convention of the South Carolina Branch of the Woman's Auxiliary held in St. David's Church, Cheraw, January 9 and 10, was well attended, the roll call showing seventy-two, eight of these being clergy of the Diocese.

Great regret was felt by the members that the illness of the Bishop of the Diocese, the Rt. Rev. William A. Guerry, prevented his presence. However, he sent a very inspiring message to the women, thanking them for assistance in his work and urging that the women make the recruiting of the ministry a subject of special prayer and effort.

Each day the business sessions were preceded by a celebration of the Holy Communion, and all business was suspended at noon for prayers and a fifteen minutes' meditation.

Prayer and the obligations of Church membership were emphasized most strongly throughout the Convention.

Two visitors from without the Diocese were Dr. William S. Sturgis, Ph. D., of New York, National Educational Secretary of the Department of Missions, and Mr. John Fredson, an Alaskan Indian, medical student at Sewanee.

Dr. Sturgis made two very helpful and instructive addresses, his subject on Wednesday evening being "Overseas Missions," and on Thursday morning, "The Power of Prayer."

Mr. Fredson spoke very interestingly of the work of Bishop Rowe and Archdeacon Stucke in Alaska, and gave many incidents in the life of the natives.

Addresses on "Interracial Relations" and "Rural Problems" were made by Rev. Walter Mitchell, D. D., rector of Porter Military Academy, Charleston, and Rev. William S. Stoney, of Boykin.

The reports of the various officers of the Auxiliary showed progress in the

number of new branches formed during the past year, many branches reporting prayer groups and mission study classes. Two volunteer mission workers had been placed the past summer and one life had been given for service in the Foreign field, Miss Marion Kirk of Eutawville, now actively engaged in Liberia, Africa.

The Convention voted to place a memorial to the first Diocesan President, Mrs. Robert Wilson, of Charleston, in the form of a chalice and paten, in some church in devastated Japan.

The next annual meeting will be held in January, 1925, in Orangeburg.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

News Notes of Interest.

The Rev. A. J. Gaynor-Banks, Director of the Guild of the Nazarene, preached at Christ Church, Macon, January 20, to a large congregation of interested people.

The family of the late Mrs. W. W. Wrigley, of Christ Church, Macon, have asked to have the privilege of furnishing one of the rooms in the Infirmary of the new Appleton Church Home, the Diocesan Orphanage being erected at Macon.

All Saints' Church, Atlanta, is planning to build a cloister between the church and parish house as a memorial to the men of the parish who served in the World War.

St. Philip's Cathedral has turned its evening services into Nazarene services during which a special address is made on the subject of spiritual healing and those afflicted have the laying on of hands and prayers for healing at its close.

The "Diocesan Record," official organ of the Diocese of Atlanta, is now carrying a timely cartoon, besides a comic strip in all its issues. Both these features have brought great response from its readers and are unique in the field of religious journalism. The response to the comic strip has been such that plans are on foot to syndicate it to the religious press.

C. E. B.

WEST TEXAS

Rt. Rev. W. T. Capers, D. D., Bishop.

Annual Council Well Attended.

The twentieth Annual Council of the Diocese of West Texas convened in San Antonio on Thursday, January 31, continuing through Friday, February 1. The Rt. Rev. William Theodotus Capers, D. D., Bishop of the Diocese, presided over the sessions of the Council.

The opening service was held at St. Mark's Church, the Rt. Rev. Irving Peake Johnson, D. D., Bishop of Colorado, preaching the sermon. Bishop Capers celebrated the Holy Communion, assisted by the Rt. Rev. James Steptoe Johnston, D. D., the retired Bishop of the Diocese, and the Rev. S. Arthur Huston, the rector of the parish.

The Council was well attended, both by the clergy and the laity of the Diocese. The Rev. L. B. Richards, rector of Christ Church, San Antonio, was elected the Secretary of the Council and Mr. Walter A. Springall, Treasurer of the Diocese. Reports from the various Diocesan Officers, including the Bishop, showed that the Diocese had

been successfully at work and that decided progress had been made on the advanced lines of the missionary work of the Diocese. The note sounded by all speakers was that of optimism and great encouragement.

The Woman's Auxiliary met at the same time of the Council, holding its session in the Parish House of St. Mark's Church. On Friday evening about three hundred of the young people of the Diocese met in the Parish House of St. Mark's for a delightful dinner. The principal speaker at the dinner was the Rt. Rev. Clinton S. Quin, D. D., who spoke upon the subject of the organization of the young people into the Young People's Service League. Immediately after dinner Bishop Cappers and Bishop Quin conducted a devotional service in St. Mark's Church and Bishop Quin explained the principles upon which the Young People's Service League should be organized. There was much enthusiasm manifested on the part of the young people present. Nineteen of the parishes and missions of the Diocese were represented.

On Thursday night, January 31, a Diocesan dinner was arranged for by the Committee on Hospitality, at which three hundred guests were present. The Bishop of the Diocese acted as Toastmaster and speeches were made bearing upon the work of the Diocese in relation to the General Church Program.

The Rt. Rev. Irving Peake Johnson, D. D., Bishop of Colorado, conducted a most successful and inspiring Mission at Christ Church, San Antonio, beginning Sunday, January 20, and closing the following Sunday.

OKLAHOMA.

Rt. Rev. T. P. Thurston, D. D., Bishop.

The Annual Convocation.

The thirtieth Annual Convocation of the Missionary District of Oklahoma met in St. Matthew's Church, Enid, on January 23-24, with twenty out of the twenty-three clergymen present. The opening of Convocation was preceded by a celebration of Holy Communion, with the Bishop as celebrant, assisted by the Rev. Charles K. Weller, of Enid; the Rev. Franklin Davis, St. John's, Oklahoma City, and the Rev. Rolfe P. Crum, Tulsa. Immediately after the celebration the Bishop read his annual address. He said, in part, that this was one of the best years the District of Oklahoma had known since he had been the Bishop. The growth and development of the Church in the whole state was very gratifying and gave promise of the great things which would be done in the coming year. Advances had been made all along the line, and, while the cords had not been extended beyond the bounds of need and safety, the stakes had been considerably strengthened in the places where the work of the Church is.

The Rev. John W. Day, of Bartlesville, was reelected secretary. Nominations and appointments were made as follows:

Council of Advice: The Rev. Franklin Davis, the Rev. Hugh J. Llwyd, Muskogee; Mr. J. Bruce McClelland, Jr., Mr. Walter J. Lybrand.

Delegates to Provincial Synod: The Rev. Messrs. Hugh J. Llwyd, Chas. K. Weller, Enid; Rolfe Crum; Laymen: Mr. Louis W. Pratt, Mr. W. A. Jackson, Mr. T. A. Matthews.

The committee on canons reported many changes in the existing canons. These were necessary if the District is

to keep pace with the growth of the work in the state.

The reports from the several standing committees show that Oklahoma is going forward and has taken a long step especially in the departments of Church Extension and Religious Education.

It was voted to accept the invitation of El Reno to hold the next Convocation there January 21-22, 1924.

T.

DELAWARE.

Rt. Rev. Philip Cook, D. D., Bishop.

The Church School Institute.

The Church School Institute of Delaware is in the midst of its second year with an average attendance of seventy-three. The meetings are held in St. John's Parish House, Wilmington, and the various churches of the city take their turn in providing committees to serve the supper which precedes the sessions. The first hour of each session is taken by the Rev. Llewellyn N. Caley, D. D., of Philadelphia, who lectures on "How to Train the Devotional Life." The second hour is devoted to instruction in the various courses of the Christian Nurture Series, and the first eleven courses are covered. The faculty this year, besides Dr. Caley, consists of the following teachers: Miss Alice Palmer, Miss Willard, Miss Page, the Rev. Charles W. Clash, Mrs. Beardsley, Miss Atkinson, Mrs. Tatnall, the Rev. Frederick T. Ashton, the Rev. Charles A. Rantz, the Rev. T. G. Hill. The Institute is under the direction of the Department of Religious Education and Christian Social Service of the Diocese, of which the Rev. Richard W. Trappell is chairman; and the officers of the Institute are the Rev. T. G. Hill, president, and Miss Margaret R. Richardson, secretary.

As a result of the annual canvass the parish house of St. Anne's Church, Middleton, has been painted outside and in, and new windows provided, and the salary of the rector, the Rev. P. L. Donaghy, has been increased from \$1,500 to \$2,000.

J. H. E.

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

Woman's Auxiliary Institute and Meeting.

Representatives from practically all of the Episcopal Churches in the Diocese of Michigan were present at the twelfth Annual Institute of the Diocesan Woman's Auxiliary, which was held Friday, Saturday and Sunday, January 25, 26 and 27.

The Institute which was opened to men as well as women, preceded the semi-annual all-day meeting of the Diocesan Woman's Auxiliary, which was held Monday, January 28 at the Church of the Messiah. Deaconess Elizabeth Newbold, who has been for many years a missionary in Japan, addressed the meeting.

The special subjects studied by the members of the Institute this year are "Creative Forces in Japan," and "Negro Development." The leader for the classes on Japan was Miss Laura Boyer of New York, who is on the staff of the National Auxiliary. In addition, special addresses on the subject were given by Mrs. Francis C. McMath, who was a recent visitor to Japan, and Mrs. Charles Beecher Warren, wife of the former Ambassador to Japan. In her address, given on Saturday, January

26, Mrs. Warren gave some intimate glimpses of life as she saw it while in the Orient.

The Rev. Harry C. Robinson, of St. Peter's Church, Detroit, who has made a special study of the subject of Negro Development, was the leader of the class on "The Negro."

The opening address of the Institute was delivered Friday afternoon, January 25, by Mr. E. E. Piper, Superintendent of the Diocesan Department of Religious Education.

Sunday afternoon, January 27, at the closing meeting of the Institute addresses were made by the Rt. Rev. Herman Page, Bishop of Michigan; Deaconess Newbold, and Miss Mabel E. Stone, of the National Council of the Y. W. C. A. At this meeting representatives of the Girls' Friendly Society and the Young People's Association joined with the delegates enrolled in the Institute.

The meetings were arranged under the direction of Miss Elizabeth Thomas, Diocesan Educational Secretary of the Woman's Auxiliary, and Mrs. Andrew C. Sisman, Secretary of the Auxiliary Educational Committee.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Winter Meeting of the Archdeaconry of Harrisburg.

The winter meeting of the Archdeaconry of Harrisburg was held in St. Luke's Church, Mount Joy, the Rev. P. H. Asheton-Martin, rector, on Tuesday, January 29, Archdeacon William Dorwart presiding.

The morning session opened with a celebration of the Holy Communion, at which Archdeacon Dorwart was the celebrant, assisted by the Rev. A. Coates. The remainder of the morning session was devoted to Archdeaconry business. Seventeen clergymen responded to the roll call. Luncheon was provided through arrangements made by the rector and congregation of the local parish.

At the afternoon session, at which Bishop Darlington was present, a resolution was adopted congratulating the Rev. George Israel Browne, former rector of St. John's, Lancaster, on his complete recovery from a recent illness. An interesting feature of the afternoon session was the reading of a paper prepared by the Rev. Henry Lowndes Drew, rector of St. John's, Lancaster, on "The Present Crisis in the Episcopal Church" and contained valuable suggestions as to how the present crisis should be met.

The clergy were entertained at supper in the homes of various members of the congregation.

In the evening, a missionary service was held in the church, under the charge of the Rev. P. H. Asheton-Martin. The Rev. Guy F. Caruthers, D. D., rector of St. Paul's, Columbia, spoke on "The Making of a Churchman."

The Rev. H. G. Hartman told of the projected new St. Elizabeth's Church, at Elizabethtown. The property in which services have been held for many years has been sold, and the congregation is obliged to seek new quarters. A large part of the congregation is composed of the residents at the Masonic Home, nearby, who value the privileges extended them by the Church. The proposed new church will be built within walking distance of the homes, so that the aged guests will find it possible to attend services without going into any expense for transportation. An appeal for funds towards the new church is to be made to Masons who are Churchmen.

Family Department

February.

1. Friday.
2. Saturday. Purification B. V. M.
3. Fourth Sunday after Epiphany.
10. Fifth Sunday after Epiphany.
17. Septuagesima Sunday.
24. Sexagesima Sunday. St. Matthias.
29. Friday.

Collect for Septuagesima Sunday.

O Lord, we beseech Thee favorably to hear the prayers of Thy people, that we, who are justly punished for our offenses, may be mercifully delivered by Thy goodness for the glory of Thy name, through Jesus Christ our Saviour, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

The Wings of Life.

Life is a flight, and Love its wings;
Across the land and o'er the sea,
Above the dust of mortal things,
From dawn to sundown beating free
In light and thrilling liberty.
Life is a flight, and Love its wings—
Superb, sustaining, of the sky.
I trust this strength that soars and sings
Life's source and bourne are veiled; but I
With Love, fear not to live—and die.
—Archibald Rutledge.

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

The Churlish Guest.

The Rev. Louis Tucker, D. D.

"And when the king came in to see the guests he saw there a man who had not a wedding-garment."

Such garments were furnished by the king. When a guest came to the door he was given a robe of honor and helped to put it on. This man, having accepted and put it on, had thrown it off again. Bravado, self-confidence, defiance, express his spiritual attitude. In the presence of the king that bravado withered.

What is this wedding garment? The story is told to elders and chief-priests who had refused John's baptism. It is told of a man brought in from the highways and on the inside. Taking everything at its face value, the man without the wedding-garment should hold the same spiritual relation to the new Covenant that the priests, elders, scribes and pharisees did to the old. The giving of the garment at the door and the consequent admission into the house is too exact a parallel to circumcision and its meanings and to baptism and its meanings to be disregarded. The chief priests, elders, scribes and pharisees had accepted the garment of the old Covenant, then cast it off, abandoning its penitence for assertion of their own righteousness. The man without the wedding garment we take to be a baptized man who had cast off the humility of baptism and who trusted in his own good deeds and not in Christ Jesus Our Lord.

This interpretation turns upon a fact not noted in the parable. Guards at the door would admit no guest unless he wore a wedding garment furnished by the king, and worn over the other clothes. Any who care to verify can do

so from any Bible Dictionary. Any who care to realize can present themselves in ordinary business clothes at an entertainment where evening dress is compulsory. The outer darkness into which the man is cast is taken by most to mean absence from God. Metaphysically this is incorrect, since utter absence from God would be annihilation. Materialists, pondering on the passage, dwell much upon the interstellar spaces. Frankly, we do not know, and hope never to experience, what it means. The gnashing of teeth contains the idea of anger. It is angry grinding of teeth over lost opportunities. Our Lord's comment "Many are called but few chosen," shows that, of those who have the opportunity of Christianity, more than half fail of salvation; and, by inference, an even larger proportion of those to whom the opportunity is not offered. As far as salvation is concerned, Our Lord's work would seem from this to be a miserable failure.

Examining the phrase more carefully, we note that, however it be interpreted, its two clauses apply to the same class. It is often mis-read, "Many are called but few of those who answer are chosen." This is an error. All who answer might be chosen. Of all who came to the feast only one is reported as cast out.

More than half of the human race die in childhood. These are Christ's property. Concerning baptized children none questions this. Concerning unbaptized children who died innocent, none questioned it for the first centuries, few question it now, and only St. Augustine, the ultramontaine Romanist and the ultra-Calvinist, deny it. The matter turns on the nature of that Kingdom of God into which only baptized can enter. Concerning those who are called and not chosen—that in some way God makes all merciful as well as just we dare affirm: and with almost equal certainty dare affirm that the way is beyond our present comprehension and depends on facts still unknown.

A Spinning Wheel.

The front gate clicked, and a woman, looking up from her sewing beside the window, saw a tramp walk round the house to the back door. She waited for the knock, then opened the door. Before her stood a young man. He was not nearly so old as she had supposed from seeing his slouching gait as he passed the window.

He asked for food, and the woman brought him in and seated him at the table while she prepared some plain fare for him, for he appeared hungry and discouraged. As he ate she learned his story.

At seventeen he had left home and had been away for nearly four years. This was his twenty-first birthday. He had run away from home because of the monotony of life there and the hardships that he thought fell to his lot.

"And still, it was not so much the hard work," he said. "I wanted a change, so I went away. My parents were kind, and they loved me; but I didn't think of that then, although I have thought of it many times since. I'm more tired of this wandering life than I ever was of the continual grind at home. A fellow like me might as well give up the job of living and drop out."

The woman was silent for a moment; then she pointed to a family heirloom that stood in the corner of the sitting room. "My grandmother used that spinning wheel for many years," she said. "My mother has told me that she used to hear her mother working away and humming an old-fashioned song after the other members of the household had gone to bed. Most of the wool that went into the clothes of the family was spun on that wheel. It served its generation well, and still it never did anything except go round and round. But to go round and round was what it was made to do. There it stood in the same corner of the room, year after year, singing its little tune and spinning out its slender thread. It was a monotonous life, and yet the spinning wheel has a place of honor in our home now. We love it because of the service it performed for those we love."

The young man finished his meal, and, rising from the table, started to go. As he stepped out on the porch he turned back again and said, "Thank you for the story of the spinning wheel. I'm going home again. I've covered one big circle of several thousand miles in four years; if I had stayed at home and had gone round my little circle of daily living, I should have a home of my own now and not be begging bread at back doors. When I've learned to spin without breaking thread, I'll write to you. Good-by."

The woman went back into the room, gave the spinning wheel a pat with her hand, and dusted it carefully. As she took up her sewing again by the window she said to herself:

"I believe I, too, needed the story of the spinning wheel. I'm glad I have dresses to make and stockings to darn and food to cook. I'd a thousand times rather be a spinning wheel in a home that I love than a wanderer without a friend or an abiding place."—Youth's Companion.

THE PARABLES OF SAFED THE SAGE.

The Parable of the Wooden Man.

As the Sabbath Day draweth nigh unto its close, there come unto us week by week the daughter of Keturah and her husband and their Three Children even the daughter of the daughter of Keturah, and her younger brother and their little sister. And the daughter of the daughter of Keturah sitteth beside me in a Big Chair. And her brother buildeth a Church out of Blocks. And their little sister doeth what she liketh, and it is not always the same thing.

And it came to pass on a day that she found a small basket of blocks, and she brought them unto me. And some of them were Alphabet Blocks. But there were also certain Blocks with Dowel Pins, which were to be Fitted together unto the semblance of a Man. And he had a Round Block of a Head, and a Pot Belly, and his Legs were like Posts. And all these came apart, and lay in the Basket. And she found the Head and the Body, and she thought that the Dowel Pin on the one part was made to fit into some place upon the other, and that her Grandsire would know how it ought to go. Now her Grandsire knew only that that was a toy which the older grandchildren had cast aside, but which Keturah had kept in the Basket. But he had no difficulty in fitting the two together, so that there was a head and a body, but there were no arms and no legs, neither was the Hat yet in its place. But there was one Green Button that stuck

in an hole where an Eye was to be. And I looked in the Basket, and I found another Green Button. And I put that in the place of the other Eye.

Now when I gave this unto the little maiden, who is not yet Two Years old, behold, she gave a Little Cry of Joy, and she cried, Dolly, and she kissed it.

Now the thing she kissed was not the actual wooden blockhead that had only two pieces of its Anatomy and two Green Buttons. What she kissed was her discovery that the Wooden Blocks had an Human Value. It came unto her suddenly that these Blocks were for the Building of an Human Thing. And even as the Ancient Philosophers talked in the Latin Tongue of Building Hercules from his Foot, so did she find that these Grotesque Wooden Blocks had a Meaning in a thing that was Like Life and of Human Significance.

Beloved, it is a wondrous thing to behold the face of a Little Child when she maketh an Elemental Discovery. There is a Light that Dawneth in the Countenance that never was on Sea or Land but only in the face of a Child.

But now and then as I behold the investigations of Great Men and How they explore the Secrets of Khemistry and the Celestial Diameters of Astronomy and the Composition of the Atom, I find them, also, making the sudden discovery which came unto the Little Maiden. For Aristotle was right when he said that Man himself is the Measure of all things. And the Little Maiden is a Philosopher.

And so is the daughter of the daughter of Keturah.—Selected.

The Tribe of the Helpers.

The ways of the earth are full of haste and turmoil:
I will sing of the tribe of the helpers who travel in peace.

He that turneth from the road to rescue another
Turneth toward his goal;
He shall arrive in time by the foot-path of mercy,
God will be his guide.

He that taketh up the burden of the fainting
Lighteneth his own load:
The Almighty will put His arms underneath him,
He shall lean upon the Lord.

He that speaketh comfortable words to mourners,
Healeth his own hurt:
In the time of grief they will come to his remembrance,
God will use them for balm.

He that careth for a wounded brother,
Watcheth not alone:
There are three in the darkness together,
And the third is the Lord.

Blessed is the way of the helpers,
The companions of the Christ.

—Henry Van Dyke.

The Supremacy of Love.

Students of the New Testament agree that St. Paul reached his high-water mark in that "Hymn to Heavenly Love" which he sent to the Church at Corinth. Critics who refuse to call themselves Christian pay homage to its sublime eloquence. Yet such tributes somehow seem to detract from the wonder and glory of that amazing chapter. Nowhere else does the Apostle approach so closely to the absolute values of

the Sermon on the Mount. To him, love represents the supreme fact and the controlling doctrine of the Gospel. For God is not faith, God is not hope, but God is love.

All Christians admit this truth of the supremacy of love. Yet how few of us embrace it in our own hearts and translate it into our daily practice. Compared with love, St. Paul declares that nothing else seriously matters. Weighed in the balance against love, he reckons religious knowledge, pulpit eloquence, almsgiving, nay martyrdom itself, to be of no account. To St. Paul, as to St. John, love alone is the essence of God's nature, and, therefore, the fulfilling of man's destiny. Here is the vital characteristic of the Gospel. And herein lies the crucial test for the Church as a whole and for each separate believer. When theologians dispute about the doctrines of faith and the understanding of mysteries, when ecclesiastics wrangle over orders and sacraments and ritual, let us never forget that all such things as these are void and worthless apart from love. When we try to draw up a list of persons whom we class as eminent modern Christians, worthy of the chief seats in our synagogues and the uppermost rooms at our feasts, do we confine ourselves to learned divines, powerful preachers, astute and influential leaders, generous givers of money? If we believe St. Paul, the one essential and commanding quality in a Christian is sheer and simple affection—a heart that goes out in passionate tenderness towards all sorts and conditions of men. Those sins which Our Lord Himself brands as blackest in His sight are all sins against love—bitterness, arrogance, avarice, despising his little ones, neglecting his sufferers. Salvation means to be redeemed from self-seeking and self-regard.

"Our life, with all it yields of joy and woe,
And hope and fear,
Is just our chance o' the prize of learning love—
How love might be, hath been, indeed, and is."

Dare we believe in the supremacy of love, with its tremendous implications? St. Paul's great hymn to charity which never faileth must be true concerning the charity of God. The Kingdom of God must mean the dominion of ever-lasting love, and nothing less. Men have sometimes argued about the glory of God, as though the Creator were concerned to obtain due deference and reverence from His creatures. But the glory of Almighty God—that which makes God glorious—is in the face of Jesus Christ. It is His pure and perfect majesty to be utterly self-forgetful. God rejoices with infinite joy to pour himself out for the sake of His children. God exists from eternity to eternity by giving Himself away.

How can the Church preach this glorious mystery of the Gospel? Not by wisdom of words, but by exhibiting something of the same Divine passion realized in individual human lives. For there is a compelling and convincing beauty about such lives like that of great works of art; so that to see them is to believe what they believe, and to recognize the supremacy of that love which they daily express. The Church can convert the world to its ideal only by confronting the world with the actual thing—the humble, self-forgetful persistent passion for all souls which flows from Christ's own pierced heart. When once that supernatural love which

dwells visibly in certain Christians becomes general in the Christian Society, then "there would perhaps not be much need for books of Christian evidences." The Church grows irresistible as often as the Church can say, "Henceforth, let no man trouble me, for I bear in my body the stigmata of Jesus."—Presbyterian Banner.

For the Southern Churchman.

My Friend.

Gene Scott Wright.

"Whom I have loved long since, and lost awhile."

No blazoned deeds were hers, yet ever,
day by day,
She followed Duty's call, and in her faithful way

Wrought for the Master's cause, just little things that shone
Like tiny jewels in a setting dark—and One

Who sees all hearts, and marks when even the sparrows fall,
And needs not to be told of any, great or small,
Commended her, and claimed her as His own.

To such as she, we know, the Lord imputes not sin;
Her imperfections all His grace would gather in,
And surely blot them out—while as the fadeless stars
Her lovely virtues shine, immune from guilt that mars.
And I who loved her, and knew her selfless heart,
This tribute gladly bring, though long we've been apart.

And when His Day shall come, that awful, glorious Day,
When herald lightnings glance from peak to peak, and play
Above a startled world—and then the tranquil dawn
Of better things to come, for He shall lead them on—
Spreading, gently spreading, on the horizon's brim,
And turning all the thoughts of all this world to Him—

I think I see her there, with all the first and best,
Who meet the Saviour-King, and claim His promised rest.
Nothing is said of deeds—she has forgot—she says,
"For I have loved Thee, Lord, and loved Thy perfect ways,
And Thine appearing, Lord, which crowns this Day of days."
She claims no more than this, for entrance with the blest.

Humility.

Humility is perfect quietness of heart. It is to have no trouble. It is never to be fretted, or vexed, or irritated, or sore, or disappointed. It is to expect nothing, to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me, and when I am blamed or despised. It is to have a blessed home in the Lord, where I can go in and shut the door, and kneel to my Father in secret, and am at peace as in a deep sea of calmness, when all around and above is trouble.—Andrew Murry.

For the Young Folks

God's Sunshine.

Never once—since the world began,
Has the sun ever stopped shining;
His face very often we could not see,
And we grumbled at his inconstancy,
But the clouds were really to blame, not
he,
For behind them he was shining.

And so—behind life's darkest clouds
God's love is always shining;
We veil it at times with our faithless
fears,
And darken our sight with our foolish
tears,
But in time the atmosphere always clears,
For His love is always shining.
—John Oxenham.

The Smile of the Pilot.

The grandfather of Robert Louis Stevenson had an experience on the sea. A storm was raging, and it threatened to drive the ship against the rocks, which meant sure destruction. Nearer and nearer the vessel came, and all the passengers began to think of life on the other side.

When the storm was at its highest, Mr. Stevenson crept up to the deck to face the worst. There he saw the sea and sky merged as if in one mighty effort to destroy the craft. There he saw the pilot lashed to the wheel, with muscles as dependable as his soul itself, while he with all his strength and his nerve guided the vessel inch by inch into safe water. While Stevenson looked, the pilot saw him—and smiled.

Then Stevenson returned to his room with confidence, for he had seen the pilot smile. That was assurance and reassurance.

This reminds us of a trip Paul was making one season. The storm was raging perhaps more than the one of which the writer Stevenson tells on recounting his grandfather's experience. The first day was serious. They were "exceedingly tossed." The second day was worse, and "they lightened the ship." The third day was still more dangerous, and Paul, including himself, says, "We cast out with our own hands the tackling of the ship." Then all sense of time appears to have vanished, because neither sun nor stars, their only method of reckoning, could be seen for "many days." "No small tempest lay on us, all hope that we should be saved was then taken away."

Just when the gloom was deepest and despair the greatest, Paul stole upstairs. He looked at the furious storm in the sky. No hope there! He looked at the fury of the waves. No hope there! He looked at the human force, pigmies in the grasp of the forces of nature. No hope there! But he looked again—into the face of the great Pilot. And the Pilot smiled at him through the voice of the angel of God. And Paul had no more trouble of soul, no more disturbance of mind, no more anxiety, no more fear. He returned to his room assured and reassured.

The next morning, or may be it was the same night, for night and day were all alike to them, Paul told the passengers and the crew how he had seen the smile of the Pilot, and how not a soul should be lost. The cargo went, and the ship. But what is a vessel filled with freight compared with human life? We, too, have storms. For days we

cannot see the way—even though the sun is shining and all the sign boards are in their place. These storms are within. Nobody knows but God and us. The demeanor may suffer no change, but the ocean never witnessed such fury as is going on within. Fear increases every moment, and under such stress many have gone down. If in such a time we could catch a glimpse of the face of our Pilot, all would be well. Our Pilot smiles as truly as when Paul saw and heard and was comforted. It was easy for Paul perhaps, because of his relation to the Father, "Whose I am and whom I serve," said he.—Exchange.

The Pine Trees.

On the shores of a beautiful lake stand three tall pine trees.

All the day long and all the night long their branches wave and whisper and sigh, each to the other, and sometimes in the stillness of the deep night the Red Children say, "These trees have been known to sob; and when the winds are strong, moans are heard."

For there are spirits in these trees—the spirits of three chiefs, who, long ago, ruled over their tribes and carried on war with one another.

These three chiefs, though each was strong and powerful, longed for greater strength and greater power.

So together the three went to the home of Glooskap, the manito.

"O Glooskap," said the first of the chiefs, "make me tall. Make me the tallest chief of all the earth. Then I shall have power over all Red Men, and they shall admire and fear me."

Glooskap smiled a scornful smile. "It shall be as you wish," said he.

Then the second chief spoke. "Let me," said he, "live forever upon the earth."

"You shall have your wish," Glooskap answered.

Then the third chief said, "I would not live forever, but let me live to be very, very old, and give me perfect health with which to enjoy my long life."

"Foolish ones," said Glooskap, "do you not know that a brave death and a return to the happy hunting grounds is better than long life upon this earth? Still you shall all three have your wishes."

Then Glooskap raised his hand; and the three chiefs were instantly changed to pine trees. One was very tall—the tallest on the lake shore. As a pine tree the second chief could live on forever, and the third could enjoy the long life and perfect health that he so much wanted.

The long years roll by, and the three pine trees still stand upon the lake shore.

Are they happy? Are they content? No one can tell; for they speak not, though they sigh all day long, and groan when the storms beat upon them. It seems almost as if their hearts were sad, and that they have learned that their own natural lives would have been best. Still, the Red Children cannot tell.—From Legends of the Red Children, Martha L. Pratt.

Granny's Gifts.

Aunt Nell looked up from her sewing to see what it was that made her two little nieces and her nephew so quiet.

They were standing in a row by the window, watching the flurrying snowflakes as they came tumbling one after another down from the sky.

Then Aunt Nell got up and started to look around, as though she were hunting for something.

"Have you lost something?" inquired Donald. "Tell us what it is and we will help you hunt it."

"You may all help me," answered Aunt Nell. "I can't find your smiles. They seem to have been misplaced."

"Our smiles!" echoed Janet. "How could we have lost them?"

Then they began to laugh.

"Why there they are. You have found them for me. Now let's see who can keep them the longest," said Aunt Nell.

"Well, it's pretty hard to smile today," replied Donald. "We wanted to go coasting this New Year's morning, and now we can't go."

"But just think how much better the coasting will be when it stops snowing. I don't think it will last much longer, so let's think of something nice to do indoors," comforted Aunt Nell.

"Bring your chairs over here by me, while I put on my thinking-cap."

Pretty soon she exclaimed, "Oh, I know! We will give Granny Martin a birthday surprise. She told me last week that her birthday is today. She never receives any presents, although she climbs the hill to her mail-box every birthday."

"Oh, goody! goody," cried the children, clapping their hands. "But what shall the presents be?" asked Edith.

"Oh, I'm sure we can find something," answered Aunt Nell. "Donald you bring me those boxes out of the top of my trunk. Janet, get me a pair of scissors, and Edith bring that tissue-paper and ribbon from my room while I see what I can find."

In a few minutes they were all back again.

"Now," said Aunt Nell, as she started cutting some gay paper, "let me show you how to wrap these oranges to make them pretty. Donald, you pack these pieces of candy neatly in a box while Edith wraps these handkerchiefs in pretty red paper. I will put this shawl in a box, and then you may wrap it, too."

"There!" exclaimed Edith, as they finished tying the ribbons, "aren't they lovely?"

"See! it has stopped snowing. Shall we take the packages out now and put them in Granny Martin's mail-box?" asked Donald. "We will let Janet sit on the sled and hold the packages, while Edith and I pull."

Soon they were trudging through the snow.

"Here we are," said Donald. "I guess I shall have to stand on the sled, for the box is pretty high. You girls can hand me the packages."

"Be careful of that loaf cake," warned Edith.

"Now let's run home and watch from our window," said Janet.

They had no sooner reached home than they saw Granny start slowly up the hill. Her eyes grew wide with surprise when she saw something in the box.

"Look!" said Aunt Nell. "She has found something else in the mail-box."

"What is it?" asked Janet. "I don't see anything."

"She has found the smiles that you put in the box for her," answered Aunt Nell.

"Oh, I never thought of that!" exclaimed Edith. "I'm going to see if I can't find some smiles for every one I see all through this whole year."—Our Little Ones.

What They Are For.

"What are your hands for—little hands?"
 "To do each day the Lord's commands."
 "What are your feet for—busy feet?"
 "To run on errands true and fleet."

"What are your lips for—rosy and sweet?"
 "To speak kind words to all I meet."
 "What are your eyes for—starry bright?"
 "To be mirrors of God's light."

For the Southern Churchman.

A Poet's Birds.

Eugenie du Maurier.

A long time ago there lived in Germany a poet named Walter of Vogelweide, who sang so sweetly that the great ladies of the court and the poor peasants in the field all loved to listen to him.

"Walter sings like a bird," they said. This was the praise he valued most; for he loved the birds.

He was very gentle, yet very gay, and was noted for his great pity for the heathen, and a great love for the flowers and the birds. When winter came and the swallows flew to the south, Walter's heart was heavy and downcast. He wrote sadly in one of his poems:

"The hoar-frost thrilled the little birds with pain,
 And they forgot to sing."

When spring returned, and the green woods rang with merry chirping, Walter was happy, and wandered abroad for days, listening to his feathered friends, and matching his notes with them.

When the time came for him to die, the poet even then remembered his old favorites, and begged that he might be buried under a linden tree in the cloister of Wurtzburgh Minster, where the robin and the thrush loved to nest. He left his little fortune to the monks upon two conditions: that they would pray for his soul every day, and every day feed the birds upon his grave.

So for many, many years, in times of peace and times of war, a dole of bread is scattered each morning over the tomb of Walter, and hundreds of little birds collect there to feed. The spot has become famous. Strangers from all parts of the world visit the poet's resting place, and listen to the little songsters as they seem to repeat over and over again, in their joyous warblings, the name of Vogelweide. No one ever throws a stone at them. No one ever disturbs their glee. The children never harm them. They stand by, with fingers on their lips, whispering to each other: "They are Walter, the poet's, birds."

Lucky and Plucky.

Freddie started home from grandma's with his birthday gifts in a basket, and the basket on a sled which Freddie pulled along after him. Sometimes the presents moved and squirmed, and once they nearly tipped the basket off into the snow. Can you guess what the presents were? They were a beady-eyed, fat puppy and a tiny fluffy ball-like kitten.

"Won't I have fun!" cried Freddie aloud. "A puppy and a kitty. I wonder what I shall name them."

Freddie trudged along through the snow. He was thinking over all the names he knew for cats and dogs, but no names seemed good enough for his own puppy and kitty.

"Meow," cried the kitten just then,

and Freddie stopped and raised the lid of the basket. Poor little kitty. It was shivering with the cold, and looked up at Freddie with such sad eyes that Freddie took it in his arms.

"You poor little thing," sympathized Freddie, "I guess the weather is pretty cold for you. Here, rest in my overcoat pocket and we'll hurry home." Saying this, Freddie tucked the kitten into his overcoat pocket and ran on as fast as he could. They crossed the frozen creek, climbed the bank, and went on up the road by Farmer Sawyer's.

"I wonder what I'll name them," Freddie kept saying to himself. Then, all of a sudden, came an angry "Wurf! wurf!" Freddie looked around. The basket and its precious puppy were both gone. Then from back up the road came the angry "Wurf! wurf!" again. Freddie looked. There on the ground lay the basket and near-by stood Farmer Sawyer's big brown dog. His mouth was snarling, his ears laid back in anger. And there was the dear birthday gift of a puppy, his head high with courage, defending himself as best he could. With a "Wurf! wurf!" the big dog plunged at the little fellow. The puppy snapped out a "Wurf! wurf!" in return, and dodged too quickly for the big dog.

"You brave little fellow!" shouted Freddie. "You know how to stand for your rights."

The big dog saw Freddie coming and ran off like a coward, but the puppy stood still and waited until Freddie came up. What petting and hugging there was as Freddie gathered the puppy into his arms. Then he took the kitten from his pocket and told the story over, so the kitten might know how it had all happened.

"You were lucky to be in my pocket, little kitty," said Freddie as he turned homeward. "That big dog would have harmed you if you had fallen off with the basket. And you, puppy dog, you're the pluckiest fellow—" But Freddie didn't finish. He was laughing now, and running so fast that the snow flew in every direction. "These will be your names," he whispered, "because you have earned them. Dear Little Lucky and Plucky."

Jimmy's Text.

One day it was pouring rain, and Aunt Carrie was getting short of stories. Jimmy Bates said, "Let's play church."

There were five Bates children and two cousins. They put a chair for the pulpit, with the hassock for a step to get up.

The pulpit was so fine that each wanted to be the minister. They began to argue about it, but Jimmy said he ought to be, because he knew most texts, so he must be the "goodest."

"Why, Jimmy!" said Aunt Carrie. But the others said he might, if they could take turns passing the plate.

The plate was mother's card tray. They had buttons for money. They began by singing a hymn with great enthusiasm.

Then Jimmy, with grandpa's spectacles way down on his nose, mounted to the pulpit. How they all envied him!

"My friends," began Jimmy. "You should say 'brethren'," said Helen softly.

"And brethren," added Jimmy crossly, "my text this afternoon is 'Do unto others as you would—'"

"Oh, Jimmy," wailed a voice in the first row, "you can't have that. You know you took my ball a way from me this morning, and I wanted it so. You

can't have that text."

"Never mind," said Jimmy. "My text today is, 'Judge not—'"

"But, Jimmy," piped up another voice, "you said you guessed Benny Green played truant yesterday because he wasn't in school."

Jimmy swallowed very hard, and, thumping the back of the chair with his fist, said: "Here's another: 'It is more blessed to give than to receive.'"

"Oh, Jimmy," howled the whole congregation, "not that. You ate up all the jam at the dolls tea party, so we didn't have any!"

At this the poor little minister broke down and cried. Aunt Carrie said: "I know the best text of all: 'Love one another.'"

Just knowing texts isn't much use, unless we try to live them.—Selected.

I Know a Boy.

I know a boy who has a watch,
 But never thinks to wind it,
 But when he ought to be on time
 He's always just behind it.

And when he has a task to do
 He says, Wait 'till tomorrow,
 And when he cannot find his things
 He simply says, 'I'll borrow.'

That boy may make a business man,
 I know he wants to do it,
 But he must mend his careless ways
 Or he will live to rue it.

That boy must do his work today,
 And plan work for tomorrow;
 Good habits, everybody knows,
 Are something boys cannot borrow.
 —The Continent.

Two Apartments in One.

Mr. Squirrel thought it was impossible for him to stand the heated quarters of the oak tree any longer. It was a warm day in April—very warm, for April—and Mr. Squirrel grumbled.

"Better go to the leaf-nest and keep cool for the rest of the summer. It's too warm here, all shut in as we are in this hole of an apartment."

"But cool days, even cold days, will come yet, Mr. Squirrel," warned his wife. "I think we had better stay on a while."

Mr. Squirrel had his way, however; for the family shortly moved to a leaf-nest in the neighborhood where Mr. Squirrel was sure they would have plenty of fresh air. But not long had the Squirrel family moved out until a strange feathered dweller came to look at the vacant apartment. His name was Mr. Owl. He liked the looks of the place and rented it. Then he settled down in Mr. Squirrel's home to enjoy a quiet, restful summer.

But cold days came, days that made the Squirrel family shiver in their unprotected leaf-nest. After a week of them, Mr. Squirrel—even Mr. Squirrel, who had been so much in need of fresh air—admitted that the situation was impossible. Let's go back to our apartment and wait for the winter to pass," he shivered.

The rest of the family needed no urging. They waved their tails and set out for a warmer place.

But when they came to their old home, Mr. Squirrel, who had poked his nose into the door, shouted to them: "Hurrah! Somebody has lined the floor with good, warm feathers." Mr. Squirrel went in. But he came out in a moment, because he had pounced down upon the very back of Mr. Owl, thinking that he was a feather-bed.

"What do you mean!" shrieked Mr.

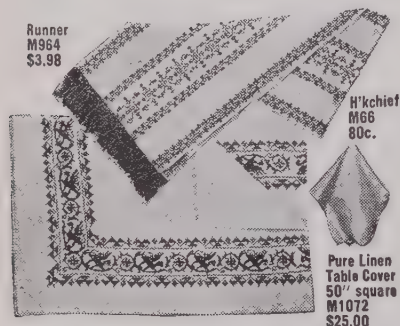
Owl, so loudly that all the Squirrels could hear him. Mr. Squirrel was much embarrassed, too. But he told Mr. Owl that he had only brought the family back to the old home because the leaf-nest had been too cold.

"I dislike to have you leave," said Mr. Squirrel. "But you must understand that this house is mine. My family must be housed in comfortable quar-

MAKES THE DEAF HEAR.

Remarkable Invention Enables the Deaf to Hear All Sounds Clearly.

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29

ters, of course." With these words, Mr. Squirrel went in. And when he went in, Mr. Owl came out, with slightly ruffled feathers.

The rest of the Squirrel family then entered. But Mr. Owl sat on a limb near the door of the apartment and mourned dolefully. He couldn't see why he had been deprived of his warm quarters. "Hoo! Hoo!" he called time and time again.

So monotonous did his calling become that Mr. Squirrel grew very tired of it. "Wife," he called to Mrs. Squirrel, who by this time was getting dinner, "I think I have an idea. Do you remember the room upstairs that we haven't used for years? Why can't we move up there and let Mr. Owl use this lower room. We'll be comfortable up there for the very short time we'll need to stay here; and we'll stop the frightful noise that Mr. Owl is now making and seems to intend to keep up forever."

Mrs. Squirrel agreed that anything would be better than the mournful noise at the front door.

So they called to Mr. Owl to stop his noise, in order that they might talk over the arrangement. He at last understood that they wanted to talk to him and went in. And since he didn't come out, it was clear that they had come to an understanding about making two apartments out of the one formerly occupied by one family.—J. A. Dunn, in Presbyterian Banner.

I see that the Bible fits into every fold of the human heart. I am a man, and I believe it to be God's Book, because it is a man's Book.—Arthur Henry Hallam, English Essayist.

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Obituaries

Chew: Died, February 1, 1924, THOMAS J. Chew, of Prince William County, Va., native of Calvert County, Md. Funeral at his late residence, 204 East Preston Street, Baltimore. Interment in Rock Creek Cemetery, Washington, D. C. For more than forty years Mr. Chew was a vestryman of St. Paul's Church, Haymarket, Va.

London: Entered into the life eternal, January 31, 1924, at his home in St. Augustine, Fla., REV. JOHN LONDON, aged seventy-four years and eight months. During his fifty-four years in the ministry he accomplished untold good, carrying the message of Christ into isolated country districts. He was at St. James'

Parish, Louisa, for several years, and was held in high esteem.

"Numbered with the saints in glory."

REV. EDWIN L. GOODWIN, D. D.

Resolutions.

The following resolution was unanimously adopted at a meeting of the vestry of the Church of St. James the Less on the 7th day of February, 1924:

Whereas, the REV. E. L. GOODWIN, D. D., rector of the Church of St. James the Less at Ashland, Va., has been called from his work here to the broader field of the Paradise of God; therefore be it resolved:

(1) That we express our thankfulness for the noble service rendered by him to our parish, our community and our State during the years when, as our rector, and later as rector-emeritus, he was our spiritual instructor and leader.

(2) That we feel the great loss that his removal will mean to us, yet we express our joyful faith that, in the new life to which God has called him, he will continue his work for the cause of Christ and the final consummation of His kingdom here on earth.

"Before us, even as behind,
God is, and all is well."

(3) That we express to the members of his family and to his beloved relatives our sympathy with the great loss which his death has brought to them, and our participation in their own thankfulness for his noble life, which, we are assured, will overcome the sadness that his death has brought to us all, through our common faith in God's love and care.

(4) That we urge all our congregation, and all the people of our community, to follow the example of his noble life, even as he followed the example of our Lord and Saviour, Jesus Christ.

RESOLUTIONS OF THE VESTRY OF ALL SAINTS' CHURCH ON THE DEATH OF MR. JOHN TYLER.

Resolved: "That in the death on January 5 of MR. JOHN TYLER, the beloved Senior Warden of All Saints' Church and our fellow vestryman, we personally, as well as the members of our church, have sustained a great loss, which will be felt among us for a long period of time. Mr. Tyler was by inheritance, as well as by experience and inclination, a true and consistent Christian and Churchman. His father was a vestryman in old Monumental Church for many years, and a teacher in its Sunday school, with the rare and almost unprecedented record of having three of his scholars become bishops of the Church.

Mr. Tyler was superintendent of Monumental Sunday school and teacher in both Monumental and All Saints' Sunday schools. No man had more of that simple faith that trusts in God. Broad and tolerant in his views towards others, with respect for the religious opinions of all men; without controversy and without discussion, he pursued his life and followed his convictions and his faith with undeviating steps, and at the same time with the most tolerant charity for all who sincerely differed with him; his unruffled good nature, his kind consideration and his remarkable sense of humor made him not only a charming friend and companion, but a man with whom it was a pleasure to come in contact at every vestry meeting or in any other church relation. His patient and cheerful acceptance of sickness and infirmity was a sublime tribute to his Christian character."

Resolved: "That we extend our heartfelt and sincere sympathy to his family in their loss."

Resolved further: "That a copy of these resolutions be inscribed upon the minutes of this vestry and that copies of same be sent to his family and published in the Southern Churchman and daily papers of the city of Richmond."

J. Y. DOWNMAN,

JOHN DUNN,

ALEX. H. SANDS,

FREDERICK S. VALENTINE,

Committee.

Richmond, Va.

REV. CORBIN SPENCER MAUPIN.

REV. CORBIN SPENCER MAUPIN, who entered into rest on January 13, 1924, even in the streaming roar and relentless struggle of our modern world, demands and deserves far more than a perfunctory

measure or a casual reference in a column which is devoted to the memory of the dead.

Born in Bedford County, Va., February 21, 1884, the day of his nativity almost coincident with that of George Washington. He sprang from a long and distinguished ancestry in which were exhibited and illustrated all the noblest ideals of Virginia and the South that died at Appomattox in the dawning vernal season of 1865. His father was William Cary Maupin; his mother Sarah Hatcher. Mr. Maupin was for years a member of the Masonic Order, a loyal son of the Episcopal Church. His ecclesiastical affiliations descending to him by a form of succession which, if not "apostolic," was at least hereditary.

His father was a most devoted and heroic soldier of the Confederacy, entering the lists at fourteen and bearing up the Stars and Bars unto "the utterance." All that related to the University of Virginia and its welfare appealed to him with resistless force, and he was an honorary member of the Alumni Association. The past of Virginia, its legendary and mystical lore, its historical incidents, had for him power and fascination. Much of his brief day on earth was passed in Warren and Fauquier Counties.

He loved especially to study the customs of the inhabitants of the Blue Ridge Mountains, where he formed close friendships with many of those unworried people, endearing himself to them by his unvarying kindness and consideration.

His manhood was spent in Washington, to a large extent, until his marriage to his cousin, Miss Margaret Lewis Maupin, daughter of the late Professor Chapman Maupin, that most critical and accomplished scholar, who died in July, 1900, in the flower of his manhood, with brilliant dreams of unfulfilled longings to perpetuate his broadening fame.

Mr. Rex Corbin Spencer Maupin, in every sphere and phase of his character, never failed to illustrate the vital truth of our sovereign poet—

"That man's the best cosmopolite
Who loves his native country best,"

and more than all, the still profounder deliverance, "he bore without abuse the grand old name of gentleman."

DR. HENRY E. SHEPHERD,
Baltimore, Md.

JOSEPH PACKARD.

Resolutions.

Whereas, Almighty God, in His wise providence, has taken out of this world the soul of our friend and fellow-vestryman, JOSEPH PACKARD, who for thirty-two years has served on the vestry of Emmanuel Church, Baltimore, proving himself to be a wise counselor, devoted to every interest of the congregation, a leader in all that was best in the life of the Church, and a progressive spirit in everything that concerned its betterment and improvement;

And whereas, Joseph Packard has proved himself as a citizen and guide in the great movements of reform which have characterized the life of Baltimore for the last twenty-five years, and, as President of the School Board, lifted permanently to a higher plane the educational opportunities of this city, and who, by his integrity and the high standard of his personal life, has been an inspiration to many;

And whereas, Joseph Packard has represented the Diocese of Maryland as a lay delegate to the General Convention of the Church for thirty-six years, and has been recognized by churchmen throughout the country as a statesman and final authority on canon and parliamentary law, presiding at times over the meetings of both houses with perfect impartiality, and also in his relation to the Diocese, of which he was the Chancellor at the time of his death, unswerving in his faithful service, having attended fifty-one Diocesan Conventions and been at all times honored and respected by all as a foremost layman in the councils of the Church;

Be it resolved: That the rector, vestry and congregation of Emmanuel Church hereby acknowledge their deep sense of loss in the death of Joseph Packard and their debt of gratitude for the example of his life;

Be it further resolved: That the assurance of our sympathies and prayers be extended to his family, and that a copy of this minute and the accompanying resolutions be sent to his family, published in the Church press, and recorded on a separate page in the records of the vestry of Emmanuel Church.

Grant to him, Lord, eternal rest in the fellowship of the saints, and may his prayers for us continue to be offered and his spirit guide us as a congregation toward the ideal which he held up before us by the wisdom, simplicity and humility of his Christian life.

HUGH BRICKHEAD,
Rector.

JAMES A. LATANE,
Register.

BLANCHE COLLINS KRISE.

"Not changed, but glorified! Oh! Beautiful
Language for those who weep, mourning the
Loss of some face departed, fallen asleep.
Hushed into silence, never more to com-
fort;
Gone like the sunshine of another country
Beyond our ken."

This poem rings in my brains as I think of that beautiful soul, MRS. BLANCHE COLLINS (KRISE), wife of Albert Ellsworth Krise, of Norfolk, Va., whom death kissed on the morning of December 18, 1923, and transplanted as a celestial seed her soul in the Great Paradise of Saints. Mrs. Krise spent her entire life in her natal city where her parents, Mr. and Mrs. S. Q. Collins, husband and son still live. From her graduation from college Mrs. Krise's life was devoted to the welfare of humanity, in religious, civic, educational, musical and philanthropic avenues, where her activities were very effectual.

Even during the last year of her life, when her physical condition barred her from active participation in the many welfare organizations with which she was affiliated, her counsel and influence were far reaching and patent.

Modest and retiring by nature, her quiet strength and poise, coupled with her deep interest in people generally, endeared her to many who knew her big heart and generosity. Best of all, she had that rare gift of friendship with which so few are blessed, and for which the world is so hungry.

As a communicant of St. Luke's Church, Norfolk, she truly was consistent and devoted, ever active and deeply interested in its every phase.

The writer knew her from her teens, and a more winsome, wholesome, attractively beautiful soul never lived. Lovable through childhood, girlhood, wifehood, motherhood, truly earth is sad that she is not here.

Words are weak when they come to express our sincerest thought of our friend who as a child of God lived in her house, if not "by the side of the road," yet was a friend to man.

Her soul has gone back to Him who sent it forth some forty-odd years ago. A husband, son, mother, father, two brothers and some dear friends are left on this side of the River of Life to find her dear face looking through death's shadows.

"Not changed, but glorified."

MISS ANNA J. MAGEE.

Resolutions.

By the death of MISS ANNA J. MAGEE, on December 12, 1923, St. Stephen's Church lost one of its most faithful workers and its most generous benefactor. Succeeding her sister, Miss Eliza Magee, as Treasurer of the United Offering, she increased by her zeal and assiduity the sum total of the gifts and the number of the givers. As long as her health permitted she was a faithful worker in the Benevolent Society. When she came into possession, as the last of the family, of the great bulk of the family fortune, she rapidly developed into a most liberal giver. Her benefactions became, indeed, the great interest in her life. She possessed the great grace of giving largely without any narrow limitations. It gave her the purest happiness to beautify the Church that she loved. She rejoiced to show her appreciation of the skill of her physician by generous gifts to Jefferson College and Hospital which he had long served. Her interest extended in a steadily widening circle to include the School of Industrial Art, the Historical Society of Pennsylvania, and many worthy causes. She has erected an enduring memorial to her family and supplied a long-felt want in our city by her munificent bequest of a million dollars for a Convalescent Home.

Long and gratefully will the name Magee be cherished in St. Stephen's Church upon which the members of this loyal family showered so many benefactions in the shape of artistic memorial and helpful endowment, but none will be more lovingly remembered than Miss Anna J. Magee, who turned to its activities for interest and friendship in her last lonely years; who worked so faithfully in its societies; who during life so magnificently decorated and equipped its edifice and at her death made such generous provision for its future.

For the Vestry.

CARL E. GRAMMER, Rector.

I. SMITH RASPIN, Secretary.

Philadelphia, Pa.

Ah, soul, it may come to the worst with thee ere thou art delivered, but thou wilt be remembered! God may keep thee waiting, but He will ever be mindful of His covenant, and will appear to fulfil His inviolable word!—F. B. Meyer.

Personal Notes

The Rev. J. W. Heyes, who for the past year has been in charge of the churches in Hyde County, Diocese of East Carolina, has recently accepted a call to Emmanuel Church, Farmville, and St. Barnabas, Snow Hill, in the same diocese.

The Rev. John F. Hamaker, who was for a short time chaplain at Porter Military Academy, S. C., has accepted a call to his former parish in Wadesboro, N. C., and is again in residence there.

The Rev. Pembroke W. Reed, rector of the Church of the Saviour, Baltimore, Md., has accepted a call to Christ Church, Richmond, Va., and will take charge on March 1.

The Rev. Royal K. Tucker has resigned from St. James' Church, Baton Rouge, La., to accept the rectorship of St. Paul's Church, Louisville, Ky., and will assume charge on March 1.

The Rev. Carl Stridesberg, of West Englewood, N. J., has accepted a call to the rectorship of the Church of the Ascension, Wyoming, Ohio, and will take up his duties there March 1.

The Rev. Claud B. Reader, formerly of the Church of the Transfiguration, New York City, has accepted a position at St. Paul's Church, Brooklyn, N. Y.

The Rev. Irving A. McGrew, rector of the Church of the Epiphany, Germantown, Philadelphia, has returned there to accept the rectorship of Christ Church, Denton, Maryland. As rector of Christ Church Mr. McGrew will have oversight of parishes in the towns of Hillsboro, Greensboro and Preston, and of other churches in Caroline County at large. Mr. McGrew goes to Maryland early in March. His rectorship of Epiphany Church, Germantown, dates from 1915. He is a graduate of Hobart College and the General Theological Seminary.

The Rev. J. J. D. Hall is at present supplying the Memorial Church of the Ascension, near Times Square, in New York City.

The Rev. Charles E. Byrer of the faculty of Bexley Hall, Gambier, is holding the Sunday services at Calvary Church, Clifton, Ohio, until the arrival of the new rector, the Rev. A. N. Slayton, after Easter.

The Rev. William Garner, rector of St. Andrew's Church, Houston, Texas, was elected Secretary of the Diocese of Texas, at the last Council, and should now be address at 201 West Nineteenth Street, Houston, Texas.

The offices of Bishop Johnson and Bishop Stevens are now located in the permanent Cathedral House, connected with the new St. Paul's Cathedral, which is rapidly approaching completion. The address is 619 South Figueroa Street, Los Angeles, and communications for the two Bishops of the Diocese of Los Angeles should be sent there.

The Rev. F. J. Bate, formerly Secretary of the Diocese of Texas, who for some years past has been rector of All Saint's Church, Austin, and student pastor of the University of Texas, became on February 1 rector of St. Matthew's Church, National City, California.

The Rev. William Henry Pettus, rector of St. Mark's Church, Washington, D. C., who was regimental chaplain of the Twenty-seventh Artillery, C. A. C., during the World War, has been commissioned by President Coolidge a chaplain in the Officers' Reserve Corps, with the rank of captain.

The Rev. J. R. Mallett, rector of St. John's Church, Wilmington, N. C., and Miss Lucy Murchison, of the same city were married in St. James' Church on February 12. Miss Murchison is a member of the family long prominent in the life of Wilmington. Mr. Mallett, a graduate of the University of North Carolina, and of the General Seminary, is having a very effective ministry at St. John's.

Books for Mission Study Classes

JAPAN

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Vol. 89.

RICHMOND, VA., MARCH 8, 1924.

No. 10.

Who seeks for Heaven alone
to save his soul

May keep the path, but will not
reach the goal:

While he who walks in love
may wander far

But God will bring him where
the Blessed are.

—Henry Van Dyke

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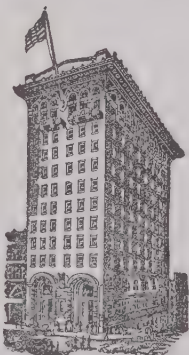
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Thoughts
For the Thoughtful

The sweetest songs of faith are sung in the dark.

"Faith is born in a man's soul like a sunrise."

Wrong-doers run before weaker men, who have right on their side.

Nothing can strengthen our hearts like knowing that God has promised to be our strength.

Every man has a right to be himself. He ought not to be dominated, mastered, by any other except God.—Bishop Gore.

"We are in God's hand.
How strange now, looks the way He makes us lead;
So free we seem, so fettered fast we are!
I feel He laid the fetter; let it lie!"

You remember that story of Charles Lamb amongst his friends, when one had spoken lightly of Jesus, and he said: "Don't do that! There is such a difference! If Shakespeare came into the room we should all get up, but if Jesus Christ came into the room we should all fall down."

This world is but a school to train us for the life to come: and for most of us—nay, for all of us—the best preparation for eternity is the thorough and conscientious discharge of the present duties incumbent upon us.—Eugenie du Maurier.

"Beneath the Shadow of the Great Protection,
The soul sits hushed and calm,
Bathed in the peace of that divine affection.
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EDITORIALS

Vol. 89.

RICHMOND, VA., MARCH 8, 1924.

No. 10.

DELEND A EST CARTHAGO

Old Cato accomplished the destruction of Carthage by saying with sufficiently determined vehemence and repetition: "Delenda est Carthago." Gradually those words of his, like the strokes of a bell of wrath and doom, sank into the consciousness of the Roman people until their thought and will began to be attuned to its message. The destruction of Carthage became an implacable purpose not to be forgotten until it was fulfilled.

Carthage was one city that seemed to threaten the Roman peace; consequently Rome wanted to destroy it. In all the generations since nations have been imagining that if they could destroy this or that city or rival nation, they themselves would triumph. So they have destroyed their Carthages and their other foes, whatever they may have been; but ultimately they themselves have gone the way of their enemies. Carthage was destroyed; but when her time had come, so was Rome.

What the world needs now is to stop imagining that by destroying this or that rival interest peace and greatness will be assured. It is not a question of destroying our particular Carthage, be it France against Germany, Italy against the Jugo-Slavs and the Greeks, the white races against the yellow races. It is a question of destroying the whole system which in the long run will overthrow the Carthages and the Romes, and all other nations which imagine that somehow through war we can gain a decent world. The time has come when we have got to learn to put the same sort of passionate determination and unrelenting perseverance into destroying war itself, which patriots in many generations have devoted to destroying their enemies. For unless the nations do come together to destroy war, then war, as the impartial enemy of every nation, will sooner or later very completely and implacably destroy us all.

The Federal Council of Churches, that invaluable agency of Christian cooperation, has put forth recently a leaflet (which may be obtained at 105 East Twenty-second Street, New York), entitled "International Good-Will, The Ideal and Task of the Churches." In brief and definite fashion it sets forth why the war system is unchristian and unnecessary and what is the task for the churches and the world. It suggests also a specific program for the interest of Christian people, and it concludes with this "Call to Christians of America."

"We call upon all Christian people in every church and every home

"I. To Pray. Let us pray as a people for forgiveness for our long apathy to the continuance of the war system, forgiveness for our blindness to the utterly un-Christian character of war, forgiveness for our national selfishness, for our lack of love to enemies, for our self-satisfaction and self-righteousness, for our race pride and arrogance. Let us pray for fresh enlightenment of our minds that we may see clearly where the pathway lies, for a new spirit

of devotion to Jesus Christ, our Lord, for a new desire and a fixed will to do His will in our international relations.

"II. To Study. The ancient war system of the world will never be abandoned nor the war spirit cast out by mere emotional condemnation. Let us therefore devote ourselves to the conscientious study of these great and terrible questions of modern life. Let us learn to think clearly, accurately and sanely on these problems and tasks. Let us educate our youth and our children to have faith in the possibility of achieving a Christian international life and to find constructive methods for its realization. For permanent world peace can come only from justice, justice from impartial law, and impartial law only from orderly society, organized on the principles of universal goodwill, revealed to us in Jesus Christ.

"III. To Work. Let us unite with fellow-thinkers and fellow-workers of all lands and nations. Let Christians by the million consciously and definitely join the ranks of those who seek first of all the kingdom of God and His righteousness in international life. Let us all move forward together. Separate individuals and unrelated companies cannot win a great victory.

"In order to carry forward with vigor the Christian Crusade for a Warless World we earnestly urge

"1. That each constituent body of this Council, at its next regular session, pass a clear and ringing declaration on the responsibility of the Church and of individual Christians in helping establish a system of international relations that will secure world justice, world order and world peace.

"2. That each City Federation or Council of Churches and each Ministerial Association in all cities and towns establish a Committee on Goodwill, and report to the Federal Council's Commission, and that local churches and congregations be encouraged to keep in touch with the Commission.

"3. That colleges, theological schools and seminaries provide required courses for their students on international questions. Let them also provide special courses for persons preparing for service in this noble cause.

"4. That all organizations, groups and regular study classes within or affiliated with the churches and all Sunday schools promote the use of suitable study and reading courses.

"5. That church members be zealous in the performance of their duties as citizens, regarding this as a vital part of their Christian obligation to secure the supremacy of the spirit and ideals of Jesus in national and international life."

Could there be any better activity for Christian people in Lent than a study of the way in which Christian energies may be definitely enlisted in an intelligent and deliberate crusade for the destruction of war?

UNITY THROUGH SERVICE

Few bishoprics in the Church are more important now, or will be more important in the coming years, than that of Washington. In the city where the government of the nation has its seat and toward which, therefore, the attention of the nation is constantly turned, the leaders of the Church, as well as of the State, have a certain representative character for the whole people. If in relation to the other great energies of our national life, the spokesmen of religion in the capital seem inadequate and unimportant, then by a reflex influence the instinctive estimate of the power of religion will be diminished in men's minds everywhere. And if, on the other hand, the message of the Church can be proclaimed in Washington with truth and with power, so that there in the place where the destinies of the nation are so largely shaped it shall be made manifest that there can be no ultimate right shaping of those destinies except as religion enters in, then all over the country men will have a new and nobler sense of the necessity of religion for fully proportioned life.

In the light of considerations such as these, it is a matter for gladness in our own Church that the National Cathedral is to be built, and indeed is being built, on the noble height of Mount St. Alban. The burial of Woodrow Wilson's body there brought the Cathedral to the attention of America in sudden and vivid fashion. But it is not only, nor chiefly, as a place of burial for the great dead, a Westminster Abbey for the America of tomorrow, that it need ultimately depend for its hold on the imagination of the American people. Rather is it to be hoped that along with its beauty and its commanding site it should become commanding also for the quality of the message which shall be spoken from its pulpit. Its pulpit can lift preachers up to the attention of the multitude. The needful thing is that there shall be men associated with that Cathedral who have a message which the multitude ought to hear.

Bishop James E. Freeman was elected as head of the Diocese of Washington less than a year ago. In God's providence the far greater part of his ministry as Bishop should lie in years yet to come. What leadership he will rise to and what capacity of prophethood he will achieve in the name of the Church through those expanding years, the future alone will tell. But his first address as Bishop to a Diocesan Convention is one of happy augury. Speaking to his Diocese, and in a sense to the whole Church, he avoided the theological controversies which provoke division. He did what so greatly needs to be done everywhere in the Church—that is to say, he tried to lift his own thought and the thought of his hearers up to that challenge of our militant duties which transcend small discussions and which bind men into one.

He said:

"The world needs today the prophet who believes and practices the thing he preaches: it is yearning for the witness who has been with Jesus and learned of Him; yes, for the witness who with boldness and fidelity dares to attack both the follies and the vices of his age. It will rejoice to heed and follow the man who has the courage, even in the face of public opinion or the conventions of polite society, to condemn practices or usages that are indecent, vicious and destructive of the moral character. Never before, perhaps, in human history has the prophet of God had a more commanding place of power and influence than he holds today. In the language of John Brierly, 'let him come with a new mandate for the soul upon his lips, and though his speech be in the dialect of a Galilean peasant, the world will hear him gladly.'

"I am by no means to be regarded as pessimistic in my outlook, but I dare to affirm that there is vast need for a mighty revival within the Church today. A distinguished English writer has recently said that 'religion is losing ground and materialism is gaining ground, chiefly because the power of religion to change men's lives is now almost wholly unknown, or if known is regarded as an example of mere emotionalism working on weak intellects.' These are solemn words and need to be heeded. If we have piped to the people and they have not danced, gether lest we all be overthrown.

we have piped the wrong strain. No great revival of religion has ever been ushered in save through the passion of the prophet. Repeatedly through a revival of preaching and a fresh accent upon spiritual values, the Church has worked a reformation in human society. The Saviourhood of Jesus, the utter indispensableness of it to a world confused and distracted, must with increasing zeal and power be presented today. The whole accent of our ministry must be placed upon this: 'there is none other name under heaven, given among men, whereby we must be saved.' I might, with propriety and in accordance with well-established custom, make this, my first address to you as Bishop, deal with diocesan organizations and agencies, with the pressing need for more money with which to carry on our missionary, parochial and diocesan work. I confess to you that it is becoming increasingly clear to me that too much accent has been placed upon these things, too little upon the spirit that alone can generate them. Our missionary appeals fall upon dull ears and unresponsive hearts because they smack too much of the counting-room. We cannot get dollars out of unconverted or half-loyal people. Where the love of Christ constrains there is no difficulty about an adequate income to meet all needs. Our religious faith is not preached in terms of self-abnegation and self-surrender, hence there is little evidence of self-sacrifice. Now as never before we need to declare to our people His word: 'Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.' If the Church would stop publishing year books containing statistics or the records of multiplied organizations and address itself more completely to its primary business of saving men and women from the enervating and soul-destroying influences of a pleasure-mad, mammon-worshipping age, where marital ties are so loosely regarded that they safeguard neither the sacred things of home or child life, and where Sunday is converted into a carnival, in a word, if the power of the prophet were restored and religious principles that lie at the very foundations of our nation were preached without fear or favor, we should witness the Church's altars once again thronged with devout and faithful worshippers. No denatured pabulum will serve the present need. No pulpit that purveys negations and speculations will be heeded. The power of the Evangel to attract and win the reverent devotion of men has not waned. The uplifted Son of God can still hold the vision of mankind. We may as well face the facts as they present themselves today; either we press with insistence and flaming zeal the mighty teachings of Christ, or so-called Christian civilization must suffer an impairment worse than that which the wild havoc of war produces. If worldliness cannot be banished from the sacred precincts, if those standards of living enunciated by Christ cannot be maintained, if the sanctities of life cannot be preserved, the material riches in which we trust will prove of no avail when the forces of evil hold the place of sovereign power. The issue is joined; it is either Odin with his valhalla of cruel emissaries, or it is Christ made regnant in the hearts of men. 'Choose ye this day whom ye will serve,' is the bold challenge of this critical hour."

This is indeed a "critical hour." A civilization needs to be saved, and the full power of Christianity will be required to save it. The consciousness of that would put a new face on theological intolerances. When men are confronted with the enemy at the gate, they suddenly begin to attach a new value to every person whom they can claim as an ally. And when the whole Christian Church begins to understand the intense reality of the crusade for the most elemental spiritual convictions which it has got to wage in our world today, it will begin to understand that differences in theological definitions are mostly a very small matter in comparison with the need of fighting to-

PERSONAL RELIGION

By the Right Reverend Byod Vincent, D. D.

There is a side of the Christian life which seems to need fresh recognition and emphasis again today. It is that of personal religion, especially in the matter of personal faith.

This needs to be distinguished, to begin with, from corporate religion and corporate faith. The first believers we know were taught and baptized simply "in the name of the Lord Jesus." But as that baptismal formula expanded into "the name of the Father and of the Son and of the Holy Spirit," naturally this Triune name had to be explained to converts, especially to pagan converts. They had to be told something about the Father, Son and Spirit. Meanwhile, we also see, there was growing up in the Church's own consciousness a clear distinction between "faith," on the one hand, as an attitude of Spirit—as a belief in, and personal devotion to, Jesus as the Son of God and Saviour—and, on the other hand, "the faith" as a body of saving truth to be believed in the same connection. This came to be referred to in the New Testament, Scripture as "the faith once for all delivered to the saints"; as a sacred "deposit" to be faithfully guarded and handed on; as "things heard" authoritatively from the apostles themselves, to be "committed in term to trustworthy men who should be able to teach others also." So creeds grew up; settling first into the form of the Apostles' Creed, still used, in a more or less modified form, as a baptismal confession in the Western Church. In the East, Christianity, face to face with Greek thought, in an age of intellectual keenness never since excelled, beset by all sorts of philosophical criticism and skepticism, found itself simply compelled, in self-defense, still further to define and declare every utmost theological implication of its faith. So we came to have the so-called Nicene Creed, which, by the way, began originally with the words "We believe," not "I believe," and so was meant only to declare the Church's corporate faith, but which has almost ever since been used also as a baptismal confession in the Eastern Church. In other words, in all the old historic churches, including our own, believers, instead of directly professing belief in Jesus Christ Himself and being baptized into Him, as was the earliest way, have for centuries been confessed and baptized into the Church's corporate faith about the Father, Son and Spirit. To be sure, our own Church tried at last, in her catechism, to make this all more real by teaching us that it meant chiefly belief in the Father who made us, the Son who redeemed us, and the Spirit who sanctifies us. All the same, the general or the prevailing practice was to make Christians believe that they were saved, not by any spirit of personal faith of their own, but by accepting the Church's corporate faith and being incorporated into her membership.

Now all that has been said so far is not meant to discourage in the slightest degree the need and value of such a corporate faith. Quite the contrary. We can easily go back to the origin of the Apostles' Creed and see how the Church in contrast with the fictions of the mystery religions and the illusions of the Docetic heresy, felt bound to declare the reality of the Person of Jesus in a creed of historic facts, every one of which was sustained by the letter of the Scriptures themselves. And again, we can see how, if we ourselves were compelled today, as the Church was then, to push all the theological implications of Christianity to their utmost, we should reach much the same religion of difficult distinctions and final conclusions which the Church reached then in the Nicene Creed. It was all true work; it was all brave work; it was all necessary work. No institution built up on truth can survive and flourish without an open declaration of that truth—without a standard to which to report. The only point just here is as to the use made of the Creeds then, or which may be made of them now. But, on the one hand, as to the obligation of the Church's corporate faith on all members of the Body, as to loyalty to her standards, there can be no room for question; and, on the other hand, as to the perfect freedom of interpretation of the Creeds, short of actual denial, there seems equally no room for question.

But now, when, at the Protestant Reformation, men had begun to study the Scriptures again, they rediscovered, as it were, that old original truth and duty of personal religion. They rediscovered that Jesus of the Gospels, at once so human and so divine, the Jesus who had so long been lost to sight in the glorified Christ in heaven, or

hidden from view by the worship of the mere Christ-Child in the arms of His almost defied mother. They saw once more the personal responsibility of each individual soul before God: and so the need of a personal faith in Jesus as well as a corporate faith about Him. Neither kind of faith was necessarily exclusive of the other. Each was seen to be the compliment of the other. But so, at any rate, personal religion came to mean again a Christian's own personal faith and life in Jesus Himself as one's own personal, living Lord and Saviour. Protestantism has always made much of this blessed truth; but has also often been forgetful of its complimentary truth. But the people of our own Church, always loyal to the corporate faith, again need, it seems to me, a fresh urgency in this matter of personal faith.

I doubt whether we all realize, as we might, what perfectly natural dispositions enter into such personal faith.

There is trustfulness, the spirit of personal trust in Jesus to the uttermost, as one's own personal God-sent Saviour. My individual faith sets up instantly this close personal relation between Him and me; and nothing could be more intensely real and personal than the trust He then asks of me. It is like, only infinitely more intense than, the trust I henceforth have in the good doctor who has saved my life. No matter how we think of His redeeming work, whether as the imputation of His merits, or as the impartation to us of His Spirit, we know that our whole hope of salvation centers in Him. "For," said Peter, "there is no other name under heaven given among men in which we can be saved." And there are Jesus' own words: "Ye believe in God; believe also in Me. . . . I, if I be lifted up, will draw all men unto me. . . . Come unto me and I will give you rest. . . . Because I will, ye shall live also." "I know," said St. Paul, "Him whom I have trusted, and I am absolutely sure that He will keep safe that which I have entrusted Him with (i. e., my whole self) until the great day."

Gratitude and love, too, are inseparable from such a personal trust. Nothing less will satisfy such a Saviour. Peter was forward enough in confessing the corporate faith: "We believe that Thou art the Christ, the Son of the living God"; yet even that did not save Peter from shortly denying this same Lord with oaths. What did save Peter at last was his response to his Lord's appeal to his love: "Simon, son of Jonas, lovest thou Me?" "Yea! Lord, thou knowest that I love Thee." And what could be more real and beautiful than the converted Paul's rededication of his life: "To Him that loved me and gave Himself for me?"

Obedience is no less truly and beautifully a personal matter with such a beloved Master and Friend. Not obedience as a slave, to a mere law of commandments. "No!" said Jesus, "I shall not any longer call you servants. Hereafter I am going to call you friends. And ye are My friends; if ye do whatever I command you."

Obedience means imitation, too, of Jesus as such an Ideal Human Example. And imitation, in spiritual things, works under a wonderful law—the law of spiritual assimilation. It is the principle contagion just by study contemplation. It is the fact of our growing into our Master's likeness just by constantly looking at Him and longing to be like Him. So long, and only so long, as I hold a hand-glass before my face, my face is perfectly reflected in it. So, St. Paul's says, "We all, beholding as in a glass the glory of the Lord, are ourselves changed into the same image from glory to glory, even by the Lord the Spirit." And still more wonderful; this law of spiritual assimilation passes at length into that of spiritual identification. So completely, for instance, had Paul thus given himself—in trust and love and obedience and imitation—to his divine Master, that he was at last even able to say, "It is not I that live, but Christ that liveth in me." "I in you and ye in Me" is the way the Master Himself put the matter.

And so, lastly, through such a personal faith, may I come even to worship such a personal Saviour as God. Yes, even as Thomas did, as "my Lord and my God." For all that God is, as Spirit and in character, I see so perfectly summed up and incarnate, as God in Jesus—and I see Jesus Himself so conscious of it all, that before Him I do worshipfully bow my head and my heart and my knee. For I do not, I cannot, know God in all this, except as I see Him in Jesus. And so as Jesus is mine and I am His, He becomes to me also my Lord and my God.

Do you still ask how you can reach such a personal faith—

how it can become real for you? The first answer is, "Simply by living with Jesus." When He chose His apostles, we are told that it was only in order that they might "be with Him"—not that He might teach them theologically or train them ecclesiastically—but simply that they might be "with Him," and so catch first of all the impress of his wonderful personality, the contagion of His Spirit, His example, His life. When the rulers and the people, after He was gone, curiously watched the first disciples, we are told only that "they took knowledge of them that they had been with Jesus." And so we ourselves—how shall we ever know Him if we do not go where He is? How shall we ever be drawn to Him personally if we do not put ourselves under the influence of His beautiful, wonderful Personality? Yet remember that there, in the four Gospels, always within reach of your hands and your eyes, you have far more than a mere story or picture about Jesus. There you can still see and feel Jesus Himself, His very living Presence and Power, as truly as if you had lived by His side when He was on earth. There you can actually hear the very same words He spoke two thousand years ago; you can see the very same wonderful things that He did then. Live with Him constantly every day, there in the Gospels, if you want to see Him and hear Him and really know Him.

Talk with Him, too, even as you walk with Him; and like the first disciples, feel your hearts burn within you. For He is nearer to you now than He was to them then—not merely with you, but also in you. Open your heart to Him as the sin-laden and sorrowing and suffering and God-hungry did then, and found comfort and help and were satisfied. Ask what you will of the Father—that is, of the things of the Spirit—"in My name"—he says, and "it shall be given you."

Work with Him. "For I have appointed you," he says, "that ye, too, should go and bring forth fruit." In other words, He has called us up, into fellowship with Himself, that we may actually share—think of it!—in His own mighty work of saving a lost world—of setting forward among all men the coming of the kingdom of heaven.

Commune with Him—sacramentally. He asks it of us. And I wonder whether we always realize what an intensely personal thing the Holy Communion is? For whatever else it is or is not, it was meant at least to have all the intimacy of a family meal. It is the Lord's Supper; the celebration of a Son's utterly self-sacrificing obedience; the memorial of a dying Brother's love; the ever renewed pledge, not only of His life given for and given to us, but also of our life given to Him. Indeed, the whole spirit of the sacrament is in those beautiful interpreting words: "All this have I done for thee. What doest thou for Me?"

Therefore, be ready to suffer like Him, and, if need be, to suffer for Him, too. Self-denial and self-sacrifice are necessary parts of that way of life He chose—for Himself and for us. "Even though He was a Son, yet learned He obedience by the things which He suffered," but, "If any man wants to come after Me," He said, "Let him, too, take up his cross and so follow Me."

And, finally, wait for Him. For this, too, is another help to our personal faith—I mean, our hope of the eternal reunion with Him as our Saviour, Master and Friend. Heaven ought to have, heaven can have, no more real happiness and blessedness for us than that. It is the hope in which all the early Christians actually lived and worked and suffered and died. For it was just this hope which their Divine Master Himself had so distinctly given them when He went away. "I am going to prepare a place for you," He said, "and I will come again and take you to Myself, that where I am, there ye may be also." It was a promise which became assurance even upon the cross itself: "This very day shalt thou be with Me in Paradise."

Three other thoughts in conclusion:

1. First, I know how extravagant and unreal all such ideas of personal religion seem to some men, even nominal Christians. I know how often such religion degenerates into mawkish sentiment and mere cant; and how distasteful all that is. But while it is perfectly true that real men cannot talk much about such things, any more than they can about their love for their wife and children, still this personal devotion to our Divine Master can become, even with men, something true as the sun and deep as the sea and stronger than death itself. More than that. While it is perfectly possible for some men to be actuated only by principles—doing what is right, just because they think it is right—still, on the other hand, it is equally

true that, for the great majority of men and women, there is no power which will hold them up steadily to right Christian living, like the strength of such a personal devotion as I have tried to describe. It is this devotion to Jesus as our still living, personal Divine Saviour, Master and Friend which, differentiates Christianity from every other religion in the world. Their founders and leaders left behind them only ideas and institutions; they themselves are gone. The marvelous difference in the case of Christianity's Founder is that He says to us: "Behold! I am with you always, even to the end of the world."

2. Secondly: Because such personal religion, such a personal faith, is so true and vital a need, its cultivation ought always to be going on in our parishes side by side with Christian nature in the corporate faith. Especially is all this needed in our own land and day, for the multitude of the still unconverted. The last pastoral injunction of the aged Paul to the younger Timothy was: "Preach the Word. Do the work of an evangelist. Make good in thy whole ministry." Laymen care little about mere theology. They are hungry for a simple, intelligible, practical gospel. They know that there is plenty of reality in such a personal religion short of mere empty sentiment and cant; and the man who preaches to them the strong and godly Jesus of the Gospels will never want a hearing. The pastor's own preaching may well be supplemented, too, by "Classes in Personal Religion"; and also by special seasons of evangelism in every parish, by men of special gifts for it.

3. And lastly: I hope that the day will come when this dear Church of ours will have the courage to go back to the primitive practice for centuries before there were any creeds, and strike out our second baptismal question: "Dost thou believe all the articles of the Christian faith as contained in the Apostles' Creed," and substitute for it some such question as this: "Dost thou believe in Jesus the Christ, the Son of God, the Saviour of men?"

Not that I would encourage either the denial or the ignoring of the creeds, but only limit them to their right place and use. They should still be kept to the front, like the Te Deum and the Gloria in Excelsis, in the Church's worship, as her corporate declaration and defense of the historic Christian faith. I would have them run up as a standard to the masthead and nailed there!

But what I should also like to see done in the interest of personal faith is to go back to the simple, primitive, New Testament conditions of Christian discipleship and Church membership, by requiring at baptism only a confession of personal faith in Jesus Himself as a personal Saviour instead of faith in the articles of a creed. I would have a return to our Lord's own method with His disciples of "calling" them at first, only to "follow" Him and be "with Him"—that is, just to put themselves under the influence of His blessed and mysterious Personality and then let them grow up in this way (as Bishop Gore so plainly points out that the first disciples did) into the full apostolic confession of Him at last as "the Son of the living God."

Suppose that the baptismal question and formula were made to read something like this:

"Do you renounce, etc.?" "I do."

"Do you believe in Jesus, the Christ, the Son of God, the Saviour of men?" "I do."

"Do you accept and want to follow Him as your personal Saviour and Master?" "I do."

"Do you desire to be baptized in this faith?" "I do."

"Will you then obediently keep, etc.?" "I will by God's help."

"Then I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit."

It seems to me that there is absolutely no comparison in vital reality between such a direct confession of personal faith and an indirect profession of faith in the declarations of a creed.

More than that. I am profoundly convinced by frequent personal assurance that there are many men and women who ought to be in the Church and whom the Church needs, but who in these days of intense and honest intellectual scrutiny, hesitate about committing themselves at once to all the articles and definitions of a creed. I know that there are many of these who do really love Jesus Christ, who believe in Him however vaguely as divine and who would gladly be baptized and enrolled as His disciples and followers if they could do it now as Jesus asked men to do it at the beginning, and so grow naturally and almost inevitably into the full realization and confession of His unique Sonship and Lordship as the Church herself declares this.

A LITTLE JOURNEY IN THE WEST

By the Reverend James Sheerin
Part I

RETURNING East by a Southern route, the traveler comes through a territory less advanced in civilization than is found in California, and therefore it may be assumed less developed in ecclesiastical life, be it in schools, hospitals or parishes. There was originally a similar mingling of Spanish, Mexican and Indian factors. The Roman Catholic Church is usually in control of Pueblo Indians in their villages, largely, if not altogether, an inheritance from the days of Mexican jurisdiction. But thus far the newer and more American element does not dominate as in California. Nevertheless, there are notable exceptions. Phoenix, Arizona; Albuquerque and Santa Fe, New Mexico, have everything that may be regarded as typical of the best American civilization. The presence of Episcopalians is manifested by well conducted modern hospitals, sanitariums or schools, and the ratio of communicants in those highly developed communities is almost up to Eastern figures. One can trace this favorable showing to the early presence of strong and broad-minded Episcopalians like Governor L. Bradford Prince, of Santa Fe, whose influence was not only felt locally, but was powerful in National Church Councils. The bishops have been men of high character, as well as broad and sympathetic with tians of other names. Dunlop and Kendrick were men of large vision in Church work. Of course things ecclesiastical are on a small scale, just as the secular institutions are. It is almost shocking to go to the only Episcopal Church in Santa Fe and find that it scarcely holds 200 people. It is tasteful enough in architecture, and is built solidly of stone, but is subject to a criticism rather common to other Episcopal "plants" in refined communities. It gives no impression of reaching or helping more than the select few.

Kansas has a status of life that is not, as religious things go, naturally Episcopalian, and the "churchly" clergy who control our work there are not too willing to become a cooperating part of its larger religious life. In the State noted for prohibition and Protestantism, Episcopalians who controlled the Church in Kansas were oftentimes the positive or aggressive kind who pull against such ideals. Yet the proportion of communicants to population in Topeka is better than in cities of the same size further North. Like Nebraska and Iowa, Kansas may be described as a rural State, since there are few, if any, cities exceeding 100,000 people. Therefore, the normal condition is that there are a few well developed parishes in the larger centers, with next to no work in smaller towns and agricultural districts.

Missouri gives one the impression of being much more of an Episcopalian State than the others, though I made no special effort to verify this. As Western Church statistics go, Kansas City and St. Louis have a fair share of Episcopalians, the per cent being something like one in one hundred or more. The church buildings tend to be impressive. Perhaps no American city has a more complete or better placed cathedral than St. Louis has. Usually our cathedrals are only in the making stage, and are sometimes set far from the people, but here is one in the heart of St. Louis about the size of St. Thomas' Church, New York City, with a reredos equal in beauty to Trinity's, and with steeple and all the proper adjuncts of ecclesiastical architecture strangely finished. There are also other powerful parish churches in that handsome city, and from the Bishop to the humblest rector one gets the impression of the Church holding a place of respect in the community rarely surpassed. Strongly suggestive of this was a meeting held in the cathedral the Monday I was there. It was an all-day rally of the Ministerial Alliance of St. Louis and vicinity, made up of ministers of all denominations, welcomed to the cathedral by the Dean and the Bishop, who did not hesitate to have their share in so "unchurchly" a gathering! There are flaws, no doubt, in the Church work of St. Louis, and, like almost all other places, Episcopalians there are true to their chief prayer, "We have left undone those things which we ought to have done"; but as the traveler goes about its streets he notes, in contrast with certain further West sections of the country, that he is again where there are powerful churches willing as well as able to help less fortunate districts of Christendom. It could hardly be that such an apostolic man as Bishop Tuttle should live so long in the community without producing a powerful impression, and there has always been in the Mound City a considerable number of older families, many of them of Southern blood, whose dignified loyalty to Prayer Book ways helped lay foundations not easily shaken by the inrush of alien methods and races. Possibly also St. Louis was helped Episcopalianward by the fact that it was largely German in its second generation of increasing population. It was from the Lutheran portion of that great race that many thousands

came into the Episcopal Church in New York City, through the attractive work of great East Side chapels.

Indiana has had a career somewhat like Kansas or Iowa. Being a "city" church largely, Episcopalians having had few populous centres in which to make gains have not specially flourished, and the rural field was never definitely invaded. Besides, the kind of Churchmanship in power was not primarily fitted to cope with the problems of a people so Protestant in nature. There must have been good work done in early times in Indianapolis, for in its very handsome central circle, a monumental bit worthy of some great European city planning, there stands Christ Church, looking all that a church should look in such an imposing community centre. Statistics show the Episcopal Church, as a whole, very weak in this city, something like one communicant in nearly 200 inhabitants. As in so many places, it has not kept pace with the population.

Cincinnati brings us back to a greater degree of strength, such as that of Pittsburgh, about one communicant in seventy. Harking back from these two solid cities to the farthest West, the one great inference subject to proof is that there is no longer a frontier in American civilization; nor is there a hard and fast distinction to be made in the relative merits of Churchmanship, even though there be differing degrees of strength in numbers or property. It is undoubtedly true that the external marks of Churchmanship that came in the wake of the Oxford or Catholic movement are much more prevalent and uniform in the West. Almost every church one enters has candles on the altar, and the small town church is apt to render a mode of worship that is only found in the few ritualistic churches of the larger Eastern cities. Thus far it may be that they are too "high" to be typically Episcopalian. This often has an adverse effect on the traveler who prefers less ceremony, and has certainly been a factor in retarding the Church's growth in the West. But, allowing for all that, it is nevertheless true that there is an Episcopalian standard to be found East, West or South, and that it includes a love of art and beauty of language, as well as architecture that is not so evident in other quarters.

Speaking of the nation as a whole, there is a growing standardization in social life. This is probably more marked than in Colonial days, or in the era before the War of the States. In every part of America one can immediately understand the English language, a fact that is hardly true of the much smaller England. The same books, the same home conditions, the same music, the same pictures, and practically the same plays are found everywhere. If there is any advantage, it is probably on the side of the small Western city, where home life is a delight as compared with the barrack-like existence of cramped quarters in New York City. There are critics who reprehend such uniformity of citizenship, and yet without it there would be less domestic comfort, as well as less ability to influence the world as a whole.

The standardization of social life and political views, wherein a nucleus of agreement is always found, is not unlike that of the Church, which for the most part is one in spite of its occasional fads and fancies in ritual, or even when loudest in doctrinal disputes. Its oneness is best seen where there is loyalty to the principle of comprehensiveness, though it may be hard to include in that good sense of toleration all the eccentricities of ritual and belief some men seem gifted in generating.

As to religion in general, "New Thought" vagaries are quite prevalent in such centres as Denver, San Francisco and Los Angeles. The newness is not always so apparent as its disciples assume, nor is it necessarily indigenous to the new California soil. Such sects seem to thrive more there than in Baltimore, Philadelphia or Pittsburgh, but hardly to a greater degree than in Boston, Concord, or New York. If Fundamentalism be taken to mean a rather unintelligent loyalty to verbal inspiration or a narrow keeping of the Sabbath, as it originally did, then it does seem to be more general among good Christians in the West and the South; and yet no New Yorker would dare boast much of his superior freedom and brotherly love in view of recent controversial outbreaks! Given an outward reverence toward the Scriptures, and a readiness to observe old-fashioned ideas of Sunday, the average American Christian is apt to be sufficiently satisfied, as well as indifferent, to what some imagine is a deep-laid scheme to revolutionize the theological theories of Christianity. In other words, theological debaters do not seem to grasp the fact that the ordinary Christian man or woman usually takes his theology without observation, though he is inclined to become desperately fanatical if he suspects anybody of trying to overthrow the Ten Commandments, or weaken his belief in the literal authority of the Bible, or casting the least reflection on the divinity of his Lord and Master.

(Continued Next Week.)

THE CHURCH AND YOUNG PEOPLES' WORK

By the Reverend Karl Morgan Block

EFFICIENCY STANDARDS.

It seems strange that so few Diocesan Service Leagues or Fellowships have addressed themselves to the question of Standards of Efficiency. The Diocese of Texas took the lead in this regard some time ago, and it is interesting to compare their League Efficiency Chart with the requirements of a similar group in one of the other communions. Of course there are a number of things noted in the requirements for a standard Epworth League that bear no analogy to our young people's groups as they are at present constituted. Then, too, the very vital question is raised as to whether or not our young people will set for themselves so elaborate and developed a schedule of requirements under any conditions. The civic clubs have found it necessary to have attendance campaigns and various other devices to stimulate interest, and it may be that the Church has had to do similarly, yet it is a "consummation devoutly to be wished" that we should be able to build up a morale sufficiently stable to save us from unnecessary competitive efforts. Sometimes this type of competition engenders bad feeling, and it may even stimulate indirection.

Some leagues are shabbily conducted and need to be checked up, so that a case may be made for and against Efficiency Standards. With national organization, some basis must be established, but we need to be on our guard that the requirements be simple and fundamental, and that when once established they shall be rigidly maintained. In some dioceses there have been Standards of Efficiency for Church Schools, and they have not always been efficacious, yet competition does stimulate the adolescent age.

It will be a helpful thing to have this matter thrown before the Open Forum of diocesan groups and their reaction published in this department. Letters have come to the editor asking how general has been the establishment of League Efficiency Charts, such as in use in the Diocese of Texas. As a basis of discussion the two Charts of Requirements are appended below:

The League Efficiency Chart of the Diocese of Texas is as follows:

	Points.
1. Weekly meeting with prepared Program—	
12 months.....	10
11 months.....	9
10 months.....	8
9 months.....	7
2. Monthly Corporate Communion—	
100 per cent attendance.....	10
90 per cent attendance.....	8
75 per cent attendance.....	6
3. Average attendance of 85 per cent officers and members for year.....	10
4. Monthly report of Diocesan Office by 15th of month.....	5
5. Executive Committee or Cabinet with monthly meetings.....	5
6. Committee on Prayer, Worship, Service, Fellowship, Gifts.....	10
7. Finance—Use of Budget Plan for League Expenses and Missionary Gifts.....	10
8. Yearly canvass of Church for subscriptions to the Spirit of Missions, Texas Churchman, Good News.....	5
9. 100 per cent of League members subscribing to the "Good News".....	10
10. Study Class or Training Institute held once a year.....	5
11. Life Work Recruits—for every member preparing for the ministry or other active religious work.....	5
Special Credits—	
1. Every member participating in Bishop's Test.....	1
Winner of first prize.....	10
Other winners.....	5
2. Representative at Diocesan Council.....	3
3. Representative at Summer Camp.....	5
4. Representative at Summer Conference.....	5
5. Each person brought to baptism.....	3
6. Each person brought to confirmation.....	2
7. Each person brought to communion.....	2
8. Each person brought to Church School.....	2
Requirements for a Standard Epworth League.	

Prescribed by the Epworth League Board of the Methodist Episcopal Church, South, 1922.

In order to be eligible under the Standard of Efficiency, a chapter of the Epworth League (c) must have been chartered by the Central Office; (2) must have accurately kept records, using the uniform Secretary's Book, which shall be submitted to the proper committee of the Epworth League Conference for examination; (3) must have the four departments organized and active and every member assigned

to work on some department.

1. A written policy of work for the year, including the budget plan for raising revenue.

2. Monthly business meetings, with written reports by officers correctly recorded: Council meetings monthly; the maintenance of a Junior or Intermediate League.

3. Quarterly reports to the District Secretary; correct list of officers reported to the District Secretary.

4. Average attendance upon the weekly devotional meeting equal to 60 per cent of the chapter membership; constant stress to be laid upon active participation in the devotional meetings by the members of the chapter.

5. Net gain in membership during the year equal to 10 per cent of the membership at the beginning of the year.

6. One subscriber for the Epworth Era to every four members of the chapter (estimated on Epworth Era Day).

7. One study class in any authorized Epworth League course, or a Reading Circle using the Chautauqua League Course; a paid pledge on the Epworth League Missionary Special.

8. Maintaining the three Epworth League covenants—the Quiet Hour, the Fellow Workers' and the Christian Stewardship.

9. At least 5 per cent of the chapter membership studying for the Christian Culture Diploma; chapter representation at the Summer Assembly.

10. A definite plan of recreational activities and social service. In estimating the grade of a chapter each numbered paragraph counts ten in a possible one hundred. Awards shall be made upon a percentage basis. Certificates will be awarded at the annual Epworth League Conference as follows: To the chapter making 70 points, a certificate with a red seal; to the chapter making 80 points, a certificate with a green seal; to the chapter making 90 points, a certificate with a blue seal; to the chapter making 100 points, a certificate with a gold seal.

Young People's Conference of Second Province.

Newark, N. J.—Pledges to raise at least one thousand dollars for the Japanese Restoration Fund and one thousand dollars for the priorities in Porto Rico, the appointment of a central council to plan another conference next year and to study further provincial organization and a dinner for five hundred persons were some of the features of the first conference of the young people of the Province of New York and New Jersey, held at Christ Church, East Orange, N. J. over the week-end February 22-24. This conference was called by a committee of the Provincial Board of Religious Education, under the chairmanship of Canon Farrell, of the Diocese of Newark, and the response to it exceeded all expectations. Over six hundred young people, representing over one hundred parishes, were in attendance at the various sessions. There were one hundred and fifty official delegates from seventy-six societies present for the full three days.

The whole conference proved to be one of unusual interest. The young people were alert and keenly interested. Not counting the special speakers, every matter of business was conducted by the young people with but one exception, and that matter had to be referred to a committee of young people before it was accepted. The delegates were entertained in the homes of the parishioners of the Orange parishes.

Service Suggestions, from "The Fellowship," Diocese of Massachusetts.

For Parish Service.

1. Sing in choir.
2. Serve as acolytes.
3. Be ushers at the evening service.
4. Decorate parish house.
5. Build radio for an invalid or shut-in.
6. Send Christmas missionary boxes.
7. Call on shut-ins.
8. Help give entertainment for worthy causes.
9. Volunteer your services to your rector.
10. Send one of your young people to the Concord Conference.

For Community Service.

1. Volunteer one afternoon a week to some welfare work in your community.
2. Tutoring students behind in their work.
3. Help in recreational activities.

For Diocesan Service.

1. The Church Home Society is very much in need of automobile service, both for carrying children and for helping the social workers make their visits. A list of persons who may be called upon for emergency use of their cars is much needed. Volunteers can notify the so-

(Continued on page 23)

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

AMERICAN INSTITUTE FOR NEGROES.

Any one who is at all familiar with the negro criminal population of jails and penitentiaries is certain to be impressed with the fact that it is most unusual to find a negro criminal who has a high school education. Indeed, so great is the effect of Christian education upon the colored people that St. Paul's School at Lawrenceville has a record of entire immunity from any appearance in a criminal court amongst its graduates.

On this account we feel that the work of the American Church Institute for Negroes is well worth the careful attention of our readers as it is reported to us from the recent meeting of the National Council:

"In all but one particular, the year 1923 was the most encouraging since the Institute was organized. Below are some of the most interesting details:

1. For the first time since the Institute was organized, Southern Churchmen during the past year have contributed to the Institute and its schools, for endowments, buildings and maintenance, more than the total sum of all gifts from all other sections of the Church.

(a) Southern Churchmen contributed approximately\$209,000

(b) Churchmen from all other sources, including appropriations from the National Council..... 180,000

2. The Institute during 1923 made appropriations to ten schools, including the Bishop Payne Divinity School. Fourteen theological students are enrolled at the Bishop Payne Divinity School and 2,850 students are enrolled in the nine Industrial High Schools and in the Junior College at St. Augustine's, Raleigh, N. C. Of the 2,850 students, approximately 1,600 are in the Junior High School and High School departments. These high school students are being prepared as teachers in the public schools and for other positions of leadership. Eighteen trades and industries are taught in our Institute schools.

3. The total sum necessary to build the new academic building, to cost \$80,000, for the Junior College work at St. Augustine's, has been received, in cash and pledges. The General Education Board agreed to give \$40,000 of the total sum necessary to build and equip the building, if we should raise the remaining \$40,000 necessary to complete this priority. Including this priority item for St. Augustine's School, about \$125,000 of the \$380,000 priority program allowed the American Institute for Negroes by the National Council has been raised.

4. The Junior College at St. Augustine's School has been organized and inaugurated its first session in September, 1923. It is hoped that in the near future sufficient funds will be given to make possible at this splendid school the completion of a full college curriculum for our negro church students.

5. One of the most interesting developments in religious educational work among our negro students was the organization, on February 15, in a convention held at St. Augustine's, of the National Students' Council of the American Church Institute for Negroes. Rev. Paul Micon, of the Department of Religious Education, was authorized by the Institute to organize a National Students' Council paralleling that of the National Students' Council organized by the Department of Religious Education. The National Students' Council of the American Church Institute for Negroes is a coordinate branch of the National Students' Council. It is primarily intended for negro students in Southern colleges and universities, and will be affiliated with the National Students' Council in such a manner as to avoid segregation, except as a necessary executive arrangement. In the organization of this branch of the National Students' Council it is not intended to interfere with the present status of negro students now members of the college units of the Students' Council in Northern colleges and universities. It was agreed by the delegates representing twenty-three colleges and universities, including several of the largest Institute schools, that no scheme of proportionate membership in the older National Council could ever give the colored students more than a small minority if there were only one Council. The delegates gathered at St. Augustine in the name of the National Students' Council represented a constituency of nearly one thousand Church students in the twenty-three colleges and schools represented. They adopted a constitution and a program paralleling in all essential particulars that of the older National Students' Council. The action of the Council was referred to the American Church Institute for Negroes.

6. We are greatly encouraged by the fact that the General Board of Education continues to take an increasing interest in the schools of the Institute. Substantial evidence of its interest is found in the fact that, in addition to the \$40,000 appropriation to the new academic building at St. Augustine's School, it has made several other pledges of large sums upon the condition that the remainder of the priorities for these schools are raised.

7. The only discouraging thing the Institute must report to the National Council is that the revenue of the schools and of the Institute is approximately \$30,000 less than the sum necessary to balance the budgets of the schools, and that at least \$200,000 is necessary for urgently needed buildings and equipment in order to complete the authorized program of the Institute for this triennium."

AN IMPORTANT FEDERAL MEASURE.

The importance of the moving picture industry and its influence upon the life of our people today is impressively shown by the following report of the recent conference held in Washington, and we heartily commend the bill now pending in Congress providing for Federal control of this industry:

"The Moving Picture Conference recently held in Washington, D. C., the chief promoters of which were the constituent bodies of the World Prohibition and Reform Federation, produced some revelations not altogether familiar to the average citizen.

To begin with, the fact was brought out that almost the whole of the moving picture industry of the United States is controlled by five Jews—Fox, Zukor, Loew, Loemle and Lasky. These men apparently have but one thing in mind—the profits they can make from the industry. They having discovered that films of a low moral grade will attract the floating masses, they have foisted upon the general public such a mass of films of inferior moral quality that thousands of good citizens fear to have their children make a practice of attending moving picture exhibitions.

The moving picture industry has become one of the most powerful influences upon the minds of young and old of anything today. The daily attendance at moving picture theatres is greater than the daily attendance at our public schools, high schools, colleges and universities combined.

Think what a factor for good such an industry might become. If handled rightly, it might become the world's greatest educator in the line of history, science, geography and travel. The mysteries of the depths of the seas are photographed and brought to light. The creatures of the air are brought low and put upon the screen. The remotest mountains, forests, villages, cities, valleys, canyons, savage tribes, wild animals and the civilized peoples of the other far-off lands are brought before us and seen by us the same as though we were circumnavigating the globe and wandering into the distant deserts, mountains and woodlands, or flying for miles into the air or descending for leagues into the depths of the sea.

Shall this great industry continue to be the mere means of fortune to a few unscrupulous men and the cause of corruption to the minds of millions of the youth of the land, or shall it be used to uplift and to educate in all the realms of social and mental activity? Shall it continue to be used as a means of propaganda against our fundamental law, or shall it be used to inspire to morality and to patriotic service?

It goes without saying that so long as the five men who now control the industry have their way, things will continue as they are, and Will Hays, who is paid by them and controlled by them, and who has fought the only laws which have been of help in certain States, may not be looked to as the solution of the problem, either for alteration or betterment.

It will be as reasonable to put our entire public school, high school and university systems of education in the hands of five persons whose sole object was the enrichment of their own purses as to permit a great industry like the moving picture industry to be placed in the hands of five such men.

For this reason we are in favor of House Resolution No. 6821, providing for the appointment of six Federal commissioners to have control of the moving picture business throughout the United States, introduced on February 9, 1924, by Representative Upshaw.

This bill will, if it becomes a law, permit producers to have their picture plays inspected before manufacture. It would likewise permit the commissioners to prohibit any production which had not been inspected if the same were not up to standard.

The same argument for Federal inspection and regulation of foodstuffs may be used for the inspection and regulation of moving pictures, for they both have to do with the welfare of the human race.

You can secure a copy of the bill by addressing the World Prohibition and Reform Federation, 206 Pennsylvania Avenue, Southeast, Washington, D. C."

AN APPEAL FOR THE SACRED PLACES OF THE HOLY LAND

December 3, 1923,

Russian Ecclesiastical Mission,
Jerusalem.

To the Rt. Rev. Bishop James H. Darlington:

My Lord:

I have recently learned from a pamphlet entitled "An Emergency Involving the Holy Sepulcher and Other Sacred Places in the Holy Land," about the foundation in the United States of America of a special committee for the purpose of raising voluntary subscriptions in aid of the sacred places in the Holy Land.

In our times of desecrations of the ideals that used to rule and ought always to direct the human race, when materialism reigns supreme and religion is neglected, every heart that is yet capable of responding to everything good, that suffocated in this atmosphere of doubt and unbelief, welcomes these glad tidings as a beneficent wind, purifying the air and bringing strength to man. As the Scripture says, there are still true men among the spiritual Israel and the 7,000 faithful have not bent their knees to the modern Baal and their lips have not prayed to him (1 Kings 19-18). Be the name of our Lord hallowed for this (Job 1-21). It moves us, Russians, more deeply still by the fact that this pious and noble initiative comes from the Episcopal Church, closely related to us in spirit, who has for many years aspired for the union with the Eastern churches in order to praise one Lord with one heart and one accord.

Yes, the times are hard and the financial position is critical. The World's War and the Russian Revolution, as it is mentioned in the appeal of the said committee, have been the reasons of this crisis in a large degree because (here I quote with pride the words of the appeal), "They have stopped the abundant revenues and donations and the streams of pilgrims from Russia, who brought generous sums of money for the maintenance of the Holy Sepulcher and Sacred Places in the Holy Land." It is the Episcopal Church who now undertakes to continue the task, formerly carried out to a large extent by members of the sister Church of Russia. May the blessing of our Lord rest with this pious intention and with all those who will respond to your appeal.

There is no need for any proofs for the necessity of such a help to the Eastern Church. After the loss of the greatest part of her revenue, every Christian heart, in answer to your appeal in aid of the land of Jesus Christ our Lord and Saviour, will offer its pious gifts for the sake of the Redeemer.

In this letter I want to attract the attention of your lordship to the words of the appeal, where it speaks of the large interest and generous help that came from our motherland, the Russian Church and people to the holy places of Palestine, and dare to express the conviction that in their days of calamity they will not be forgotten and will find relief from those whose hearts our Lord will move with commiseration for their misfortunes. He will inspire their hearts with mercy in fulfillment of the words of the Holy Apostle, that every pious thought and deed of a follower of Christ will find its reward not only in the life to come, but on earth too (1 Tim. 4:8). This is what has urged me to address the present to your lordship.

At the same time as the appeal, I have received a letter from the Right Reverend the Archbishop of America, Alexander, now residing in Constantinople, with whom I am in regular cor-

Bishopcourt, Harrisburg, Pa.
Dear Southern Churchman:

After receiving the accompanying appeal, I first consulted by mail Archbishop Platon, and he replied to me under date of January 31 from the Russian Cathedral, New York, as follows: "He is writing you the truth and he appealed to me with the same request, but in view of the fact that I have no means of helping him, nor have I the possibility of having such means, I cannot be of use to him in this matter. I put my trust in God, and if you desire—on you."

Last week, when in New York City, I called at the office of the Committee for the Preservation of the Holy Places in the Holy Land, which was appointed by the Federal Council of Churches, to inquire if these Russian mission churches could not be included in the amount being raised at the present time to pay the debts of the Jerusalem Patriarchate, which are also so pressing, and which must be met immediately if these sacred shrines are not to pass into hostile hands.

Unfortunately, Mr. Townroe, of that committee, was not present, but Mr. Shibley Jamal, representing the Anglican Bishop of Jerusalem, who is a member of the committee and is returning this week to Jerusalem, advised me that the only thing to do would be to send, as I suggested, this appeal to our Church press, so that the piteous and critical condition of the Russian mission might be known, and perhaps some be moved to relieve it by immediate gifts, as in their case there is no "moratorium."

Cannot there be a special offering taken in each of our dioceses this Lenten season to liquidate these debts of the Jerusalem Patriarchate, incurred by the Patriarch Damianos and his Council during the crisis of the World War, as Bishop Garland, of the Diocese of Pennsylvania, has set the example? This Patriarchate has recognized our orders fully, following the recognition of the Ecumenical Patriarchate of Constantinople, and it will be a crime against history, and ingratitude on our part to those who have so carefully preserved these holy places for Christianity, against Mohammedans and others through the centuries, and who still minister to the 70,000 of the 90,000 (it is said) Christians of Palestine, if America, to whom alone they look for aid, does not help immediately.

Bishop MacInnes and English Government representatives are doing all they can in Palestine.

JAMES H. DARLINGTON,
Bishop of Harrisburg.
To the Southern Churchman,
Richmond, Va.
February 15, 1924.

respondence, telling me about the foundation of the committee. He advises me to write you, knowing you to be a man who, responding to all that is good, can lend us a helping hand in our

hour of need. If he has not written you on this subject I make bold in the present to describe the extremely precarious situation of the Russian Ecclesiastical Mission in Jerusalem, who has the guardianship and management of the Russian possessions in Palestine, sacred and dear to our people; the Oak of Abraham near Hebron, the grave of St. Tabetha in Jaffa, places sainted by memories of the Life of St. John the Baptist and his parents in Beth Shaar and Ain-Karene, sacred places on the Mount of Olives, on the shores of Tiberias and many others. The Russian Mission has erected here eight churches, hospices for pilgrims, etc., and is now endeavoring to preserve all these till the day when our Lord will be pleased to relent in his rightful wrath and stop His punishing arm (Es. 9:21).

The war and revolution have endangered the position of the mission, bringing heavy indebtedness and threatening it through a nearly complete loss of all revenues, with absolute annihilation. Our places of worship and other institutions, not being protected by a moratorium as those belong to the Patriarchate of Jerusalem, are on the eve of sale by auction for debts reaching the large sum of about \$100,000. Thus having heard of the generous initiative of the Episcopal Church for the relief of the sacred places of Palestine, we address ourselves to this Church, and through her and you to the noble American nation, who has acted so generously in alleviating the sufferings of the population in Russia, with the entreaty not to forget this urgent need of the Russian Church and long suffering nation in their days of innumerable calamities, and help us to save this inheritance and find the necessary funds to pay their debts.

It is with heart full of hope and trust that we look to America, who has so often shown us sympathy in our misfortunes and has helped us morally by raising a voice of protest against the persecution of our leader, the Most Holy Patriarch Tikhon, by a refusal to recognize the rule of those who have brought us to the reign of beast, and who aim to crush the Divine Spirit in man by at last the pious intention to safeguard the holy places from utter devastation and destruction. We cannot stop hoping that the great nation of the new world will come to our aid materially and help us to save the sacred inheritance of the Russian people, who in these days of black despair finds a sole consolation and refuge in prayer and devotion.

When our Lord will remit our sins and will mercifully send us His blessing; when the dark clouds overhanging the destinies of our country and nation will be dispersed; then the Russian people, following the call of the heart, will come to Palestine and find the sacred places preserved, their thankful prayers will be raised to heaven and their souls will be filled with grateful feelings towards the great nation, whose help was so efficient in their years of impotence, and towards the Church, who undoubtedly in the near future will be united with us, to sing with one heart and one mouth the glorification of our Lord and Saviour.

I have the honor to remain, my Lord, your lordship's most obedient and humble servant.

JEROME ARCHIMANDRITE,
Chief of the Russian Ecclesiastical Mission in Jerusalem.

Church Intelligence

Meeting of the National Council and Its Departments

The meetings of the National Council and its six departments were held in New York February 19 to 21.

Mr. William M. Baldwin, representative from the Province of New York and New Jersey, had resigned at the meeting of the Synod January 29, and Senator William J. Tully, of New York City, was elected in his place. Senator Tully was also elected a member of the Department of Religious Education, in place of Mr. Baldwin.

Bishop Johnson, of Missouri, was present, and spoke on the Bishop Tuttle Memorial and Endowment Fund, whereupon the Council adopted a resolution heartily commending this fund.

The President, in his opening address, referred to the death of the late Presiding Bishop, Dr. Garrett, of Dallas, Tex. The Council spread upon the records their sympathy with the Diocese of Dallas and their great respect for Bishop Garrett.

The Council sent the following message to the new Presiding Bishop, Dr. Talbot:

"The National Council of the Church sends its affectionate greeting and assures you of its readiness to serve whenever it can be of assistance in your work and of its prayers for God's blessing upon you in the discharge of your new and grave responsibility."

Two missionary bishops, the Rt. Rev. Edward A. Temple, D. D., and the Rt. Rev. George C. Hunting, D. D., who had died since the last meeting of the Council, were commemorated by minutes, also adopted by rising vote.

The Treasurer made a preliminary report for 1923, showing that the receipts amounted to \$2,820.56 in excess of expenditures. This condition was due to the large amount received in legacies during the year. A full report will be submitted by the Treasurer when final figures can be obtained.

The Rev. Fred D. Goodwin, of Warsaw, Va., was appointed Secretary for Rural Work under the Departments of Christian Social Service and Missions.

The Field Department reported that the Dioceses of East Carolina, Southwestern Virginia, Kentucky, and the Missionary Districts of Alaska, Utah, Arizona, Honolulu, North Texas and Liberia, have met or exceeded their quotas for the full Program of the Church for 1923, whereupon the Council adopted a resolution, congratulating these Dioceses, and expressing its appreciation of their hearty cooperation.

A plan proposed by a committee for the organization of a Provincial Field Department in the Province of the Pacific was presented and approved.

The Field Department had established the office of Auxiliary Secretaries to the Field Department. The name had been found to be confusing and request was made that the National Council authorize the change to Associate Secretaries, which change was made.

The first Braille edition for the blind of "The Service of Holy Communion" was "The Litany," which had been issued by the Council, was found to be entirely exhausted. Arrangements were made to have additional copies of these books printed, with the addition of the Penitential Office and a selection of hymns.

A committee of the National School for the Training of Colored Women as Church Workers was appointed, composed of the following:

Dr. John W. Wood, Rev. R. W. Patton, Miss Claudia Hunter, Mrs. T. W. Bickett, Rev. George Plaskett, Mrs. Delaney, Miss Grace Lindley, Miss Emily Tillotson, Miss Mildred Carpenter, Miss Adelaide Case, Mrs. Kingman Robbins, Miss Eva D. Corey, Mrs. A. S. Phelps.

Also, at the request of the Woman's Auxiliary, a committee to confer with the Executive Board of the Woman's Auxiliary on a residence near headquarters for missionaries on furlough, volunteers and women workers in the field, was appointed, composed of the following members:

Dr. John W. Wood, Rev. A. Parson,

THE CONSECRATION OF BISHOP CROSS.

Promptly at 10:30 o'clock on Wednesday morning, February 20, the full vested choir of the Church of St. John the Evangelist, St. Paul, struck the notes of the processional hymn, "Glorious Things of Thee Are Spoken," and a long line of choristers, clergy and bishops marched up the aisle of the church, in which the Rev. Edward Makin Cross had ministered for more than seven years with affection and power, to begin the service at which he should be consecrated as Bishop of the Missionary District of Spokane.

Bishop McElwain, acting for the Presiding Bishop, was the chief consecrator; Bishop Page, of Michigan, former Bishop of Spokane, and Bishop Freeman, of Washington, a former priest of this Diocese, were the co-consecrators. Bishop Page read the Epistle, Bishop Freeman read the Gospel, and both assisted in administering the Sacrament. The preacher was the Rt. Rev. Nathaniel S. Thomas, D. D., Bishop of Wyoming, under whom Bishop Cross served in the early part of his ministry. The presence of His Grace, the Archbishop of Rupert's Land, Primate of All Canada, added a special interest, and in the absence of Bishop Johnson, of Missouri, he read the Litany. He also joined in the laying on of hands. The presenters were Bishop Burleson, of South Dakota, and Bishop Bennett, of Duluth; attending presbyters, the Rev. George S. Keller and the Rev. Addison E. Knickerbocker; registrar, the Rev. Hanford L. Russell; master of ceremonies, the Rev. Phillips Endecott Osgood, and assistant, the Rev. John G. Larsen, of Spokane.

The Presiding Bishop's Mandate was read by the Rt. Rev. W. Blair Roberts, D. D., Suffragan Bishop of South Dakota; the Certificate of Election by the Rt. Rev. J. Poyntz Tyler, D. D., of North Dakota; the Certificate of Ordination by the Rev. George G. Ware, of Hoquiam, Washington (father of Mrs. Cross), and the Consents of Standing Committees by Mr. Paul N. Myers, Senior Warden of St. John's Parish.

An Episcopal ring and a pectoral cross, gifts to the Bishop-elect, were blessed by the Rt. Rev. Harry S. Longley, of Iowa. Ten bishops joined in the laying on of hands.

The service was beautiful and deeply

impressive throughout, and the large congregation which filled every available space in the church was manifestly interested in that which was taking place—the outpouring of spiritual power for service to be rendered.

The preacher took for his text St. John 18:37: "To this end was I born and for this cause came I into the world, that I might bear witness to the truth. Every one that is of the truth heareth my voice.—Pilate said, What is the truth?"

Following the Service of Consecration luncheon was served to the bishops, clergy and invited guests at St. John's Church Club. Mr. Paul N. Myers, Senior Warden of the parish, presided as host and later acted as toastmaster. Short addresses were made by the Rev. F. D. Tyner on behalf of the clergy, Mr. W. H. Farnham, Treasurer of the District of Spokane; Bishop Freeman, who, it has leaked out, nominated Bishop Cross; the Archbishop of Rupert's Land, the Rev. E. H. Eckel, Jr., who presented an alarm clock as the gift of the Twin City Clericus, and the newly made Bishop.

During the evening the wardens and vestry of the Church of St. John the Evangelist gave a reception in honor of Bishop and Mrs. Cross and the bishops attending the consecration.

All the events of the day bore strong witness to the position Bishop Cross has made for himself in the parish and Diocese he has served, and to the interest that will follow him into his new work.

The annual meeting of the Church Missions Publishing Company was held recently at the office of the company, the chairman, the Very Rev. S. R. Coladay, presiding.

The reports of the various officers were read and approved.

The company has published during the year past accounts of two Church institutions for the Negroes, viz., "The Story of a Hospital" (St. Agnes, Raleigh, N. C.)—the last literary work of its late superintendent, Dr. M. V. Glenton—and "A Visit to St. Paul's Industrial School, Lawrenceville, Va.," the latter a second edition brought up to date with the assistance of the founder and principal, Archdeacon

ANNUAL MEETING OF THE CHURCH MISSIONS PUBLISHING COMPANY.

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Russell. It has re-issued two missionary plays that are steady sellers, viz., "The Blue Cashmere Gown" and "How the Light Came," and bought out "The Whole Armor of God, a Mystery Play of the New Year," by Alice C. Chase, Woman's Auxiliary Educational Secretary for the Diocese of Western Massachusetts. In its fall numbers stress was laid on two subjects of special interest at the present time, the old Glebe House at Woodbury, Conn., the birthplace of our American Episcopate, and a sketch of the life of Daniel Sylvester Tuttle, late Presiding Bishop of the American Church, Bishop of Missouri, and, in the earlier years, pioneer Missionary Bishop of Idaho, Utah and Nevada, and dear also to the Publishing Company as its second and actively interested president. This biography, by the Rev. Melville K. Bailey, was supplemented for the first quarterly issue of the present year by "The Bishop Tuttle Calendar," with portraits of the Bishop and of twelve of his contemporaries of the House of Bishops, accompanied by his words of appreciation of their lives and services. The addition of the Church throughout the country is called at this time to "The Old Glebe House and Its Historic Background," by the able committee of leading Churchmen drawn from several dioceses and under the chairmanship of Bishop Acheson, engaged in raising funds necessary to restore, endow and open to the public this dignified early Connecticut home-stead, to be a monument of the founding of the American Church in the early days of national independence.

Resolutions of thanks were passed to the Rev. George T. Linsley for contributing this sketch and to the authors mentioned above for their literary work for the company.

Mention was made of the January issue, "Our Lady of the Olives," a drama by F. D. Graves, of Fresno, Cal., and of the number in press, "Memories Here and There of John Williams, Fourth Bishop of Connecticut," written for the company by the Bishop of California, Dr. Nichols, the rector in former years of Christ Church in this city.

On motion it was voted that "the officers and managers of the Church Missions Publishing Company desire to place on record that they heartily concur with the statement issued by The American Committee for the Independence of Armenia." "That the honor of America, no less than every dictate of reason, demands that the Senate reject the Lausanne Treaty." The Secretary was instructed to send a copy of this resolution to the American Committee for the Independence of Armenia, to the Connecticut Senators, to Senator Henry Cabot Lodge and Senator Joe T. Robinson.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Noon-Day Lenten Services in Richmond.

In St. Paul's Church, Richmond, on every week-day, except Saturday, from March 6 to April 11, inclusive, there will be the usual half-hour service under the joint auspices of the Richmond Clericus and the local Assembly of the Brotherhood of St. Andrew, beginning at 1 o'clock and ending promptly at 1:30. The preachers at these services are as follows:

March 6 and 7—Bishop Brown.

March 10-14—Rev. Walter Russell Bowie, D. D., Grace Church, New York City.

March 17-21—Rev. Hugh Black, D. D., Union Theological Seminary, New

York City.

March 24-28—Rt. Rev. Charles E. Woodcock, D. D., Bishop of Kentucky.

March 31-April 4—Rev. Z. B. T. Phillips, D. D., Church of the Saviour, Philadelphia, Pa.

April 7-11—To be announced.

The spring meeting of the Rappahannock Valley Convocation will be held in St. James' Church, Montross, Rev. T. P. Baker rector, May 6, 7 and 8.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

The Lenten Offering.

At the last meeting of the Executive Board of the Diocese the Diocesan Department of Religious Education was charged with responsibility for the promotion among the Sunday schools of interest and enthusiasm in connection with the Lenten Offering for this year, and the department is already formulating important plans for this work.

The Board also went on record as expressing the hope that the various Sunday schools will designate their gifts for the Field Department (Nation-Wide Campaign). This course was followed in this Diocese in 1923 with very gratifying results.

T. A. S.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Week Day Religious School.

St. Margaret's Church, Bronx, the Rev. Francis B. Hodgins rector, has started in its parish hall a Week Day Religious School, and has an enrollment of forty, not counting teachers. The teachers are from the public schools, there being within a stone's throw of St. Margaret's three public schools, each of them having enrollments running into the thousands. The instruction is along conventional lines. It starts at 3:30 and is held weekly.

St. Stephen's College, Annandale, has let contracts for a new science building to cost \$120,000. A new dormitory to be ready for the fall of 1924 is also to be built. Excavations will start as soon as weather permits. Cornerstones are to be laid on commencement day. St. Stephen's is running to capacity, and has been for some years.

C.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

The Rev. Arlington A. McCallum, the new rector of St. Paul's Church, successor in that office of the late Rev. Robert Talbot, D. D., assumed charge of his parish for the first time on Quinquagesima Sunday and was the preacher at the 11 o'clock service on that day.

Mr. McCallum comes to Washington from St. Luke's Church, Lebanon, Pa., where he has been rector since 1919. Mr. McCallum has announced a special series of sermons to be delivered on the Sundays in Lent, and beginning with Quinquagesima Sunday, when the subject of his sermon was "John the Baptist's Call."

The regular monthly meeting of the Woman's Auxiliary of the Diocese of Washington was held in Brookland Parish on Tuesday, March 4, at 2

o'clock. The special address was delivered by Rev. Thomas Burgess, Secretary of the foreign-born American division of the Department of Missions and Church Extension of the National Council. He told of the work among the foreign-born in the large cities and the organized effort of the Church along this line.

M. M. W.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Improvements in St. Thomas', Thomasville.

The contract has been let for a Church school annex to St. Thomas' Church, Thomasville. This annex will incorporate seven class rooms for the larger grade classes, a large primary room and a Bible class room. The building will be of brick and conform in character to the present church building. In addition to this building, the contract was also let for the installation of a modern heating plant, the gift of a generous friend of the parish. These improvements will cost \$7,500 and will add both to the convenience and appearance of the church plant.

Meeting of Bishop and Council.

A hundred per cent attendance marked the first meeting of the year of the Bishop and Council of the Diocese of Georgia, held in Christ Church, Savannah, February 27, the departments holding their meetings the previous day. The Treasurer reported a total payment of \$26,326.27, which is 94 per cent of the pledge, but considerably below the amount of the quota. In the amount paid to the General Church the Diocese is fourteenth on the list of those dioceses meeting their share of the budget, with 105 per cent, and the amount over not designated. The Executive Secretary's report for the 1924 pledges showed that \$28,293.63 have been pledged on a \$38,000 quota.

The Department of Missions reported the gift in the Diocese of \$1,000 for the building of St. John's Church, Moultrie, and with a much reduced amount to be collected, it is hoped to complete this church within the year. It is "Priority No. 42." Several vacancies were reported among the missionary clergy. The Department of Religious Education reported the resignation of Rev. W. A. Jonnard as Executive Secretary on his acceptance of the rectorship of St. John's Church, Savannah, and the Council elected Mr. Jonnard vice-chairman of the department. The Publicity Department announced the first issue of the new Diocesan paper, "The Church in Georgia."

E. D. J.

ALABAMA.

Rt. Rev. C. M. Beekwith, D. D., Bishop.
Rt. Rev. W. G. McDowell, D. D., Coadjutor.

First Meeting of the Diocesan Executive Committee.

The Executive Committee of the Diocese of Alabama held its initial meeting February 15 in Birmingham in the office of Bishop W. G. McDowell. This Executive Committee was by canon created at the Diocesan Council held in Birmingham in January.

The Secretary of the Diocese is ex-officio Secretary of the Executive Committee, and the Treasurer of the Diocese is ex-officio Treasurer. The members of the Executive Committee are as follows:

The Bishop Coadjutor, Rt. Rev. W. G. McDowell, D. D., Chairman; Rev. E. C. Seaman, Secretary; Mr. R. H. Cochran, Treasurer.

The Standing Committee—The Rev. E. W. Gamble, the Rev. O. deW. Randolph, the Rev. Richard Wilkinson, D. D., Dr. W. B. Hall, Mr. H. J. Wingfield, Mr. Algernon Blair.

From Convocation of Mobile—The Rev. J. F. Plummer, Mr. Paul T. Tate.

From Convocation of Montgomery—The Rev. P. N. McDonald, Hon. Charles Henderson.

From Convocation of Birmingham—The Rev. J. M. Stoney, Mr. J. W. McQueen.

Two members were unable to attend, Dr. W. B. Hall and Mr. H. J. Whitfield. All others were present for morning, afternoon and evening sessions.

The following departments were organized:

Departments of Missions—The Rev. J. F. Plummer, Vice-Chairman; the Rev. O. deW. Randolph, Secretary.

Department of Finance—Mr. Algernon Blair, Vice-Chairman; the Rev. J. M. Stoney, Secretary.

Department of Religious Education—The Rev. P. N. McDonald, Vice-Chairman; the Rev. O. deW. Randolph, Secretary.

Department of Christian Social Service—Mr. J. W. McQueen, Vice-Chairman; the Rev. Richard Wilkinson, Secretary.

Department of Church Pension—Mr. J. W. McQueen, Vice-Chairman; Mr. Paul T. Tate, Secretary.

Department of Publicity—The Rev. E. C. Seaman, Vice-Chairman.

A Field Department, comprising all members of the Executive Committee, was established to continue the work of the Nation-Wide Campaign.

This Executive Committee will meet quarterly.

Each department has the right to add as many as four associate members. The Field Department added Mrs. D. E. Wilson, President of the Diocesan Branch of the Woman's Auxiliary, and the Rev. M. S. Barnwell. The Department of Religious Education added the Rev. V. C. McMaster, Director of the C. S. S. L. and Y. P. S. L., and Mrs. H. E. Mussey, Supervisor of the C. S. S. L.

The three clerical and three lay members of the Standing Committee are ex-officio members of the Executive Committee.

In addition to the sessions of the Executive Committee, the Standing Committee met on the same day, the chairman, the Rev. E. W. Gamble, presiding.

E. C. S.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Woman's Auxiliary Meeting.

That the home fires are burning was abundantly evident at the annual meeting of the Woman's Auxiliary in Maryland in Emmanuel Church, Baltimore, February 27.

Maryland is the home of the Woman's Auxiliary. This year registered the largest attendance at the opening service of Holy Communion, and the new and beautiful parish house was crowded to capacity at the afternoon meeting to welcome Bishop McKim, of Tokyo, and Dr. John W. Wood, recently returned from the East. The presence and message of the Church's apostle in Japan were a benediction as he testified to the indestructibility of the spiritual temple in Japan, even though nearly every vestige of material fabric had been demolished.

Bishop McKim paid a well merited tribute to Mrs. Albert Sioussat, President of the Maryland Branch, referring to her as the senior presiding officer of the Woman's Auxiliary in the American Church.

The always exuberant John Wood—he well merits his doctorate, but those who have known him for a generation like to remember that he has always been the Church's John Wood—strengthened faith and encouraged new zeal and effort in his report of "accomplished impossibilities" in the mission field.

The desired reconstruction fund for Japan might be declared in advance to be an impossibility, but in the light of what has been done by the Church in response to the Master's call, we could well believe that in a short time we would be singing our laus deo for an accomplished impossibility.

UPPER SOUTH CAROLINA.

Rt. Rev. K. G. Finlay, D. D., Bishop.

The Wilson Memorial Service.

Through a combination of circumstances the community memorial service for President Wilson in Spartanburg, S. C., was held in the Church of the Advent, the Rev. W. H. K. Pendleton rector.

It was announced at the Sunday evening service at this church that a memorable service would be held at the hour of President Wilson's funeral. When later the Mayor issued a proclamation calling upon the citizens to observe the hour from 3 to 4 P. M. on Wednesday, February 6, there was embodied in the proclamation the suggestion that the community should attend the service at the Church of the Advent. This suggestion was accepted by the city authorities, the American Legion and the citizens in general, who united in a service of great beauty and unique religious and patriotic appeal.

The service was an adaptation of the Burial Service. The choir entered singing "The Son of God Goes Forth to War" as a solemn yet triumphant reminder of the great spirit who in ceaseless battle for the right and in patient bearing of his cross had linked himself with the immortal company of those "who followed in his train."

As the organ breathed forth the solemn but softly beautiful strains of Chopin's Funeral March the ministers of the city, the Mayor and the chaplain of the American Legion marched up the aisle to seats in the choir. They were closely followed by the American Legion with the Stars and Stripes and the flag of the Legion at their head.

Behind these came the Wofford Battalion in full uniform with their colors. The service was chastely and severely simple. Ministers of the city read brier and appropriate selections from the Bible. The choir sang the great funeral chant, "Lord, Thou Hast Been Our Refuge." Dr. R. P. Pell, President of Converse College, read the Lesson. Prayer for the nation was offered by Dr. W. L. Ball, pastor of the First Baptist Church, and for the President's family by Dr. S. T. Hallman, pastor of the Lutheran Church and President of the Ministers' Association. The hymns were "Abide With Me," "How Firm a Foundation" and "For All Thy Saints Who From Their Labors Rest."

Dr. Henry N. Snyder, President of Wofford College, delivered a masterly address, dealing briefly but comprehensively with the life and service of the great President. The address seemed

to express the inmost feelings of the great congregation, which was like a gathering of men and women every one of whom had suffered deep and personal bereavement.

Perhaps Dr. Snyder rose to the climax of his address when he proposed that beside the grave of the unknown soldier in Arlington there should be placed another grave that should contain the remains of the great war President, in order that he who made the supreme sacrifice of life, and he who reached the heights of spiritual consecration untrod by human feet before, might lie side by side amid the memorials of a nation's love and reverence.

At the close of the service Chaplain C. M. Griffin, of the American Legion, read an appropriate adaptation of the Committal from the Burial Service, and the rector read verses one, two and four of the familiar hymn, "Now the Laborer's Task Is O'er."

"Taps" was sounded by the bugler of the American Legion; the benediction was pronounced by the chaplain, and the procession moved down the aisle to the solemn strains of Beethoven's Funeral March.

The church was crowded to its utmost capacity with a sympathetic congregation of eight hundred persons, many of whom stood reverently throughout the service.

W. H. K. P.

EASTON.

Rt. Rev. Geo. W. Davenport, D. D., Bishop.

Easton Cathedral Installs Radio Receiving Outfit.

The Cathedral of this Diocese is, so far as is known, the first in the country, possibly the first in the world, to install a radio receiving outfit with a high-powered amplifier, and unite as a congregation with the National Cathedral worshippers at the 4 o'clock services on Sunday afternoons.

Programs of the Washington services are secured early in the week that the choir may become familiar with the hymns, psalms and music, and on Sundays the congregation and choir participate in the worship. At the first service held the congregation crowded the church, and Dr. Bohanan, Dean of the Cathedral, explained in a simple way what it was hoped such services might accomplish, urging the people to come, not for religious entertainment or amusement; not simply to hear well rendered music by a good choir of singers; not alone to receive the instruction or inspiration which comes from hearing the message of a great preacher—all these, of course, but primarily to unite with Christian brethren in a distant city in a service of common worship to a common Father. The Dean pictured the possibilities of a deepened sense of corporate unity, and a new meaning in the old article of the Creed—"the Communion of Saints—the Fellowship of the Faithful"—when in every diocese, or possibly in every church, the Christian people at a common hour, united in a common service, singing the same hymns, offering up the same prayers, and hearing the same message from the National Cathedral, as the centre of the Church's life.

Following the custom instituted three years ago of holding Diocesan services at the Cathedral, with delegations from all parishes present, the Diocese of Easton has arranged this year for a series of illustrated lectures on the Life of Christ by the Rev. L. N. Caley, D. D., of Philadelphia. These services will be held at 8 o'clock on Tuesday evenings.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

News Items of Interest.

On February 26 the twentieth anniversary of the coming of Rev. C. Malcolm Douglas as rector of Christ Church, Short Hills, was held. A largely attended reception was given him by the parishioners and a purse of several thousand dollars, with the request that he might mark the anniversary by going with his family to Europe this summer. The good traditions of Short Hills as a town where the Episcopal Church has been maintained in such a generous way that no other Church has come in, have been maintained by Mr. Douglas, so giving it a unique character. It is a community of moderate size, but the parish stands well in the front in its generous gifts and in providing an unusual number of capable men and women workers in Diocesan and General Church activities.

The death of Mr. John A. Gifford, long Senior Warden and longer still an officer of Trinity Cathedral Church, Newark, removes almost the last of the group of Newark Churchmen who were prominent in the middle of the last century. Mr. Gifford died in his ninety-third year, having retained his faculties to the end. He was a man of great dignity and gentleness of character and manner. He had been a prominent citizen and banker in Newark, a representative of his parish in the Diocesan Convention, and an active member of very important Diocesan committees.

Plans are maturing for the observance of the semi-centennial of the Diocese in November next. It is generally agreed that every parish or mission church in debt shall be urged to mark the year by cutting down or removing its debt, and this work is already organized in several parishes. It is purposed also to have the history of every church or mission in the Diocese written for present use and for preservation.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop

Men's Bible Class Banquet.

With addresses by three well known speakers, and an attractive program of vocal and instrumental music, the Men's Bible Class of St. Paul's Parish, Philipsburg, the Ven. F. T. Eastment, rector, held its first annual banquet in the parish house recently. The affair was attended by more than a hundred men, many of them leading citizens of the community, and interesting addresses were made by the Hon. P. E. Womeldorff, the Rev. Malcolm DePui Maynard, of Bellefonte; Judge Singleton Bell, of Clearfield, and George W. Zeigler, Esq.

A meeting of men was held in St. John's Parish, Carlisle, recently, at which addresses were made by the Rev. Malcolm DePui Maynard, of Bellefonte, and the Rev. Archibald M. Judd, Executive Secretary of the Diocese. Refreshments were served by the women of the parish, and individual talks were given bearing upon the Church's work, and the method for doing it. As a result of the meeting, a Men's Club was formed. Much interest and enthusiasm was evident, and it is believed the Club will become a potent factor in the life of the parish.

The annual dinner of the Men's Club of St. John's Parish, York, Pa., the Rev. Paul S. Atkins, rector, was held

on February 7, with an excellent attendance. The Rector's Aid Society served a fine dinner. Mr. E. J. Sinclair, president of the club, presided at the dinner. The speaker of the evening was Frank Richardson Kent, of Baltimore, who gave a vivid story of his trip to Alaska with President Harding, and impressions of a newspaper man abroad after the World War. Officers were elected for the ensuing year.

A Men's Bible Class has been formed in St. John's Parish, York. The class meets in the parish house on Sunday mornings. Under the leadership of Professor Elmer E. Wentworth, formerly of the faculty of the Yeates School, the class is growing in interest and enthusiasm.

At the recent annual visitation of Bishop Darlington to All Saints' Church, Williamsport, there was presented for confirmation by the rector, the Rev. Dr. Durlin S. Benedict, LL. D., a class which was more than twice as large as any other in that parish during the past four years.

The Men's Club of St. Paul's Parish, Columbia, Pa., the Rev. G. F. Caruthers, D. D., rector, is growing in numbers and activity. On Saturday evening, February 16, the men served a roast beef dinner to about 500 people. The supper was all prepared by the men, twenty-five of whom were arrayed in white coats and caps.

A. A. H.

NEVADA

Rt. Rev. G. C. Hunting, D. D., Bishop.

Nevada Convocation.

The report of the seventeenth annual Convocation of the District of Nevada, held at Reno, January 27-29, is overshadowed by the death of the Bishop, the Rt. Rev. George Coolidge Hunting, D. D., Fourth Bishop of Nevada, which occurred one week later. Apparently in his usual rugged health, he presided at the meetings, and, with Mrs. Hunting, entertained the clergy and their wives at the Bishop's House for dinner on the evening of the 28th.

The main work of Convocation centered around the methods of applying the suggestions contained in the Bishop's pastoral address, such as Bible reading in the public schools, now made possible by a decision of the Supreme Court of the State; the establishment of the Home Department for Religious Education in the scattered homes of the State; ways of meeting the apportionments for the Church's Program; and how to attain obedience to the law of Church and State.

An especially large number of the laity were in attendance. A fine spirit of unity, earnestness and affection marked the sessions, and Nevada Church people are glad of those happy days, seen now through the shadow of loneliness overhanging the District.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

The Rev. J. M. B. Gill Accepts Call to Petersburg.

The Rev. J. Munro B. Gill, a native of Petersburg, has accepted the call issued him about six weeks ago by St. Paul's Church, Petersburg. Mr. Gill will come to his new charge about April 1.

St. Paul's Church has been without a pastor since the resignation of the Rev. E. P. Dandridge, who is now rector of Christ Church, Nashville, Tenn.

Mr. Gill is at present connected with the General Council of the Episcopal Church with headquarters in New York. He has been in that place since his return from China last fall. Mr. Gill has been in the ministry for about fifteen years.

The pulpit has been temporarily filled since Mr. Dandridge left by the Rev. John G. Sadtler.

NORTH TEXAS.

The Annual Convocation.

The fourteenth annual convocation of the Missionary District of North Texas was held at Emmanuel Church, San Angelo, February 3 to 5.

Bishop G. H. Kinsolving, of Texas, preached the convocation sermon, by prearrangement with the late Bishop Temple. This naturally took the form of a memorial address. Bishop Kinsolving had officiated at the marriage of Bishop Temple, and assisted at his consecration to the episcopate, while the latter was rector of St. Paul's Church, Waco. He had, also, a few days before, committed the Bishop's body to the grave.

The outstanding act of convocation was its unanimous decision to make the endowment of the episcopate of North Texas the District's memorial to the late Bishop Temple, the first Bishop of the District of North Texas. A committee consisting of three members of convocation and three members of the Woman's Auxiliary was commissioned to enter forthwith upon an active campaign looking to the raising in the next five years of fifty thousand dollars towards such endowment. Mr. Will Stith, of Abilene, was elected treasurer of the fund.

The Rev. Thomas J. Sloan, chairman of the Council of Advice and rector of the Church at San Angelo, presided at the business sessions. Every active clergyman of the District was present and there was an unusually large attendance of lay delegates from all parts of the field. The Woman's Auxiliary, which met at the same time and place, was also well represented.

Only necessary changes were made in the Standing Committees and the officers of the Convocation were all re-elected. The personnel of the Council of Advice and the Examining Chaplains remains unchanged. The Rev. Frank Etelson takes the place of the Rev. Frank H. Stedman, on both the Trial Court and personnel of the delegates to the Provincial Synod. Mrs. E. H. J. Andrews was elected on the Board of Religious Education, vice Mrs. H. W. Rix, resigned. The Rev. E. H. J. Andrews was appointed Chairman of Publicity.

The routine business of the convocation was disposed of with dispatch and without incident, the various reports and treasurers' statements showing the District to be in a thoroughly well-organized and flourishing condition, with all indebtedness paid and the General Church quotas for both budget and priorities fully met for 1923.

Resolutions, expressing the sense of loss sustained to the District and the Church at large by the death of Bishop Temple, and of sympathy with Mrs. Temple and her sons, were adopted by both convocation and the Woman's Auxiliary.

A strong program, proposed by the Board of Religious Education, involving special field activities and a summer camp for young people, was endorsed.

Miss Mabel Cooper, at an afternoon and a night session, demonstrated the

(Continued on page 22)

Family Department

March.

1. Saturday.
2. Quinquagesima Sunday.
5. Ash Wednesday.
9. First Sunday in Lent.
- 12, 14, 15. Ember Days.
16. Second Sunday in Lent.
23. Third Sunday in Lent.
25. Tuesday. Annunciation B. V. M.
30. Fourth Sunday in Lent.
31. Monday.

For the Southern Churchman.

The Songs Unsung.

W. B. Lydenberg.

Sweet is the song unto the listener's ear,
But sweeter still the songs that are not sung;
There's many a melody choked by a tear,
And many a victory in silence rung;
A victory of kindness or of love,
A victory of hope in grief begun,
A victory of faith helped from above,
A victory of humble duty done.
Such songs, though heard not by the mortal ear,
Still fill the world with harmonies divine,
Which now drive back some fast-impending tear
Or now displace some sorrow with sunshine,
And, rising to the gates of heaven fair,
Allure the ears of listening angels there.

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

The First and Great Commandment.

The Rev. Louis Tucker, D. D.

Luke 20:40 says that they dared ask no more questions. Matt. 22:35 says that a scribe asked Him another question. The natural explanation, suggested in Matt. 22:33, is that the Sadducees and Pharisees dared ask no more questions, but the scribes did.

This, the last controversial question ever asked our Lord, is remarkable in that it converted the man asking it. The scribe bore public testimony that our Lord had spoken the truth. That scribe thereby destroyed his chances of advancement. He broke with his leaders and antagonized his party. He gave up his ambitions. He destroyed his worldly prosperity. He proved himself too good a man for a tool and was discarded. He asked:

"Master, which is the first commandment of all in the law?" and Jesus answered.

"Hear, oh Israel, the Lord our God is one Lord," repeating to him the summary of the law as it has been known by His followers ever since, and ended: "On these two commandments hang all the law and the prophets."

This is quotation. Scattered rays of divine truth appearing in the prophets and rabbis are here gathered into one great beam of light. But it is also originality. The combination and its meaning never appeared in the world before. The scribe who asked the question was probably the one who had remarked, "Master, thou hast well (or beautifully) said." For him, thereafter, all chance of a professional career was at an end. He said:

"Well, Master, hast thou said the

truth; for there is one God; and there is none other but He; and to love Him with all the heart and with all the understanding and with all the soul and with all the strength and to love his neighbor as himself is more than whole burnt offerings and sacrifices."

"Thou art not far from the kingdom of God," answered our Lord.

That scribe turned away a ruined man. He had publicly endorsed the teaching of Jesus and closed his own career. But he knew truth when he met it face to face; and, knowing truth, he said that truth is true. He lost his occupation, of course. He went downhill, financially. Somewhere, in a little attic, years after, he died, unless Peter or James or John hunted him up and made him one of Christ's men. But somewhere, in one of the Father's mansions, that scribe lives now, still knowing truth when he meets it and still ready to stake all on the acknowledgment that truth is true.

From the spiritual meanings of this great saying of our Lord's we turn open-eyed away. They are their own best comment. They cut through all codes straight to the heart, and tell of love. On Love, of which the world is built, hang all the law and the prophets.

Studying the Bible.

There is a current story of a Kentuckian of the old school who, on being approached by a ubiquitous book agent with a beautifully bound assortment of Bibles, remarked: "No—not for me. I read that Book many years ago. I never read the same book twice!"

Then there is another story, a true story of a barber who discovered an old and worn copy of the Bible in the bootblack's box. Although he was nearly forty years old, this man did not know the existence of such a book. He took it home and read it night after night, moved by the simplicity of the words—uplifted by a new spiritual insight that had come to him.

Taken simply as a great book, or rather as a collection of great books, the Bible is the literary masterpiece of the ages. And it is in the New Testament that we may find the most exalted code of moral philosophy that has ever been given to mankind.

It is strange, therefore, that when a course of literature is given in our colleges we find that Shakespeare holds the center of the stage in Elizabethan letters—and the Bible is taken for granted; stranger still that when we are taught the various codes of the great philosophers of antiquity, Socrates, drinking the hemlock, is an outstanding example of how one may die greatly—and the death of Jesus Christ is taken for granted.

The teaching of the Bible in schools has often led to friction, but this is due to the intolerance of those in authority. They insist, too often, that it be accepted by every race and creed as the Word of God, set down by divinely inspired men whose work was infallible. And so the Bible is not generally taught—but must be taken for granted. The result is that the Bible is lost to us as a background for other great books of literature. The book that has had more influence on our greatest writers than any dozen other books is itself closed to us.

Perhaps the greatest criticism of our modern life is that, in many cases, children are not given a proper insight

into the true values of life. The older generation need not clasp its hands in holy horror at the modern boy and girl, for it is the neglect of the fathers and the mothers that is being exhibited in the desires and in the life of the children.

It is easier to take the kids to a movie night after night than it is to read aloud to them at home. It is easier to turn on the victrola for them than it is to encourage them to play the piano. And the "older generation," in the general hustle and bustle, in the striving for financial and social preference, has taken the easiest way.

After all, the place for the study of the Bible is not in the public schools, nor is it in the colleges—it is in the home. It is not the fault of the children that they grow to manhood and womanhood without the Bible as a background for their every-day life. Children love the Bible. Though they are often too young to appreciate the great spiritual lessons of the greatest of books, still they glory in the battles of the ancient kings. The story of creation, than which nothing better has been offered by the materialistic philosophers; the story of Noah's Ark; the victory of David over the giant Goliath; the crucifixion of Christ, and the rending of the temple veil in twain—these things are never forgotten, and in the hearts of children there may be graven the lesson that there is somewhere a power greater than man—a God that they may love and to Whom they may pray.

Taken as the Word of God, or taken simply as the greatest book in our literature, we can ill afford to be ignorant of the teachings of the Bible.—Atlanta Constitution.

For the Southern Churchman.

Only in Thee.

Jesse Joutite

Torn by despair and loneliness,
Jesus, I come to Thee,
Vouchsafe to hear, vouchsafe to bless,
Show my Thyself the Way.

Tortured in soul, gray doubts o'erflow,
I struggle on hopelessly;
Oh, lift the clouds that I may know
The perfect Truth in Thee.

My vision is dull, my faith is weak,
I am nigh overcome by the strife;
I will not other comfort seek,
For in Thee alone is Life.

I wait, I wait Though the shadows are deep,
Mine eyes still are fixed on Thee;
Thy loving promises Thou wilt keep—
And hast Thou not promised me?

The Old Man at the Top of Mootung San.

A friend in America gave us money enough to put up a cottage at the top of Mootung San, a mountain that rises about 4,200 feet from sea level, just three miles from the mission compound. This cottage is a Godsend to us, for up there it is never uncomfortably warm, and while we do have fierce winds and rain-storms, yet the cool breezes, and the wild flowers, and great gray rocks, and above all the sunrises, and wonderful moonlight nights, are an inspiration for the whole year of work down in the valley.

Two of the young girls who have given their lives to this work out here were with Captain Swinehart and myself this summer, camping upon this mountain. One morning we were startled to find that not far from our cot-

tage a little grass tepee had been built in a day and a night. We could not imagine who could have come up to that lonesome place, for Koreans are very much afraid to sleep at the top of this mountain.

Not long after we found little balls of cooked rice and other evidences of offerings to spirits, placed in many of the walks that lead to the highest peaks of the mountains. Around the little hut had been strung straw rope to which were attached tiny pieces of paper—these we knew to be offerings to the mountain spirits. Not long after, through a cloud that was then sailing around the mountain top, we saw a strange figure approaching us. "He looks like Caliban," I whispered.

It was an old man, and when he came up to us we saw how thin and worn he was, and his two-piece (only) suit of thin brown scratchy native linen that surely looks like sackcloth was all too inadequate to keep out the cold and damp.

He told us that he had had many children, but that only one had been spared to him, a boy of twenty-one, and now this boy had become a leper! He had come up to the top of this lonely mountain to offer little cakes of rice to the spirits, in the hope that some unseen power could help him. He told us that he was worshipping "Han-nanim" (God), and that he did not care if his own life were taken from him, if only his boy could be cured.

Oh! how glad we were to tell him that we knew we could get the boy into the leper hospital, and we all agreed that we would raise his support between us. The old father was grateful beyond words, and his humility and sweetness of spirit were an inspiration to us during the whole vacation time. His little hut had no floor, but he slept right on the ground. Many times there were fierce storms up there, and the rain descended in torrents. We gave him an old sweater, and some boards to floor his hut with, but many, many mornings he crept into our kitchen to dry his pitifully thin clothes. He never complained, but always had an engaging smile for us when we asked him how he slept during the night.

When we came down from the mountain he begged to be allowed to carry one of the loads that we tied our bedding and personal belongings up in. He shouldered his jickey bravely, and, like a true soldier of fortune, came down the mountain side with his load upon his old shoulders. Not once did he groan or complain!

On Sunday we always conducted a little Sunday school while up there, and we persuaded the old man to join us. It was a joy to teach him about the true way to God, and to tell him about Jesus Christ. He committed two Bible verses, and said he would hunt up a church in his village to attend.—Mrs. M. L. Swinehart in Presbyterian of the South.

The Jesus of the Scars.

Jesus showed Himself after His resurrection, first to Mary of Magdala. Supreme devotion and fidelity to the last hour had earned for her this reward.

The second appearance was made to Peter, a private meeting between the prodigal disciple and the risen Lord. With rare delicacy Jesus met Peter alone. What was said no man knows. But assurances would be given the blatant denier that his infidelity was freely forgiven.

Later two of the disciple brotherhood were walking to Emmaus. They were talking earnestly together of the events of the past few days. Jesus had died on the cross and had been buried in a

rock-hewn tomb. The air was filled with strange rumors of His rising again from the grave. Incredible! No man had risen from the dead. Yet, was He not different from other men? With emotions gliding from the heights of a brave hope to the depths of a dread despair they plodded heavily along the road, wondering if this rumor could be true.

Then a stranger joined them and in a casual way asked, "What are these words you are exchanging with one another as you walk?"

They stopped, puzzled. Finally Cleopas replied:

"Have you been dwelling alone in Jerusalem and so have not come to know the things that have taken place in these days?"

"What kind of things?" the stranger asked.

"About Jesus the prophet, mighty in deed and word . . . and how the chief priests and our rulers delivered Him up to the sentence of death and crucified Him . . . some women of our company amazed us. After going to the tomb and not finding His body, they came saying that they had seen also a vision of angels who affirmed that he was alive."

With a gentle rebuke for their dullness, the stranger proceeded to show the two travelers how they ought not to be surprised.

And he began with Moses, and the symbol of the brazen serpent, on through the types, figures and prophets, interpreting their meaning as they walked. Evening closed down on their walking conference, and he accepted their invitation to stay and eat. While breaking and blessing the bread their eyes were opened. They recognized Him, and He vanished out of sight.

Immediately Cleopas and his companion set out for Jerusalem, eager to bear the news. They gathered with the other disciples in a room. Outside their circle was a hostile or indifferent world. Within the room there was uneasiness and distress. With anxious hearts and staring eyes they listened. "The Lord is risen; indeed we have seen Him."

Suddenly as a sunbeam flashes into a dark room, silently and quietly Jesus entered and stood in the midst and breathed, "Peace be unto you."

How graciously the Lord accommodates Himself to the moods of men.

To the two men on the way to Emmaus He opened the eyes of their understanding, unfolded the Scriptures, let them see how it was that Christ should suffer on the cross.

Long years before, in the early days of these two travelers, the village rabbi had drilled them in the books of the law and the prophets. He prepared the way for Jesus to unfold their meaning. As hundreds of humble, unknown, modern Sabbath school teachers store the minds of their scholars with texts and Bible imagery. Germs of truth that the Holy Spirit can use in latter years. Probably these men had forgotten their old rabbi. But Jesus used His faithful service, and started where He left off.

He took the Scriptures and stabbed the spirits of the two travelers into life. The written word was the only way into their heavy hearts. "Sorrow for the death of Jesus had clogged all the other channels through which human sympathy could enter." Doubt, dismay and despair were only tenants dwelling in their hearts, and Jesus expelled them by Scripture memory, instruction and light.

To the "eleven and the others" assembled in the room the appeal of Jesus took another form. He offered His body—"see My hands and feet, that it is I Myself." And He ate before them.

Physical, tangible evidences of His resurrection!

Again Jesus graciously accommodated Himself to the mood of the stricken disciples.

Why Jesus should die distressed them. Thousands since that day have failed to see that a God who was only a spirit and had no body could never have been held in the cross by nails.

But Jesus was God and man, real enough in His humanity to suffer, die and be buried and able to rise again from the dead and enter a room where the door was shut.

"He who did most shall hear most; the strongest shall stand the most weak.

'Tis the weakness in strength that I cry for! my flesh that I seek.

In the Godhead; I seek and I find it. . . ."

Thomas was not with the eleven. We lean towards the hope that he had good reasons for being absent. But eight days later he was in a room with the other disciples and the door was shut. He was stoutly asserting nothing, but his hands in the wounds of his Lord would satisfy his mind. The wounds had been the cause of his despair and the sight of them only would restore his faith.

"Except I see I will not believe." Resurrection was a vain dream.

Again Jesus appeared. In His glorified body, free from His self-imposed limitations of Galilee, He passed through the closed door and stood in the middle of the room and greeted them with, "Peace be unto you."

At the sight of his Lord and Master all the misgivings of temperamental Thomas vanished like mists before the warming sun. In solemn awe he exclaimed, "My Lord and my God."

If he had said, "Lord, God," it would have been a cry of surprise. If he had said, "Oh, Lord; oh, God," it might have been the adoration of his soul. But he affirmed, "My Lord and My God," a confession of faith.

A God with marks of strife and death on His body, and a resurrection smile on His face, is the only remedy for the sins and wounds of humanity.

If we have never sought, we seek Thee now;

Thine eyes burn through the dark, our only stars;

We must have sight of thorn-pricks on Thy brow,

We must have Thee, O Jesus of the Scars.

The heavens frighten us; they are too calm;

In all the universe we have no place. Our wounds are hurting us; where is the balm?

Lord Jesus, by Thy Scars, we claim Thy grace.

If when the doors are shut, Thou drawest near,

Only reveal those hands, that side of Thine;

We know today what wounds are, have no fear,

Show us Thy Scars, we know the countersign.

The other gods were strong; but Thou wast weak;

They rode, but Thou didst stumble to a throne;

But to our wounds only God's wounds can speak,

And not a god has wounds, but Thou alone.

—Dr. George M. P. Hunter, in Presbyterian Banner.

For the Young Folks

Echo.

You always know what an echo will do;
Whatever you say it sends back to you.
If you speak gently with voice low and sweet,
The echo your words and tone will repeat.

If your words are cross, and your voice is shrill,
The answering voice sounds crosser still.
Send a pleasant call with might and main,
You will hear a happy shout again.

When we are happy and cheery and bright,
The world around us is sure to go right.
We must be careful of voice and of word,
For they come back, as life's echo is heard.

"God Is Everywhere."

Bobby came through the living-room where mother was sewing buttons on little sister's shoes.

"Mother, please come upstairs with me to get my marbles," he said.

Mother looked up in surprise as she answered, "Why, Bobby! Why do you want mother to go with you? They are in your box by the door—just where you left them."

"But, mother"—and Bobby looked in the fire and seemed reluctant to finish his sentence—"it's dark upstairs, mother."

"Yes, but you can reach the button, son; and, besides, you know where to find the marbles without even a light, don't you?" asked mother.

Bobby did not answer for a moment; he continued to look into the fire and his foot moved restlessly back and forth on the rug. Mother held her needle closer to the light and slipped the thread through; then as she reached for another button, she looked across at Bobby. "Well, little son?" she interrogated gently; but Bobby did not see the tenderness in her eyes.

"I'm afraid, mother! I'm afraid of the big dark!" came Bobby's answer. It was out at last, and his face flushed a little as he faced her.

"Then mother will go with you," she said quietly; and, taking his hand, she led him up the steps. As they reached the nursery door she put out her hand to press the electric button, but Bobby cried out, "Here they are; I can get them without the light," and he stooped over the box where his playthings were kept.

"There is nothing to hurt my little boy," replied mother. "There is nothing to be afraid of. Are you afraid now, Bobby?"

Bobby pressed her hand lovingly as he answered, "No, mother; I'm not afraid when you are here," and his face brightened and he jingled his marbles up and down in the bag.

The next day was Sunday—a warm, sunshiny Sunday morning. The birds were singing happily when Bobby waked up, and when, a little later, he set out for Sunday school, he felt as happy as the little birds. He kissed mother good-bye and waved to baby sister; then he slipped his hand in daddy's and they started off.

There were many little boys and girls at Sunday school, and they sat in a row, on chairs made just for little boys and girls. After they had sung the Sunshine Song and dropped their pennies into the box to send across the

sea to the little children who did not know about Jesus, it was time to say catechism. Miss Mary opened the catechism and asked, "Where is God?" Then she pointed to the line in their own catechism and taught them to say, "God is everywhere."

That was a short and easy one to remember; and soon she began to tell them the lesson story. But Bobby was not listening. He sat very still; his little pink catechism held fast in his sunburned hands, and his eyes looking far away.

"God is everywhere—God is everywhere." The sentence was saying itself over and over in his mind. "I just wonder if He is everywhere," he thought. "I'd like to know for sure. Maybe He was upstairs all the time and I didn't know it. God is everywhere."

That night mother missed Bobby. She looked in the dining-room and the hall and in the living-room, and when she did not find him she began to call, "Bobby, Bobby!"

"Yes, mother," came Bobby's voice from upstairs; and, as she went up, he came to the nursery door to meet her.

"Mother, God's up here," he said. "I'm not afraid in the big dark now. God is everywhere."—Western Christian Advocate.

Jimmie's Dog.

Jimmie lived on an island off the coast of Maine. One night, when he was quite a little boy, his father brought him a young dog. Of course Jimmie was delighted and the two had good fun playing together. He named the puppy "Prince Rupert." The dog was not a collie or any special kind of dog good to have on a farm, so the family were much surprised when, one day, after he had been with them several months, he came driving the cows home at milking time without one missing.

Jimmie was glad, for he was saved the long walk to the pasture. After that the dog brought the cows home every night. But one evening Jimmie's mother saw that one of the cows had not come home. She called Prince Rupert and scolded him and told him to go back and get the other cow. But he only walked around and wriggled and seemed unwilling to go. Finally his mistress stamped her foot and said, "Go, get the other cow!" so sharply that Prince Rupert started off for the pasture. He did not come back, and finally Jimmie and his father went to see what was the matter. They found the dog sitting on a rock, guarding the cow and her new baby calf. He knew that she had to stay and take care of the calf and could not come home that night.

In the evenings at home Prince Rupert helped Jimmie fill the kitchen stove corner with wood. Every time Jimmie went down cellar for an armful of wood, the dog went too, and brought up a stick in his mouth. He would lay it on the pile and then straighten it with his nose.

Prince Rupert grew to be so big that when he sat up in the wicker rocking-chair his head came way up to the top.

Wouldn't you like a dog like Prince Rupert to help you work and play?—Our Dumb Animals.

Winter.

The bare, dark branches of the trees
Are swaying to the winter breeze,
And where green leaves once decked the bough
Cold icicles are hanging now.

The skies are grey, the wind blows chill
The songbirds' notes of joy are still;
The storm-clouds gather overhead,
And all the pretty flow'rs are dead.

The colder still the keen wind blow,
The air is filled with flakes of snow,
And in the silence of the night
The land is wrapped in dazzling white.

How short and dark each winter day,
How soon the daylight fades away!
And, when we look ahead, how far
The long, sweet days of summer are!

Yet see, from out its snowy bed
A snowdrop lifts its dainty head,
As though the snow itself would fain
Assist the flow'rs to grow again.

Upon its slender stem of green,
Amid the cold and wintry scene,
The little snowdrop comes to bring
To us the first sweet breath of spring!
—Constance Lowe.

True Story of a Little Wilderness Pet.

Devere told me this story of the Mackinaw woods. He was a baby about three years old when it happened. The family were living in a log cabin on timber land owned by Devere's father. His father was "lumbering" at the time, which means that he was cutting down his big trees and hauling them to the saw-mill to be made into boards.

Devere says that one lovely spring day he and his mother and sister went walking in the woods. Some one must have lifted the latch and walked in their house while they were away. If it were Goldilocks who did this, she forgot to close the door when she left, because the door was standing wide open when the three returned.

Finding the door thus open, somebody on four feet had walked in before the family returned. Devere found him in the bedroom sound asleep in a corner. He was a soft, pretty little fellow. Devere called his mother and his sister to come and see who was sleeping in the bedroom.

"Why, it is a fawn!" said Devere's mother, "and a fawn is a deer's baby."

Devere petted the pretty animal on his velvety head, and the fawn opened his beautiful eyes. Strange to say, he didn't act afraid. He trusted the baby, too. When he was wide awake he walked round the bedroom and the living-room. He allowed the children to pet him and behaved as if he felt perfectly at home.

After a little while the wee fawn walked out of the house and bounded away into the deep woods. Devere almost cried, because he wanted that fawn for a pet.

Next day the fawn came back. He walked to the cabin door, and when it was opened in he came as if he were an old friend.

"The flies are bothering him," said Devere's mother. "That is why he wishes to come into the house."

The children brushed the flies off the fawn's coat and then played with him as if he were a kitten.

Ever after the fawn came every day to see the children. Every day before they invited him into the house they brushed off the flies that troubled him. In a few weeks the little fawn grew so tame that he came from the woods when the children called him. Devere

says they didn't give him a name, but called him the "Little Deer," and when they wished him to come to play they would sing out, "Come on, come on, come on!" and the fawn would come leaping from the evergreen thickets.

The little fellow was gentle and liked to be petted. Most of all he liked to have the flies brushed from his velvety body. All sorts of flies troubled the little fawn, and that was doubtless the true reason why he liked to stay in the house when he came visiting, rather than to play out doors.

During the hunting season in the autumn the baby boy's pet stayed close by the house all the time, and other big deer came with him to hide from the hunters.

Next spring back came the little fawn to play with the children again, only, of course, he was no longer a tiny animal.

Three years the little boy lived in the log cabin in the Mackinaw woods with his family, and all that time the deer came often to be petted and to play with the children.

Devere is a young man now; he says he often wonders about what became of his wildwood playmate; and he says that long ago it used to make him feel sad when he thought of his pet going to the log cabin expecting to see friends, and finding no one at home to welcome him then or ever after.—Frances Fox in Exchange.

The Dusting Game.

My mamma was dusting her room one day, And I was very busy at play. "I wish you'd help me, dear," she said. Then I felt my face getting awful red. For I wanted to take my dollie out, And my lips they curled up in a pout.

Then mamma said, "Suppose we play This room is a hospital—just for today— The chairs shall be patients, don't you see?

And I will play I am Dr. B—, And I will wise prescriptions write; And you shall be nurse in cap all white.

"Now, you must rub these patients all; Be careful that they do not fall. Rub backs and legs and arms with oil; See, playing often lightens toil!" Soon every chair was in its place, And "Nursie" had a smiling face.

—A. M. Wallace.

Betty's New Muff.

Betty had a beautiful new white muff. All the other little girls looked at it longingly. But each one of these little girls had other pretty things of her own, all except Janie Babcock, and poor little Janie had not even a pair of mittens to put on her red, rough little hands. Once, when Betty was looking across the aisle, Janie slipped one of these little rough hands into the muff as it lay on a chair next to her. It was for only a moment, but such a happy moment!

The day was bitter cold, and after Sabbath school was over Janie hurried toward her home as fast as she could go. Her bare hands were drawn as far up into her short coat sleeves as she could get them, but they were almost frozen. As she ran along she was thinking of Betty's muff. Then she heard some one running along behind her, and in another moment she saw dainty little Betty beside her.

"You haven't got any mittens on, Janie," said breathless Betty, who had a very kind heart hidden away under her pretty clothes. "And I saw you put your hands in my muff in Sunday school, and I can go as far as your

house and then run into our yard the back way, so you can take my muff as far as your gate."

"Won't your hands be cold?" asked Janie, her eyes round with the wonder of it all. But without waiting for an answer she slipped her numb fingers into its welcome warmth and buried her face in its beautiful fur.

"Not with fur inside my mittens," laughed Betty, with a happy skip. And she felt even much warmer than she had when carrying the muff down to Sabbath school.

The rest of the way home was all too short for Janie, and when she reached her gate she gave the muff a most loving pat as she handed it over to Betty.

"Oh, this won't be the last time, little goosie," said Betty, giving her a kiss. We'll walk home every Sunday like this."

And they did.—Ex.

"Dare to Have a Purpose."

"I've been having my glasses changed," said the young girl who boarded the train with a friend she had met in town. "How do you like them?"

The other took a good look, and then spoke with the privilege of long friendship.

"I liked your old style of mountings better," she said. "They were so inconspicuous and becoming to you. Why did you change them?"

The girl with the glasses laughed a bit nervously.

"I didn't mean to," she confessed. "I liked them very well myself, and meant to keep them. But the optician recommended these so highly—he just talked me into having them." She paused, and added rather ruefully. "It isn't a bit of use for me to decide a thing beforehand. Some one is sure to come along and make me do something else."

The other girl looked at her with friendly interest.

"That's only because you don't decide hard enough," she declared. "You always leave a loophole of possibility of change. It's all right if you are not sure you have decided for the best. But—like this time—when you know you're right, you ought to decide and stay decided. Burn your bridges, lock the door, and throw the key down the well—you know what I mean. Set your teeth, and say, 'No, no, no,' when somebody tried to change your mind about it—that is, if you can talk through set teeth. You know the story of the old woman who said wobblin' is weakenin', when the girl couldn't decide about taking along an umbrella. The wobblin' in your decision is weakening. I had to break myself of it, and I know," and that last confession took the hurt out of her little lecture and drove it home all the better.

Lots of things that we must decide upon daily are not worth a second thought. There is one good way about them. Decide upon that, and dismiss the matter. Other things are of more moment, and need careful decision. But when that decision, too, is made, they should not be allowed to take more time and thought. Nor should the decision be changed for whim or for any outside argument or interest, unless you are shown clearly and convincingly that you are mistaken and wrong in your decision. The old revival hymn can be applied to these decisions quite as well as to spiritual ones. You must, if you would be one of the "unwobblin'" ones,

"Dare to stand alone;
Dare to have a purpose true

And dare to make it known,"

and stand by it, unshaken, unmoved by opposition.

In spiritual affairs "dare to be a Daniel," standing by your decisions for right, your principles of righteousness, your Christian opinions—but, in these, contrary to the old hymn, you never "stand alone." One who agrees with all such decisions stands close by and backs them and the decider up through any attack and effort of evil.—East and West.

The Silver Trail.

"You never will learn that lesson," said Fred impatiently. "Here I learned mine an hour ago and you are still studying."

"I know it," answered Ben humbly; "it takes me so long to learn anything, but I hate to give it up. I don't like to be in class and not know my lesson."

"Well, if you can't learn, you can't," said Fred. "You have studied long enough. Come out in the garden and help me weed. You can do that, even if you didn't have gardens in the city."

Fred and Ben were cousins, and Ben, whose parents lived in the city, had come to spend a year with his uncle and aunt while his father and mother were away. He half sighed now as he rose to follow his cousin. Fred was so smart, he read his lessons over once or twice and then he knew them. He guessed he wouldn't study any more on that lesson today; as Fred said, he couldn't help it if he couldn't learn.

The two boys knelt down by the garden beds to weed. All at once Ben noticed a kind of silvery network upon the soil.

"Why, look here!" he exclaimed excitedly. "Here's a silver trail. I wonder what beautiful insect made it. See, it crosses the path here and disappears under that rock."

"Oh," said Fred indifferently, "that's nothing but an old slimy snail. They crawl around here every morning. They are all wet and slimy, and some of the moisture on their bodies comes off on the grass and dirt."

"But it is so pretty and silvery," said Ben. Then he thought a minute.

"Fred," he asked, "isn't a snail the slowest thing there is?"

"Of course," answered Fred impatiently. "Aren't you going to help me weed now?"

Ben rose to his feet.

"No, I am not," he answered decidedly. "I am going back and learn that lesson. Then I will come and help you. You can be doing something else until I finish, then I will weed with you. I guess if a snail can make such a lovely thing as a silvery trail I can make some kind of a one myself, even if I am slow. The snail did not break his trail and I won't break mine."

Fred looked after him a minute. "There's that knife-tray for mother I have had half finished for weeks," he said. "I think I will finish it now while Ben is studying. I can't let my cousin and an old snail get ahead of me."—Boston Zion's Herald.

For the Summer.

The more we roll our snowball,

The larger it will grow,

And so we'll roll and roll until

We've used up all the snow.

And when it's big as big can be

We'll put it in the shade,

And p'raps we'll have it when it's hot

To cool our lemonade.

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Obituaries

Blair: Died suddenly, Tuesday, February 26, 1924, at the residence of her brother, Allan McLane Abert, ELLEN ABERT, widow of John S. Blair.

Burwell: Died at her home, "Glenmore," Roanoke County, Va., February 25, 1924, MARY CARTER, widow of the late Charles W. Burwell, and last daughter of Carter and Mary Grymes Braxton, of Ingle side, Hanover County, Va.

Edmiston: Died, in Washington, D. C., February 29, 1924, ANNA EDMISTON, so long known as a faithful teacher of Southern girls. To those who wish to join in a memorial to her, apply to St. Hilda's, Charles Town, W. Va.
"I was sick, and ye ministered unto me."

"The strife is o'er, the battle done;
The victory of life is won;
The song of triumph is begun;
"Alleluia."

REX CORBIN SPENCER MAUPIN.

REX CORBIN SPENCER MAUPIN, who entered into rest on January 13, 1924, even in the streaming roar and relentless struggle of our modern world, demands and deserves far more than a perfunctory mention or a casual reference in a column which is devoted to the memory of the dead.

Born in Bedford County, Va., February 21, 1884, the day of his nativity almost coincident with that of George Washington. He sprang from a long and distinguished ancestry in which were exhibited and illustrated all the noblest ideals of Virginia and the South that died at Appomattox in the dawning vernal season of 1865. His father was William Cary Maupin; his mother Sarah Hatcher. Mr. Maupin was for years a member of the Masonic Order, a loyal son of the Episcopal Church. His ecclesiastical affiliations descending to him by a form of succession which, if not "apostolic," was at least hereditary.

His father was a most devoted and heroic soldier of the Confederacy, entering the lists at fourteen and bearing up the Stars and Bars unto "the utterance." All that related to the University of Virginia and its welfare appealed to him with resistless force, and he was an honorary member of the Alumni Association. The past of Virginia, its legendary and mystical lore, its historical incidents, had for him power and fascination. Much of his brief day on earth was passed in Warren and Fauquier Counties.

He loved especially to study the customs of the inhabitants of the Blue Ridge Mountains, where he formed close friendships with many of those unworlly people, endearing himself to them by his unvarying kindness and consideration.

His manhood was spent in Washington, to a large extent, until his marriage to his cousin, Miss Margaret Lewis Maupin, daughter of the late Professor Chapman Maupin, that most critical and accomplished scholar, who died in July, 1900, in the flower of his manhood, with brilliant dreams of unfulfilled longings to perpetuate his broadening fame.

Mr. Rex Corbin Spencer Maupin, in every sphere and phase of his character, never failed to illustrate the vital truth of our sovereign poet—

"That man's the best cosmopolite
Who loves his native country best,"

"and more than all, the still profounder deliverance, "he bore without abuse the grand old name of gentleman."

DR. HENRY E. SHEPHERD.
Baltimore, Md.

MRS. MARY SHORTER FRY.

Born in Columbus, Ga., November 23, 1847.
Died in Mobile, Ala., January 20, 1924.

MARY SHORTER FRY, widow of the late Thomas Slaughter Fry, and daughter of the late Rueben Sims Shorter and his wife, Kate Ward Shorter.

In 1885 she was married to Captain Fry, who had gone from his home in Orange Court House, Va., and was living in Mobile, Ala., a gallant officer of the Third Alabama Regiment, C. S. A.

Of this union there were nine children. Four daughters survive, Mrs. George R. Vaughan, Mrs. S. S. Rubira, Jr., and Misses Ethel and Elcie Fry, all of Mobile; five grandchildren, S. S. Rubira III, Marion Fry Rubira, Carroll Shields Rubira, Fran-

ces Rubira and Maury Westcott Fry.

A loving mother and grandmother; a devoted friend of all children and a sincere friend to all who needed help and comfort. Her life was richly blessed with the friendship of those to whom she was a loving friend.

A devoted member of Christ Episcopal Church, Mobile, Ala., for fifty-eight years. For some years her health had not permitted her to take an active part in church work, but her home life radiated love and friendship, and to those who affectionately called her "Aunt Molly" the call to her heavenly home leaves a void that cannot be filled.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."

MISS SUE A. LANGSDALE.

Entered into eternal rest on February 25, 1924, at her home in Onancock, Va., SUE A. LANGSDALE, daughter of the late John H. Langsdale, of Princess Anne, Md., and Susan Garrison Langsdale, of Accomack County, Va.

She is survived by two first cousins, Margaret Groton, of Onancock, Va., who was her God-child, and L. W. Groton, of Newport News, Va.

She was a devoted and loyal churchwoman, a lovely and gentle Christian, and a staunch friend. She leaves behind her the beauty and glory of a rare character. "And their works do follow them."

MISS FANNIE KENNERLY.

MISS FANNIE KENNERLY, daughter of the late William C. and Margaret Withers Kennerly, passed into life eternal from her residence, Kenilworth, White Post, Va., on Wednesday, February 6, 1924. Her Master and her church were the supreme objects of her lifelong devotion, and her highest thought and service were dedicated to the upbuilding of Christ's kingdom near and far. Her personal interest led many into the communion of the church, and through her Junior Auxiliary work, which she so loved, and for which she was pre-eminently fitted, she has given to the young people of the congregation the broader outlook and wider sympathies that an intelligent interest in the full program of the kingdom inspires. As her body was lovingly laid to rest in Meade Memorial Churchyard it was carried through lines of boys and girls carrying flowers, typical on that cold wintry day of spring and resurrection. Her life and influence will be perpetuated in those young lives through generations to come. Faithful unto death, she has passed to her assured reward, and those who remain rejoice in a rich heritage of loving memory and a conscious sense of unbroken communion.

THE WOMAN'S AUXILIARY.

Meade Memorial Church, White Post, Va.

CHURCH NEWS.

(Continued from page 16.)

value of the Christian Nurture Series of Religious Education, and also conducted a story hour for children.

The Rev. J. M. B. Gill, of Shanghai, preached at one of the evening services on missionary work in China and also addressed the Woman's Auxiliary.

Much enthusiasm was manifested in the condition and prospects of the District.

E. H. J. A.

NORTH DAKOTA.

Rt. Rev. J. P. Tyler, D. D., Bishop.

Meeting of Bishop and Council.

A meeting of the Bishop and Council of the District was held at Gethsemane Cathedral, Fargo, on February 13. Celebration of the Holy Communion at 7:30; business sessions opened at 9:30, with Bishop Tyler presiding. Every clergyman in the District was present at this meeting, as were also the woman worker among the Indians at Cannon Ball, Miss Elizabeth A. Bowen, and the house mother at the Church Hall, Valley City, Mrs. Margaret Helferty. It was a very interesting and helpful meeting.

Reports were made by the chairmen of the five departments of the Council. The Rev. H. Cowley-Carroll, chairman

THE CHURCH AND YOUNG PEOPLE'S WORK.

(Continued from page 10)

ciety at 24 Mt. Vernon Street, Boston, or telephone Hay. 5980.

2. We have other calls where we find opportunities for helpful service in helping in the organization of boys' clubs, in settlement work and other useful activities. Full particulars may be secured from "The Fellowship" concerning the opportunities available for service.

3. There are several opportunities for those interested by helping in the publication of "The Fellowship."

Y. P. S. L. Program.

March 16—Second Sunday in Lent.

Topic—The Church at Work in the United States.

1. Hymn 381—Stand Up, Stand Up for Jesus.
2. Bible Reading—St. Luke 9:1-16.
Christ sendeth out His apostles.
3. Prayer, for Church and country.
Almighty God, grant me the gift of loyalty.

of the Department of Field Service, attended the Conference at Manitou, Col., in January, and made a report to the Council of the actions and recommendations made at that Conference. The chairman reported that the Field Department had held several Demonstration Group Parish Conferences in the parishes and missions of the District. At the Dean's suggestion the chairmen of all the departments of the Council were made members of the Department of Field Service.

The special feature of the report of the chairman of the Department of Religious Education, the Rev. Charles W. Baxter, was the growth and success of the District Home Department of the Church School, which is reaching out among the scattered Church families and the rural districts, and which has become self-supporting as well as contributing to the Nation-Wide Campaign Fund.

The Rev. Charles Leo Abbott, chairman of the Department of Christian Social Service, dealt with the phases of the modern social life which challenge the Church and her workers.

Plans for caring for the outlying places before they acquire resident clergymen were made following the report of the Rev. N. E. Elsworth, chairman of the Department of Missions and Church Extension.

The congregation of St. Mark's Mission at Oakes has been steadily working towards the erection of a church for some time past, and last September their hopes were realized and the work begun. They are now worshipping in their new church, although not completely furnished or the basement completed. There is to be a formal opening service of the church in the early spring.

C. L. B.

American Seamen's Friend Society.

That another high record in the number of vessels entering the port of New York since the war was established during 1923 is shown by a survey which was made public recently by the American Seamen's Friend Society, 76 Wall Street, which maintains a large sailors' home on the North River waterfront. According to their information the number of incoming vessels for 1923 exceeded the record of the previous twelve months by 446. There were 9,337 ships registered as arriving at New York through the period just closed.

The development of coastwise shipping, almost entirely composed of vessels of American registry handling domestic freight, has been the principal cause of the increase, since the number of ships from foreign ports remained practically the same as in 1922. During 1922 the coastwise vessels enter-

ing New York reached 3,363, then a remarkably high number, but last year this total was 3,986, an increase of 623, or almost twenty per cent. In the opinion of Dr. George Sidney Webster, Secretary of the Society, this fact indicates a real growth toward an American merchant marine and has already relieved the railroad freight congestion, particularly in long transcontinental shipments, to a marked degree. The monthly average of coastwise ships coming into the port for 1923 is 332, as compared with 280 in 1922.

The larger amount of shipping has brought increased numbers of seamen to this port throughout the year. On these ships which registered alone this amounted to at least 15,000. As a result the facilities of the Society's Sailors' Home were taxed to capacity during almost the entire year. At the same time the proportion of American-born sailors has been maintained, and observations show that many of them are finding their way from the Great Lakes into coastwise or foreign service.

While it appears that the total number of seamen shipping from all American ports was larger than ever last year, the port of New York certainly received more than its share of the increase.

"God of the granite and the rose,
Soul of the sparrow and the bee,
The mighty tide of being flows
Through countless channels, Lord,
from Thee.
It springs to life in grass and flowers,
Through every grade of being runs,
While from creation's utmost towers,
Its glory shines in stars and suns."

The Saviour said, "This do." We have no choice. We have the direct command of Him whom we are professing to obey. He says distinctly and authoritatively, "This do." In the face of this direct command, can we be indifferent, negligent, or lacking in obedience? There are some among us who explain away by a kind of sophistry the need and practice of Holy Communion, and yet call themselves Christians. The Saviour distinctly says, "This do."—Exchange.

For my home give me love and obedience;
For my country, sacrifice and service;
For my Church, reverence and devotion.
And in everything make me true to Thee
Through Thy Son, our Saviour, Jesus Christ. Amen.

4. Papers—

- a. How Our Church Can Help the Indians.
- b. How Our Church Can Help the Mountaineers.
- c. How Our Church Can Help the Stranger Within Our Gates.

5. Open Forum.

Discussion—Does Americanization Include Christianization?

6. Hymn 207—O Beautiful for Spacious Skies.

7. Sentence Prayers.

8. Benediction.

Material, The Conquest of the Continent, H. L. Burleson; Neighbors, William C. Sturgis; A Long Episcopate, W. P. Whipple; Foreigners or Friends, Thomas Burgess; all from 281 Fourth Avenue, New York City.

The Conquering Tide.

On the far reef the breakers
Recoil in scattered foam.
Yet still the sea behind them
Urges its forces home.

Its chant of triumph surges
Through all the thunderous din—
The wave may break in failure,
But the tide is sure to win.

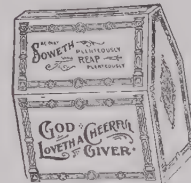
The reef is strong and cruel;
Upon its jagged wall,
One wave—a score—a hundred,
Broken and beaten fall.

Yet in defeat they conquer,
The sea comes flooding in—
Wave upon wave is routed,
But the tide is sure to win.

O mighty sea, thy message
In clanging spray is cast;
Within God's plan of progress
It matters not at last

How wide the shores of evil,
How strong the reefs of sin—
The wave may be defeated,
But the tide is sure to win.
—Presbyterian Witness.

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Vol. 89.

RICHMOND, VA., MARCH 15, 1924.

No. 11.

Heresy

This is the truth, he cried, and sharply drew
A line between him and his erstwhile friend.
So was the battle set in keen array.
To either standard flocked the impetuous hosts,
Forgetful of the common blood that flowed
In veins that claimed a heavenly parentage,
While all about a crowd unshepherded
Beheld the strife and passed with scornful eyes.

But One there was who saw the conflict grow,
And yearned to gather all within His fold.
Yet had He naught to say but one soft word:
"It is my sheep who hear my Voice. They know
Their Master's face, and follow!" Only this
Can knit the Household in the bond of Peace.

—From "A Vicar's Poems"—George H. Bottome.

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THE Church was thrilled by Bishop McKim's brave message after the earthquake in Japan last September, "All gone but faith in God," and the National Council proudly recalls the prompt and generous action of our people in providing emergency relief for the Japanese Church.

Knowing that temporary relief must be followed by careful reconstruction, the Council sent its President and the Executive Secretary of the Department of Missions to Japan to study the facts, confer with leaders and report a program.

At its meeting, on February 20th, the Council received the report of Bishop Gailor and Dr. Wood, containing a complete plan for reconstruction, based upon personal investigation and conferences with clergy and leaders of the Japanese Church, with Dr. Teusler, of St. Luke's Hospital, with architects and building experts and with Japanese statesmen such as Viscounts Goto and Shibusawa.

Transcending the need for physical restoration, they report that following the disaster there has developed the greatest opportunity ever presented for making Christ known to Japan. In this we must play our part and reap the rich fruitage of the consecrated effort or more than sixty years.

They declare the experience and conviction of the leaders of the Japanese Church to be that for successful evangelistic effort it is absolutely essential that in addition to churches there be both a complete and balanced system of education for the development of Christian leaders and medical work as a practical demonstration of Christianity.

The Council at its meeting had the benefit of the advice of Bishop McKim, Bishop Reifsnider and Bishop Tucker, who unqualifiedly endorsed the report of Bishop Gailor and Dr. Wood and the convictions upon which its recommendations were based.

The estimated cost of the restoration of buildings and equipment and for necessary expansion to make the work complete and efficient is \$3,000,000.

The Council has appointed a committee to lay the facts before the Church, confident that the Church, in facing this larger task of permanent reconstruction, will exhibit the same splendid spirit of devotion and sacrifice that responded so effectively to the emergency appeal. "Let us rise up and build."

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Thoughts
For the Thoughtful

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God has plenty of work that can be done by people with one talent.

All the wisdom of this world cannot fashion one grain of wheat.

"Let Prayer be the key of the morning and the bolt of the evening."

A mote in the eye makes all the world look wrong.

Our disappointments often are our best protectors—the work of friendly angels in disguise.—Bert Finck.

Faith is real venture. Though it begins as an experiment it ends as an experience.—Dean Inge.

The man who has given up his sin has given up everything that has the power to hurt him.

He who talked of the woman sweeping out her home and the man tending his sheep was more concerned with the faithfulness of every-day acts than He was of the unusual dramatics in life.

O Thou, by whom we come to God,—
The Life, the Truth, the Way;
The path of prayer Thyself hast trod;
Lord, teach us how to pray.
—James Montgomery.

The secret of power in service is to find out what God is trying to do and then put our whole strength into that. Are we ready?—C. C. Albertson.

The old world will never lose hope as long as there are young folks coming on. They will help to make a better world than their fathers hoped for.—C. M. Sheldon.

Let us use Lent as a period of training in which we strive to sow the seed which Christ gives us, and to carefully cultivate the soil for which we are responsible. We know that we will never regret it; we are merely too inert to secure the blessing.

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EDITORIALS

Vol. 89.

RICHMOND, VA., MARCH 15, 1924.

No. 11.

STUDYING THE CHRISTIAN WAY OF LIFE

Elijah long ago learned a great truth which religious men have been experiencing afresh all down the centuries, namely, that God may speak not through the wind, nor the earthquake, nor the fire, but through the still small voice. Not by convulsive and dramatic happenings, but through those quiet breathings of new influences which at first seem insignificant, His mighty messages for His world may come.

We remember that truth when we contemplate such an influence as that which goes under the name of "The National Conference on the Christian Way of Life." It was not made much noise. It has attempted no wide propaganda, no conspicuous publicity, nor any effort to rally and proclaim a list of impressive sounding names. But it has been doing a far deeper and more significant thing than that. It has been gathering together in little groups at many places in America, thoughtful men and women to discuss face to face what they think Christianity really means, and what it ought to mean as the solvent of our industrial, racial, and international relations.

This venture had its origin in a resolution by the administrative committee of the Federal Council of the Churches of Christ in America, approving the holding of a National Conference on "the meaning of Christianity for human relationships, with especial attention to industry, citizenship, and race relations in the United States, and the function of the Church in social and civic affairs. A nominating committee was appointed to select a "national committee, of which they shall themselves be members, and to convene it as soon as possible, with the understanding that the national committee shall be wholly free in planning for the Conference and that the Federal Council assumes no responsibility for its findings or for its financial support." At the first meeting of the National Committee, held at Lake Mohonk there was a long discussion as to the various types of conference which might be held. It was finally agreed that the conference desired was one which would most effectually stimulate group thinking. An effort was to be made, therefore, to stimulate discussion of chosen topics everywhere throughout the nation.

From the beginning it has been hoped that the Conference might be on an even broader basis than that of the Federal Council of Churches, including all who believe that the following of Jesus' way of life might transform industrial, racial and international relations. As the number of study groups increases it is clear that this search for Jesus' way of life is catching the imagination of men and women of varying religious beliefs within the churches, as well as of those who have no formal relationship with organized Christianity.

The purpose of the National Conference on the Christian Way of Life is to promote the serious study and full discussion of industrial, racial and international problems in the light of the spirit and teaching of Jesus. The method of procedure is not that of propaganda on behalf of opinions already formulated, but rather an open-minded appeal to the facts of experience in the effort to gain new light and a larger understanding of truth. For the sake of brevity this enterprise is referred to as "The Inquiry."

This widespread study and full discussion by average Christian citizens of industrial, racial and international problems has been launched in the hope of discovering how

in these relationships with their specific situations today for individuals and communities, there can be achieved a more Christian way of life. Against the background of the inquiry in these three fields certain groups will also be studying the Church and the Christian way of life. However inadequate the contribution of this enterprise may prove to be in the direction of its declared purposes, it will relate itself vitally to the problem of education in a democratic world. The process of this inquiry will, therefore, be most successful if it serves to create in the minds of wayfaring men and women responsible habits of thought in dealing with the problems of human relationships—a desire for accurate facts before arriving at "opinions," a willingness to discuss controversial questions in groups which represent conflicting experiences, and a mood of expectancy which will eventually release for social redemption the larger spiritual resources, of the Kingdom of God.

As a climax to this program of study and inquiry a nation-wide conference on the Christian way of life will be held when groups throughout the country have become so aroused to the enterprise as to insure that it will be a real conferring together and truly national in representation. This National Conference, perhaps two or three weeks in duration, will clarify and deepen the purpose of those who have shared in the Inquiry and give direction to the thought and study which ought certainly to be a continuing result after this enterprise as such has gone out of existence. The purpose of such a Conference will be to insure that whatever of value has emerged from the process may become fully related to the normal activity of civic, social and religious organizations of the country. Because this conference should be planned and directed by men and women throughout the nation who have been really a part of The Inquiry itself, it is proposed that in the spring or summer of 1925 an interim conference be held, drawing together those who have thus far been active participants in the enterprise, including the National Committee and the Commissions, to hear reports of progress and to make plans for the immediate future. It is only at such a meeting that final plans for a truly National Conference can be projected, its date and place determined as well as the size and method of representation.

Doubtless there are many among our readers who have never heard of this particular effort which is being made to crystallize the thought of Christians with regard to the great problems of our day which Christianity must meet. There may be many, both among ministers and laymen, who would like to share in this process of conference and discussion. Any who will write to the offices of the National Conference of the Christian Way of Life at 129 East Fifty-second Street, New York, will receive information and material by the help of which they can gather groups in their own communities to think and study together.

Surely no nobler ideal could be pursued than that which this movement has lifted up before itself, nor could there be any finer confession of the sovereignty of Jesus for our life today, than this:

"Amid the confusion of our international, interracial and economic relationships there are many voices telling us that the solution of our difficulties is to be found at the

end of one road or of another. Groups of people have organized around theories of the nature of social institutions, of the kind of government needed for the world and of the way in which the physical necessities of life should be produced and distributed. No one of these groups tell us what we need to know above all else; they do not answer the question: what is life for? How should it be lived?

"Of the leaders of history One at least made the tre-

mendous assertion that He had an answer to this question. He proposed no theory of government, no scheme for social betterment. Rather Jesus typified and advocated a way of life which He asserted we all might live if we would. To search out the meaning of this way of life in the tangle of every-day relationships—racial, industrial and international—is the program of The Inquiry as it leads through cooperative study, discussion and endeavor and through the suggested National Conference into the permanent organized life of the nation."

FOLIA CHRISTI

By Richard C. Cabot, M. D.



CHRISTIANITY is like an oak whose vital sap shoots out towards the light in the glowing green of its myriad leaves, each differently beautiful. We peer into the shadows of the towering leaf-masses, depth beyond depth, a mystery that has no vagueness, but only the richness of the tree's multitudinous life. In despair of picturing its stature, I fix attention on a few of its leaves, each, as Goethe said, characteristic of the whole tree, each unlike any other that has been created.

I. The Eternal Values.

It is characteristic of Christian experience that like the "Two Old Men" of Tolstoi's story, we set out dutifully upon a pilgrimage to Jerusalem and then quite unexpectedly hear the Master's call from some wayside hut, where "one of the least of these" His brethren is in such dire need, that when we have begun to answer the call, we give up the original journey (though for this men reproach us), because our goal is already at hand. Failure of the plan as we made it; success thrust upon us in an imperishable experience which we never could have foreseen. I worked hard once to cure a good woman's child of rickets. I used the approved methods laboriously. The family sacrificed much to follow out my plan. It failed utterly. The child suffered from the treatment, but did not improve. But because the Spirit of Christ was in that family, they took the will for the deed, never blamed me for my blunders and gave me their priceless, almost wordless, affection, never sought at the outset, eternal in its value to me. Out of failure this jewel remains.

So to many of us the Spanish War of 1898, with its thousands of youthful lives sacrificed to typhoid fever in our unsanitary southern training camps, with its food scandals and its stubborn refusal to allow women nurses at the front, seems but a dubious and tear-stained success. But because there was high endeavor and Christian idealism in it, nevertheless, we have the permanent treasures of Mr. Dooley's kindly fun, surviving all the blunders and ineptitudes, an eternal value saved from the mess. Mr. Dooley's immortal II. The Motto of Modern Science in the New Testament been foreseen or dutifully sought for. But its perfection may atone for all our sins of 1898. "The last shall be first."

desires. It is as base or as noble as those desires.

It is sometimes said that science, art and economics are left out of Christ's teachings. I find the keynote of pure science in the words "Seek and ye shall find. Knock and it shall be opened unto you." Pure science, the inspired and self-forgetful searcher for the truth is a part of religion. Applied science uses the fruits of this search to attain various phrases of man's

desires. It is as base or as noble as those desires. When in war we wish to crush the population of a helpless non-combatant city, applied science with the aeroplane and the poison gas bomb carries out our wishes. But pure science is always a part of the divine impulse to ask questions and get answers, seeking the Lord where He may be found—not elsewhere. The kingdom of science cometh not with observation, is not dropped beside us while we wait, but is an answer to loud knocks, penetrating questions; which the tyro has neither the vigor nor the insight to ask. When a man of science has planned a crucial experiment, his work is for the time over. The answer—yes or a no—must come because he has knocked at the right door seeking the Lord, not casually or at random, but where he may be found. But above all, because he is seeking an answer to a question which his long discipline has fitted him to ask. It is not unrelated to the passionate petitions of prayer, which find their answer because they clearly, perhaps desperately, ask, framing their need into a question, instead of leaving it as a desire, a yearning, a hope or a wondering. As the act of prayer differs from these ruminating passivities, so the crucial experiment of the scientist, shot like an arrow towards a mark, differs from our lifeless awareness of the facts of nature and of mind which is at the door of truth, but fails to knock.

III. Repentance and Confession While in Power.

In June, 1922, a few moments before his death, Saunderson, Headmaster of Oundle School in England, was speaking to the "National Union of Scientific Workers," out of his love of pure science and his discipleship of Jesus Christ. Though wholly unaware that a fatal apoplectic stroke was but a few moments ahead of him, he was very tired and could only shoot out bits of his matured wisdom in fragmentary shape:

"What a curious thing is the form of government! Its characteristics include no repentance, no regret, otherwise it would acknowledge itself less than the Master." (Black type mine.) I have had nothing to do with government, but some acquaintance with a hospital, a college and a charitable agency and with the methods by which from year to year the governing boards of these institutions seek to win public support through printed reports and appeals. At such moments our Christianity is largely forgotten and we become imperial Romans, acknowledging no weakness lest we seem to be less than the masters of the situation. Individuals may repent, especially in private. But governing boards—in my experience—never. Yet Christianity, as I see it, approves not him who thanks God that he is not as others are. Christ's zeal is on the poor wretch who in public, not alone in his closet, cries, "God be merciful to me a sinner." We consider in committee, gingerly and amid murmurs of disapproval, the possibility of letting the public know that we—this hospital, this charity—are not only blun-

derers but at times sinners. I have an idea that would be the most fetching appeal we could make if it was concrete and honest enough in its confessions. But whether or not such public repentance, such open admission of failure would win confidence and financial support, it certainly would make our institutions less pagan, more Christian. Think of the self-righteousness of party platforms! But it is not much less un-Christian than the smugness of our "annual reports," those impeccable exhibits of the doings of a group of peccant persons, keeping a bold front up to the last moment. Surely, as Emerson said, "we descend to meet" when the meeting formulates an annual report of the doings of those, each of whom knows himself for a blunderer and a sinner, but whose united front is pictured stainless. Christianity will first live in the publicity of these public organizations when they cease boasting, defending and concealing all that is not presentable.

IV. Casting Our Burden on the Lord.

One of the noblest public confessions of a weakness and possible failure known to me was in Abraham Lincoln's Gettysburg address. There the confession meant, I am sure, as such, never planned as a literary gem, or a forensic artifice, but spoken as the unburdening of a great and sorrowful heart, painfully aware of the littleness of man before God and of his own and his nation's failure, this confession resulted in a masterpiece of style. Surely Lincoln had no idea that it would be an effective speech or that students of literary art would be studying it decade after decade beyond the occasion for which he wrote it. It is this which makes me believe that a public confession of its shortcomings and its wrong doings and a sincere reliance on the inherent rightness of this deed to be-

gin its own reform, might be the most eloquent and effective financial appeal of a hospital or a college.

Lincoln confesses that he and his fellow mourners are utterly incapable of the great act which they had come to Gettysburg to perform.

"But in a larger sense we cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men, living and dead, who struggled here, have consecrated it far above our power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us; that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, and for the people, shall not perish from the earth."

Clearly seeing his incompetence, he cast his burden on the Lord, made confession of incapacity, made strength out of his weakness, a glorious exaltation of the Power which alone could dedicate and consecrate their lives, the day and place on which they had met and the lives of those who had fallen. Then literary mastery and national leadership was added unto him because he sought not these, but the Kingdom of God and His righteousness.

A LITTLE JOURNEY IN THE WEST

By the Reverend James Sheerin

V Concluded

SOMETIMES it seems as though the Episcopal Church which, by its inherent sense of liberty, could be a reconciler between Fundamentalism and Modernism, has been too forgetful of its proper relationship to Christians of all names, and too indifferent to the tremendous swing upward of American social and religious life. Partly because of its small size in the West, but chiefly because of its aloofness to American religious ideals, the Episcopal Church has taken an insignificant part in the great affairs of citizenship. Seldom does one see an Episcopal clergyman at great conferences on Child Welfare, or in the gatherings of university men. In various ways it has seemed as if the average Episcopalian, especially if he is disposed to be very "Churchly," was content to let American civilization rush by him to its destined end if he can only preserve his externals of Churchmanship. This may be my chief criticism, subject to all sorts of corrections by further knowledge, namely: that the Episcopal Church everywhere, particularly in the great Middle West, has been untouched by and has left untouched the overwhelming majority of humanitarians and Christians in the swiftly moving world about it. The lay people who trouble themselves least about debated points of doctrine and ritual are often in these movements to a surprising proportion, but their ecclesiastical leaders are too often absent, and seem at times mere supercilious critics on the outside.

When some missionary, like Bishop Paddock, does otherwise, and freely mingles and cooperates with his fellow Christians and social workers, becoming thereby a valuable part of the stream of social progress, he is likely to be called fool in a sense different from that of the novelist when he wrote of a heroic helper of his fellowmen as "God's Fool." Probably under the rules of efficiency as understood by flourishing lodges and successful industries, he was all that his enemies imply; but one wonders what St. Francis would have said of him, or what would have been the judgment of the Blessed Master of St. Francis?

It would not do to repeat the charge made by that large-hearted man of God, Bishop Peterkin, when he spoke of "a troublesome belt of small dioceses" that always stood in the way of Christian unity, but it is an interesting fact that one can, almost like a Gulf stream, note lines of Episcopalian growth running in different directions; and wherever they are, it is possible to trace the successful haven that was hidden in the measures. That the thirteen original states have a larger proportion of Episcopalians is not due to their having colonial churches, for the Revolution left them for a time worse off, because of that fact. It is due rather to the character of the men who gave the Church a new start in the new nation. It is customary to trace the unusual strength of the Episcopal Church in Connecticut to the High Church Bishop Seabury. But, without denying a part of it to the fact that he and his kind, had an aggressive enthusiasm for the Church, which did add to its impulse of growth, there is back of that good Churchman an atmosphere which it never lost. It is not too fanciful to place in its foreground of that atmosphere Bishop Berkeley at Newport, and the President of Yale and his fellow-workers, who forsook Congregationalism for Episcopalianism in the Colonial Church. This added an intellectual aspect to the Churchly enthusiasm that helped make the Episcopal Church a power in a state, where learning was especially respected. Furthermore, the Revolution did not paralyze it as much there as elsewhere.

Pennsylvania has never quite appreciated the permanent spirit of strength given to its religion, especially around Philadelphia, by William Penn and his compeers, whose descendants are mainly Episcopalians with a wholesome strain of Quaker character added. The Episcopal Church owes to this and to William White, as well as to Alonzo Potter, the firm hold it has to this day in that staid old section of America. Much the same conditions may be observed in Boston and New York. Boston had a harder task because Unitarianism presented a liberal front that

sometimes competed successfully with the more gracious side of Episcopalianism. But it had fine laymen always, and the line of Bishops was on the side of Christian breadth, allowing for the limitations of the day. New York had a similar experience to Connecticut's, i. e.: a High Church Bishop increasing its propaganda powers, and broad-minded Christian men, both clerical and lay, doing the actual work of the Church. This has been the dominant condition from Washington to Boston for a century. The exceptions only helped the rule. Within the past decade or two High Churchmen have been Bishops in this section of the United States. One of them has joined the Roman Catholic Church. One of them has died, and another has resigned. In most of them there was something else than a partisan Catholicity by which they were enabled to be more generally useful. The "highness," which is primarily an enthusiasm for the Church idea, may be described the heat within the body, and the broader application was the steam and the machinery, or one was the steam and the other the works! The two elements may be permanently essential if the Church is not to die a slow death.

I can see how all I have said may be taken as partiality for the broader type of Churchmen, and yet I should regret greatly if the essential qualities of the other were left out. It is not easy to set a standard up and say this and this only has the real element of successful work. What I am driving at is found in all kinds of Churchmen, but is perhaps more directly shown by what is paradoxically called a Broad-High Churchman, who is not ashamed of being Low sometimes! It could be put in terms of personality as known in history, but even then it were well to recollect that no one person, or set of persons, had it all.

Speaking to Dr. Huntington once of the qualities in a certain eminent preacher, I remarked, "He has a good deal from Robertson," and the great rector of Grace Church, added, "Yes, and from Coleridge, for all broader men have to go back to him!" It could be biblically presented something like this: Hooker begat Jeremy Taylor and Tillotson; Tillotson and Taylor begat Butler; Butler begat Coleridge; Coleridge begat Robertson; Robertson begat Milman, Kingsley, Stanley and Maurice; Maurice begat McVickar and Phillips Brooks, and Phillips Brooks begat Whipple, Hare, Tuttle, Washburn, Potter and Huntington; Huntington begat Lawrence, Spalding, Nichols, Parsons, and many others.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

"A LETTER TO A MODERNIST."

Mr. Editor:

Will you say, please, in the Southern Churchman, that a recent correspondence of mine, printed under the title, "A Letter to a Modernist," is now issued in pamphlet form. It is part of an actual correspondence with a clergyman whom I love, but with whom I differ. Several hundred persons have written asking for copies of it. It has, therefore, been issued in pamphlet form and can be secured at actual cost, by writing the Rev. F. C. Smith, Diocesan Office, 69 Martin Building, Utica, N. Y. The pamphlet is entitled, "A Letter to a Modernist: A Plea for Charity, and an Argument for the Traditional Faith." Its cost is six cents per copy; fifty for \$2.50.

CHARLES FISKE.

Bishop's House, Utica, N. Y.

DEFENDING A GOOD CAUSE WITH A BAD ARGUMENT.

Mr. Editor:

As a student for some years of the Bible from the critical as well as the spiritual point of view, and as a believer in the words "conceived by the Holy Ghost (what we could say 'Holy Spirit'); born of the Virgin Mary," taken in their natural and obvious sense, I have been led many times to regret the defending a good cause with bad arguments that one comes across now and then. It always

The background of such great names is always apt to be a noble army of the unknown, and its influence is apt to be found in every school of thought or group of workers. Sweeping Westward and Southward, from Richmond, was the evangelical Churchman who met and joined with the same kind going West from Charleston,—Richmond and Charleston being probably the strongest centres of Episcopalianism in the smaller important cities of the nation. The whole South is influenced by this, so that from St. Louis to New Orleans, East and West, one finds a firm position for the Episcopal Church not quite so apparent in the upper Middle West, and still less so in northern central parts. The varying degree of success is evident in the fact that St. Paul and Minneapolis have twice the proportion of membership that Chicago and Milwaukee have, and it is well known that Minnesota had very able men of strong evangelical views and liberal policies in Christian application whose like were not found in Illinois or Wisconsin. A Low Churchman without the aggressive missionary quality that makes an active High Churchman push his church is apt to have the same deteriorous effect that an aloof ritualism produces. Bishop Bedell, great souled preacher that he was, illustrated this in Ohio. He pursued the policy of never going into towns already fairly well served by other Protestants, with a result that some of the fairest and most prosperous towns under 10,000 inhabitants never knew the Episcopal Church, and so Cleveland ranks below Pittsburgh and Cincinnati as an Episcopalian stronghold. It is said that Wyoming is our strongest missionary state. If so, there is reason in the fact that it had Bishops who combined the zeal of High Churchmen and Evangelicals with the common sense of the more practical and less theoretical Broad Churchmen! Bishop Talbot is presumed to have been a good deal of a Churchman, but Owen Wister and Theodore Roosevelt saw the man beneath that, and so set him forward as a model of a true "sky pilot." Perhaps he had learned to smile when he presented Churchmanship as the Virginian made the cowboy do when he said a dubious thing!

All in all, this is my contention, that wherever you see the native breadth of the Episcopal Church, there you see it grow; and where it does not grow it is because it has not used this sort of liberal fundamentation, or else it has been beclouded by neighboring Church workers, who knew not of it or did not care for it. Herein lies a great lesson in developing the Kingdom of God.

reacts disastrously, not only on the defenders of the faith, but, unfortunately, on the faith itself.

I have reference just now specifically to the idea that the Virgin Birth was necessary on account of some suspicion of impurity connected with the human family per se.

One can not but be astonished at the quarters in which this argument is put forth.

Bishop Brent, in his "The Spiritual Value of the Virgin Birth," quotes some words from that "gruff old Bachelor," Michael Angelo, along this line, which I do not care to repeat. Undoubtedly, the Bishop is historically correct in portraying the thought of those ages. It is the idea itself that I am objecting to.

Coming down to recent times, we find that same idea in the writings of a man whom I am disposed to regard with feelings not only of the highest respect, but almost with reverence, Studdert-Kennedy.

It is strange to me that "Defenders of the Faith" along this line do not perceive how they are playing into the hands of the impugnors of the doctrine of the Church. These last use it to buttress the theory, for which there is not the slightest foundation, that the Birth stories of the two Gospels in which they are found, had their origin in this ascetic presupposition. And then they proceed to attack the Virgin Birth by defending the family as a divine institution. They even seem, sometimes, to gloat with satisfaction on the opportunity that is afforded them. I forbear to name names or even to make quotations. Evidently, in some cases, they fancy that they have destroyed the Church's doctrine when they have refuted the particular argument in question which has been adduced in its favor—a *non sequitur*, truly, but why give them the chance?

Let me illustrate by a parallel doctrine: the necessity of regeneration.

"Except a man be born anew (or, as some translate 'born from above'), he cannot see the Kingdom of God."

Now this, too, may be taken as a slur on the family as a divine institution, if one likes. Some practically do. They are quite well satisfied with the way in which they were born. This may be because of aristocratic connections, or, in some cases, to the view which is held concerning human nature in general. In both cases, the doctrine of regeneration is resisted.

Nevertheless, Our Lord's proposition is intended to be universal and to admit of no exceptions in the realm of human nature, as is proven by the reason He assigns for it—note that it is not only not an arbitrary assertion, but one that He implies, Nicodemus ought to have known anyhow without being told. "Art thou the teacher of Israel and understandest not these things?" Our Lord includes it, it seems to me, not among the things made known by revelation ("heavenly things"), but among the things "taking place on earth" and coming, therefore, within the domain of human observation and reflection. Be that as it may, Our Lord's reason for the fundamental and universal necessity of the rebirth is put into the proposition:

"What is born of the flesh is flesh; and what is born of the Spirit is spirit."

In other words, while the human family is not a vile and ungodly institution, and it is not true and was never meant that "we are conceived and born in sin," in the sense sometimes put into those words, yet it is true that there is such a thing as human nature, a kingdom of its own, and there is such a thing as heredity, by which every child that comes into the world is born into one of the kingdoms of the universe, which is not the highest, not the Kingdom of God par excellence, not "the Kingdom of God" in the sense in which Our Lord used the phrase when He took it over from John the Baptist and read His own meaning into it, a meaning which years afterwards the Apostle Paul gave as "Righteousness, peace and joy—in the Spirit."

Now I submit that this implies, rather distinctly affirms, a limitation upon human generation, but is in no wise a slander on human nature, or the institution of the family.

It is even so with the doctrine: "Conceived by the Holy Spirit; born of the Virgin Mary." It is not, in itself, a reflection or slander on the human family (unless wrongly stated), any more than the doctrine of regeneration is.

In fact, there are not wanting those who deny the Virgin

Birth, or, at least, set it on one side as either untrue or irrelevant, and yet can say of our Lord, as Drown says ("The Apostles' Creed To-day"):

"Jesus cannot be explained in human terms alone. He is not the mere product of human development. . . . If He be the mere product of the human race, then He is not the Redeemer and Saviour of the race. Christian faith sees in Jesus the new creation of God, the starting point of humanity. He is not only the Son of Man, but the Son of God."

Likewise, Lobstein, who holds to the human generation, declares with emphasis: "It is perfectly clear that the divine life, incarnate in Jesus Christ and imparted by Him to humanity, proceeds from a divine source; that it did not issue from the low depths of our sin-polluted earth, but that it is the emanation of a force, the ultimate cause and secret of which we do not discover in ourselves." And "We must conclude that the appearance of the initiator and dispenser of this divine life necessarily implies and presupposes a special manifestation of God, a creative and sanctifying intervention of His Spirit."

So substantially Keim and Schleirmacher.

Are these men slandering human nature?

I submit, then, to sum up, (1) That the Church's doctrine ought not to be made to rest upon any Manichaean or ascetic basis; and (2) That the Church's doctrine, while like the parallel doctrine of regeneration (vide Collect Christmas Day), it implies a limitation upon, it does not imply any slander on, human nature or cast any reflection upon the divineness of the family.

And what is true of the Church's doctrine is true also of the Scripture:

"Holy Spirit shall come upon thee and the power of the most High shall overshadow thee: WHEREFORE, that which is begotten shall be called holy, the Son of God."

C. B. WILMER.

Atlanta, Georgia, February 29, 1924.

Book Reviews

THE RELIGION OF JESUS AND THE FAITH OF PAUL. Adolf Deissmann. George H. Doran Company. Pp. XII. 287.

Herein are the lectures delivered in the spring of 1923 at the Selly Oak Colleges in England by the Professor of Theology in the University of Berlin. They are admirable in qualities which the popular idea does not generally associate with German theology: they are luminous in style, reverently constructive in spirit, as well as careful in scholarship—which one does expect of the Germans. The first half of the book is entitled "Communion with God in the Experience of Jesus," and the second part is "Communion with Christ in the Experience of Paul." The whole book is untechnical enough to be read with devotional profit by the general reader, and yet is fertile enough in deep suggestion to be made the basis for study and preaching by men who would interpret Christianity to their people.

B.

PERSONAL RELIGION AND THE LIFE OF DEVOTION. W. R. Inge, Dean of St. Paul's. Pp. 96. Longman's Green and Company. \$1.10.

This little book by the Dean of St. Paul's in London, with an introduction by the Bishop of London, can be warmly commended to all who are seeking inspiring reading for this Lent. It contains chapters entitled "The Hill of the Lord," "The Soul's Thirst," "Faith," "Hope," "Joy," "Self-Consecration" and "The World." Then best of all is the final chapter entitled "Bereavement," in which Dean Inge expresses, out of the depths of his own experience, the sorrow and the comfort of God in the death of the exquisite little daughter whose picture forms the frontispiece of the book. This one chapter alone would make the book something to be treasured.

B.

THE MAN HIMSELF. By Rollin Lynde Hartt. Doubleday Page and Company. Pp. VII. 291. \$2.50.

An exasperating book, the chief merit of which may be that of a blister, which underneath its own disagreeableness does have the virtue of summoning up the healthy blood to the point where its irritation is applied. Mr. Hartt has apparently set out to capture the attention of

his readers by ideas and phrases deliberately intended to be as subversive of usual thought as possible. His favorite name for Jesus is the complacently patronizing phrase "The young Rabbi," and he specially delights in calling the prophets "dervishes." There are some themes in his book which are positively helpful, especially his emphasis upon the revelation by Jesus of religion as an interior experience; but the book as a whole is so marred by a flippant journalistic sensationalism that any one who has instinctive reverence will need a patient temper to read it through.

B.

CYCLOPEDIA OF RELIGIOUS ANECDOTES. By James Gilchrist Lawson. Pp. 523. Fleming H. Revell Company. \$3.50.

In this large volume the author has gathered a number of very brief anecdotes, verses, and other illustrative material, and grouped them under the themes with which those who are seeking to convey religious messages will be concerned. The use of books of this kind has the danger of tempting a speaker or writer to compose a production made up of patchwork from other men's ideas, rather than as a living growth out of his own belief. But if used cautiously the book will also have value in suggesting the fact that a religious message, to be telling, must have that homeliness and directness which most of the selections in this book very helpfully represent.

B.

MY FORTY YEARS IN NEW YORK. By Charles H. Parkhurst. The MacMillan Company. Pp. XII. 256.

This is a book which has the tantalizing effect of disappointing the reader through its very excellencies. Looking at its title one would suppose that he would read here a reasonably inclusive account of the remarkable ministry of Dr. Parkhurst in New York, in the course of which he achieved so conspicuous a leadership in community moral reform. But as a matter of fact, instead of an autobiography, we find only the fragmentary material out of which an autobiography has been begun. In the brief space of one hundred and forty-nine pages Dr. Parkhurst writes all that he has told us of the actual events of his life and ministry, and the rest of the book is made up of "Reflections" upon various religious themes. The one chapter entitled "Successful Assault Upon the Tammany Interest," is full, both of historical value and of homiletic interest, and it leaves one wishing that Dr. Parkhurst had written the whole story of his ministry in a fashion justly proportioned to this one chapter.

B.

THE CHURCH AND YOUNG PEOPLES' WORK

By the Reverend Karl Morgan Block

LEAGUE CATALYSTS.

THOSE of you who have read Dr. Edwin A. Slosson's thrillingly interesting book, "Creative Chemistry," may recall in the early pages the story of the search for nitrogen in some available form, and the use of uranium in this new process. This rare metal, "which has the peculiar property of helping along a reaction while seeming to take no part in it, is called a catalyst." The analogy which Dr. Slosson uses is thus stated. "The action of a catalyst is rather mysterious, and whenever we have a mystery we need an analogy. We may then compare the catalyst to what is known as 'a good mixer' in society. You know the sort of man I mean. He may not be brilliant or especially talkative, but somehow there is always 'something doing' at a picnic or house-party when he is along. The tactful hostess, the salon leader, is a social catalyst. The trouble with catalysts, either human or metallic, is that they are rare and that sometimes they get sulky and won't work if the ingredients they are supposed to mix are unsuitable." Perhaps this casual interpolation may help to answer the question that comes up at every Conference, and which comes to my desk each month. **The young people in our Congregation do not seem to mingle and lack congeniality. How can this be regulated?** Remembering the warning about metallic catalysts, we cannot ask the impossible. But the refuge of indolence and the ultimate haven of snobbishness is to rest in a council of despair. Let us assume at the beginning that the Young People's Service League is an inclusive organization, for if it is not, it has little or no place in the Church's life. The Cotillion Club, the Assembly, the Greek Letter Society, and all similar organizations base their appeal largely on their exclusiveness. But that term and that notion has no place in a Church whose Master is the Lord Jesus Christ. The League must be available to all of the boys and girls of the Parish. The Parish, to a real degree, is the Community. If we are ever to correct the insularity with which the Church has been justly charged in the past, we must correct it once and for all in the adolescent age. Under the roof of the Church and Parish House, and in the life of organizations which are definitely fostered by the Church, social snobbishness can have no place. This is stated in dogmatic form, for it is a field in which we are glad of an opportunity to straddle our heart's convictions.

The next vital question is eminently practical. Granted the desire of the young people to mingle congenially, how is this to be accomplished? Now enter your social catalysts. Sometimes the counselors have this unique gift. I have in mind a Bishop, two clergymen, and two consecrated young women, who have been singularly successful at summer conferences and in the life of their Leagues and Fellowships, in this particular regard. Often the gift is possessed to an unusual degree by members of the League. Those who show any special talent in this regard should be members of the Hospitality Committee. Often the failure to commit this definite responsibility to a qualified group is the basis of the very situation complained of. If these human catalysts are not used, cliques are the inevitable result, and the shy, embarrassed, self-conscious type never find themselves or make any real contribution to the League's life. Where this difficulty is felt most, the chances are that the social has eclipsed the religious life of the League and that entertainments are projected which invite catastrophe, because the League is not prepared for the vigorous familiarity which they involve. There are types of mass play in which this difficulty can be easily avoided and the League does not need for its successful life the social emphasis that obtains in so many of the Protestant Communions. Whether for weal or woe, our young people almost never belong to those whose social opportunities are circumscribed or curtailed. Only too frequently it is the individual and corporate social life of our young people which offers the greatest obstacle to the League's successful efforts.

Too frequently this whole question is not dealt with frankly, but is a matter of whispered communication between the privileged few who attempt to define very sharply the limits of their fraternization. Nothing could be more helpful than for regional conferences of the young people, without any suggestion from counselor or clergy, to talk this matter over with vigorous frankness, and after they have seen and felt what is right, to set themselves to the fulfillment of their task, come what may. As old Cato was wont to end every speech with the phrase "Carthago delenda est," so I conclude: the Leagues and Fellowships must correct in the adolescent age the sins and shortcomings of adult communicant membership. This is fundamental.

Young People's Societies Hold Their Own Convention.

The Leader, for March, gives us the following story:

The Young People's Society of the Diocese of Southern Ohio has held its first convention. Practically all of the speeches were made by the young people themselves, and, with the exception of the program which was formulated by the Rev. Maurice Clarke, Executive Secretary for Religious Education in the Diocese, they also made all plans for the convention and saw to it that things went through as scheduled.

About one hundred and forty delegates representing fourteen member societies and five parish societies not at present connected with the diocesan organization attended the two-day convention.

The program began with a reception-dance as the opening event and included a banquet and other occasions for general good fellowship and entertainment as well as the more serious business of meetings, addresses and frank discussion.

The convention lasted from Friday night until Sunday noon. It closed with a service of Holy Communion and address.

Addresses made by three of the young people on "What the Society Has Meant to Us," developed some very interesting facts. One of the speakers, a member of St. John's, Worthington, said that the Young People's Society had kept together the young people of the parish and interested them in the work of the church for nearly a year while the parish has been without the guidance of a resident rector. The speaker from St. Paul's Cathedral, Cincinnati, expressed gratitude to the Society, not only for the occasions it provided for fellowship, but for the opportunity it gave for talking out his difficulties with young people of his own age. The third speaker, representing the Church of the Epiphany, Cincinnati, found that the Society had been of great educational value to the members and not only to them, but, on his own confession, to the rector of the Parish as well.

Mr. Clarke made a short address on the chart he had prepared illustrating the growth of the Society in the Diocese. The chart showed twenty-eight existing organizations and forty parishes without an organization at the present time. In the discussion which followed on "What can we do to promote the work of the Society in our Diocese?" it was suggested that conferences of the clergy be held and that teams of young people be sent on request into parishes where no society exists.

Miss Dorothy Mayer, a member of the Advisory Board and an officer of the Society of Epiphany Parish, introduced a discussion on the advisability of diocesan objectives. She offered the following suggestions:

A scholarship fund to be placed at the disposal of Bishop Reese.

Gifts for missions.

Scholarships for the summer conference at Gambier.

There was a difference of opinion as to the advisability of assuming any diocesan objectives. Some thought it unwise to bring anything of a financial character into the life of the organization, others believed that the assuming of diocesan objectives would be helpful in developing a diocesan consciousness as well as offering a means of expressing religious interest and enthusiasm. It was finally decided that a quota of \$250 be set for the diocese as a whole, to be given to Bishop Reese for whatever kind of scholarship was most needed. It was understood that no assessment or apportionment to individual organizations should be made, but that subscriptions to the fund would be purely voluntary.

At a later session, Bishop Reese spoke on "Responses to the Call of Life Service in the Diocese of Southern Ohio," telling many interesting stories of young people who have gone from the diocese into Alaska, China, Japan and the Philippines in the Church's service.

Mr. A. P. Roe, of Bexley Theological Seminary, made an address in which he stressed the many opportunities for service found in the ministry. Deaconess Elizabeth Fracker, of Christ Church, Dayton, spoke on vocations for girls in the Church.

The convention ended with the celebration of a corporate communion at the regular Sunday morning service. Mr. McKechnie, of Japan, who was to have been the speaker at this service, was unable to be there. Dr. Edward Eubanks, Professor of Sociology in the University of Cincinnati, spoke on "The Quest of Life." The address in most impressive fashion led up to the idea that fulness of life can be found only in consecration of oneself in service for others.

Those who attended the convention felt that it had

been a great privilege and an experience which should be made an annual event. It was therefore voted that an annual convention solely for the Young People should be held otherwise than at Gambier during the meeting of the summer conference.

Program.

March 23—Third Sunday in Lent.

Topic: The Church in Foreign Parts.

On a large outline map of the world mark with colored pins the places where our Church is working.

1. Bible Reading, Acts 16:6-12, The Macedonian Call.
2. Prayer:—

Almighty and Everlasting God, Who dost govern all

things in Heaven and Earth; Mercifully hear the prayers of Thy people, strengthen the hands of Thy workers in foreign parts, let the influence of their lives, and earnestness of their prayers advance the coming of Thy Kingdom in all the world; and crown their efforts with the supreme blessing of peace and understanding among all nations; through Jesus Christ Our Lord. Amen.

3. Papers:—

The Nippon Sei Ko Kwai in Japan.
The Work of St. John's University, Shanghai, China.
The Chief Need of Liberia Today.

4. Open Forum:—

Call the roll of missionaries from your own diocese.
Discuss their work and fields.

5. Hymn, "O Zion Haste."

6. Recitation of League Rules.

7. Sentence Prayers.

8. Benediction.

The New Presiding Bishop of the Church

With the death of Bishop Garrett, the Right Rev. Ethelbert Talbot, D. D., LL.D., Bishop of Bethlehem, automatically became the presiding bishop, by reason of seniority of consecration. In age Bishop Talbot is younger than either of his predecessors, being but seventy-five, and is noted for his activity, having been able until this year to perform the duties of his large diocese without the aid of a coadjutor.

The new Presiding Bishop was born in Fayette, Mo., October 9, 1848, and belongs therefore to that select group of our episcopacy that has been born west of the Mississippi River. He is the first presiding Bishop that was born in this district, and perhaps this marks a significant period in the history of the American Church.

Bishop Talbot is a graduate of Dartmouth College, from which he received the degrees of A. B. and A. M. and later

been the chairman of the Joint Commission of the General Convention on Christian Unity, and has frequently written and preached on that subject. Besides the D. D. from Dartmouth, the General Theological Seminary conferred on him the degree of S. T. D. and the University of Missouri the degree of LL.D.

CHURCH WILL REBUILD IN JAPAN.

National Council Takes Steps to Restore Earthquake Devastation.

The National Council of the Episcopal Church on February 20 announced its purpose not only to rebuild its property in Japan destroyed by the September earthquake, but in addition to extend its work there in token of its faith in Japan and the Japanese people. With the additional work planned, the sum of \$3,000,000 will be needed; and the Council unanimously pledged the Church to create this fund. Among the properties to be restored, all located in Tokyo, are St. Luke's Hospital, St. Paul's Middle School, St. Margaret's School for Girls, St. Paul's University and six churches, together with residences and offices for the bishops and staff.

The new work which will be inaugurated will comprise a series of primary schools through which, and the existing institutions, the Church will be able to conduct in Japan a complete educational system from kindergarten to university.

The following statement, addressed to the membership of the Episcopal Church, embodies the action of the Council:

The Church was thrilled by Bishop McKim's brave message after the earthquake in Japan last September, "All gone but faith in God," and the National Council proudly recalls the prompt and generous action of our people in providing emergency relief for the Japanese Church.

Knowing that temporary relief must be followed by careful reconstruction, the Council sent its President and the Executive Secretary of the Department of Missions to Japan to study the facts, confer with leaders and report a program.

At its meeting on February 20 the Council received the report of Bishop Gailor and Dr. Wood, containing a complete plan for reconstruction, based upon personal investigation and conferences with clergy and leaders of the Japanese Church, with Dr. Teusler, of St. Luke's Hospital, with architects and building experts and with Japanese statesmen such as Viscounts Goto and Shibusawa.

Transcending the need for physical restoration, they report that following the disaster there has developed the greatest opportunity ever presented for making Christ known to Japan. In this we must play our part and reap the rich fruitage of the consecrated effort of more than fifty years.

They declare the experience and conviction of the leaders of the Japanese Church to be that for successful evangelistic effort it is absolutely essential that in addition to churches there be both a complete and balanced system of education for the development of Christian leaders and medical work as a practical demonstration of Christianity.

The Council, at its meeting, had the benefit of the advice of Bishop McKim, Bishop Reifsnider and Bishop Tucker, who unqualifiedly endorsed the report of Bishop Gailor and Dr. Wood, and the convictions upon which its recommendations were based.

The estimated cost of the restoration of buildings and equipment and for necessary expansion to make the work complete and efficient is \$3,000,000.

The Council has appointed a committee to lay the facts before the Church, confident that the Church, in facing this larger task of permanent reconstruction, will exhibit the same splendid spirit of devotion and sacrifice that responded so effectively to the emergency appeal. "Let us rise up and build."



The Rt. Rev. Ethelbert Talbot, D. D., LL.D.

was honored with the Doctor of Divinity. Later he attended the General Theological Seminary, and graduated there in 1873. Bishop Robertson, of Missouri, ordained him both deacon and priest, and his first charge was as rector of St. James Church, Macon, Missouri, where he also established some educational work that grew into St. James' Military Academy. In 1887 the House of Bishops selected him for the difficult missionary duties as Bishop of Wyoming and Idaho.

Wyoming was at that time the real pioneer, frontier State of the country, and the young Bishop found all the thrills that have been pictured in the wild west stories. He was so successful and popular with the people of the plains that Owen Wister has pictured him in his great novel, "The Virginian," in a heroic role. Bishop Talbot has himself pictured for us some of his early adventures in the witty and thrilling story of his work published in 1907, "My People of the Plains."

In 1898 Bishop Talbot was elected Bishop of Central Pennsylvania, which, at that time, included the present diocese of Harrisburg. For more than twenty-five years he has been the chief pastor of this important field and has given the Church the benefit of his experiences in his book, "A Bishop Among His Flock." He has also found time to show literary talent in another field, publishing in 1915 the interesting story "Tim: The Autobiography of a Dog."

The chief interest of Bishop Talbot seems to have been along the line of Church unity. For many years he has

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

THERE IS NOTHING NEW IN DISAGREEMENT.

It was in a butcher shop, but as usual in these days the topic of conversation was religion. On this occasion, however, it was relative to a particular church. The man behind the counter belonged to one of those primitive sects, which often display great zeal and enthusiasm, and this particular group had just completed a very handsome new church, about the merits of which he was expatiating to his customer. She, a more sophisticated person, and in touch with the thought of the day, remarked:

"I suppose, of course, you have modernists and fundamentalists with us for lo! these many years.

He evidently was somewhat nonplussed, but, after thinking a moment, decided not to be outdone, and replied:

"Oh, yes, we had them all in there before we moved into our new church."

Unwittingly he spoke more truth than he knew, for indeed have we not had both the modernists and the fundamentalists with us for lo these many years.

We shall find the first traces of disagreement in the New Testament, when that great innovator, St. Paul, undertook to bring people into the Christian Church without passing them through the preliminary stage of Judaism. The possibility of becoming a follower of the Saviour without first becoming a follower of Moses, in every exacting detail, was a new practice which amounted to the rankest heresy, and required a General Convention to be held at Jerusalem, and "much disputation" before it was allowed.

Another controversy the traces of which also exist in the New Testament was the theory that Our Saviour did not bear a human body at all, but was entirely Divine. St. John refers to this in the second and third verses of the fourth chapter of his first Epistle, when he says:

"Hereby know ye the Spirit of God. Every Spirit that confesseth that Jesus Christ is come in the flesh is of God:

"And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that the spirit of Antichrist, whereof ye have heard that it should come; and even now already is it in the world."

Then some three hundred or so years later St. Jerome, a great scholar and theologian, translated the Scriptures into the Latin language, and, instead of being received with joy, his work was condemned on all sides, and it was stated that he was trying to set forth a New Bible with strange doctrines. It took nearly a thousand years for this great work to receive proper recognition in the Church.

Again some centuries later another good Churchman undertook to set forth the extraordinary teaching that the sun was the centre of the universe, and that this earth and other planets revolved around it. This theory, which is now known as the Coperniscam Theory, and which is now universally accepted, was branded rank heresy, and its originator persecuted and excommunicated from the church.

So it has gone all through the ages. There never has been a time when every one thought alike within the Christian Church, and there probably never will be such a time.

The thing for us to do is to take St. Paul's advice to the Thessalonians into our hearts and lives, and "Prove all things, and hold fast that which is good," remembering that there are many ways of finding God, and many paths that lead into His Presence, respecting and loving all, and remembering that each one in his quest for truth, must be guided by his own conscience.

YIELD NOT TO TEMPTATION.

The methods which the Devil adopts are varied and intricate. For instance a small card lying on your doorstep entitled "A Word to Non-borrowers" may seem quite harmless, but if its enticing invitation that you can borrow money so cheap is heeded it will lead the unfortunate small borrower into toils from which he will find it exceedingly difficult to extricate himself. A glance at the schedule of "interest cost" will show that on a loan of \$40 the interest rate is \$3.50 for four months, which is 25 per cent a year. On the same basis, and from the same schedule we see that on a loan of \$200 the borrower has to pay \$17.50 interest for four months, which would amount to \$52.50 in a year, and would represent an interest rate of more than 25 per cent, yet this is what is called "borrowing money so cheap," and is accompanied by a pressing invitation that would make it appear that the lender was doing the borrower a great favor.

On this basis a person with no capital whatever, and as little principal, could borrow money at a bank at 6 per cent and re-lend it so as to make a clear profit of almost 20 per cent. It is one of the pitiful facts of life, however, that many poor people are obliged to avail themselves of this form of usury.

BETTER BABIES.

At last as much attention is being given to the raising of people as has been bestowed by the government on the raising of pigs, cows and horses for many years.

The Children's Bureau of Washington issues a series of nine letters on the Hygiene of Maternity and Infancy. These letters may be had by any person in the United States who will take the trouble to address a letter to The Children's Bureau, Department of Labor, Washington, D. C.

In the State of Minnesota a correspondence study course on this same subject has been inaugurated by the State University acting through the State Board of Health.

This same plan has been simplified by the Bureau of Child Welfare of the State Board of Health of Virginia, which has arranged a correspondence for mothers, and prospective mothers, which is adapted to persons of limited education, the phraseology being of the simplest style. Although this is the plan of the Virginia State Board of Health, persons from other states are given the benefit of this course free of charge. The following is a synopsis of the lessons, and what is necessary to take advantage of them:

Part I.

- Lesson 1.—Expecting the Healthy Baby.
- Lesson 2.—Preparing for parenthood.
- Lesson 3.—Helping to develop a Healthy Baby.
- Lesson 4.—Putting your house in order for the arrival of the Healthy Baby.
- Lesson 5.—Arrival of the Healthy Baby.
- Lesson 6.—The first days of the Healthy Baby.

Part II.

- Lesson 1.—The home of the Healthy Baby.
- Lesson 2.—How to feed the Healthy Baby.
- Lesson 3.—Growth of the Healthy Baby.
- Lesson 4.—Guarding the Healthy Baby against accidents and illness.
- Lesson 5.—Summer care of the Healthy Baby.
- Lesson 6.—Training the Healthy Baby in habits and character.

How to Enroll.—(1) Write to the Director of Correspondence Course for Mothers, State Board of Health, Richmond, Virginia, for application card. (2) Fill out the card, being careful to answer all of the questions. (3) Mail the application card to Director of Correspondence Course for Mothers, State Board of Health, Richmond, Virginia.

Method of Instruction.—The course may be taken individually or in groups. In either case, after the lesson has been carefully studied, answers to the questions are to be

written on good paper, preferably with ink; together with any point that is not entirely clear, and sent to the Director of Correspondence Course for Mothers, State Board of Health, Richmond, Virginia.

The Director will read all papers with care, and will make such suggestions as may be helpful in gaining a clearer conception of the subject. The paper will then be returned accompanied by the next lesson.

The course, which is in two parts of six lessons each, may be completed within twelve weeks and should be completed within six months from the date of enrollment, unless there is, in the judgment of the Director, sufficient reason for extending the time.

After satisfactory answers to all of the questions have been sent in, a certificate will be issued to the student by the State Board of Health. Either part may be taken

singly, but no certificate will be given unless both parts are completed.

If the group method is used, those taking the course should meet at regular periods and together study and discuss each lesson, then some one member (chosen by the group), acting as secretary, should send in the answers. On recommendation of this secretary, certificates will be issued to each member of her group who has attended not less than ten periods of study and who has taken an active part in the discussions.

A physician from the Bureau of Child Welfare of the State Board of Health will be available upon request to visit any group free of charge, for conferences in regard to the course. During this visit arrangements may be made for her to hold clinics for the examination of well babies and children of pre-school age.

Church Intelligence

Intercession for the Church.

A day of Intercession for the whole work of the Church is planned this year, at last, for March 26. The President of the Council has issued a Bidding Prayer for use on that day and at other times, in public or private prayer. This is sent to the bishops and clergy early in March and additional copies are to be available on request, as many people like them for individual use.

It is hoped that in an increasing number of parishes the whole Day may be observed, and that in every parish some use may be made of the opportunity thus presented for corporate prayer, or that groups of parishes may combine in their observance.

In Church Missions House the hours from nine to four are divided into alternate periods of intercession and meditation led by city clergy, beginning with a celebration of the Holy Communion. The work of the Church overseas and at home, in education, in social service, among Latin-American countries, among foreign-born Americans, the work carried on by the Woman's Auxiliary, and the relation of Church and nation, are subjects of intercession.

Sewanee News.

A scholarship of \$10,000 in memory of the Rt. Rev. Troy Beatty, D. D., has been completed by the Woman's Auxiliary of the Diocese of Tennessee. This scholarship is to aid students for the ministry from the Diocese of Tennessee.

The members of the Woman's Auxiliary of Tennessee have taken a very beneficial interest in the Quintard Chair of Dogmatic Theology, started by a group of theological students under the leadership of Bishop Manning, while he was rector of Christ Church, Nashville. The ladies have requested that they be allowed to assist in raising the necessary amount to endow the Chair. This matter was brought up at the recent Diocesan Convention at Clarks-ville, and was referred to the Bishop and Council of the Diocese.

During the recent meeting of the Board of Regents, Vice-Chancellor Finney announced a gift of \$50,000 for the establishment of an endowed chair, which is to be known as the Francis S. Houghteling Chair of American History. This is the second gift given to the University in memory of Mr. Houghteling, who was a student at the University of the South, graduating in 1904.

The Rt. Rev. Theo. D. Bratton, D. D.,

Bishop of Mississippi, recently dedicated to the service of God the beautiful altar reredos and credence table, given by Mr. and Mrs. Telfair Hodgson and Mrs. O. N. Torian. The altar is in memory of Frances Glenn Potter, wife of the Rev. Telfair Hodgson. The credence is in memory of an old and faithful servant of the Hodgson family, Elizabeth Durnan. Dr. Wells and Dr. DuBose assisted Bishop Bratton at this service. Mr. and Mrs. Telfair Hodg-

TWO APPEALS FROM CUBA.

Bishop Hulse writes:

We could use several hundred hymnals in English at Baragua and elsewhere. We prefer the old hymnal, though beggars must not be choosers. If churches are discarding the old hymnal and putting in new ones, we will be glad to take the old ones, if they are not too worn.

We will also need hymnals with music.

The best way to send them is to wrap them in packages of half a dozen and send them by mail; mark them second hand books. We have received a number that way.

We need a number of organs; second hand organs if they are in good shape would be acceptable. They could be packed and shipped here more cheaply than we could buy them on the spot. Organs for places in the province of Camaguey can be sent to Mr. McCarthy via the port of Nuevitas, that would be cheaper than sending them via Havana. Organs down here are worth from \$120 up. The cheaper ones are the small portable ones, worth \$50 in the States!

If any one wishes to send hymnals direct in small packages, they should be addressed to,

The Rt. Rev. H. R. Hulse, D. D.,
Calle Quince Esq. a Ocho,
Havana, Cuba.

Or, if they will send them to Bishop Hulse, care of the Rev. A. R. Gray, Church Missions House, 281 Fourth Avenue, New York City, the books will be forwarded.

For further information regarding the need of organs in Camaguey, Cuba, please address the Rev. A. R. Gray, 281 Fourth Avenue, New York City.

son, and their friends, and all the members of the school, both faculty and students, were present at the inspiring service.

Annual Meeting of the Joint Diocesan Lesson Board.

The Joint Diocesan Lesson Board met at the Church House, Philadelphia, on Tuesday and Wednesday, February 5 and 6. Delegates were present from New Jersey, Washington, East Carolina, Harrisburg, Bethlehem, New York, Maryland and Pennsylvania. Communications were received from many other members regretting their inability to be present and suggesting points for discussion.

Officers were elected for the ensuing years as follows: President, the Rt. Rev. Ethelbert Talbot, D. D.; vice-president, Mr. George W. Jacobs; corresponding secretary and treasurer, the Rev. Llewellyn N. Caley, D. D.; recording secretary, the Rev. John R. Huggins. The following were elected as chairmen of the various departmental committees: Beginners', the Rev. Chas. S. Lewis, B. D.; Primary, the Rev. A. E. Clattenburg; Junior, the Rev. Cornelius S. Abbott; Senior, the Rev. Llewellyn N. Caley, D. D.; Bible Class, the Rev. George H. Toop, D. D.; Home Department, the Rev. Elliston Perot.

Schedules were adopted for the Junior Department, Winter Course 1924-1925, "What We Should Believe and Do as Taught in the Church Catechism," and the Junior Department, Summer Course, 1925, "Our Lord Jesus Christ and His Friends," and for the Senior Department, Winter Course, 1924-1925, "Life as Lived and Taught by Jesus Christ."

A number of women experienced in the work of the Beginners' and Primary Departments were appointed as auxiliary members to advise with these Departmental Committees looking to a betterment, if possible, of these schedules.

A special committee, composed of Canon Charles S. Lewis, of New Jersey; the Rev. Llewellyn N. Caley, D. D., of Pennsylvania; the Rev. Cornelius S. Abbott, of Washington; the Rev. Chas. B. Ackley, of New York, and Mr. Geo. W. Jacobs, of Pennsylvania, was appointed to consider the preparation of manuals to be published in permanent form for the use of Week-Day Church Schools.

The Primary Cycle was extended from three to four years by the addition of a course on "The Christian Child and God's other Children in His World Today."

The meeting was indeed an important one and the Board believes that the new schedules prepared for the coming year are far superior to those presented before. The Prospectus showing these schedules will be prepared by the publishers, George W. Jacobs & Company, 1628 Chestnut St., Philadelphia, Pa., and it will be ready for mailing about June 1. This may be had upon request with a free set of samples of the entire "American Church Series."

The Church Congress.

The Program for the Jubilee meeting of the Church Congress to be held in Boston, April 29 to May 2, 1924, is as follows:

Tuesday evening, April 29: The program at the opening meeting to consist of a greeting from the Bishop of Massachusetts and an historical paper on the history of the Church Congress, to be prepared by the Rev. Roland Cotton Smith, D. D., with no prescribed limit of time.

Wednesday, Thursday and Friday mornings, 10-11:30, Round Table discussion. The Person of Christ in the Thought of Today—

1. What Do the Gospels Teach Us? The Rev. Burton S. Easton, D. D., and the Rev. George A. Barton, Ph. D.

2. How Far is the Language of the Conciliar Decrees Relevant to Modern Thought? The Rev. Frank Gavin, Th. D., and the Rev. Kirsopp Lake

3. The Creeds. The Rev. Angus Dun and the Rev. M. Bowyer Stewart.

Wednesday, Thursday and Friday mornings, 11:30-1 P. M., Round Table Discussion. Christian Marriage—

1. Divorce and Remarriage. The Rev. Milo H. Gates, D. D., and the Dr. Katherine B. Davis.

2. Birth Control. Dr. Louis I. Dublin and Dr. Robert L. Dickinson.

3. Eugenics. The Rev. Robert P. Kreidler and Dr. Howard J. Banker.

Popular Meetings.

Wednesday afternoon. The Value of Auricular Confession—The Rev. Selden P. Delany, D. D., and the Rev. Percy G. Kammerer, Ph. D.

Wednesday Evening. Shall We Discontinue Making Creeds a Requisite of Church Membership?—The Rev. Geo. C. Foley, D. D., and the Rt. Rev. Arthur C. A. Hall, D. D.

Thursday Evening. The Christian Approach to the Solution of Industrial Problems—The Rev. John Howard Melish, D. D., Mr. William H. Barr and Miss Mary VanKleeck.

Friday Afternoon. How Shall the Church Deal with Fundamentalism?—Judge Augustus N. Hand, Mr. Rosewell Page and (third speaker to be appointed later).

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Memorial Pulpit For St. John's, Mathews.

Those who have so kindly contributed to the pulpit in memory of the late Rev. John Roberts Mathews will be glad to learn that the contract has been given out and it is to be placed in St. John's Church, Mathews, for use on Easter Day.

The promoters thank those who gave—not only for their contributions, which made it possible to carry out the plan—but also for their faith in those who have the work in charge.

Only about twenty dollars of the needed sum remains unprovided for, so if those who knew and loved him and have not already given will make this up, this memorial will be completed. Contributions, large or small, will receive grateful acknowledgment.

Send to Mrs. Giles B. Cooke, President St. John's Guild, Mathews, Va.

Richmond Convocation.

A meeting of the Convocation of Richmond will be held at St. James' Church, Ashland, May 6 and 7. The meeting will begin with an evening service on May 6, and will end with a service at the same hour on the follow-

ing day. All the clergy of this convocation are requested to reserve the time necessary for attendance at this meeting.

T. S. Russell, Dean.

Admission Service of Girls' Friendly Society.

On March 2, in Pohick Church, was held an impressive admission service of the Girls' Friendly Society. Ten young girls and two associates who had passed the period of probation came together before the altar, made their promises and vows and received from their Chaplain, who is also their rector, their badges and heard from him the charge, "See that what you have promised with your lips you perform in your life." Four of those admitted were from Olivet Church, and six from Pohick Church.

These girls, who are being trained in church loyalty and church work by their faithful and enthusiastic president, Mrs. A. Campbell Tucker, will undoubtedly add much to the usefulness and increase the spiritual growth of the churches with which they are associated. After the admission service the Rev. A. Campbell Tucker, preached a sermon on the motto or text of the Society, "Bear ye one another's burdens and so fulfil the law of Christ. There are several other probationers, who were unable to fulfil the requirements for full membership, who, it is hoped will be admitted in the near future.

The Bishop's Visit to St. George's Church, Fredericksburg.

On Sunday morning, March 2, Bishop Brown visited St. George's Church, Fredericksburg, the Rev. Dudley Boogher, rector, and confirmed a class of twenty-five persons.

A congregation which tested the capacity of Old St. George's Church was present to receive the inspiration for and to hear the call to a better service in the work of the Master, which such a service must necessarily give.

A splendid offering for the Bishop's Emergency Fund was taken, amounting to sixty-five dollars.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Study Class Organized.

A Study Class for the leaders of the Church School Service League of the Diocese of Washington was organized and started on Monday evening, March 10, in Epiphany Parish Hall, under the direction of Miss Emma Abbott, the director of the Church School Service League and formerly the director of the Junior Auxiliary in Washington. This organization has been remarkably effective in Washington since the change into a broader field of work was made and a large number of parishes are represented. The object of the Study Class is to instruct the leaders in the details of the work and to provide a stimulus for an increased activity in the several branches of the League.

Service for Prisoners.

The choir of Christ Church, Georgetown attended the service at the District jail on Sunday afternoon, March 9, and assisted in the music of the occasion by singing two anthems and some of the hymns. The service was conducted by the Rev. George

Worthington Dow, Chaplain of the Episcopal City Missions of the Diocese of Washington and was impressive and helpful to the visitors as well as to the prisoners.

Missionary Mass Meeting.

"A meeting of the women of all the churches in Washington, without regard to the particular denomination, was held at Epiphany Church on Friday morning and afternoon, March 7. This meeting was in the nature of a revival of missionary zeal and the spiritual life of the Church and was addressed in a stirring and forceful way at the morning session by Bishop Freeman. The afternoon session was given over to a program in the interest of the missions of the church. The meetings were largely attended by women of all the churches.

The monthly coaching class for Sunday-school teachers, under the direction of the diocesan board of religious education, was held on March 9, at All Souls' Church at 6:30 o'clock. These classes have proven of great value and are being well attended. A light supper is served at 6:30, after which classes are organized for the several courses in the Christian Nurture Series. Some of the clergy and experienced trained teachers, conduct these classes which are designed to supplement the study of the teacher and to be inspirational and instructive.

M. M. W.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Crowds Attend Trinity's Lenten Services.

Trinity Church began its Lenten noon day meetings with crowds filling pews, aisles and even sidewalks. The controversies over theology, and the disclosures at Washington, are held to have stirred public interest. Bishop Manning was the Ash Wednesday preacher, and he issued a call to faith. He regarded as a first essential the bringing together of God and men. Then he said:

"There are three things that will help you to do this. First, your faithfulness and sincerity in prayer. Prayer is the open door between us and Jesus Christ, the act by which we put ourselves into direct contact and touch with Him. Second, your faithfulness and regularity in worship. We cannot keep in living touch with Jesus Christ without worship. In worship the soul turns not earthward or manward, but Godward. It is this that we need and must have if the soul is to be its true self. Third, your faithful and revered use of the sacraments."

Clergy Issue Joint Statement.

Eleven Church clergy of New York and New Jersey have joined in a statement which some rectors are sending to their communicants. The statement affirms belief in the Creeds; asks the largest freedom for the right of scholars to inquire, to gain knowledge not gained heretofore; and urges that all seek diligently and patiently to explain to others, and especially to the laity, the reasonableness of the faith, its authority, its universalism. The statement makes this point:

"It cannot be too strongly insisted that faith is not a mere act of the intellect. It must touch the heart and

move the will if it is to be saving faith. The Creed held coldly as a series of abstract propositions rigidly adhered to by the mind can never be of value in the life of the spirit. Its value depends upon the extent to which it is made the basis of our daily living and the ladder upon which we climb toward closer union with God. The Creed must ever be translating itself into action and devotion.

Signers are the Dean of the Cathedral of St. John the Divine, the Dean of the General Seminary, Canon Jones, of the Cathedral, the Rev. Dr. Selden P. Delaney, associate rector of St. Mary the Virgin, Secretary Gilbert of the Social Service Commission, and the rectors of the following churches: Grace, St. James, Trinity, Holy Trinity and St. Thomas, New York; Christ Church, Short Hills, N. J.

Death of the Rev. A. D. Pell.

The Rev. Alfred Duane Pell is dead at the age of sixty. In many ways he was a most unusual man. Coming of the famous Pell family of New York, and wealthy far beyond most men, he reached middle life engaged in great part in the collection of rare art works. He volunteered as Lay Reader in the Seabury Society and helped to establish what is now Holy Nativity Parish, Bedford Park. Many meetings leading up to the Society, and later to the American Board of Applied Christianity, were held in his home, wherein discussions of Church work were mixed in with examination of rare art works. As lay reader, Mr. Pell determined to enter Holy Orders, and although never studying in any Seminary, passed a brilliant examination before New York diocesan examiners. He became rector of the Church of the Resurrection, and gave considerable sums to free it from debt, and repair its property. He was married to a daughter of an eminent Presbyterian divine, the Rev. Dr. Howard Crosby, famous in his day as Moderator and leader in many forms of Christian work.

C.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D. Bishop.
Rt. Rev. T. I. Reese, D. D. Coadjutor.

Cincinnati Notes.

It has been announced that Mrs. W. P. Simpson of College Hill has made a gift of \$25,000 to Grace Church in that beautiful Cincinnati suburb to be used in the construction of the new church, which will be erected there. The congregation is at present worshipping in the Parish Hall, which was erected when the old church was demolished. The Rev. George M. Clickner has been rector of the parish for many years.

Bishop Thurston, of Oklahoma, accompanied by his wife, made a visit to Cincinnati, speaking in several of the churches and also making an address before the Church Club. He was well received and his description of missionary work in the land of oil was very effective.

Bishop Reese held a pre-Lenten quiet day for the clergy of Cincinnati at the Cathedral. Twenty-one of the clergy were present.

Bishop Vincent has returned from a visit of several weeks at Ormond Beach, Fla.

The Lenten Noon-Day services at Keith's Theatre this year will be addressed by the following speakers:

March 5 to 7, the Rev. B. H. Reinheimer, Executive Secretary of the Diocese.

March 11 to 14, the Rev. Samuel McComb, School of Theology, Cambridge.

March 18 to 21, the Rev. S. S. Marquis, St. Joseph's Church, Detroit.

March 25 to 28, the Rev. J. Howard Melish, Holy Trinity, Brooklyn.

April 1 to 4, the Rev. F. S. Fleming, Church of Atonement, Chicago.

April 8 to 11, the Rev. Wm. Scarlett, Dean of Christ Cathedral, St. Louis.

April 15 to 18, the Rt. Rev. Theodore I. Reese, Bishop-Coadjutor of the Diocese.

C. G. R.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor
Rt. Rev. H. B. Delaney, D. D., Suffragan.

Charlotte Convocation.

Bishop E. A. Penick and Bishop Joseph Blunt Cheshire were both present at the recent meeting of the Convocation of Charlotte, held February 26-28, in High Point. Archdeacon W. H. Hardin and Archdeacon Morrison Bethea were also present, the former presiding at all sessions. This was one of the most helpful meetings of the convocation ever held and was characterized by special features in preparation for Lent. Special speakers were: The Rev. W. H. Wheeler, for Thompson Orphanage; the Rev. W. W. Way, for St. Mary's School; the Rev. A. S. Lawrence, for Chapel of the Cross, Chapel Hill; the Rev. R. E. Gribben, on the Nation-Wide Campaign; the Rev. Chas. Scovil, on Religious Education and Young People's Work; the Rev. J. L. Jackson, the Rev. I. Harding Hughes and others on Lenten activities; the Rev. Thos. F. Opie, on Publicity, and Bishop Penick, on Preparation for Lent; special sermons were delivered by the Rev. W. W. Way and the Rev. Bertram Brown, the Rev. H. N. Browne, rector of St. Mary's, where the convention was held, left nothing to be desired in the way of preparing for the comforts of his guests. The whole program was full of substance and spiritual refreshment and the business of convocation was shown to be in excellent shape, by reason of the fine business sense of Archdeacon Hardin, who has it in charge.

Thompson Orphanage.

Plans are on foot for an intensive campaign in the interest of a building fund for Thompson Orphanage, Charlotte. The Rev. W. H. Wheeler, superintendent, has issued a leaflet setting forth the needs of this useful institution, indicating laundry, dormitory, cottages, and administration building as among the most pressing necessities at present.

Laying of Cornerstone.

On Wednesday, February 20, the cornerstone of the new church at Chapel Hill, the seat of the University of North Carolina, was laid and much interest centered in the occasion. The sermon was delivered by the Rt. Rev. E. A. Penick. The Rev. A. F. Lawrence is the rector of the Church at Chapel Hill, a strategic and important center in the Church's life.

T. F. O.

SOUTH FLORIDA.

Rt. Rev. Cameron Mann, D. D., Bishop.

St. Luke's Cathedral, Orlando.

The Year Book of St. Luke's Cathedral, Orlando, Florida, tells a story of evident progress that has been made at Orlando under the leadership of Dean C. Stanley Long. The communicant membership has increased twenty per cent. Attendance at the Church services has increased at least fifty per cent. In fact it is now impossible to accommodate the regular Sunday-morning congregations, which crowd the Cathedral to hear the inspiring sermons delivered by Dean Long. The assessments for both the Diocesan and General Fund for 1923 have been paid in full, and the Nation-Wide Campaign for 1924 was over subscribed to the extent of \$1,093.

J. A.

TEXAS

Rt. Rev. G. H. Kingsolving, D. D., Bishop.
Rt. Rev. C. S. Quin, D. D., Coadjutor.

In St. Paul's Church, Waco, the Rev. W. P. Witsell, rector, there has recently been dedicated to the Glory of God and in loving memory of Andrew J. Dossett, a beautiful processional cross, the staff of which is of ebony. The cross is made of solid silver, and is a marvelously beautiful piece of furniture, and a fitting memorial of the sterling character of the soldier of the cross, whom it commemorates.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

The results of the Every Member Canvass in Trinity Church, Columbus and Christ Church, Macon, are greater than they have ever been before. These two parishes, with All Saints' Church, Atlanta, which pledged its Budget Allotment, are the honor churches among the larger parishes of the diocese for 1924. When the Executive Board of the Diocese met early in February to formulate its budget for 1924 they were forced to cut expenses in every way to stay within the limits set by the actual pledges from the N.-W. C. canvass.

Bishop Mikell holds noon-day services in Baltimore, Philadelphia and New Orleans during Lent this year. He has also been asked to preach the Commencement Sermon to the graduating class of the State Normal School at Athens on May 25.

The Rev. R. K. Smith, rector of the Church of the Epiphany, Atlanta, has been granted a three months' rest by his vestry and is touring Europe at the present time. The Rev. G. W. Gasque, formerly rector of the Church of the Holy Comforter, Atlanta, is locum tenens at Epiphany until Mr. Smith's return. The Rev. H. R. Chase has taken over the work at the Holy Comforter, combining it with his thriving mission at College Park, and will continue to carry on the work at the Holy Comforter until some permanent arrangements can be made.

United Lenten Services are being held each Thursday evening in the Atlanta churches and the parishes of Macon have united in a Wednesday night service until Easter.

A Matron's Golf and Gymnasium Class has been organized with good results at the Church of the Epiphany, Atlanta.

The Rev. C. B. Wilmer, rector of St. Luke's Church, Atlanta, will deliver three lectures to the Alabama State College for Women during March.

A gift of \$1,000 has been made to the rector and vestrymen of Christ Church, Macon, the interest, or principal if needed, is to be used to educate any boy from the parish who desires to study for the ministry.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.
Rt. Rev. F. W. Sterrett, D. D., Coadjutor.

Improvements in Church Buildings.

St. John's Church, Ashland, the Rev. P. C. Adams, rector, was lately put under a new roof at a cost of more than two thousand dollars. The parish is now planning to redecorate the interior, as the leaking roof has caused the walls to be sadly defaced. They will also repair the rectory, putting the whole property in good condition.

The Church of Faith, Mahanoy City, the Rev. Herbert E. Kneis, rector, looks like a new edifice. A comely dress of asbestos blocks or squares encloses it and the interior was painted.

St. Mary's Church, the Rev. F. C. Capozzi, rector, is placing new pews in the nave. Since it was built the congregation sat on a variety of chairs. Different churches and individuals were asked to donate a pew for this Italian mission. The response was immediate and generous, and the whole nave will have new and very good pews shortly.

H. P. W.

Dinner and Reception Tendered Bishops

More than five hundred members of the eight parishes and missions of Reading, Douglassville, Birdsboro, Morgantown and Lebanon were present at a delightful dinner at The Berkshire tendered to Bishop Ethelbert Talbot and Bishop Coadjutor Frank W. Sterrett.

As originally planned the function was intended for Dr. Sterrett in honor of his first official visit to this end of the diocese since his consecration. After the arrangements were started the venerable Dr. Talbot became the Presiding Bishop of the Church, and the committee decided to make it a joint affair.

Mr. Ira W. Stratton was master of ceremonies, and, in addition to the addresses of the two Bishops, brief talks were made by Mrs. William du Hamel for St. Gabriel's, D. B. Heilman for St. Luke's, Reading; Paul Volker for St. Luke's, Lebanon; Thomas Smythe for St. Barnabas'; Harry E. Hart for St. Michael's; Charles H. Hunter, for Christ and Walter S. Frees for St. Mary's.

The Service of Dedication of the new All Saints' memorial organ was held in St. Luke's Church, Scranton, the Rev. Robert P. Kreidler, rector, on Friday evening, February 21. Following the service, which was conducted by the rector, a beautiful recital was held by Charles M. Courboin, Chevalier of the Order of the Crown of Belgium, one time organist of Antwerp Cathedral,

Guest Soloist, Wanamaker Auditorium, New York City and Philadelphia, and organist, Hickory Street Presbyterian Church, Scranton.

The new organ has been erected in memory of the many dear and sainted dead, long connected with this parish, by those who in loving thought and devotion would beautify the worship of Almighty God, do honor to the Name of the blessed Saviour, and through a ministry of music render a large service to the community. It is modern in every respect.

C. E. B.

WEST VIRGINIA

Rt. Rev. W. L. Gravatt, D. D., Bishop.
Rt. Rev. R. E. L. Strider, D. D., Coadjutor.

Dr. Jacob Brittingham Retires.

After thirty-five years of faithful service at St. Luke's Church, Wheeling, the Rev. Doctor Brittingham is retiring with the love and good wishes not only of the church people of St. Luke's Parish, but also with the respect and regard of the entire Diocese of West Virginia.

He was the first candidate for the ministry to go from that Diocese after its organization, and all who know him love him.

The Wheeling register carried the following editorial about him and his ministry, which speaks for itself:

"Rev. Jacob Brittingham, D. D., rector of St. Luke's Protestant Episcopal Church, surprised his congregation yesterday morning by announcing that it was his intention to retire from active church service.

"While completely astounded by this 'bolt from the blue,' the communicants of St. Luke's were greatly relieved when their spiritual guide and leader declared that in his retirement he would not completely sever his connections with the church, but would remain with those whom he had learned to love the rest of his days, desiring only to put the church work into the hands of a younger and more active man.

"Dr. Brittingham is one of the oldest of Wheeling's clergymen in point of service. For thirty-five years he has been the head of St. Luke's and during that long period he has seen the church grow from a mere handful of parishioners to a flourishing prosperous congregation, the credit for said development belonging almost entirely to the genial, kindly and most considerate gentleman who has watched over St. Luke's these many years.

Dr. Brittingham is the true personification of the shepherd. He has ever attended his 'flock' with the utmost care and devotion. Nothing was ever too much for him to attempt in the name of St. Luke's, for he took a delight in his work and his calling. Ever cheerful and good natured, Dr. Brittingham lent an atmosphere of love and sunshine wherever he went.

"Now that he is to take life a bit easier after so long and faithful a service in the name of God and humanity may his days be long in the land of his friends."

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop

The winter meeting of the Archdeaconry of Williamsport was held at Christ Church, Williamsport, the Rev. William Rshrdlucmfwpypaupuaahmrd Hiram R. Bennett, rector, on February 12. The morning session opened with a celebration of the Holy Communion, at which the Rev. Hiram R. Bennett

was the celebrant. At the business meeting which followed, encouraging reports were received from the parishes and missions receiving assistance from diocesan funds. Special attention was given to the work at Epiphany Chapel, Halls Station, which has been reopened for services. The clergy were the guests of the Tuesday Lunch Club, at luncheon, and Bishop Darlington made a short address. Archdeacon Harold F. Schmaus presided at the business meetings, and there were twelve other clergy present.

A stimulus has been given to the building program at State College by the recent action of the Woman's Auxiliary in the Diocese, whereby they decided to devote the fund expected from the next annual self-denial week to the St. Andrew's Priority. It is to be hoped that our Church students at State College will be furnished with a church building and plant worthy of the great traditions of the Episcopal Church. At present, they are worshipping in a basement, while all other religious bodies represented there have attractive edifices and parish houses.

A. A. H.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Death of the Rev. G. Sherwood Whitney.

Death came suddenly to the Rev. George Sherwood Whitney, rector of St. Paul's, Augusta, on Saturday evening, March 1, in his study while talking to the Rev. J. A. Schaad, General Missioner of the National Field Department. Mr. Schaad was to open a Preaching Mission in Mr. Whitney's parish the next morning, and they were talking over plans for the Mission when the end came peacefully. Mr. Whitney had been a priest of the Diocese of Georgia for twenty-six years, the first nine years he was at St. Thomas', Thomasville, and the past seventeen years he has been the beloved rector of St. Paul's Church. At the time of his death he was president of the Standing Committee; chairman of the Committee on Constitution and Canons; one of the Examining Chaplains; Editor of the Diocesan Paper; and a member of the Department of Publicity and the Nation-Wide Campaign. Mr. Whitney was several times a Deputy to the General Convention; was a member of the Committee on Canons of the House of Deputies, and was a member of the Commission on the Ministry of the Department of Religious Education of the National Council. He was born in Delafield, Wis., and received his training for the ministry at the Western Theological Seminary. He was ordained deacon in 1892; and was advanced to the priesthood in 1893 and received the degree of B. A. from Racine College. His first charge was at Holy Trinity, Chicago, in 1892, and following this he was in charge of St. Paul's, Savanna, Ill., from 1893 to 1897, when he went to Thomasville, Va.

The funeral service was conducted by the Bishop of the Diocese in Mr. Whitney's parish church, Monday afternoon, March 3, and the interment took place the next day in Thomasville, the Bishop accompanying the body to its last resting place. Mr. Whitney's death has brought a great loss to the Diocese as well as to his parish. He was a man of genial temperament, of loveable nature and revered by the citizens of Augusta and especially by members of other communions in that city.

E. D. J.

(Continued on page 22.)

Family Department

March.

1. Saturday.
2. Quinquagesima Sunday.
5. Ash Wednesday.
9. First Sunday in Lent.
- 12, 14, 15. Ember Days.
16. Second Sunday in Lent.
23. Third Sunday in Lent.
25. Tuesday. Annunciation B. V. M.
30. Fourth Sunday in Lent.
31. Monday.

Collect for the Second Sunday in Lent.

Almighty God, Who seest that we have no power of ourselves to help ourselves; keep us both outwardly in our bodies and inwardly in our souls from all adversities which may happen to the body, and from the evil thoughts which may assault and hurt the soul; through Jesus Christ Our Lord. Amen.

For the Southern Churchman.

Why Strive We So?

Jesse Joutite.

All our hopes and all our fears,
All our foolish idle tears,
All the struggles of the years
Will cease to matter, then.

All the shadow all the sun,
The greater race we would have run,
All the things left yet undone
Will cease to matter, then.

All the goods we sold or bought,
All our gain with labor fraught,
Earthly goals we striving sought
Will cease to matter, then.

All the pinnacles of fame,
All the glamour of a name,
All renown that we could claim
Will cease to matter, then.

For when we reach that Heavenly place
And, by the mercy of His Grace,
Behold our Master face to face,
Naught else shall matter then.

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

How Is Christ David's Son?

The Rev. Louis Tucker, D. D.

There is a gentle problem in Jewish Theology avoided by the Doctors of Our Lord's time. Finding a man who was hostile, who claimed to be the Messiah, and who claimed to be Divine. They fought Him because of His hostility and used His claim of Divinity as a weapon against Him. Now Our Lord introduced a doubt into their minds; a gagging, horrifying, suffocating doubt. He said:

"What think ye of Christ? Whose Son is He?"

"The Son of David."

"How, then, does David himself, in spirit, by the Holy Ghost, in the book of Psalms, call Him Lord, saying, The Lord said to my Lord, Sit Thou on my right hand until I make thine enemies thy footstool. David, therefore, him-

self calls Him Lord. How, then, is He his son?"

The question was public, to the whole assembly, with raised voice. Modern agnosticism evades the point by denying that the Psalm quoted was written by David. Yet the Psalm was in the Bible and expressed the authorized and orthodox doctrine of the Jewish religion whether David wrote it or not; while the evidence that David did not write it is weak. If David, or any other Jew speaking authoritatively for his religion and endorsed by that religion afterwards, worships the Messiah, then the Messiah is Divine. In that case Christ's claim of Divinity, instead of chief argument against His Messiahship, is chief argument for it with all who accept the Psalms. High Priest and Scribes and Pharisees were wrong and had based their whole three years' campaign against Jesus of Nazareth upon a proved misconception and a self-evident mistake.

There is more to a man than his mind. Had the High Priests, Scribes and Pharisees been nothing but intellects, without body parts or passions, they would probably have been convinced; for they were dumbfounded. There was nothing to be said. Our Lord had introduced into their already discordant ranks a suspicion which would spread. Viewed from the standpoint of pure intellect He had proved that, for years, they had acted on a mistake.

But to know truth when you meet it is the rarest gift of humanity and akin to the Divine. It is to be sane, righteous, holy; it is, oneself, to be true. It is beyond the power of Scribes and Pharisees. To confess oneself wrong, to agree that one has been publicly openly and for a long time mistaken, is given to few men. Moreover, the priests were legitimate representatives of the true Church of God. Their authority was genuine. It was God's Church, and they rightfully represented it. This man, Joshua Son of David, was their uncompromising opponent. He said that He came not to destroy but to fulfil, that He attacked not God's Church, but their corruptions: but, as far as they could see, there were no corruptions. He must be wrong. The real reason they opposed Him was not that He claimed the Messiah was Divine and He was the Messiah, but because He attacked them. The common people would soon see that the grounds assigned for opposition to Him were mistaken. He might introduce another cankering paralyzing doubt or two into their minds. They dared not ask Him any more questions.

There was a spiritual side, also. Our Lord says there is a devil. Not the thing with horns and hoofs derived originally from the myth of the great god Pan and developed by mediaeval superstition, but a great intellect, one of the Sons of God gone wrong, intelligent past our comprehension, evil, untrue, malicious past our understanding, powerful beyond our knowledge, moving evil men like pawns on a chessboard, so that any man is good or evil as he clings to the power of God and is immovable, or thinks of self and so lets himself be moved. This intellect was in touch with these men. The Prince of this World had joined issue with the Prince of Peace. The Lord of Death was matching power with the Lord of Life.

The Offence of the Cross.

It is strange how some people think that the test of the up-to-date intelligence lies in the disjecta membra of their rejections—as though any position whose chief point is its negations could ever be satisfying and permanently essential.

About nineteen hundred years ago there were some people who found the preaching of a crucified Christ a stumbling block and others who found it just foolishness. The first were Jews, the second were Greeks. The same two types exist today. The death of Christ as having any specific bearing on our relation to God is something to be explained away if possible. They find nothing in the idea of a crucified Christ—indeed, less than nothing, a hindrance.

The Jewish type are looking for a Christ, for a Messiah, an Anointed Leader who will set things right in a material fashion, politically, socially, industrially, commercial and in every way. But they do not see how the Cross comes into things at all. It is a stumbling block, a black shadow in the picture, a discord in the music, an intrusion in their Utopia, like a voice in a language they do not understand.

The Greek type, too, are looking for their ideal leader. All things to them must be beautiful. The ideal state will be made up of citizens who will follow good as soon as they know it and whose mistakes will be only those of ignorance. To them the Cross is an ugly flaw that mars the statue, a grim gallow that disfigures the landscape.

Both fail in their view of life for sin and the Cross are facts of life. Sins are, unfortunately, of the will as well as of ignorance. There are men who deliberately do wrong, who traffic in their fellows' sins. Nothing in life is so ugly as sin and never was it so ugly as when it did to death the Son of Man. The only way things will be set right will be by men who are right. Changed men are the necessary condition for changed things. And it requires some more powerful lever than a knowledge of failure and sin to change them.

Ever since the Gospel has been preached there has been an emphasis on the death of Christ. It was the burden of the Apostles' message. As they looked back over the earthly life of Christ, it was the deep significance of the closing week that stood out in the perspective. It occupied the foreground. The life and teachings which showed what manner of man He was filled the middle ground and there was the background of the thirty years of silence with the illumination of the Temple visit in His boyhood. His death was not a death, but the death of such a One who lived and taught and rose again. We can understand this emphasis, because, of all that Jesus did it was His death which most revealed the heart of the Father. Other men might live and teach, but, His death stood out in brutal ugliness against the purity and goodness of His life and teaching. It arrests the mind. It challenges the whole man.

There are some who say that the doctrine of the Cross, the Atonement, as it is called, is only the reflection of St. Paul and St. John on the events of Passion Week and that they originated the thought. (The entire agreement of all the New Testament writers in this thing has to be explained for they did not agree on all things.) But, it is to be noticed, that this special regard to Christ's death we find also in the mind of Christ Himself. It is true that in St. Paul and St. John we find

a degree of emphasis on the death of Christ such as we do not find in our Lord's Teaching and such as could not logically be expected. But Our Lord has left us in no doubt as to how He regarded His death.

To take no other instance than the Holy Communion to which is the witness of the Church borne back through the centuries to that dark betrayal night; every account of the Institution give this thought in Jesus' mind. "This is my blood of the covenant which is shed for many unto the remission of sins"; "This is my blood of the covenant which is shed for many"; "This cup is the new covenant in my blood which is poured out for you". Any one who will fairly examine the evidence will observe the constant, "My blood of the covenant shed for many." It is impossible to gainsay the conclusion that these words refer to His death, and it is clear that He looked upon His death as having a value for others in relation to God. The idea of a covenant is distinctly stated and it is a covenant in His blood. To go no farther we have here the Atonement in the mind of Christ. And the man who sees in Christ's death only the inevitable result of a course of action opposed by the civil and ecclesiastical authorities has not thought of that death as Jesus thought of it.

How did Christ's death avail for us. We are not told by Christ. From His lips we hear only one thing: "The Will of the Father." Christ was convinced that His death was not simply inevitable. It was indispensable. Theories of the Atonement have been framed and will be again, for we must ever try to relate the stupendous fact of Christ's death for us to all our thinking. But in every explanation there is the unknown element: "the Will of the Father." We have got no farther than that.

"As the flash of a volcano discloses for a few hours the elemental fires at the earth's centre, so the light on Calvary was the bursting forth through historical conditions of the very nature of the Everlasting. There was a cross in the heart of God before there was one planted on the green hill outside of Jerusalem."

"Oh heart I made, a Heart beats here!
Face, My hands fashioned, see it in
Myself!

Thou hast no power, nor mayest conceive of Mine,

But love I gave thee, with Myself to love.

And thou must love Me, who have died for thee."

—Canadian Churchman.

On Miracles.

Is the power of God more easily comprehended if we say that man was millions of years in the making, and was not formed of dust between the rising and setting of the sun? The wonder is not that God could form man, but that He could create the germ of life. What absurdity is this, that we will believe in miracles if they are performed in one way, but will not believe if they are performed in another? To confess a want of faith in miracles is to confess a want of vision: Each detail in the universe is a miracle, despised because it is so frequently seen. Each hour of life is a miracle. The ability to think is a miracle. Those who scoff at the miraculous are themselves miracles, and their own existence is no more easily comprehended than the peculiar works of God that men call supernatural.—R. Quillen.

For the Young Folks

A Morning Prayer.

Guard me for yet another day;
For life is new with morning's ray;
And foes are strange, untrod the way;
Guard me through this an unknown day.

Gird me for yet another day,
Though guarded, I must fight and pray;
Teach me to draw my sword or stay;
O Gird while guarding me today!

Guide me for yet another day!
Guarded and girded, yet I stray.
Find paths for me and I obey;
Guard, gird and guide me, one more day.

Guard, gird and guide me every day,
So when all things of time decay,
In morn of heaven by grace I may
Enter Thy perfectness of day.

—Frank W. Gunsaulus.

For the Southern Churchman.

The Great, Good Seed-Sower.

Eugenie du Maurier.

God is like a great, big, good farmer. He has scattered over this earth of ours a beauty garden of flowers and trees which He has so graciously loaned to us, His five human seeds: the Caucasian, the Indian, the Malayan, the Mongolian, and the Ethiopian. Like all seeds, they are planted and come forth from the dark, the unknown, and develop into dear, helpless sprouts, with bright eyes, smooth skins and chubby, restless hands and feet. We call them babies—our babies.

This mighty God-farmer never eats, never sleeps, nor weeps, but travels along facing all kinds of hardships. In storm and in sunshine He is always at His post. He selects from His golden pan the most perfect seeds He can find and with a mighty sweep of His hand He scatters them to the four winds: the east, the west, the north and the south.

All the little children have come from the God-farmer's pan. And He planted them to grow into big men and women with bigger hopes and ideas than they now have.

All the human seeds which God has planted upon this beautiful earth grow up to be people. Our houses, or rather our homes, are our bodies, because in each lives a master called "I." This little master, "I", has power to grow up and make his home beautiful or he can grow up and make his home a human wreck. Each child has a body. And that body is a home for his little master, "I." Now each child's home has all kinds of rooms. Here in your brain is where the master, "I," always sits on his throne; for he is the king. And he does all the planning for his little homes, your bodies. Your eyes are his windows, out of which he looks and sees everything that is going on. Your ears are his telephones, through which he can hear all sounds. Your nose is the means whereby he gets air. Your mouth is the instrument with which he speaks out his thoughts and his commands, also through which he gets his food. Your arms and legs are his servants, and must do his bidding. If he thinks, "Hurry," your feet just fly along. If he thinks, "Stop," your feet are still. Whatever he wants those little servants to do he thinks about. And they immediately obey. When a

little master becomes tired, it is night. And he closes up your little eyes, his windows, and he goes to sleep. But in the morning he awakens and opens his house to begin his work for the day. When he is very small, he must learn many things. He must learn just what kind of amusement to put into his parlor, which is your heart, and just what kind of food he must put into his kitchen, which is your stomach. The one thing he has to study most is how he is going to spend his life when he grows up and has the right to do as he pleases in this beautiful world-garden.

What great achievement is he going to accomplish? First of all, while he is very young, he must learn to read, write and spell. The little master, "I," in each of the children is learning to do that. But the great trouble with this little master, when very young, he wants to waste all his time at play. And if he is not taught by the older people, he will be very unhappy. Each child must watch the home of his little master. And the way to do it is to learn to accept only faith, courage, harmony, cheerfulness and kindness. These are the principal things for joy. Then the little children must dress their master, "I," in garments of ambition, will-power, vitality, determination and assurance.

It does not matter to the good God-farmer whether His seeds are planted in a garden of wealth or on a desert, so long as they get three ingredients: sunshine, pure food and plenty of fresh air.

Ambition is the first thing the children must consider. This is the desire to do a big, worthy life's work. First of all, the little master, "I," must decide what it would like to do. Then he will sit up on his throne in their brains and he will think and think. And pretty soon he will answer. And his little home will tremble all over with the vibrations of his great voice. His faithful servants, the little children's hands and feet, will begin to be ready to do their part. But before you little children act—before you do anything that you really want to do, you must first consult your little master, "I". Just ask yourselves: "Is this going to help or hurt me, or anybody else?" He will again sit on his throne and think and think. If he does not know, he must get real busy and find out from older and more experienced masters—the grown-ups in the world.

Just Say "All Right."

"Oh, dear," the small girl was beginning fretfully, when the mother interrupted. "I think that's a mistake, isn't it?" she asked cheerily.

"But I don't want to do it a bit."

"But as long as you must do it, what is the use of saying, 'Oh, dear?' Can't you think of something better to say?"

For a moment the girl hesitated. Then her face changed. A smile came over it and her voice grew cheerful, as she said, "All right, mother!"

Many of us who are older need to learn that lesson. Grumbling over the inevitable is foolish and short-sighted. Since things are as they are, and there is no way of changing them, the wise way is to accept the situation cheerfully.

Even though this little girl did not feel like doing the task her mother had

given her, she was sensible enough to realize that her mother knew best. The "all right" was only common sense. And when we remember the divine promise that all things shall work for our good, the only reasonable thing is to take whatever comes with absolute cheerfulness. Whether it is pleasant or unpleasant, hard or easy, the sensible thing is to say from our hearts, "All right!"—Girl's Companion.

On Entering the Church.

When to the House of God ye come,
A prayer in secret say,
On bended knee His grace implore,
For this 'tis ment to pray.

Leave at the door your weekly cares—
God loves the pure in heart;
To those who wholly look to Him
He will true grace impart.

Aloud, but humbly, answer make
As Common Prayer directs.
He who sits silent or asleep
The way of life neglects.

In standing posture give your alms,
And standing sing God's praise;
Be not afraid to lift your voice,
The glad some hymns to raise.

Bow at the holy name, which God
In our poor nature bore,
And silently His blessing ask
Ere that ye seek the door.

Talk not to neighbor or to friend
Step softly; bare the head,
For holy is the very ground
On which they footsteps tread.

Thus ever use the House of God.
In prayer and joyful praise.
He best will pass the coming week,
Who these few rules obey.

—Selected.

Playing "Pretend."

"I want my mother!" Bobby banged his spoon against his plate to show that he meant just what he said.

Father and Aunt Alice looked at each other, and then they both looked at Eleanor Louise, and she knew that they were thinking how hard it would be to get Bobby to sleep without letting him disturb his mother.

Eleanor Louise sighed. It had been a hard day. The days when mother went to bed with a headache were always hard days. Father had explained that mother would soon feel better if things could be kept quiet for a time. But there was no use in trying to explain it to two-year-old Bobby. Aunt Alice had come, and they had played with him and taken him out for an airing. But now it was bedtime, and he wanted his mother.

Eleanor Louise would have liked to curl up in a big chair and read in her story book before going to bed. Surely she had worked hard enough to keep Bobby quiet, but there was one more game that he liked to play—the "pretend" game. An idea popped into Eleanor Louise's head as she saw him starting for mother's room as soon as he had been helped down from the table. She ran after him.

"Listen! Bobby, what do you hear?" she asked in an excited whisper.

The little fellow stopped a second.

"I do believe that there is some one in our room," said Eleanor Louise. "It may be a fairy. Let's go and see."

Bobby was willing enough to go in search of a fairy.

"Oh, look, there she is!" cried his sister, pretending to see a fairy. "What

is your name, little fairy?"

Eleanor Louise paused a moment as if the fairy were speaking. "O Bobby," she cried then, "the fairy says she is the Keeper of the Buttonholes, and she has come to set free all the poor, tired buttonholes that have had to hold pulling buttons all day. She wants us to take the buttons out of these poor tired buttonholes on your shoes. One, two, three. There! Now the other shoe. One, two, three. Now you may rest, little buttonholes. Oh, the fairy wants these other buttonholes set free, too, these on your waist. This one, this one, and that one. Now they can all rest, and the little fairy thanks you."

Bobby smiled delightedly.

"Dearie me, there comes another fairy. And what sort of fairy are you?"

There was a short silence while Bobby sat with clothes unbuttoned and stared at the place where the pretended fairy was supposed to be.

"Well," said Eleanor Louise, "this fairy says that she is the Keeper of Tired Clothes. She wants you to get out of your tired clothes and let them rest. These tired shoes have walked all round the house. Let's let them rest here under the chair. We shall fold up your clothes and let them rest on top of the chair. The fairy says that you may get into your sleepers, for they are not tired; even the buttonholes have been resting in the closet all day and have had no buttons pulling on them. There now."

Bobby stood in his sleepers, and waited eagerly to see what would happen next.

Eleanor Louise called out: "Oh, there comes the Keeper of Tired Tongues and Toes. She wants you to jump into bed and stick out your tongue so that she can see if it is tired. Yes, she says that your tongue is very tired, and she wants you to put it back into its bed and let it rest. She wants to see your eyes. Yes, they are tired, too. Put the eye covers down over them."

Then Eleanor Louise gently lifted each one of Bobby's arms and legs.

"Yes, this arm is tired; let it lie

still and rest. And this arm is tired and both your legs. Now the fairy wants to see about your toes."

As she counted off the toes, one by one, her voice sank lower and lower. She began more slowly on Bobby's fingers, touching them lightly. By the time she had finished ten of them, Bobby was breathing heavily. She waited a moment, but he showed no signs of waking. He had missed his nap, and he was asleep almost as soon as he closed his eyes.

Just then father stuck his head in at the door with a funny look of astonishment on his face. He tiptoed over and gently pulled a coverlet over the sleeping Bobby.

"How did you do it?" he whispered. Then he gathered Eleanor Louise up in his arms and carried her into mother's room to tell mother all about it.

"I am so thankful," said mother. "I was afraid that I should have to get up and put him to sleep. I knew what that would do to my head, but now, thanks to my big daughter, I can go right to sleep and tomorrow I shall be well."

Eleanor Louise leaned over for her kiss, then father carried her back to her room. He sat down in a chair with her and began to untie her shoes. It had been a long time since she had been helped to bed, but it was very pleasant. She thought it fun to lay her head back against father's shoulder and pretend that she was little again and had to be put to bed like Bobby.—Youth's Companion.

God's Love.

The big round sun shines through the day
And lights the earth while I'm at play.
He gives the plants the warm to grow,
So shows God's love to us, I know.

The big, round moon looks down at night
And shines with such a soft, clear light.
That thus I know God watch is keeping
While safely through the night I'm sleeping.

—Child's Germ.

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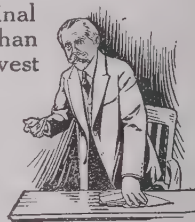
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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per space line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons asking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

Marriage notices not exceeding forty words, \$1.00. Death notices, not exceeding forty words, inserted free. Over any words at the ordinary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

ACKNOWLEDGEMENTS.

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RESOLUTIONS.

The following resolutions were passed at the annual meeting of the Woman's Auxiliary of Southern Virginia held in Danville:

Resolutions on the resignation of Mrs. Frank Darling as President of the Woman's Auxiliary of Southern Virginia.

"It was with much regret and deepest feeling that Bishop Tucker announced to the Woman's Auxiliary of Southern Virginia his reluctant acceptance of the resignation of our beloved President, Mrs. Darling.

"We the Woman's Auxiliary, in annual convention assembled, would like to add to the beautiful tribute Bishop Tucker paid our noble leader our own words of love and appreciation.

"We feel that the Auxiliary loses a spiritual adviser, the mission workers a faithful and efficient friend, and each member of the Auxiliary a co-worker, whose personality has so endeared her to us, she will always keep her place in our hearts.

"Resolved, that a copy be spread upon the minutes, and further

"Resolved, that these resolutions be published in the Diocesan Record and Southern Churchman.

"(Signed)
MRS. J. Y. S. MITCHELL, JR., Chr.,
Christ Church, Norfolk.

MRS. H. M. HENKEL,
Epiphany, Danville.

MRS. P. T. POWELL,
St. Paul's Church, Petersburg."

Obituaries

Lee: Died, at St. Regis Sanatorium, Salem, Va., February 29, 1924, **LYDA LEE**, daughter of the late Mr. and Mrs. Paul Lee. Funeral from the Church of the Ascension, Norfolk, Va. Burial in Forest Lawn Cemetery.

WILLIAM PATERSON CORNELL, M. D.

Entered into life eternal, in the forty-ninth year of his age, at Columbia, S. C., **WILLIAM PATERSON CORNELL, M. D.**, on Sunday, February 24, 1924. Funeral services were held in Trinity Church, Columbia, by the Bishop of the Diocese, the Rt. Rev. Kirkman G. Finlay, D. D.; the Rev. Henry D. Phillips, D. D., rector of the parish; the Rev. W. H. K. Pennington, of the Church of the Advent, Spartanburg, and the Rev. A. J. Derbyshire, of St. Timothy's Church, Columbia. Interment in Mt. Pleasant Cemetery, Newark, N. J.

"Blessed are the dead who die in the Lord; for they rest from their labors; and their works do follow them."

MRS. ADELINE DOUGLAS GREEN.

Entered into life everlasting, at 6:30 A. M., Wednesday, February 27, 1924, at her home, 109 South Third Street, Richmond, Va., **ADELINE DOUGLAS GREEN.** Mrs. Green was the daughter of the late William Douglas Gibson and Anne Harrison Drew, and widow of Robert Bromfield Green, of Halifax, Halifax County, Va. She is survived by four daughters—Mrs. Lewis G. Chelf, Mrs. R. Powell Dunn, Mrs. T. Wilber Chelf and Mrs. Paul W. Howle.

The death of this beloved woman brings heavy sorrow to a large circle outside of her immediate family and relatives. Her loss will be severely felt by all who enjoyed the privilege of her friendship and were acquainted with the beauty of her character and her life of love.

For those last three words sum up in brief the whole tenor of her existence upon earth. She loved her family, her

relatives and her friends with supreme devotion, unbroken faithfulness and self-forgetting unselfishness. Cultivated, richly endowed with the grace and charm of a bright and joyous temperament, possessing that sweet and benignant refinement for which Virginia's women have always been distinguished, it was inevitable that she should have commended the admiration and affection of those who knew her intimately.

"Brilliant and attractive, however, as were these social qualities, it was in the higher realm of spiritual virtues she shone most resplendently. Since early childhood she had been a consecrated member of the Episcopal Church, and in that fold she worshipped and served the God of her fathers. Though often visited by affliction in the course of her long life, yet her devout and trusting heart ever held fast to the faith delivered to her. Help, as all of us are, to the wearying trials of life, she was never embittered by suffering nor appalled by the searing flame of calamity, trouble or distress.

A great poet, drawing a contrast between youth and age, has said that to some, in the decrepitude of advanced years, a "mortal coldness of the soul like death comes down." Mrs. Green was not one of these, for throughout her life and notwithstanding the increasing burdens and infirmities of age, her soul was never cold. Always dominated by the generous impulses of a superior nature, it disclosed at every stage of her life's journey the immortal warmth of perennial youth. The "tender bloom of her heart" never faded, but continued to last burgeoning anew in fragrance and loveliness. Her sympathy flowed freely and voluntarily to those in distress; her liberal hand was never lagged to those in need. Anybody that she could cheer and help over the rough places of misfortune and adversity, that person was the one she must help if it were in her power, and her ministrations were ever characterized by a modesty and an utter absence of ostentation as natural and unaffected as it was beautiful and ennobling. Many who read these lines will remember her in this regard with love and gratitude, but the full extent of her benefactions will not be known until the books of the judgment are opened.

With grief unfeigned we bid her an earthly adieu, but it is a grief which loses its sting in the assurance that she is now one of the ransomed saints who "throng up the steep of light," that though gone from us, the memory of her exalted character and life still remains, pointing us to the gracious beauty and benedictions by her Christian example.

"Death hides, but it does not divide,
Thou art but on Christ's other side."
J. A. P.
Washington, D. C., March 8, 1924.

CHURCH NEWS.

(Continued from page 16.)

CENTRAL NEW YORK

Rt. Rev. C. T. Olmsted, D. D., Bishop.
Rt. Rev. Charles Fiske, D. D., Coadjutor.

Union Lenten Services.

The parishes of the Episcopal Church in Binghamton, Johnson City and Endicott are uniting this year as for the last several years in a noon-day service to be held in Christ Church each Thursday of Lent from 12:10 to 12:35 o'clock.

The three parishes in Binghamton, Christ Church, Trinity Memorial Church, and the Church of the Good Shepherd, also unite in special Sunday night services to be held in the Church of the Good Shepherd, beginning Sunday, March 16, and in a week-night service of devotion in Trinity Church on Tuesdays.

A schedule of celebrations of the Holy Communion has been so arranged in these three churches that between them the Holy Communion will be celebrated daily.

A strong list of speakers is announced for the Thursday noon services in Christ Church, as follows:

March 6, the Rt. Rev. Charles Fiske,

D. D., Bishop-Coadjutor of Central New York.

March 13, the Rev. Albert E. Clattenburg, rector of St. Peter's Church, Hazleton, Pa.

March 20, the Rev. John S. Littell, D. D., rector of St. James' Church, West Hartford, Conn.

A WONDERFUL CHRISTIAN WEEKLY

A subscriber in Louisville, Ky., writes us under date of January 19, 1924:

"I pray God's blessing upon the work you are doing, for the Southern Churchman is a wonderful Christian weekly."

Here are some others:

Clover Lick, W Va.,

January 5, 1924.

Dear Editor:

The Southern Churchman is better than ever before. I enclose check for one year's subscription.

Mrs. _____

Zanoni, Va.,

January 4, 1924.

The Southern Churchman,
Richmond, Va.

Gentlemen:

I wish to congratulate you upon the continued, increasing worth-while-ness of each department of your paper, and add my good wishes for its welfare. May it continue to protest against error, while being catholic in our present search for truth.

Very sincerely,

Miss _____

March 27, the Rev. William F. Pierce, D. D., president of Kenyon College, Gambier, Ohio.

April 3, the Rev. Wyatt Brown, D. D., rector of the Church of St. Michael and All Angels, Baltimore, Maryland.

April 10, the Rt. Rev. Albion W. Knight, D. D., Bishop-Coadjutor of New Jersey.

April 17, the Rev. William B. Beach, D. D., rector of the Church of the Good Shepherd, Scranton, Pa.



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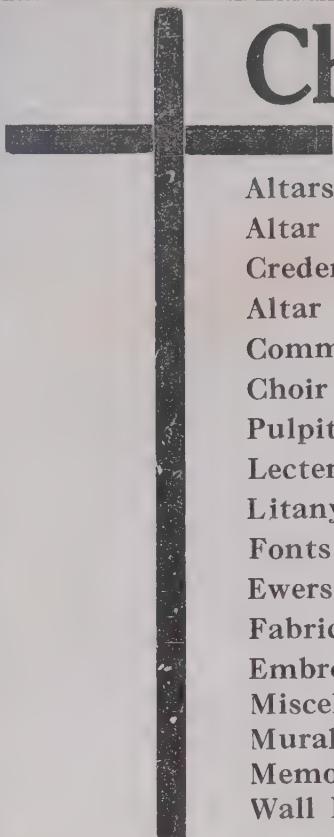
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Southern Churchman

Vol. 89.

RICHMOND, VA., MARCH 29, 1924.

No. 13.

If Jesus Christ is a man
And only a man---I say
That of all mankind I cleave
to Him
And to Him will I cleave alway,
If Jesus Christ is a God
And the only God---I swear
I will follow Him through
Heaven and Hell,
The earth, the sea, the air.

---Song of a Heathern Sojourning in Galilee, A. D. 32

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The Spirit of Missions

G. WARFIELD HOBBS
EDITOR

KATHLEEN HORE
Assistant Editor

Vol. LXXXIX

MARCH, 1924

No. 3

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The best proof of the soundness of your theology is the soundness of your lives.—J. A. Hutton.

"The Church must testify against those that put a burden of work on men on Sundays."

We can never receive the new wine from Christ as long as we give Him our dregs.

Wheresoever thou art, O Child of God, God's angels have their eyes fixed lovingly on thee.—F. B. Meyer.

God chooses the weak things of the world to overthrow the mighty. The whole providence of God seems to be to constitute as to baffle the calculator.—Joseph Parker.

No bank ever closes its business day, until its balance is found to be absolutely correct. And no Christian should close a single day until his accounts with God for that day have been perfectly adjusted alone with Him.—R. A. Torrey.

"Jesus, Master, Whom I serve,
Though so feebly and so ill,
Strengthen hand and heart and nerve
All Thy bidding to fulfil;
Open Thou mine eyes to see,
All the work Thou hast for me.

"Notice the negative commands regarding the Holy Spirit: 'Resist not, quench not, vex not, grieve not', seeming to imply that if we do not restrain and force Him away, it is His blessed disposition to abide, and spring up as a well of living water."

The hands of my watch move only in one direction; but when the watch is too fast I move the hands backward. Have I suspended or violated any law? Did not the maker of the watch make provision for just such a reversal of that law, by which both minute and hour hands move only forward. Who is competent to say that when God reverses the hands on the great dial of nature, He has made no provision for such reversal?—Selected.

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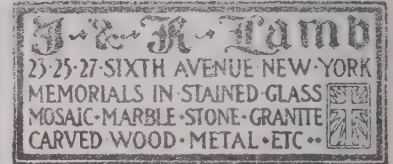
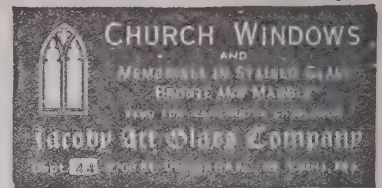
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EDITORIALS

Vol. 89.

RICHMOND, VA., MARCH 29, 1924.

No. 13.

THE GREAT THINGS WHICH GOD MAKES POSSIBLE

Every month there comes out from St. Paul Normal and Industrial School at Lawrenceville, Virginia, the little magazine called "The Southern Missioner." It is the record of the fine work which steadily is carried on at the school, and of the influence which constantly is going out from it to leaven with better ideals of every-day religion many communities where the graduates of the school have gone. The fact that there is anything for the magazine to write about, and the fact that there is any school to send it out, are due chiefly to the courageous work of one man, Archdeacon James S. Russell, who forty-two years ago arrived in Lawrenceville to begin his work.

In the last number of The Southern Missioner there is this account of Archdeacon Russell's work, which is so full of human interest that it ought to be shared with a wider constituency:

"In Lawrenceville there was no church or chapel owned by the Colored, and only a few somewhat discouraged communicants, who were worshipping in the white church, two Sunday evenings in each month. The Rev. J. Green Shackelford, of sainted memory, was the rector of the Parish Church. His first work was to get this small congregation to make the effort to build a church. In this he succeeded, helped by the generosity of the Church people in general as well as by his own small congregation. In the vestry room of the little church he started a school on January 1, 1883. This parish school was then a real necessity, as public schools were few and far between, with terms of four and one-half and five months and equipment almost nothing. Hardly one in fifty of the people could read or write and scarcely any owned homes. Archdeacon Russell set himself to visit the homes in the county, but he was handicapped by lack of a horse. He attended the Diocesan Council in Norfolk of the then undivided diocese in May, 1882, and made an earnest plea for his work. He set forth so earnestly his need for a horse that one of the delegates, the late Dr. Murdough, arose and said, 'Let us give Brother Russell a horse.' An offering of nearly \$100 was the result and 'Brother Russell' got his horse, 'Ida,' as she was called. She became a familiar sight as she journeyed about in this and adjoining counties, carrying the Gospel. The 'Missionary horse,' as 'Ida' was called, was known to the whole countryside of several counties. 'Ida,' after twenty-four years of faithful service, was burned in

a fire which destroyed the barn. In the meantime the work had grown and spread in several counties as well as in the diocese.

"During Archdeacon Russell's ministry of forty-two years he has presented for confirmation more than 1,000 persons; celebrated hundreds of marriages, and officiated at hundreds of funerals, besides thousands of visits to the sick and afflicted; baptized over 2,000 adults and children and delivered several thousands of addresses and sermons. In point of ordination he is the senior priest of the diocese save two. His little parish school has grown from a small church day school, taught by himself and his devoted wife, now 'passed over,' into the largest school for Colored under the auspices of the Church, and the third largest of its kind in the United States. The 'hill' on which he started his work, instead of the mass of tangled under-growth, dense shrubbery and neglected old 'burying ground,' is now crowned by the splendid, brick Memorial Chapel, steam-heated and electric-lighted and the modernly appointed and equipped buildings of the School."

In these days of great organizations and large corporate movements, people wonder sometimes whether the individual counts for very much. Especially that question is asked in connection with the ministry. The ministry no longer gives the scope for service which it once did, people say. Vital results are not accomplished by it.

But here is a man who had as slight a start as one could imagine. He was face to face with the crudest kind of conditions and the most elementary needs. He had no assured financial backing, and only that measure of effective good-will which his own common-sense and faithfulness could create. But the story of that man's accomplishment is builded into the walls of St. Paul's School. It is wrought into the lives of hundreds of colored men and women who have themselves been made better, and who are making their communities better through the influences which he set in motion. The romance of men's accomplishment when they work for God is not something which belongs merely to vanished centuries. Here in our own time is the fine witness of God's extraordinary blessing of consecrated work.

CONGRESS AND THE WORLD COURT

The latest bulletin from the World Alliance for International Friendship through the Churches gives a disquieting report concerning the prospect of any legislation in the present Congress leading to the entrance of the United States into membership in the World Court. As everybody knows, the attention of Congress recently has been absorbed by the oil scandal and the investigations resulting from it. Naturally this matter would conscript a very large amount of the time and energy of Congress even if it were most sincerely and directly dealt with; but there is abundant evidence that from both sides it is being manipulated with an eye to partisan political effect,

so that the clamour and debate are prolonged whenever it appears that by this method political adversaries can be brought to confusion. Meanwhile a great many members of Congress who are not particularly concerned about the oil matter in its positive aspects, find it a very convenient trail along which to keep the attention of Congress, and of the country generally, baying down another scent from those which particularly they do not want to be followed. If there can be enough debate about oil there will not be time for debate about anything else. As the proverb says, there is more than one way to kill a cat, and so also there is more than one way to kill a legislative

measure. American entrance into the World Court, for example, could be prevented by negative votes after a fair argument, but it is a good deal easier, and it may be politically safer, for those who want to do so, to kill it through preventing its ever coming to a vote at all.

The World Alliance points out in its bulletin that there has been an exceedingly widespread and strong expression from the American people in favor of our entrance into the World Court. In the long run this public opinion is bound to prevail. It may possibly be frustrated in this

Congress, though even that is not inevitable, and the pressure of multitudes who demand the World Court may yet force unwilling or evasive Congressmen into action. But even if Congress does avoid action in this session, there can be an accounting later with the men who failed to act; and public opinion, if it is insistent and determined enough, will register itself, if not through the votes of those who are in Washington now, then through the votes of those who will take their places.

THE NEED IN GERMANY

The news which comes from Germany and is transmitted with the imprimatur of those organizations in America which are closest in touch with conditions there, goes to show that the crisis of need for the relief of German people, and especially for the feeding of German children, grows daily more acute. It is estimated that two and one-half million children are in actual danger of starvation, that over half of all the children in Germany are undernourished, and that the supply of milk available in Germany is, in different parts of the country, from eight to twenty times less than it was before the War. Children over two years of age can get no milk at all, and even the little babies can get exceedingly little. All the diseases which malnutrition causes—rickets, blindness, scurvy, spinal curvature, anaemia, and the rest of the evil list—are increasing ominously, and yet in this time of cruel need hospital beds are unoccupied for lack of funds to keep the hospitals supported.

In the face of suffering like this, what imaginable reasons could there be for indifference or antagonism in America to the effort to raise for Germany the relief which somehow must be supplied if multitudes are not to die?

It is sometimes said that America ought not to have this responsibility. Why do not the Germans take care of their own suffering? The answer to this, as the well-known economist, Professor Jeremiah W. Jenks, has given it is that, "According to the best available information the German Government and people are doing fifty times as much general relief as all outside sources combined. Statistics show that two-thirds of the expense of all child-feeding is being borne by Germans. The chief burden of this work automatically falls upon the big industrialists, bankers and agriculturalists as the heaviest taxpayers, but in addition they are giving freely as individuals."

But the ability of Germany is necessarily limited. Five million workmen and their families are either unemployed or receiving some government dole. In that highly industrialized country, it is impossible for more than sixty-five per cent of the minimum food requirements to be raised, and there is not sufficient credit for Germany to buy food abroad.

Another reason, sometimes hinted at rather than openly spoken, is that it is no part of America to feed the children of a nation which has done such hateful things in the world as the Germany of our generation has done.

That any such suggestion should even be whispered is an evidence of the coarsening and callousing effect which the War has had on the human spirit. There are people today in America who used to be shocked at the phrases of the imprecatory psalms wherein a blessing was called down upon the heads of those who should take the children of Babylon and dash them against the stones; but the savagery of that old time was simply more unabashed and not more cruel than the savagery which would prolong into the time of peace and visit upon a generation unborn in the years of Germany's militarism the passions arising out of the War. "America does not make war upon children," said General Allen, and, if there are any Americans who do, the sooner they learn that they are a discredit to patriotism as well as to religion, the better for them and for us all.

As long ago as January, in England, which suffered from the War far more acutely than America and had far deeper reason for preserving the passions which war creates, a notable list of men and women, including Mr. Asquith, Bishop Gore, Maude Royden, Gilbert Murry, and the present Premier, Ramsay MacDonald, called on the English people, "despite the need in this country," to give toward German relief. They pointed out the exhaustion in Germany of trade union funds, sick benefits, and all such emergency resources, the closing of hospitals, schools and asylums and the consequent suffering not only of the working classes, but of thousands of professional people. "We do not believe," the appeal stated, "that the British people, whatever their views of the causes of this catastrophe, whatever the need nearer home, will consent to stand by unmoved and watch women and children die. If these starving people were our enemies we are bidden to feed them. Shall we do less now that they are our stricken neighbors?"

It is figured that only forty-seven cents per month can be made to suffice for the supplemental feeding needed for one child in Germany. The Federal Council of Churches at 105 East Twenty-second Street, New York, will send any Church the literature which will explain to the people exactly the need in Germany and how it can be met. It is hard to believe that there is any one of our congregations in America which can satisfy its conscience if it does not lay this appeal before its people.

A RENUNCIATION OF WAR

In spiritual matters it is good to have those who go far beyond the crowd. They may not be infallible guides, and the path they point out may need to be charted carefully before the multitude can tread in it; but they break up the complacency into which it is so easy to settle down. They make their generation uncomfortable in doing nothing. They force men to consider that there is something beyond the point at which they have been indolently content to stop.

Such a value there is in the messages which from time to time are issued by the Philadelphia Society of Friends. All round us there is the familiar talk of preparedness, the old militaristic conception of finding security

by outstripping some other nation in the enginery of hate and war. There is the easy tendency to take our world as we find it, to accommodate ourselves to old motives and talk as though these would be prevailing always. But the Friends sound another note. "As Christians," they say,

"We are striving for 'a warless world'. We are firmly convinced that this can be achieved only by refusal to participate in war, simply and sufficiently because war is by its very nature at variance with the message, the spirit, and the life and death of Jesus Christ. We unite in supporting treaties of arbitration and conciliation, limitation and reduction of armaments, international courts of justice, a league or association of nations for the preservation of peace. This is well; it is a great achievement for states-

men to accomplish these things; but it is not sufficient for the Christian Church.

"A principle is greater than any or all of its applications. The fundamental peace principle of Christianity demands the utter rejection of war, unequivocally and without compromise. With this principle in its charter the Christian Church can always utter a clear and unmistakable verdict or any specific measure of statesmanship that is proposed; it will not be misled or coerced, by argument or by force, into participating in any kind or degree of preparation for war or into lending the sanction of Christianity to the waging of any war whatsoever.

"The achievement of all the great moral reforms in history has awaited the development of a deep religious conviction in the hearts of the people. Vital, uncompromising

Christianity when applied to great moral issues, has never failed to bring the Kingdom of Heaven on Earth another step nearer to realization.

"The most pressing reform of our time is to abolish war, and to establish exclusively peaceful means of settling disputes and promoting cooperation among the nations. These peaceful means cannot prevail until the nations beat their swords into plowshares and learn war no more. To accomplish these results the Christian Church in practice and profession must condemn the whole system of war unequivocally and finally, relying not upon armed preparedness, but upon the awakened conscience of mankind."

What shall we say to words like these?

FOLIA CHRISTI

By Richard C. Cabot, M. D.

(This article was so badly mutilated by typographical errors in its publication two weeks ago that in justice to its distinguished author and to our readers we are republishing it this week.—Ed. S. C.)

CHRISTIANITY is like an oak whose vital sap shoots out towards the light in the glowing green of its myriad leaves, each differently beautiful. We peer into the shadows of the towering leaf-masses, depth beyond depth, a mystery that has no vagueness, but only the richness of the tree's multitudinous life. In despair of picturing its stature, I fix attention on a few of its leaves, each, as Goethe said, characteristic of the whole tree, each unlike any other that has been created.

I. The Eternal Values.

It is characteristic of Christian experience that like the "Two Old Men" of Tolstoi's story, we set out dutifully upon a pilgrimage to Jerusalem and then quite unexpectedly hear the Master's call from some way side hut, where "one of the least of these" His brethren is in such dire need, that when we have begun to answer the call, we give up the original journey (though for this men reproach us), because our goal is already at hand. Failure of the plan as we made it; success thrust upon us in an imperishable experience which we never could have foreseen. I worked hard once to cure a good woman's child of rickets. I used the approved methods laboriously. The family sacrificed much to follow out my plan. It failed utterly. The child suffered from the treatment, but did not improve. But because the Spirit of Christ was in that family, they took the will for the deed, never blamed me for my blunders and gave me their priceless, almost wordless, affection, never sought at the outset, eternal in its value to me. Out of failure this jewel remains.

So to many of us the Spanish War of 1898, with its thousands of youthful lives sacrificed to typhoid fever in our unsanitary Southern training camps, with its food scandals and its stubborn refusal to allow women nurses at the front, seems but a dubious and tear-stained success. But because there was high endeavor and Christian idealism in it, nevertheless, we have the permanent treasures of Mr. Dooley's kindly fun, surviving all the blunders and ineptitudes, an eternal value saved from the mess. Mr. Dooley's immortal picture of Roosevelt, "Alone in Cuba," could not have been foreseen or dutifully sought for. But its perfection may atone for all our sins of 1898. "The last shall be first."

II. The Motto of Modern Science in the New Testament.

It is sometimes said that science, art and economics are left out of Christ's teachings. I find the keynote of pure science in the words, "Seek and ye shall find. Knock and it shall be opened unto you." Pure science, the inspired and self-forgetful searcher for the truth is a part of religion. Applied science uses the fruits of this search to attain various phases of man's desires. It is as base or as noble as those desires. When in war we wish to crush the population of a helpless non-combatant city, applied science with the aeroplane and the poison gas bomb carries out our wishes. But pure science is always a part of the divine impulse to ask questions and get answers, seeking the Lord where He may be found—not elsewhere. The kingdom of science cometh not with observation, is not dropped beside us while we wait, but is an answer to loud knocks, penetrating questions, which the tyro has neither the vigor nor the insight to ask. When a man of science has planned a crucial experiment, his work is for the time over. The answer—a yes or a no—must come because he has knocked at the right door seeking the Lord, not

casually or at random, but where He may be found. But above all, because he is seeking an answer to a question which his long discipline has fitted him to ask. It is not unrelated to the passionate petitions of prayer, which find their answer because they clearly, perhaps desperately, ask, framing their need into a question, instead of leaving it as a desire, a yearning, a hope or a wondering. As the act of prayer differs from these ruminating passivities, so the crucial experiment of the scientist, shot like an arrow towards a mark, differs from our lifeless awareness of the facts of nature and of mind, which is at the door of truth, but fails to knock.

III. Repentance and Confession While in Power.

In June, 1922, a few moments before his death, Saunderson, Headmaster of Oundle School in England, was speaking to the "National Union of Scientific Workers" out of his love of pure science and his discipleship of Jesus Christ. Though wholly unaware that a fatal apoplectic stroke was but a few moments ahead of him, he was very tired and could only shoot out bits of his matured wisdom in fragmentary shape:—

"What a curious thing is the form of government! Its characteristics include no repentance, no regret, otherwise it would acknowledge itself less than the master." (Italics mine.) I have had nothing to do with government, but some acquaintance with a hospital, a college and a charitable agency and with the methods by which from year to year the governing boards of these institutions seek to win public support through printed reports and appeals. At such moments our Christianity is largely forgotten and we become imperial Romans, acknowledging no weakness lest we seem to be less than the masters of the situation. Individuals may repent, especially in private. But governing boards—in my experience—never. Yet Christianity, as I see it, approves not him who thanks God that he is not as others are. Christ's seal is on the poor wretch who in public, not alone in his closet, cries, "God be merciful to me a sinner." We consider in committee, gingerly and amid murmurs of disapproval, the possibility of letting the public know that we—this hospital, this charity—are not only blunderers, but at times sinners. I have an idea that would be the most fetching appeal we could make if it was concrete and honest enough in its confessions. But whether or not such public repentance, such open admission of failure would win confidence and financial support, it certainly would make our institutions less pagan, more Christian. Think of the self-righteousness of party platforms! But it is not much less un-Christian than the smugness of our "annual reports," those impeccable exhibits of the doings of a group of peccant persons, keeping a bold front up to the last moment. Surely, as Emerson said, "we descend to meet" when the meeting formulates an annual report of the doings of those, each of whom knows himself for a blunderer and a sinner, but whose united front is pictured stainless. Christianity will first live in the publicity of these public organizations when they cease boasting, defending and concealing all that is not presentable.

IV. Casting Our Burden on the Lord.

One of the noblest public confessions of a weakness and possible failure known to me was in Abraham Lincoln's Gettysburg address. There the confession meant, I am sure, as such, never planned as a literary gem, or a forensic artifice, but spoken as the unburdening of a great and sorrowful heart, painfully aware of the littleness of man before God and of his own and his nation's failure, this

(Continued on page 23.)

AN APPEAL FOR RUSSIAN EXILES

Dear Mr. Editor:

Not the least important of the organizations at Holy Trinity, Paris, is the Junior Mission Guild, a service group of nearly one hundred of the younger women of the parish, under the presidency of Mrs. Beekmen.

Until recently it has confined its support to the U. S. Students' and Artists' Club, the best known social, educational and athletic club center among our two thousand Americans in the Latin Quarter, under the Directorship of Canon Stimpson, Chaplain of St. Luke's Chapel.

This Guild has partially supported Holy Trinity's French War Orphans' Home at Etrechy. Now it has added a Russian Relief Department and is, for the first time, appealing for funds in America as well as in France. This appeal I most heartily endorse.

Paris has by far the largest colony of that sad army of men, women and children, which, pursued by the Bolsheviks, barely escaped from Russia with their lives. I could tell you countless stories of pathetic hardships, borne by these uncomplaining and noble people. Within a month a child, whom I remember seeing at our Christmas Tree, was taken ill and there was no money for a doctor. We were able to help. The next day, a relative came to thank us. He was a Russian General, of brilliant record, a scientist so distinguished that when he attended a Conference at the Sorbonne, a short while ago, the Assembly rose and asked him to preside. Marshal Foch had sought to visit him in his bare, little room. He said: "I am glad that I was out, it was no place for a Marshal of France to visit." Our janitor at the Students' and Artists' Club was a Russian of position before Lenin and Trotsky seized the power. Less than a month ago some of our American friends lent money to one of the most distinguished aviators of Russia to purchase a Paris taxi-cab which he is now driving. Last week we gave an overcoat (he had none) to a celebrated Russian pianist and composer, who was about to start on a concert tour.

But the most pathetic cases are the children, whom

their parents cannot educate and often cannot support. A striking case came just yesterday to our notice when a Russian of education and his wife were found living in a hall stairway with their three children.

These children, in as great numbers as the Junior Guild's Treasury will permit, will be the especial care of this organization.

It can not but be known to you that there are other Church agencies in Europe which have taken many Russian children from the stricken families in order to educate them in their schools, but while relieving them of physical suffering and giving them a certain schooling, it has usually been the cause of much mental anguish as it is often insisted on that these children forsake the Orthodox Church for that of their benefactors.

Holy Trinity's Junior Guild, under the advice of its Social Service Director, a Russian woman of character and devotion, wishes to not only relieve genuine distress by securing employment and giving financial aid to adults but to place in proper schools these children of the best blood in Russia, with the expectation that they will grow up in Christ's Church and in the Orthodox Communion, with which our own Communion has always maintained the strongest bond of sympathy and Christian fellowship.

The Junior Guild, through me, is asking the editors of our Church papers at home to receive contributions to this cause and open a column of acknowledgments.

We are confident that this appeal, the first of its kind, made by our American Church in Paris, will meet with an intelligent and generous response.

FREDERICK W. BEEKMAN,
Dean of the American Pro-Cathedral Church of the Holy Trinity, Paris.

The Southern Churchman will be glad to receive, acknowledge and forward promptly all gifts for the Russian exiles whom Dean Beekman pleads for.

THE CHURCH IN TOKYO TODAY

By William Hoster

WHAT of the Church in Tokyo today?

When I left the stricken city at noon of January 13, in one part of the missionary district Bishop McKim was confirming a class of thirty Japanese converts; while Dr. Teusler, in a makeshift hospital at Tsukiji, was performing a delicate surgical operation. Elsewhere throughout Tokyo, services were being held in tents, in rude shacks and in private homes, by the seven congregations whose houses of worship were destroyed in the catastrophe of September 1.

In such manner is the Church in Tokyo functioning today, going forth gloriously with all of its manifold activities in a spirit of faith and courage. The earthquake is a thing of the past. The faces of the heroic mission workers, both Japanese and American, are turned towards the future and its infinite possibilities, firm in the conviction that the folks at home stand loyally behind them.

St. Paul's at Ikebukuro, with its buildings badly shattered, is sharing quarters with the Middle School, of which every vestige has been wiped out. St. Margaret's, its former home a blackened ruin, is temporarily housed at Mr. Ishii's School for Feeble-minded Children. Old Trinity's congregations have found refuge in the Bishop's chapel in the Andrews' house, Sunday Schools assemble in shaded bamboo groves, and kindergartens flourish in improvised shanties pending arrival of the assistance for which pleading hands are outstretched toward America.

But there is no sadness and desolation among our people in the city. In twenty-four hours they saw the utter wiping out of fifty years of material accomplishment, and the loss of all their earthly possessions. Yet, in two months' stay among them the writer heard no word of complaint, no gloomy harking back to the past. Instead, redoubled energy has been brought to bear in facing the distressing obstacles which the catastrophe has thrown across their paths. Viewing the wastes of Tsukiji they

envisage a greater group of mission buildings with which to take advantage of the larger opportunity that the earthquake has created.

For this is the dominant note in the Tokyo of today: Japan has been brought to the threshold of a spiritual rebirth. The faith to which her people have clung for generations has weakened. Their dream of destiny was shaken by the crash of September 1, and little more than mere tradition remains of their ancient beliefs. Today, as a people, the Japanese are groping blindly for a spiritual anchor to which they may cling when adversity overwhelms them.

National leaders whose predecessors fifty years ago threw into prison those who proclaimed a belief in the Christ are today showering honors upon those who come in His name. Itto Kojima, the oldest Christian in Japan, who, a brief half century ago was borne into Tokyo in chains for the crime of being a Christian, sits in the placid shade of his garden at Shibuya and sees two native bishops of the Episcopal Church consecrated at Tokyo and Osaka; and hears the non-Christian governor of a province declare his belief that these followers of Christ "will surely contribute much in helping to create a new Japan," while echoing the sentiment of his colleague, the non-Christian Mayor of Osaka avers his belief that "the industrial centre of Japan has been greatly helped by the religious activities of the Episcopalians." A foreign office official proclaims the doctrine that his country needs "some spiritual background if it is to work out its destiny"; while public speakers direct attention to the fact that the Americans inaugurated their disarmament conference at Washington with solemn prayer.

In this situation of flux and change, with its unparalleled opportunity for the leadership of the Church, it is not out of place if we would grasp the situation in Tokyo today to turn back to striking incidents on September 1, which

gleam like beacon lights amid the gloom of the disaster. How, in the hour of their greatest trial did the Japanese Christians react to the test?

At the Military Stores, where 32,000 refugees met death, a Japanese Christian arose amid the frenzied throng, and, with death beckoning, told to all within hearing of his voice, the story of the Saviour of mankind. As he spoke, the fire swept onward, and, with the impassioned cry, "Lord Jesus, I come!" he fell dead at the feet of his mother, a communicant of Mr. Sugiura's Church of the True Light.

When the great shock came, and the fires followed, these Christian Japanese called their families together, and knelt in prayer before seeking safety in flight. Christian Japanese men and women risked their lives in tottering houses to save their precious copies of the Scriptures. Wives of native Christian priests ventured all to preserve their husbands' vestments, and by God's grace converts to the Faith emerged from the frightful experiences of the catastrophe.

When the worst was over and while smoke still rose from the ruins of their churches, these Japanese Christians cleared away the wreckage and set up rude structures within the gutted enclosures where they might continue the worship of God. Bibles, Prayer Books and hymnals alike were destroyed by the all-consuming flames. Nothing daunted, they traced on sheets of rice paper their favorite hymns and quotations from Bible and Prayer Book with which they were most familiar, and made them into pamphlets which are in use today among these devout people who are worshipping in tents and shacks.

Dr. Wood and Bishop Gailor arrived in Tokyo early in December bringing with them twenty well-filled trunks, of material contributed by our people in the States. The news of their arrival brought the native clergy hurrying to Tsukiji from all parts of Tokyo; and when they arrived their first enquiries were not for warm clothing to protect them from the bitter cold which was setting in, but for vestments and Prayer Books and Hymnals with which to carry on with proper dignity the work to which they had devoted their lives.

Within a week after the first of September there was not a Christian congregation in all Tokyo which had not resumed services in some makeshift enclosure. The earthquake struck at noon on Saturday. Within twelve hours thereafter every place of worship in Tokyo save one had been leveled to the ground; yet, amid all the panic and chaos of the occasion in Shibuya and in Ikebukuro and in other scattered places on the edge of the ruined city noon of the next day found groups of the faithful on their knees in thanksgiving that their lives had been spared.

We found Bishop McKim celebrating Holy Communion in the ruins of Christ Church, Kanda, with a drenching rain sweeping through the wrecked edifice and the congregation standing ankle-deep in mud. At St. John's Church, Asakusa, the Rev. Mr. Daito pitched a tent within the four jagged walls and there fifty of his faithful people gathered; among them Mrs. Furukawa, a non-believer when the earthquake struck, but a convert to the faith when she awoke, burned and bleeding on the bank of the canal and saw before her the vision of her Christian son who had perished in the flames.

The first Christian service ever conducted in Japan by a native Bishop of the Church was presided over by Bishop Motoda in the private home of Mr. Gardiner, with a marble mantel surmounting an open grate fire for an altar and only thirty members of Grace Church present because the apartment would not hold more.

Beyond all doubt the Church is functioning in Tokyo today but it is functioning in a manner which demands immediate assistance if the fruitage of this devoted loyalty is to be harvested for the Master. Seven churches went down in the disaster. Their congregations averaged a membership of from one hundred and fifty to four hundred. They were prosperous, and for the most part self-supporting, up to September 1. Now, not only have their church edifices been destroyed, but in large measure the membership has been impoverished, families have been dispersed and they are without means of aiding in the Church's reconstruction. Of the three hundred and ninety-six families of Christ Church, Kanda, for illustration, one hundred and forty were burned out. Of the two hundred and seventy-eight members of the Church of the True Light, one hundred and ninety-two were burned out, twenty-six are known to have perished and sixty more are missing. Of the two hundred and twenty-eight members of St. John's Church, Asakusa, one hundred and thirty-five were burned out and seventeen lost their lives.

These temporary places of worship in which the Japanese Christians have taken refuge at best will accommodate not more than fifty people. Inevitable disintegration will follow, and the efforts of fifty years will be dissipated, if prompt assistance from America is not extended to them.

As with the Church, so with its educational and social service handmaidens which play so vital a part in the ad-

vance of the cause in the Orient.

To those who are familiar with the ways of the Orient there was an inner significance in the fact that St. Luke's Hospital and Trinity Cathedral stood together on the same block with Bishop McKim's residence between them. Thus they were linked together by bonds which made each a complement of the other in the cause to which both were consecrated. In the unfolding processes of time it will be clear that the earthquake which engulfed Tokyo on September 1 was the supreme test of all that bore the seal of Christianity in the Far East. Philanthropy there is an essential part of Christianity.

Measured by this final test St. Luke's came through September 1 with all the glory of her sister agencies in the Cause. The Church in America was thrilled by the stories which came from Tokyo of the safeguarding of the hospital patients throughout the earthquake without the loss of a single life. With their hospital first shattered by the earthquake and then leveled to the ground by fire, the heroic staff saw their charges to a final place of safety before giving a thought to their own safety or convenience. Then, when offered a haven in the Methodist School in Aoyama, they promptly turned the institution into an emergency hospital which rendered gallant service until the ruins of Tsukiji had barely cooled when they were back once more in the mission compound, where they have functioned with constantly increasing efficiency to the present day.

St. Luke's of today is not the St. Luke's of a month ago, even, as the St. Luke's of a month ago, was not the St. Luke's of the preceding month. From day to day the scene has varied with a constant progression upward. On October 15, when the staff returned to Tsukiji, there were blackened ruins only to mark the site of the former hospital. Then arrived, through the generosity of the Government at Washington, an army hospital unit, and overnight there blossomed under the magic touch of Dr. Teusler a tent hospital complete in every detail, in which the staff resumed its work of mercy in the hour when all Tokyo cried for hospital accommodations for its sick and wounded. While the tent hospital functioned with its wards for free as well as for pay patients, its dispensary and its clinic, its day nursery, operating room, and even the nurses' school, gangs of coolies cleared away the rubbish, while throngs of carpenters followed in their wake and set up huge barracks, which, within a month, spread throughout all the broad acres of the compound at Tsukiji.

By December 1 the barracks' hospital was completed and there it stands today, a series of fifteen one-story structures of creosote-coated timber, the best hospital in Tokyo. With Dr. Teusler as its directing force there are cheerful, roomy wards, complete operating rooms, an X-Ray outfit not excelled anywhere in the Orient, which was hurried across the Pacific, through the generosity of the Philadelphia Emergency Relief, dispensaries and clinics, free wards, an efficiently functioning nurses' school and every adjunct which modern science has devised for fulfilling the requirements of such an institution. But for all that it is and all that it stands for, St. Luke's Hospital today is but a temporary makeshift awaiting the fulfillment of its promise or the generosity of the Church at home.

If you would know what St. Luke's means to the people of Japan, consider that the Imperial Government, through the Minister of its Home Affairs, has forwarded an urgent appeal to Dr. Teusler for the rebuilding of a greater St. Luke's without delay. In token of this regard in which St. Luke's is held, the Government has already contributed for the uses of the institution five of the fifteen barracks in which the Hospital is housed, has donated the Community Hall, about which all the activities of the Tsukiji District center, and has laid upon St. Luke's the burden which has been willingly assumed, of conducting throughout Tokyo thirty free milk stations, which the municipality is financing, and which are the first free milk stations that the Orient has ever seen.

St. Luke's is known as the American Hospital. As a monument to the skill and courage in adversity for which the Christian civilization of America stands this barracks hospital is worth while. But meanwhile its prestige suffers and its income is curtailed. Before the earthquake St. Luke's was practically self-supporting. It is prostrate in that respect today. What shall be done about it?

Finally, St. Margaret's and St. Paul's Schools are functioning, though the ground upon which they formerly stood is stripped save for unsightly heaps of blackened brick. In these ruins, early in December, the boys of the Middle School assembled in a hollow square, and paid final tribute to their school that was. Later St. Margaret's girls assembled in memorial service, where their bereaved institution had stood, and with tear-dimmed eyes besought Dr. Wood, as did the boys of the Middle School to hasten the rebuilding of their institutions. These simple acts of a people thirsting for knowledge testify to more than words can tell of the existing needs.

THE CHURCH AND YOUNG PEOPLES' WORK

By the Reverend Karl Morgan Block

SPEAKERS FROM OUTSIDE.

EVERY League recognizes the difficulty of keeping up the Devotional Meeting to a standard of excellence. Some groups take their work very seriously and have an interesting and helpful program, others, through youth, inexperience, lack of ability or indifference falter badly. The young people themselves are often discouraged as to the feasibility of continuing for any length of time a series of Devotional Meetings sufficiently interesting to invite the attention of those from outside.

Many Leagues have found it helpful to have a talk, in the place of the Open Forum, by one who has been conspicuously successful and speaks from personal experience along the line of the subject of the evening.

When programs deal with topics under the general head of Social Service, a splendid opportunity is given to acquaint the League members with facts which they ought to know and are almost necessary to any successful effort in the community. Dividing subjects generally under the heads of the five great departments: Missions, Religious Education, Social Service, Finance and Publicity, it is possible to obtain specialists whose experience falls along the line of the subject of the evening's meeting.

Nowadays qualified men and women enjoy speaking to a group of eager and alert young people. They need not be technical, and can always close their address with practical and constructive suggestions as to possible lines of service within the Five Fields of Christian activity.

Let us assume that on certain Sundays within the year the program subjects deal with topics of Social Service. No more helpful speaker could be obtained than the Judge of the Juvenile Court; the Probation Officer; the Public Health Nurse, or the Health Officer; the City Attorney; the town Mayor, and various other officials who deal directly with the problems of the needy and underprivileged.

The Budget of the Society may not be large enough to enable each League to do something suggested by each speaker in the course of a year, but personal service can always be rendered and it would not seem improper to obtain financial assistance from without the League if the demands are too heavy to be met by the League's Budget.

Programs on Vocational Guidance can be stimulated by the presence and helpful suggestions of a doctor, lawyer, engineer, etc., whose merit, professionally and personally, is recognized by the community.

The great danger involved in having speakers from outside is the danger of over-emphasis. Program Committees are apt to resort to this method too frequently, and the evening's activities will be otherwise curtailed to permit the speaker a greater amount of time than he actually needs. All of us who talk a great deal, talk too much and talk too long, but Theatre Services in Lent, which are rigidly held within a restricted period of thirty minutes, have educated the clergy to regard as inviolate time limitations imposed upon them.

It seems that speakers from outside should not be invited more than once each month, or at most twice a month, else the young people will feel discouraged with their own papers and addresses, because the other method provides greater interest.

One of the main purposes of the League needs always to be emphasized, namely: that it is to train the boys and girls of the Church to a point where they can, without undue embarrassment, speak clearly and easily in public on religious and quasi-religious subjects; conduct Devotional and other class meetings, and develop that group consciousness which will make them a more effective unit of service in the Church of the days to come.

It has been found helpful, where Leagues have those trained in stenography, to keep at least a summary of the address made in a commonplace Book of the Society. Many Leagues and Fellowships keep such scrap-books, with photographs, programs, newspaper clippings, etc., and they are a subject of abiding interest and constitute a vivid history of the League's entire life.

"Golden Rule" Trip to Palestine.

Mr. Chester Alexander has been selected as the representative of the Young People's Societies to visit the Near East.

When all the nations of the world were being urged to observe Golden Rule Sunday by eating a plain dinner, contributing the difference between the cost of that and the usual Sunday dinner, to buy food for the orphans of the Near East, American young people were given a special opportunity in promoting the observance of the day. All Young People's Societies (Christian Endeavor, Epworth League, Baptist Young People's Union, Luther League, and Young People's Christian Union) were asked to secure as large a number of Golden Rule Dinner pledges as possible, and in order to stimulate effort and initiative, friends of the Near East Relief offered a prize of a free trip to Palestine to some member of the societies of that city or town which secured the largest results, both in interest and in the observance of the day.

Last week the Golden Rule Committee of Young People's Societies awarded the prize to the Societies of Chester, South Carolina, in recognition, not only of the number of Golden Rule Dinner pledges secured, but because of the effective way in which the campaign had been handled. The local committee had secured from the Governor of the State and from the Mayor of the City proclamations urging the observance of the day. They had handled their publicity through the newspapers, they had prepared posters for window displays, and they had made house to house canvasses, not only throughout their own city, but throughout the entire county.

When the award was made to the Societies of Chester, the Young People's organizations then selected the member of their own group to take advantage of the trip to Palestine, and the choice fell upon Mr. Alexander, of the Christian Endeavor Society of the Presbyterian Church, who is now a student in Union Theological Seminary, Richmond, Virginia.

Mr. Alexander will take this trip as a guest of the Near East Relief. It will not be primarily a pleasure trip, although it is a trip to the land where Jesus lived and taught and did His mighty works, and to the countries traversed by Paul on his missionary journeys. But the visitor will see not only the hills and valleys, the cities and villages that are sacred because of their association, but also the scenes of want in these lands. He will visit the refugee camps and the orphanages. And after he has seen them perhaps the welfare of those Christian children who are today in want will mean more to him than his visit to the birthplace of the Christ Child.

April 6—Fifth Sunday in Lent.

Topic: Christian Stewardship.

1. Hymn: "Those Eternal Bowers," verses 1, 2 and 4.
2. Bible Reading: St. Luke 19:12-27; 16:1-13.
3. Prayer:

Almighty God, give us grace to readily obey the call of Thy Son, Jesus Christ, and follow Him without delay; help us, we pray Thee, to be worthy of the great work entrusted to us of diligently and earnestly using all our powers given by Thee alone, to increase our usefulness and spread the "Good News" of Our Lord and His Kingdom.

All this we ask in His name. Amen.

4. Papers:
 - (a) Stewardship of Wealth.
 - (b) Tell in your own words Van Dyke's story: "The Other Wise Man."
5. Open Forum: Stewardship of Life.
6. Hymn: "Thou didst Leave Thy Throne."
7. Sentence Prayers—Topic: "Stewardship."
8. Benediction.

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

LAY THE FOUNDATIONS NOW.

Numerous efforts have been made from time to time to safeguard the childhood of America, and keep immature youths out of industry.

President Wilson, realizing the importance of this question, called the attention of Congress to it in a special message, thereby rescuing a bill at that time pending, and securing its passage. This law was declared unconstitutional.

The difficulty with the situation is to find a way to place this subject under Federal control. Like so many other important matters it is one of those borderland subjects where the states can legislate for themselves, and such legislation never becomes uniform.

Most states have laws of some sort regulating the employment of children, but the commonwealth in which such legislation is most drastic, is at a certain disadvantage in competition with the states where the laws are lax. Just as in the old days the more states that adopted prohibition, the greater was the profit in the wet territory, so now child labor becomes more profitable as state after state eliminates it, and its last strongholds will be exceedingly difficult to storm without the aid of Federal legislation.

Another effort is now being made, through amendment to the Constitution and the resolution looking to this end is now pending in Congress.

If persons interested in this important legislation will take the trouble to write to their representative in Congress urging the support of this resolution, it will help to create sentiment for a most important step in progressive legislation.

In the meantime there is a great work that can be done in preparatory education. Almost all of the states have some form of restriction on children working in industry. Frequently it is an optional matter for children between the ages of fourteen and sixteen. They are allowed to work, provided they obtain a special permit to do so from some official, either the Judge of the Juvenile Court, or some one connected with the school system. A record of such permits is kept, and a wonderful field is thus opened up for volunteer social workers, if they would get in touch with the authority issuing these permits, and visit the boys and girls who are planning to leave school and go to work, using their influence to get them to remain in school. Great quantities of statistical information can be obtained from the Child's Bureau of Washington with very ingenious arguments setting out both the material advantage and the moral and hygienic gain of keeping children in school until they are sixteen years old.

In carrying out this plan many cases would be found where the financial pressure is the prime reason for children abandoning school. This again would offer opportunities for churches to render financial aid in a field that is beyond the reach of the Associated Charities.

Aside from the individual helpfulness thus rendered a propaganda of education could thus be carried on which would pave the way for the proper enforcement of such legislation when the Constitutional amendment is finally adopted.

It is just this lack of proper preparation that makes prohibition today so difficult of enforcement. Under the urge of the great moral swing of the war, the amendment was adopted, as some people think, too hastily. This

danger can be avoided in the case of the Child Labor amendment and its subsequent legislation, provided steps are taken now to educate the public.

We feel that the following Declaration of Independence is a fitting close to this plea for aid in protecting our children:

"Whereas, We, Children of America, are declared to have been born free and equal, and,

"Whereas, We are yet in bondage in this land of the free; are forced to toil the long day or the long night with no control over the conditions of labor as to health or safety or hours or wages, and with no right to the rewards of our service; therefore be it

"Resolved, First, That childhood is endowed with certain inherent and inalienable rights, among which are freedom from toil for daily bread; the right to play and dream; the right to the normal sleep of the night season; the right to an education; that we may have equality of opportunity for developing all there is in us of mind and heart, and

"Resolved, Second, That we declare ourselves to be helpless and dependent, that we are and of right ought to be dependent, and that we hereby present the appeal of our helplessness that we may be protected in the enjoyment of rights of childhood, and,

"Resolved, Third, That we demand the restoration of our rights by the abolition of child labor in America."

BEGINNING AT THE BEGINNING.

The National Kindergarten Association is doing an excellent work throughout the country in arousing interest in this very important branch of education. Its purpose is to encourage interest in work for the little ones, to furnish material for Children's Pages, and generally to pave the way for introduction into all of the Public Schools of kindergarten branches.

Such work cannot be carried on for nothing, and it depends entirely upon the voluntary contributions of those interested. For this reason we publish herewith a letter recently received from their headquarters:

To the Editor:

Enclosed is our Annual Report for 1923 which shows how important and effective our work is. Perhaps you will comment upon it in your columns and advise your readers to work for more kindergartens. We gladly cooperate with such efforts.

Our articles on "Home Education" are now being printed in twenty-eight foreign countries.

You will note that our editorial department cost us \$1,075, not to mention postage and printing, and last year we received \$528 from papers that voluntarily contributed to the expense of this service. If yours is one of these publications, accept our renewed thanks for this kindness. If not, we would be grateful should you send a check for any amount to help defray the cost of the "Home Education" articles.

We thank you for your cooperation in reaching parents who need the information and advice these articles contain.

Very truly yours,

NATIONAL KINDERGARTEN ASSOCIATION.

8 West 40th Street, New York.

BITS OF SOCIAL SERVICE.

Information likely to be of help to members of provincial or diocesan social service departments is to be printed occasionally in the form of a little four-page leaflet called "Bits," distributed to those specially interested or to be had on request from the National Department of Christian Social Service, 281 Fourth Avenue, New York.

Church Intelligence

The New Cathedral at Orlando, Florida

Dean C. S. Long states that there are two all-sufficient reasons for rapidly proceeding with the building of St. Luke's Cathedral, Orlando, Florida, at the present time:

1. Many people are now being denied the spiritual help which the Cathedral should give, because of the entire inadequacy of the present building to provide for those who wish to attend its services of worship.

2. Orlando, where substantial growth is most marked, demands a sanctuary worthy of the worship of Almighty God.

The new Cathedral will give a dignified and beautiful place of worship now, which can be increased in size and beauty as the growth demands and the means make it possible. While the completed Cathedral will be small when compared with the average French or English Cathedrals, yet its proportions will be such as to suggest a Cathedral rather than a parish church, and every effort has been made to realize those qualities which raise the mediaeval Cathedrals and Abbeys to a plane which is above the works of man.

The immediate needs require a seating capacity of at least six hundred, and as the Orlando people can only afford to build a portion of the type of Cathedral which will ultimately be needed, the first construction will consist of the nave and aisles, while the transepts, choir, chapels and tower will be left for the future. Although the nave and aisles will be more simple in their architecture and less costly than the balance of the structure, yet their construction will give a church which will appear neither incomplete nor lacking in beauty. The nave of the Cathedral will be seven bays in length, that is to say, it will have seven columns and arches on either side opening out into the aisles. The proportions are such, that this part of the structure alone will give a dignified and well-proportioned church. Of these seven bays, five will be utilized by the congregation, while the remaining two bays will contain the choir and sanctuary. The temporary wall built between the crossing piers and arches, and forming the present sanctuary wall back of the altar, is treated in such a way that there will be no impression of the structure being incomplete either inside or outside.

In future years, when the time is ripe for expansion, the crossing, transepts, permanent choir and sanctuary will be built, giving a total seating capacity in nave, aisles and transepts of approximately twelve hundred. Thus it will be seen, that the Church people in Orlando, are erecting an impressive and beautiful church now, and that they can also realize a larger structure in the years to come, which will have all the impressiveness of a real Cathedral.

As the Episcopal Church is Anglican in its derivation, but as the new building is in a climate which is more like that of Spain or Italy, the architects, Frohman, Robb and Little, of Boston, Mass., have endeavored to adapt certain of the qualities of English Gothic architecture to the environment and climate of Florida, with the result of an architectural style, which is rather akin to Spanish Gothic. The new Cathedral will have that eminently noble and Christian type of beauty to be

found in good Gothic, and it will also be perfectly adapted to its environment and climate.

For three years Dean Long and the Cathedral Chapter of St. Luke's have labored incessantly to body forth in monumental grandeur the highest spiritual aspirations of our people, and to lift the dignity of worship to high levels of power and inspiration and at the same time to provide adequate accommodation for the Church people in "The City Beautiful."

Sewanee News: Excellent Speakers Address Theological Students.

It has been the pleasure of the Theological Department to hear recently four nationally known speakers. Three of them, the Rev. J. M. B. Gill, the Rev. J. A. Schaad, and the Rev. Loaring Clark, D. D., are members of the National Council; the fourth, Dr. Edward McCrady, is the son of a former professor of science in this university. Mr. Schaad and Dr. Loaring Clark are General Missioners of the Episcopal Church,

\$12,500 Given at St. Luke's, Tokyo.

A cable from Dr. Teusler, of St. Luke's Hospital, Tokyo, received March 15, informs the Department of Missions that Prince Tokugawa, as President of the "Disaster Relief Association," has given \$12,500 to St. Luke's Hospital. The gift is entirely without conditions and is deeply appreciated by Dr. Teusler, because it comes from the subscriptions of Japanese through unofficial civilian channels.

and spoke in an extremely interesting manner about their work. Mr. Schaad also addressed the entire student body upon the subject of "Vocations."

Mr. Gill is Field Secretary of the National Council and has been visiting the Seminaries of the Church in order to prepare men for their parish work in connection with the Nation-Wide Campaign. He has recently returned from China, where he has been connected with the missions of the Church. His talks, both to the Theological Department and to the University students, portrayed most vividly the great work which has been done and which yet remains to be accomplished in this field.

Under the general subject of "Science and Religion," Dr. McCrady gave four lectures, speaking specifically about "Miracles and Modernism," "Evolution and Special Creation," "Paganism and Christianity" and "Science and the Virgin Birth." These subjects, coming at such a time, presented many attractive features. Dr. McCrady is a man of recognized authority in this work, and his lectures were well attended.

Mr. T. S. Long, Assistant Professor of English in the University, is giving a series of five Bible readings at the Tuesday Vesper services during Lent.

An old custom of a Twilight service each Wednesday evening during Lent is being carried out again this year, and with much success. This service is one of the most popular of the whole

year, and the students attend practically in a body. While the service lasts only six minutes, it is very impressive and helpful.

The Virginia Summer School of Religious Education.

The Virginia Summer School of Religious Education will be held in Sweetbriar College, Sweetbriar, Va., June 23 to July 4, 1924. This will be the ninth year, that this school has been held, and the good that it has done in the advancement of the cause of religious education can not be estimated. The change of place from the University of Virginia to Sweetbriar, and the change of date have been made necessary by changed conditions of the school, and the necessity of having a greater concentration of forces. But what place could be more beautiful, or better suited to the needs of a Summer School than the wonderful buildings and location of Sweetbriar College. The committee in charge is confidently looking forward to the 1924 School being the largest in the history of this undertaking. Courses will be offered as follows: Courses in Religious Education—"The English Bible," "The Prayer Book," "Church Doctrine," Child Psychology, Religious Pedagogy, Training of the Devotional Life, Church School Ideals, Coaching in all of the Courses of the Christian Nurture Series, and the American Church School Lessons. Courses in Missions—Coaching in the Study Book of the Woman's Auxiliary, How to Train the Mission of the Church, the Church School Service League, Conferences for the Junior Auxiliary and the Woman's Auxiliary.

Young People's Work, two courses, one for the Young People, and another for the councilors and leaders of young people, besides the daily Young People's Meeting. A course in Social Service in the Parish. A conference each day for the clergy. Mass meetings with special speakers, will be held each evening in the chapel. Devotional meeting held twice daily, and each afternoon given over to recreation. The committee believes that the School this next summer will offer great help to those who are interested in the work of the Church. The faculty has not yet been entirely procured, but will be the best that the Church can offer. Those interested in further particulars are requested to write to the Rev. J. F. Ribble, D. D., Richmond, Va., the Rev. E. R. Carter, D. D., Petersburg, Va., or the Rev. Karl Block, Roanoke, Va.

National Student Council To Hold Conference.

The Rev. Paul Micou and Miss Agnes M. Hall, of the Department of Religious Education, are making a series of visits to the colleges in the Province of Sewanee. Between them they will visit thirty-five of the colleges, universities and normal schools in the Province. It is Miss Hall's first visit to these colleges, and though Mr. Micou has been to a number of them in the past, it is the first time that any real effort has been made to systematically visit all of the colleges in the Province of Sewanee.

Following the visits to these various institutions, the members of the National Student Council are going to hold a Provincial Conference at the University of the South, Sewanee, Tennessee, March 28 to 30. This Conference is going to be particularly interesting because the students of the Province of the Southwest are going to travel long

distances in order to join with the students of the Province of Sewanee in a conference. Since the gathering is to be at the great historic center of the life of our Church in the South, it should promise great things for all the life of our Church students who will be gathered there.

Coming Conferences for Church Workers.

The following information concerning the major Conferences and Summer Schools for Church Workers has been collected by the Inter-Conference Committee, with the hope that people throughout the Church will give it serious thought.

These Conferences and Summer Schools are carried on for: First, the purpose of stimulating devotional life—through services, lectures, and where desired, private instruction; second, increasing knowledge of the Church—what she is, her Divine origin and history—through courses on the Bible, Prayer Book and Church History; third, training for all the practical work of the Church; done under the Departments of the National Council, the Service League and other national organizations, and in various other ways. The Council sends its own expert instructors, including as far as possible, the heads of the departments, to all the conferences. All this instruction is given principally with the object of supplying the Church with one of her most pressing needs—Leaders in all kinds of work; but those not training for leadership will be welcome, too, at all the Conferences, so far as there is room for them.

College students and the older members of the Young People's Fellowships and Societies, are particularly desired by the Conferences, for it is largely to them that the Church must look for her future leaders and instructors. Leaders should be made from young people with trained, intelligent minds, and a great desire "to serve God with their minds," as well as their souls and bodies. Older people who are, or have been, leaders in Church work, even though now retired, are also of great value to the Conferences if they are willing to share the knowledge learned through experience and faithful service.

The Conference for Church Work, now held at Wellesley College, is a General Conference, being entirely under the direction of its own committee. It is held for the benefit of the whole Church, not for any particular section. One of its special and valuable features is the large number of missionaries from all over the world who attend.

Geneva-Princeton, Sewanee, Racine, and Concord, are all Provincial Conferences, whose governing committees are chosen by the Provincial Synods. People from beyond their own Provinces are always welcome, as they are at all Conferences.

Sioux Falls, Gambier and Hillsdale are Diocesan and Inter-Diocesan. Oregon hopes to become Diocesan.

Wellesley is close to Boston, through which many people pass on their way to Sea and Mountains. Racine is only eighty miles from Chicago and not far from Wisconsin and Michigan Lake resorts, and can be reached easily and quickly from any of these places. Geneva is accessible to the northern and western parts of the second Province, full of summer resorts, and Princeton is equally accessible to the eastern and southern parts. Sewanee is within easy reach of the Southern mountains, and Sioux Falls takes care of the Sixth Province. Oregon might be combined with

a trip to Alaska, or the Rocky Mountains. The Diocesan Conferences are also convenient to many delightful summer places. It would be well for the Church people who expect to be within reach of any of the conferences next summer to combine attendance at them with whatever outing they may be planning, for in no other way can they gain a greater knowledge of the whole life of the Church; nor is there any better way of learning how to serve her Master through work for her.

Inspiration, good fellowship, instruction by the greatest teachers of the Church, music and pageantry, and much delightful recreation, are to be had at all the Conferences and Summer Schools.

Dates, and names and addresses of persons to whom to apply for further information are as follows:

Wellesley, June 23-July 3, Miss M. DeC. Ward, 415 Beacon St., Boston.

Geneva-Princeton, June 30-July 11, Mrs. Gerald Lewis, Beacon, N. Y.

Sewanee, August 7-21, the Rev. Mercer T. Logan, Monteagle, Tenn.

Racine, June 30-July 11, the Rev. G. G. Moore, 2901 Logan Boulevard, Chicago.

Sioux Falls, June 17-June 26, Miss Mary Peabody, All Saints' School, Sioux Falls, S. D.

Gambier, June 23-July 5, the Rev. Maurice Clark, Ontario Building, Columbus, Ohio.

Oregon (dates not yet given), the Rev. R. A. Court Simmonds, 1187 E. 40th St., Portland, Oregon.

Concord, June 28-July 7, the Rev. Malcolm Taylor, 1 Joy St., Boston, Mass.

Hillsdale, July 7-17, the Rev. G. P. T. Sargent, 306 State St., Grand Rapids, Mich.

Missions of the Society of the Nazarene.

We give hereunder a revised list of the Missions to be conducted in the near future.

The Rev. Dr. A. J. Gayner Banks, Director, will take the following Missions:

White Plains, N. J.—Grace, the Rev. F. H. Simmonds, rector, March 23-27.

Oshkosh, Wis.—Trinity, the Rev. E. W. Todd, rector, March 30-April 3.

Rhineland, Wis.—St. Augustine's, the Rev. R. W. Mason, rector, April 6-11.

Menasha-Neenah, Wis.—St. Thomas', the Rev. R. A. Heron, rector, April 9-11.

Sault St. Marie, Mich.—St. James', the Rev. R. F. McDowell, rector, April 13-18.

Pawtucket, R. I.—St. Paul's, the Rev. R. A. Seilhamer, rector, April 27-May 1.

Mr. John W. Lethaby, General Field Secretary, will take the following; with Archdeacon White:

Delphi, Ind., March 21-26.

Goshen, Ind., March 26.

Huntington, Ind., March 27.

Peru, Ind., March 28.

Warsaw, Ind., March 30-April 3.

South Bend, Ind., April 4-5.

Chicago, Ill., April 10.

The dates are given so that those interested may know the itinerary.

Archdeacon White will be present at all but the Chicago Mission.

The prayers of Church people are asked for these Missions.

America's Orphan Wards.

Dr. James L. Barton, Secretary of the American Board and Chairman of the Near East Relief, recently made the following statement in the daily press:

Many inquiries indicate a widespread misunderstanding about the present needs of the Near East Relief.

In round numbers there are some 50,000 children, with no known relatives, dependent for shelter, clothing, food, and life upon that organization. To close the doors against them now, unaided and unprotected, would be paramount to condemning them to penury or death or to something even worse. These children are in a land of extreme poverty, crowded with the poor and destitute and starving. To close the orphanages now would turn into the streets these wards of America who live today because of the loving sympathy of the people of America.

As rapidly as possible these children are being graduated into self-support, but, until then, American philanthropy must not fail, and I am sure it will not. If it materially falls off, the process of expulsion must begin.

Warning.

A man calling himself Charles Mitchell, of 9901 Market St., San Francisco, Cal., and claiming my friendship and also membership in the Actors' Church Alliance has been victimizing our clergy of the Middle West by obtaining money under false pretences. His stage name is Murphy and he is a black-face comedian about five feet six, heavy set and with a ruddy complexion. He also claims membership in St. Paul's Church, San Francisco. I have never heard of him before and I hope the next rector he tries to wheedle out of money will hand him over to the proper authorities.

Walter E. Bentley,
Founder and Secretary of the Actors'
Church Alliance.

Port Washington, N. Y.,
March 18, 1924.

LOS ANGELES.

Rt. Rev. J. H. Johnson, D. D., Bishop.
Rt. Rev. W. B. Stevens, D. D., Coadjutor.

Death of the Rev. S. H. Woodford.

The Rev. Sidney H. Woodford, for more than half a century a minister of this Diocese, died Sunday, March 16, at the Good Samaritan Hospital, following a brief illness. He was eighty-one years of age.

Ordained in the ministry in La Crosse, Wis., December 17, 1865, by Bishop Kemper, Mr. Woodford was well known in the Church on account of his missionary activities. At the time of his retirement he occupied the charge at Orange, Cal.

Funeral services were conducted Wednesday afternoon from St. John's Church, in charge of Bishop Johnson. Burial was in Hollywood Cemetery.

He leaves three daughters, Mary B. Woodford, Detroit; Fannie B. Woodford, Los Angeles, and Mrs. Margaret Reike, Oceanside, and two sons, Henry E. and Samuel A. Woodford, of Detroit and Los Angeles, respectively.

Mr. Woodford was living in San Diego, when he was seized by his last illness.

E. S. L.

OKLAHOMA.

Rt. Rev. T. P. Thurston, D. D., Bishop.

Bible Classes Organized.

St. Matthew's Church, Enid, has just added a Men's Bible Class to the roll of those in the State. The class was formed at the recent Men's Dinner,

when the guest of the evening was the Executive Secretary. Some thirty-four men have signed up and it is expected there will be an average attendance of fifty. The rector of the church is the Rev. Charles K. Weller, brother of Bishop Weller, and a most enthusiastic worker among his men.

The Rev. Joseph Carden, the new rector of St. Philip's, Ardmore, reports to the Executive Office the formation of a splendid Men's Bible Class in his parish. Fifteen men are enrolled and the attendance and interest of the men is growing.

Another Bible Class recently formed and at work is the one at St. Paul's, Holdenville. The Hon. Frank L. Warren, and Mr. Dudley Buell, are the teachers. Mr. Trigg Lesueur, manager of the Oklahoma Gas and Electric Company, is the President and Mr. Stephen S. Allen, the Secretary.

Another Parish House is now under way in Oklahoma. The people of St. Luke's Church, Ada, one of the splendid towns in this state, are rejoiced in that construction has started on their new "workshop" and it is hoped to have it completed before Lent is over. The Rev. Charles L. Widney is the clergyman in charge.

The Church in Oklahoma records the death of one of its finest laymen, in the passing into life eternal of Mr. George W. Brandon, of St. John's Church, Oklahoma City, the Rev. Franklin Davis, rector. He was always at the Church's services and interested in every program of the Church's work, both locally and abroad. Counted as one of the leaders in the Men's Dinner Club and in the Men's Bible Class, his place will be hard to fill. In his devotion and leadership the boys of the parish have a splendid example.

VIRGINIA.

Rt Rev W. C. Brown, D. D., Bishop.

Death of Dr. W. D. Powers.

The Rev. William Dudley Powers, D. D., for many years a prominent clergyman in the South, died on March 24, at his home in Richmond. He had served rectorships in Kentucky, Maryland, Michigan, Alabama, Georgia and Virginia, and was the author of a number of books of theological interest. As Secretary of the American Church Missionary Society, he was prominently connected with the founding of the Church's work in Brazil and Cuba.

Dr. Powers was born in Richmond, and, as a lad of fourteen, served in the Confederate Army. He was educated at the University of the South, and was ordained by his uncle, Bishop Dudley of Kentucky. For the last eight years he has been inactive, due to ill health.

Funeral services were held in Monumental Church March 25, conducted by the Rev. George Mayo, the rector, the Rev. W. D. Smith, D. D., and the Rev. Philip A. Arthur. Dr. Powers is survived by his wife, a daughter, Mrs. Dudley Powers Page, and a sister, Mrs. William A. Powers, all of Richmond.

Unusual Congregations.

The attendance at the Mid-day Lenten services held in St. Paul's Church, under the auspices of the Brotherhood of St. Andrew and the Richmond Clericus, have been unusually large this year. Bishop Brown, who generally opens these services on the Thursday

and Friday after Ash-Wednesday, was unexpectedly called out of the city, and got Bishop Collins Denny, of the Methodist Church to take his place. The second week Dr. W. Russell Bowie was the preacher, and the church was crowded to its full capacity every day. Dr. Hugh Black came for the following week, and again the numbers required many to stand for lack of seats. Bishop Woodcock, of Kentucky, has always been popular with Richmond Church people, and many have crowded St. Paul's to hear his message.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Founder's Day at the Church of the Holy Communion.

It is now an established custom in the Church of the Holy Communion, located at Sixth Avenue and Twentieth Street, New York, to set apart the fourth Sunday in Lent (this year March 30) for the observance of Founder's Day in commemoration of the life and work of the Rev. William Augustus Muhlenberg, D. D., who established the first Church school in this country, St. Paul's School, College Point, New York; the first free Church, that of this Church of the Holy Communion; the first Church hospital, Saint Luke's; and that nineteenth century Utopia, Saint Johnland.

The observance of this day consists of a great festival service, and a sermon delivered by a select preacher, who sets forth some special characteristic of the founder, and a corresponding achievement of his life.

This year the man chosen is the Rev. James Alan Montgomery, D. D., Professor and lecturer in the University of Pennsylvania, and in the Philadelphia Divinity School. He began his ministry in this church, and he is deeply imbued with the Muhlenberg spirit.

Because Dr. Muhlenberg has his recognized place among American educators, all the local institutions of higher learning will be represented at this service.

Being the father of the Movement for Church Unity, all the different religious communions will send delegations.

He made this the first institutional church, and he organized systematized charity; therefore, many of the philanthropic societies will, by their presence, render homage to his memory on this occasion.

This church of his founding is now on a substantial financial footing, and gives promise to bear witness to the greatness of this man of God, just as long as New York remains on Manhattan Island.

St. John's Church, Larchmont.

In the Parish House of St. John's Church, Larchmont, the Rev. F. J. H. Coffin, rector, the rifle range has been rebuilt and furnished with the most complete and up-to-date equipment. Several rifle corps units are being formed for children and for grown people under the direction of Captain Geo. S. Towle. Rifle units from this parish have won national trophies in the past.

On the third Sunday of the month, the local chapters of the Daughters of the King, and of the Brotherhood of St. Andrew hold a corporate communion. Frequently this is followed by a Brotherhood Breakfast in the Parish

House, cooked and served by Brotherhood men.

Since the introduction of the duplex envelopes in the Sunday School the weekly offerings of the School have increased over three hundred per cent.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D.
Bishop.

To Establish a College of Preachers.

A revival of preaching and a college of preachers will be instituted by the Washington Cathedral shortly, if plans already under way by the National Cathedral Foundation are carried out. Believing that the protection of organized society and the rescue of Christ's religion may only be accomplished by the mobilization of all Christian forces, a Revival of Preaching in the Twentieth Century, with a twentieth century message by great preachers of the Faith, will be begun by the National Cathedral. In an address before the Cathedral Foundation recently it was pointed out that this is peculiarly the work of the Cathedral and that the parish church cannot within its domain carry to the thousands of unchurched people in factory, mine, and other fields of labor, the message which they have neglected to seek from the parish church. The Church must go to them, whether in auditoriums, baseball grounds, university stadia, or amphitheatres. As a first step men of reputation as great preachers will go forth to preach in great industrial and educational centers. These will be under the direction of a great leader at the Cathedral, where a college of preachers will be installed and where these preachers may return frequently for renewed strength necessary, after so much output of physical and spiritual strength, as is given by a great preacher, who moves great audiences.

This Revival of Preaching will have as its sole aim the lifting up anew before men's eyes of the Lord Jesus Christ, and in such a way that men will be moved to definitely come out for Christ and express their devotion and loyalty and church membership as their minds and conscience shall direct. No direct endeavor to bring them into a particular church will be made and great preachers, messengers and prophets, from other communions will be given an opportunity to take part in this great work. "Convinced that the permanent security and prosperity of this country rests upon a revival of Christian faith and morals; convinced that the spoken word rather than the written word is the power which alone as history proves can reach effectively the men and women outside the church, and in the hope that the Washington Cathedral may serve as a power-house for the spiritual life of the Church and the nation, the National Cathedral Foundation seeks to perform this service for Christianity in America through its College of Preachers."

A striking development in the use of the radio and an experiment which promises to prove of value to the Church, is the plan adopted by the Cathedral of the Diocese of Easton, Pa., whereby a radio outfit with high power amplifier enables the congregation there to unite with the services of the Washington Cathedral on Sunday afternoons. It is predicted that other churches will do the same thing and that the Washington Cathedral at the capital of the nation will ultimately become a center

of the Church's life. The preacher at the Cathedral Sunday afternoon services is usually Bishop Freeman of Washington, and in his absence from the city, distinguished preachers from elsewhere are brought in to preach the sermons.

The Rt. Rev. John Poyntz Tyler, Bishop of North Dakota, began his itinerary of the Washington churches on Sunday, March 23, by visiting Grace Church, Silver Spring and Christ Church, Washington, at the morning and evening services. Every day during the week he addressed congregations at the different churches, and will continue his visits through March 31. At each of these services Bishop Tyler is speaking on the missionary situation in the Church and especially that part of it which has to do with the missionary work within the borders of the United States.

Bishop Tyler was the guest of the Laymen's Service Association at a special meeting on Monday evening, March 24, at Epiphany Parish Hall.

The Rt. Rev. John McKim, D. D., Missionary Bishop of North Tokyo, visited Washington during the past week and preached at Ascension Church on Sunday evening, March 23.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

St. Mark's, Brunswick.

Lectures on the History of the Church have been given by the rector of St. Mark's Church, Brunswick, the Rev. J. W. Fulford, during Lent. A preaching and teaching mission will be held in this parish by the Bishop of Alabama, the last week in March. An institute for Church School teachers was held in this parish March 21 and 22, with one session Friday night and three on Saturday, conducted by Mrs. J. W. Griffith, a member of the Diocesan Department of Religious Education.

E. D. J.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

Noon-Day Services Well Attended.

The noon-day Lenten services being given in Trinity Church, Pittsburgh, this year, under the auspices of the Pittsburgh Assembly of the Brotherhood of St. Andrew, have been characterized by great enthusiasm and by an unprecedented large attendance. On Ash Wednesday, when Bishop Mann made the address, the three galleries were filled as well as the body of the church, and many stood throughout the service. On the three ensuing days of that week, the addresses were made by the clergy of Trinity Church, the Rev. Dr. Kammerer, rector, and the Rev. Messrs. Lauderburn and Krantz. During the week beginning March 10, the speaker was the Rt. Rev. Wilson R. Stearley, D. D., Bishop-Coadjutor of Newark. During the week of March 17, the addresses were made by the Rev. Dr. Elwood Worcester, of Boston.

Quiet Day: On Friday, March 14, the Rev. Dr. Budlong, of the Church of the Ascension, held a Quiet Day for the Pittsburgh Branch of the Woman's Auxiliary, in the Church of the Ascension. All who were privileged to attend were much impressed with the deep spiritu-

ality that was a prominent feature of the exercises.

The Rt. Rev. John Poyntz Tyler, D. D., Bishop of North Dakota, spent a week in Pittsburgh, as a representative of the National Council who had asked him to spend the month of March giving information of the work of the Church in general, and more particularly of what was being done in his jurisdiction in the Far West. The week was full of appointments, on some days the Bishop making as many as three addresses in the churches of Pittsburgh and its outlying towns, such as McKeesport, Monessen, Oakmont, etc. He divided his time amongst the Dioceses of Chicago, Pittsburgh, Easton and Washington.

J. C.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearley, D. D., Coadjutor.

New Mission Established.

A new mission is established in a portable chapel at Haworth, on the West Shore R. R., to be associated with Bergenfield and Dumont, under the Rev. William J. White. The missions are near the site of Camp Merritt, from which more soldiers went to the war than from any other one camp.

St. Andrew's Church, South Orange, has lost in the death of Mr. Robert Y. Hebden, Senior Warden, an outstanding layman. He was the New York representative of the Bank of Montreal, a man commanding a high position in business and a very devoted servant of the Church.

The appointment of Hon. Charles W. Parker, of the Supreme Court of New Jersey, as Chancellor of the Diocese, to succeed Mr. William Read Howe, is announced. Mr. Parker, like his father, Mr. Courtlandt Parker, a great layman of the Diocese, and like his brother, Hon. R. Wayne Parker, for eighteen years a member of Congress, recently deceased, is a distinguished lawyer with large knowledge of the Diocese and very genuine interest in its welfare.

The arrangements for the observance of the Semi-Centennial of the organization of the Diocese in November next are being made with very real interest. An endeavor will be made to induce every parish or mission church in debt, to reduce or remove the same, and parishes not in debt to mark the year with some generous undertaking.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.
Rt. Rev. F. W. Sterrett, D. D., Coadjutor.

Lenten Services Largely Attended.

From all over the Diocese come good reports of the Lenten services held in the different parishes and missions. The interest and attendance is splendid. St. Stephen's parish, Wilkes-Barre, for the first time is holding noon-day services with good results. St. Luke's, Scranton, is one of the pioneers in holding such services. The attendance this year is larger than any previous record.

Mr. Nicolas Gentile, of West Bangor, was cruelly murdered on his land, on Wednesday, March 18. Mr. Gentile was the founder of West Bangor. It is an

Italian settlement, well developed. He gave the land for our church, St. Joseph's, as well as for a cemetery. He was the nestor of all the country around for his people.

A tremendous concourse of people attended the funeral services. They came from Wind Gap, Rosetto, Bangor, Easton, Bethlehem, etc. Americans and Italians in almost equal number. The Rev. F. C. Capozzi and the Archdeacon of the Diocese conducted the services.

H. P. W.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Special Supply During Lent.

Bishop Jett has secured the services of the Rev. W. T. Snead temporarily, in order that he may give services, during the Lenten season, at several of the churches in the Diocese, which are at present without rectors. Some of the places at which Mr. Snead is holding services are Glasgow, Buena Vista, Bristol, Abingdon and St. Peter's Church, Roanoke. Mr. Snead is a native of Eastern Virginia, a Virginia Seminary man, and has for some years been connected with the Diocese of New Jersey. It is expected that he will bring much help to the churches, which he is temporarily serving.

Missionary to Deaf People.

For some years past the Rev. Henry J. Pulver has been serving as missionary to the deaf within the Province of Washington, acting under a Provincial Committee, which obtained a considerable part of its revenues from special private subscriptions for this purpose. Beginning January 1, 1924, the financial policy in regard to this work has been entirely changed and the several dioceses as such have become responsible for the salary of the missionary; each making an appropriation proportionate to its ability and needs. Thus a contribution is made by the Diocese of Southwestern Virginia, and the Rev. Mr. Pulver will minister as he is able to the deaf people within the bounds of this diocese.

While no direct appeal is being made, if any individuals or organizations in this Diocese who have in the past made voluntary contributions to this work, desire to continue to do so, their gifts will be much appreciated and gratefully received as assistance to the Diocese in carrying its share of this work.

Stuart Hall Acquires Property.

The Board of Trustees of Stuart Hall, Staunton, recently purchased from Dr. T. M. Parkins a lot adjoining their present property, which will constitute a valuable addition thereto. While no building project is in immediate prospect, it is hoped that an additional unit may be erected in the not far distant future.

Stuart Hall is making excellent progress under Mrs. H. N. Hills, its Principal.

Bright Prospects at Appalachia.

Since going to Big Stone Gap, in the summer of 1923, the Rev. Claudius F. Smith has taken a special interest in an effort to organize an Episcopal congregation in the thriving and important town of Appalachia. His efforts are bearing fruit in the most gratifying

way, especially in the development of interest among the local people, who are giving him splendid cooperation. Recently a lot was purchased for the erection of a church. As a temporary proposition, the building now on the property will be remodeled for use as a church, and later, as the work progresses, a permanent church building will be erected.

T. A. S.

CHICAGO.

Rt. Rev. C. P. Anderson, D. D., Bishop.

Mission at Trinity Church, Aurora.

Trinity Church, Aurora, Ill. (the Rev. Benj. E. Chapman, rector), just closed a very successful mission on Sunday, the twenty-fourth of February. The Rev. W. J. Loaring Clark, D. D., was the missionary. He held two services daily, his meditations at the morning services being especially helpful. The evening sermons were forceful, logical and persuading.

Several people signified their intentions of being confirmed and some who had been out of the church for years came back to communion. Most of all it has encouraged and strengthened the working forces of the parish.

The feature of the publicity campaign was that two laymen did all the work on it. They sent out a series of letters before Dr. Clark came, and, after his arrival, considerable personal work was done in an organized way previous to and during the eight days' campaign.

OREGON.

Rt. Rev. W. T. Sumner, D. D., Bishop.

The Diocesan Convention.

The thirty-sixth Annual Convention of the Diocese met at St. Stephen's Pro-Cathedral on January 30-31, all the clergy of the diocese being present, with a goodly number of lay representatives. The Bishop's address showed marked physical progress in the Diocese during the past year.

Mr. Edward Strong, a lay expert, presented and explained a plan to raise \$100,000 to endow the episcopate, which had been under study and preparation for more than a year. The Convention adopted the plan, no one dissenting.

Mr. A. W. Stone read the report of the Board of Religious Education, which called for a decided revision of attitude toward, and increase of faith in the task given to the Board by the Convention. After a presentation of the matter the Committee voted to increase the budget to provide the amount asked for by the Board—\$1,000.

Significant was the adoption of the budget, which carried with it a thorough revision of the missionary methods of the diocese. From now on each Mission will be required to pay certain specified sums for salary, assessment, and missionary work instead of one general and undefined amount. This has met with unusual favor among the Missions, and it is believed the Diocese will do better under this plan.

The elections to the Standing Committee were Dean Ramsey, the Rev. Thomas Jenkins and the Rev. E. T. Simpson; Messrs. Josephi, Huggins and Glisan.

Delegates to Provincial Synod: The Rev. Messrs. Jenkins, Couper, Black, Chambers and Messrs. Flixott, Josephi, Bliss and Hastings.

The Social Service Commission put through the Convention a resolution which pledged the diocese to a united effort in behalf of a stricter marriage law in this state. In particular that of requiring fifteen days to elapse between application for and issuance of a license, during which time publicity shall be given.

The Woman's Auxiliary of the Diocese has so far realized its ambition, by giving three days to its Annual Session, where it used only to give one. It opened on February 29. From the branches throughout the diocese the attendance was excellent, and the reports revealed the broad activities of the Auxiliary. The Bishop was celebrant at the opening service and the Rev. Mr. Simmonds was the preacher. Mrs. Wilston Johnston was again elected as Diocesan President, and Mrs. James Muckle as United Thank Offering Treasurer, in place of Mrs. W. J. Burns.

D. W.

EAST CAROLINA.

Dedicate New Parish House in Wilmington.

The very handsome and commodious parish house, recently completed for St. James' Church, Wilmington, was dedicated on the evening of March 5, by the Rt. Rev. Thomas C. Darst, Bishop of East Carolina. The rector of St. James, the Rev. Wm. H. Milton, D. D., had as guests on this occasion a number of rectors of near-by churches. Following the service, there was an informal reception in the parish house, which was thrown open for inspection. Three tableaux, "The Church at Work," were presented in the assembly room, and a number of musical selections rendered. Of great significance is the fact that this parish house, which is the third unit of the beautiful St. James' plant, was built without any campaign whatever. When it became known that it was desired the gifts came in spontaneously.

The Lenten Offering.

The Diocese of East Carolina, which last year raised the sum of \$3,157.24 for the Lenten offering of the Church School children, has this year set out to raise \$6,000, quite a healthy increase. Each school in the Diocese has been given a quota based on the diocesan quota. At a recent meeting of the Department of Religious Education, presided over by the Rev. George W. Lay, D. C. L., it was decided to challenge the children to raise this amount, and it has met with a ready response. In addition to this, East Carolina will again have the Lenten Self-Denial Offering for the adults, and the amount contributed will be devoted to the work of the National Council.

St. Andrew's Mission, Morehead City, has been formally organized by Bishop Darst. A portable chapel, erected during the war near the shipyards in Wilmington and since come into disuse, has been moved to Morehead City, and the Mission congregation is now worshipping there. The Rev. George W. Lay, rector of St. Paul's, Beaufort, is minister in charge.

A number of Preaching Missions are being conducted in East Carolina during Lent. The Rev. F. D. Dean has closed a very successful ten-day mission in St. Gabriel's, Faison, and the Rev. James E. W. Cook is just begin-

ning one at St. James, Bellhaven. The Rev. J. A. Schaad, National Missioner, is to be with St. John's Church, Wilmington, during Holy Week.

Campaign for Virginia Seminary: The alumni of the Virginia Seminary in East Carolina have conducted a very quiet campaign in the Diocese to raise its share of the endowment fund now being sought. Bishop Darst is chairman of the campaign, and the Rev. Theodore Partrick, Jr., is secretary. The people of St. Paul's, Edenton, were notably generous. In that parish, where the rector is an alumnus of another Seminary, the sum of \$2,125 was raised in less than a day.

St. John's Church, Wilmington, is to have a number of prominent visiting Lenten preachers. These include the Rev. John Hartley, of St. Mary's, Kingston; the Rev. B. E. Brown, of Calvary, Tarboro; the Rev. Wm. H. Milton, of St. James, Wilmington; and the Rev. W. E. Cox, of the Holy Comforter, Richmond, Va. Mr. Cox is a former rector of St. John's.

T. P. Jr.

SPOKANE.

Rt. Rev. E. M. Cross, D. D., Bishop.

Convocation of the District.

The newly-consecrated Bishop of Spokane, the Rt. Rev. Edward M. Cross, arrived in time to conduct the thirty-second annual convocation of the District of Spokane, which was held in All Saints' Cathedral, Spokane, February 27 to 29.

Neighboring Bishops who came to welcome Bishop Cross to the Northwest were the Rt. Rev. W. T. Sumner, D. D., of Portland, Bishop of Oregon; the Rt. Rev. B. H. H. Fox, D. D., of Billings, Suffragan Bishop of Montana; and the Rt. Rev. Charles de V. Schofield, D. D., of Victoria, B. C., Bishop of British Columbia. The District of Eastern Oregon was represented by Mrs. W. F. Remington, wife of the Bishop, and Archdeacon Goldie. Greetings to the Bishop and Convocation were received from the Rt. Rev. Herman Page, D. D., Bishop of Michigan, formerly of Spokane.

A dinner was given in honor of Bishop and Mrs. Cross on the evening of Wednesday, February 27, with about two hundred present. The toastmaster was the Rev. Bertram A. Warren of Walla Walla, who introduced as speakers the three visiting Bishops, Mrs. Remington and Bishop Cross.

On the following evening, February 28, a reception was given for the new Bishop and his wife in the parish house of All Saints' Cathedral.

The most important business of the convocation, outside of routine work, was the stand taken in regard to the Nation-Wide Campaign; it was the sense of the convocation that a pledge by any parish or mission in the campaign should be regarded as a financial obligation. Also that use of campaign money for any other purpose was a misuse of funds. The closing day of convocation was Woman's Auxiliary. Mrs. Cross is the honorary president, and Mrs. Frank Atkinson was reelected president.

Bishop and Mrs. Cross are coming to a difficult field, but they have already made a place for themselves in the hearts of the people of the District of Spokane. They expect to come West permanently after the first of June.

J. V.

(Continued on page 22.)

Family Department

March.

1. Saturday.
2. Quinquagesima Sunday.
5. Ash Wednesday.
9. First Sunday in Lent.
- 12, 14, 15. Ember Days.
16. Second Sunday in Lent.
23. Third Sunday in Lent.
25. Tuesday. Annunciation B. V. M.
30. Fourth Sunday in Lent.
31. Monday.

Collect for Fourth Sunday in Lent.

Grant, we beseech Thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished by the comfort of Thy grace, may mercifully be relieved, through our Lord and Saviour, Jesus Christ. Amen.

The Lambs of the Flock.

Behold the lambkins of the fold
Led forth in Spring's young weather,
While fields are clad in white and gold,
And winds blow hither—thither;—
How joyfully they skip and run,
Like playmates of the breeze and sun!

O little lambkins, seeing ye
In all your springtime gladness,
I think of other lambs, and see
A vision of their sadness:
Poor lambs to whom the smile of Spring
No blessed messages can bring.

In dismal city, court, and street,
They soil their baby-whiteness;
The waves of sin that round them beat
Have stolen all their brightness:—
And yet the Shepherd's lovings care,
Can seek and find them even there!

We know not when, we know not how,
But pray this Shepherd tender
That He will cleanse each baby-brow,
And be each babe's Defender,—
That He will save from mire and rock
The helpless lambkins of His flock.

—Arthur L. Salmon.

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

The Woes Denounced in the Temple.

By the Rev. Louis Tucker, D. D.

Our Lord, in response to a great insult, had denounced the Scribes and Pharisees in Perea. That great denunciation and certain lesser ones, as when they said He had a devil and when they faulted the Apostles for eating with unwashed hands, rose in His mind, for His speech has reminiscences of all. Criticism seems snarled into inextricable confusion. All becomes simple if Jesus could mention the same thing twice. Really, when an able orator sums up the same case against the same people, he naturally mentions the same facts. They ARE facts. Why suppress them?

Our Lord's denunciation of the Pharisees is an impassioned lyric with a regularly recurring refrain, at the beginning of each stanza. To an inexperienced critic it seems highly artificial; yet that objection is seldom or never advanced by agnostic writers. Most men have heard some one lifted beyond him or her self in a rhapsody of passionate denunciation, and know that

such speech falls naturally into lyric form. Even the ballad-refrain is profoundly natural. A man says something and it starts him off, and in a minute he comes back and says the same thing again and it starts him off again, and so on indefinitely. Our Lord began:

"But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the Kingdom of Heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in."

This is true spiritually, as acres of comment point out. We turn, therefore, from its spiritual to its external meaning. John Baptist provided a visible method of preparing for the Kingdom of Heaven by public confession of sin and by baptism with water. The Scribes and Pharisees as a class utterly repudiated confession of sin, and, therefore, kept away and persuaded others to keep away from Baptism. Our Lord continued Baptism with a change of purpose. It was with the Spirit as well as with water; and it did not prepare for, but actually admitted into, the kingdom. Whatever spiritual meanings we give to the saying, therefore—and they are many—the historical meaning remains that there was a method provided for entering the kingdom and this the Scribes and Pharisees, as a class, refused and dissuaded others from taking. They believed Jesus insane, demonized. They believed the foundation on which baptism was based the sinfulness of man—untrue. They believed that, being children of Abraham, they would inherit the kingdom anyhow, and that baptism was, for them, unnecessary. We do not mean to deny the great esoteric meanings of the saying, but we emphasize the forgotten historical fact which gets lost in spiritualizing. Whatever other and greater things may be true, this also is true, that the Scribes and Pharisees deliberately refused the preparation for entry into the Kingdom offered them. Our Lord is not talking about heathen who never heard of baptism, or children who could not arrange their own baptism. They were educated men, to whom baptism had been offered and who had refused it, holding it unnecessary. They would not go in themselves and they persuaded others not to go in.

The criticism of Christendom is unable to find anywhere in the Bible the statement of the damnation of the unbaptized. Men have held it, great Churches have held it; but not from Scripture, but from their own reasoning. The unbaptized shall not enter into the Kingdom; but reasonable men differ as to what the Kingdom is, and exclusion from the Kingdom is not necessarily damnation. But that educated men to whom baptism is offered and who refuse it, knowing its origin and the claims made for it and disbelieving them, that such are condemned, the criticism of Christendom for nineteen centuries has found no way to deny. The condemnation may spring, not from lack of an external rite, but from spiritual unbelief. So be it. But a man cannot, in good faith, believe without being baptized at once, as a consequence of that belief.

As to the other count—preventing others from going in—we dare not speak. With God such things He. Our Lord went on:

"Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses and for a pretense make long prayers: therefore ye shall receive the greater damnation."

They would be damned anyhow, for devouring widows' houses; but that damnation will be greater because, for a pretense, they make long prayers. Take a bank cashier who becomes Sunday-school superintendent to divert attention from his embezzlements and a capitalist who becomes deacon to conceal buying real estate in the redlight district. The cashier will be damned anyhow for the embezzlement; the capitalist will be damned anyhow for the investment; but because of the added polish each has put on his crime by the pretense of religion, an added number of stripes will be his. The best men in the world are prominent church members, for love of Christ. The worst men in the world may be also prominent church members. However bad a man is, he becomes worse if he takes up religion as a mask to hide wrongdoing.

The saying furnishes a side-light on prayer. The Pharisees made long prayers which were, for them, increase of sin. Some of those prayers—as, for instance, the one for the restoration of the glory to Israel—were sincere. We deduce, therefore, that it is possible to make long and sincere prayers which are an added sin. This is avoided by making all private prayer in private. If, when you pray, you enter into your closet and shut the door, this danger ceases. It does not apply to public worship. Our Lord never faulted the Pharisees for attending Temple-service or even the Synagogues, but for private prayer advertised and made public.

When a widow is turned out of her house somebody is damned. As a practical business deduction, it is well to avoid real-estate mortgages on the property of widows. The deal may be quite correct, the widow may lose through her own business folly; but if the widow once had a home and now has none, somebody is damned for it. See that it be not you. Our Lord went on:

"Woe unto you Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made ye make him two-fold more the child of hell than yourselves."

Converts always make extremists. Still, the lack of moderation concerning them which Our Lord shows in the phrase "Child of hell" is startling. It is parallel with John Baptist's "Generation of vipers." The attitude of John Baptist and Our Lord toward Scribes and Pharisees is either Oriental exaggeration or sober statement of fact. What underlying thing made this generation of Scribes and Pharisees so much more sinful than other men? Information would be valuable, for a warning.

Scribes and Pharisees, while religious teachers, were not Levites or Priests. The authoritative clergy were of the tribe of Levi. They had become inefficient as religious teachers. Not from doing wrong but from leaving right undone, not from wrong fire but from lack of any fire at all, they proved unable to lead and had been shoved aside. The Scribes and Pharisees were degenerate successors of the Prophets, not of the Priests, of the Judges, not of the tribe of Levi. When Our Lord took part in the Synagogue services he sanctioned a worship organized by laymen for laymen, having its nearest modern parallel in the Protestant bodies which arose from the Reformation. When He said that Scribes and Phari-

For the Young Folks

For the Southern Churchman. Little Blue Violet.

Alice B. Joynes.

Little blue violet opened her eyes,
After her long winter's sleep.
She opened her eyes on morning in spring.
And from her green leaves did peep.

Violet had slept a long, long time,
Hidden down under the snow;
Now she thought it was time to awake
And try once more to grow.

What did she see when she opened her eyes,
This beautiful morning in spring?
She saw the birds were also awake,
And trying their best to sing.

Then little blue violet said to herself,
"I'll show them that I, too, am here."
And she grew and grew as fast as she could,
And soon many others were there.

Then the birdies looked down from the branch above,
And louder and louder did sing.
They said, "Surely winter has left us at last,
If the violets are here, it is spring!"

Only His Mother.

Charlie Holland, at your service. A well-dressed, well-mannered pleasant-faced boy. You feel sure you would like him. Everybody who sees him feels just so.

"His mother must be proud of him," is a sentence often on people's lips. Look at him now, as he lifts his hat politely, in answer to a call from an open window.

"Charlie," says the voice, "I wonder if I could get you to mail this letter for me? Are you going near the post office?"

"Near enough to be able to serve you, Mrs. Hampstead," says the polite voice. "I will do it with pleasure."

"I shall be very much obliged, Charlie. I wouldn't want to make you late to school on that account."

"Oh! no danger at all, Mrs. Hampstead. It will not take two minutes to dash around the corner to the office." And, as he receives the letter, his hat is again lifted politely.

"What a perfect little gentleman Charlie Holland is," says Mrs. Hampstead to her sister, as the window closes. "Always so obliging. He acts as if it were a pleasure to him to do a kindness."

Bend lower, and let me whisper a secret in your ear. It is not five minutes since that boy's mother said to him, "Charlie, can't you run upstairs and get that letter on my bureau, and mail it for me?" And Charlie, with three wrinkles on his forehead, and a pucker on each side of his mouth, replied, "O, Mamma! I don't see how I can. I'm late now; and the office is half a block out of my way."

And the mother said, "Well, then, you needn't mind, for I don't want you to be late to school." So he didn't mind, but left the letter on the bureau, and went briskly on his way, until stopped by Mrs. Hampstead.

What is the matter with Charlie Holland? Is he an untruthful boy? He does not mean to be. He claims to be strictly honest.

But it was growing late, and he felt in a hurry, and he hated to go upstairs. Of course, it would not do to refuse Mrs. Hampstead, and by making an extra rush, he could get to school in time; but the other lady was only his mother. Her letter could wait.

"Only his mother!" Doesn't Charlie Holland love his mother, then?

You ask him, with a hint of doubt about it in your voice, and see how his eyes will flash, and how he will toss back his handsome head, and say:

"I guess I do love my mother. She's the grandest mother a boy ever had."

Oh! I didn't promise to explain Charlie's conduct to you: I am simply introducing him; you are to study for yourselves. Do you know any boy like him?—Selected.

Little Peter.

Among grandma's pets was Little Peter, and he was called "Little Peter" because he was so pink and white, and such a wee little pig, for Peter was grandma's little pet pig.

His real home was under the barn, where his mother and father and his brothers and sisters lived, grew fat, and seemed very happy. But Peter could not be happy in such a home (I suppose it was too dirty for this little dainty pig), so he found a way of getting out, and wandered about among the flowers and bushes, and often went down in the meadow, but somehow he never got dirty; he was always a spotless white pig.

Very often Sam, grandma's colored man, would catch him and take him home to his mother under the barn, but every time Peter would get out, and would soon be up around the house.

At last grandma said: "Oh, let him stay out. He will take care of himself," and he certainly did.

At night he would hide under some of the bushes, and all day he would wander about. Sometimes he would even come into the kitchen and get something to eat, and the cook never was cross with him, because she said he was so quiet, and when he did give a grunt it was a quiet one. Often we would see grandma walking in the garden with Peter the pig, Captain the dog, and Jerry the big yellow cat, close at her side, and she said she always enjoyed her walks when they were with her. Each would answer her in his different way, and they were always very polite and sociable.

One day little Peter wandered a long way from home, into the garden of one of the neighbors, and after a while he came to the house and climbed up the steps to the piazza.

Now it happened that Mrs. Mann, our kind neighbor, was having a ladies' sewing circle, and Peter, hearing the voices and the laughter, was quite curious to know all about it, for he was a very friendly little pig, and as the window came down quite to the floor of the piazza, he could stand up on his hind legs and easily see into the room. How long he had been there no one knows, but one of the ladies happened to see him, and exclaimed: "O Mrs. Mann, what is that at the window? Do look quick!" And of course every one did look, and such a peal of laughter came from them all that poor little Peter was dreadfully frightened, and home he ran just as fast as his little legs would take him. Grandma saw him running and jumping down the terraces where

sees (not Priests) sit in Moses' seat, he endorsed as the supreme religious authority a religious organization, which rose because the Priests had not taught the people. The whole establishment of Synagogue worship came because Priests of the tribe of Levi had proven themselves inefficient in teaching the word of God. Their organization, beautifully adapted to a little nation living at home in prosperity, had broken down when applied to a great nation scattered all over the civilized world. Therefore men not belonging to the tribe of Levi, laymen without priestly authority, filled the gap and taught the people God's law out of God's Book. Christ joined the worship they organized and said they sat in Moses' seat. It was Divine endorsement of an efficient Protestantism as against an inefficient Catholicity.

This being so, He yet called Scribe Pharisee and Convert "Children of Hell." Why? He indorsed the principle and condemned at least one generation of those who upheld and stood for the principle. Why? The Scribes and Pharisees, representing the Protestant principle, opposed Him. So did the Chief Priests, representing the Catholic principle. Our Lord had acknowledged both, taken part in both Synagogue and Temple worship. He did not, therefore, denounce Scribes and Pharisees above other men for opposing Him, since others opposed Him undenounced: not for the principle they represented—that of lay-teaching of God's word—for He had endorsed it. He went on, ending: "And he that sweareth by heaven sweareth by the throne of God and by Him that sitteth thereon."

The examples given are instances of casuistry. Casuistry is study of God's law for the purpose of evading it. It is parallel to the use of the civil law to defeat justice by technicalities. We begin to perceive the dim outline of the possibility that it is better not to teach the people the word of God at all than to teach it falsely. This is the position of the Ultramontaine Romanist. Yet the Ultramontaine position is riddled with exactly the same vice—casuistry—which Our Lord denounces here. It teaches the people individually, through the confessional, diligently, carefully, efficiently and, it seems to us, wrongly concerning God's word.

The Strength and My Day.

Give me Thy strength for my day,
That whereso'er I go,
There shall no danger daunt me
And I shall fear no foe;

So shall no task o'ercome me,
So shall no trial fret,
So shall I walk unwearied
The path where my feet are set;

So shall I find no burden
Greater than I can bear,
So shall I have a courage
Equal to all my care;

So shall no grief o'erwhelm me,
So shall no wave o'erflow
Give me Thy strength for my day, Lord,
Cover my weakness so.

—Annie Johnson Flint.

The man with one talent hid his lord's money in one hole, and watched that hole till his soul shriveled to the size of the hole. The two servants who put their lord's money out to use expanded to new usefulness and entered into the richer joys of their lord. God can get along without our gifts better than we can afford to withhold them.—Selected.

the vegetables were planted, and wondered what was the matter. Mrs. Mann told the ladies that it was only Grandma Morton's pet pig, and that made them laugh some more, for they knew that Mrs. Morton had all kinds of yets, but a pet pig seemed the funniest of all.

All summer Peter lived very happily, but he did not grow any bigger; he stayed just a wee pig, so when the nights began to be cool, a box with hay enough for him to cuddle down in was brought into the woodshed, and every night he slept in the nice warm bed; but soon the days and the nights became really cold, and the cook, who was very kind-hearted, had him stay in the kitchen, and brought the box in at night and always saw him safe in it before she went to bed.

The days grew colder still, and Peter stayed in the warm kitchen most of the time, but you see he could not have just the same warmth he would have had if he could only have been contented to live in this own home, where his brothers and sisters were cuddling up close to their mother and keeping just as warm as possible, for you know pigs do keep very warm indeed, and that helps to make them grow fat.

But the days and nights grew very cold indeed and again Sam carried Little Peter back to his mother. This time he decided to stay at home and enjoy cuddling close to her with his brothers and sisters.

He was always the baby of the family, and never grew to be a big fat pig, like all the others.—Lottie Norton, in Christian Register.

Lucile's Adventure.

Anna May wrapped a piece of an old knitted shawl snugly round her doll and pinned it in place with a safety pin. "There, Lucile," she said, "you'll keep nice and warm all night." She patted the pillow on the sofa and put the doll down.

Then Anna May went up to her own bed. She was tired; she and Lucile had gone to a party that afternoon, and they had played games and had a lovely time.

The next morning her mother waked her early. "Hurry, Anna May," she said, "we are going to take the early train to the city and spend the day with grandma. Uncle Jack visited us for an hour last night and said that grandma wanted us to come and see her today."

Anna May thought that if there was anything more delightful than a party it was visiting her grandmother in the city. She was wide awake in a moment and hurriedly dressed in her best clothes. She was too much excited to eat any breakfast, and as five o'clock on a December morning seems very early when you're only seven years old, her mother tucked some sandwiches into the traveling bag for her. A few hours later Anna May enjoyed eating them as she sat in the train, looking out at the sunrise. "I wish I had Lucile," she said.

"Lucile will have a good rest at home on the sofa, tucked up in her shawl," said mother.

Grandma was glad to see them and did everything to make their visit happy. It was a day to be remembered and a long day, too, for when they reached home it was late and Anna May was so sleepy that her mother helped her to bed.

In the morning her first thought was of Lucile. She hurried downstairs and over to the sofa, but Lucile was not there. She looked under the pillows and on the floor; then she called her

mother. Together they searched, first the living room, then the whole house; but Lucile was gone.

When her father came home he and Anna May searched all over the house from attic to basement.

"I left her right here on this pillow, mother," said Anna May tearfully. "Do you s'pose somebody took her?"

"I don't think so; father locked the house when he went to the office," her mother replied.

"Never mind; you shall have a new doll," said her father, but Anna May was not to be comforted. She wandered round the house and picked up cushions and sat in her little rocker and thought sorrowfully of Lucile.

Two days later the expressman left a large box addressed to Anna May. She was so much excited that she forgot the lost doll. She helped pull off the wrappings, and there stood a large, handsome doll carriage with a fluffy pink blanket, and under it Lucile.

"Well, the lost child has come home!" said mother.

"Where have you been?" asked Anna May, hugging her precious doll. Lucile just smiled.

A letter from Uncle Jack explained. He wrote that when he had leaned back in his seat on the train after being at their house he had felt something hard at his back. It was Lucile. The knitted shawl that was pinned round her had caught in the belt of his overcoat. He seemed to think it was a joke and hoped that Anna May hadn't worried; but he suggested that she put Lucile to sleep in the doll carriage instead of on the sofa where careless uncles sometimes put their overcoats.—Selected.

For the Southern Churchman. The Brooklet's Journey.

David Duncan, age 11.

The brook went curving swift and fast
It cooled the sweet roots of grass.
Wild things to it gave grateful thanks
As they drank their fill on its cool green banks.

It helped the fruits and nuts to grow,
As it murmured a song that was sweet
and low,
It helped all things it saw or knew,
As only a little brook could do.

Through fields of green the brook did glide
And it crossed a plain that was smooth
and wide,
As it rippled along content and free
To its journey's end, the great, wide sea.

Two Two Processions.

The sun shone in the east window
and lay across the kitchen table, on which was an array of dishes. Mollie looked at the dishes, and a few tears came, but she wiped them away quickly when she heard a knock at the door.

She opened the door saying, "Oh, Dora, I was just wishing you would come!"

"I came to get you to go to see the procession," said Dora, who was Mollie's dearest friend.

"I can't," said Mollie sadly. "I want to ever so much, but I've got all these dishes to do. Just look! See how many there are!"

"I should think there must be four times as many as we had," said Dora with surprise. "But your family is bigger than ours."

"That isn't the only reason," said Mollie. "We had five extra people to breakfast, because the lady across the way was sick, and mother invited them

with them to help them a little, and—and—she said I was big enough to wash dishes once in a while alone!"

Mollie could not help sniffing a little, but she bravely stopped a sob, which she was afraid was really going to have its own way, and added, "Of course, I've seen the Boy Scouts' processions before, but not since Billy joined and I do want to see my brother march!"

"Well, they haven't started yet, and maybe, if you let me help, we could get the dishes done before the procession gets by."

"It would be something just to see the tail end of it," sighed Mollie, "but Billy's in the front ranks!"

The girls flew to work. Mollie stirred up a big pan of suds and put another of hot water beside the drainer, then handed some towels to Dora.

"This is the glass-towel," she said, "and here is another for the china."

"Oh, how pretty!" said Dora, looking at the towel she held in her hand. "Who marked this?"

"I did, for mother's birthday," said Mollie proudly. "I learned how at sewing school, and she was so surprised!"

The hot water and smooth towels made quick work, and the girls laughed and talked until piles of dishes showed the task finished.

"Now, where shall I put them?" asked Dora, some cups in each hand.

"Mother told me to leave them on the dining-room table, because I am not tall enough to put them on the shelves."

They began to carry them carefully into the next room.

"Oh, see this pretty spoon!"

"That's mine," said Mollie.

"And this one?"

"That was Billy's when he was a baby."

"Then they shall lead the dishes," said Dora. "Oh, Mollie, let's make a procession of them! There's a pile of knives, they are nice, straight soldiers and here are lots of forks—they're soldiers, too, only in different uniforms."

"And here's father and mother," gleefully continued Mollie, placing two tablespoons to the right and left. "But where's the band?"

"There's the drum," chuckled Dora, putting the little round silver sugar bowl down, "and here are the drumsticks," adding the sugar tongs.

"Well, let's not have any band except a drum corps," and Mollie with much laughter put all the napkin rings right behind the sugar bowl. "There!" she cried. "I don't know how many drums there are in a drum corps, but this is all right for our procession, anyway!"

"And these two little platters just alike shall be ambulances at the rear, in case any soldier is too old or tired to march very long."

"Yes, but what shall we do for flags?"

"There they are!" and Dora caught up the towel that Mollie had marked, waving it over her head. Mollie took another, and they began marching around the table, singing, "When Johnny Comes Marching Home."

They laughed so much that they did not at first see a lady come to the dining-room door. When they did, she was laughing, too.

"This is our procession, mother!" cried Mollie.

"The Boy Scouts' procession is coming down the street," said the lady, "and you and Dora have just time to see it before it turns the corner. Hurry up!"—Zion's Herald.

BANKER DEAF FOR YEARS NOW HEARS PERFECTLY.

Mr. John L. Ellerman, President of the Farmers' National Bank, Fairfax, South Dakota, says that after suffering from deafness for many years he can now hear the slightest whisper and is so proud and happy of his own good fortune that he wants everyone who is deaf or hard of hearing to know about it. After trying everything he could hear of without success, Mr. Ellerman finally saw the announcement of a New York firm stating that they had effected a new hearing device called the Acousticon which would enable anyone whose auditory nerve was not entirely destroyed to hear as perfectly as those with normal hearing. As this firm offered to send their product on Ten Days' Free Trial—no deposit—no C. O. D., he decided to try it. To his utter amazement and delight, he found that this remarkable invention enabled him to hear all sounds as clearly as when a boy. He has since recommended it to a number of his friends and they also report most satisfactory results. If you want to hear again as well as when a child, write the Dictograph Products Corporation, Suite 1301-A, No. 220 W. 42nd Street, New York City, and ask them to send you an Acousticon on Ten Days' Free Trial. There are no strings attached to their offer. The trial is absolutely free. Just send them your name and address.—Adv.

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Obituaries

MARSHALL: Entered into eternal rest, on March 7, 1924, at his home, in Winchester, Virginia, WILLIAM CLARKSON MARSHALL, son of Jaquelin A. and Rebecca P. Marshall, of Markham.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent word."

DUNNINGTON: Fell asleep, at Providence Hospital, Washington, D. C., February 26, 1924, "in the faith of the Catholic Church, in the hope of a blessed resurrection," WILLIAM ALEXANDER DUNNINGTON, son of the late Charles William Colquhoun and Catherine Muncaster Allen Dunnington.

"Come unto me and rest."

DeBLANCHMAN: Died, in Richmond, Va., March 19, 1924, MRS. ALLIE WISE DeBLANCHMAN, formerly of Dayton, Ohio.

RESOLUTIONS.

THOMAS NELSON WILLIAMSON.

At a meeting of the Vestry of St. Mary's Church, Graham, Va., Tazewell Parish, held March 4, 1924, the first meeting after the death of Thomas Nelson Williamson (March 2, 1924), a committee was appointed to prepare the following resolutions:

Whereas, it has pleased our loving heavenly Father to take unto Himself the soul of our departed brother and friend. Therefore, be it resolved:

First. This church and parish owe much to his untiring efforts and interest in all phases of its work, during the past twenty years as Vestryman, Senior Warden and Superintendent of the Church School.

Throughout his life he was a valiant soldier of the cross, serving his church as Lay Leader, Bible Class teacher and Vestryman—a teacher and a workman that need not be ashamed. A more faithful and conscientious man never lived. Truly his works do follow him. He leaves an example to his church and people, commending the sweetness of a Christ-like life.

Second. That we ever cherish the memory of this splendid Christian gentleman and patriot, whom everybody esteemed and loved.

Third. That we extend their family our deepest sympathy in their affliction, and pray God our Father to comfort and sustain them.

Fourth. That these resolutions be sent to the family, be spread on the minutes of the vestry and be published in the Bluefield Telegraph and the Southern Churchman.

HERBERT H. YOUNG,
W. B. DUNN,
Committee.

MAJOR JOHN MASON LEE.

Entered into Life Eternal from his home "Westwood," Stafford County, Va., March 11, 1924, MAJOR JOHN MASON LEE, C. S. A., son of Commodore Sydney Smith Lee, of the old Navy, and Nannie Mason Lee, his wife, and nephew of Gen. Robert E. Lee. He was the last surviving brother of Gen. Fitzhugh Lee and the late Daniel Murray Lee. Other brothers, Henry, Robert and Sydney Smith Lee having died several years ago.

Major Lee was born January 4, 1839, at "Clairmont," the home of his grandfather, John Mason, son of George Mason, author of the Bill of Rights. He married Nora Bankhead, daughter of Dorothea Minor and William Bankhead. Their children were John Mason and William Bankhead Lee, of Stafford County; Dorothea Bankhead, now Mrs. Hugh Antrim, of Richmond; Bessie Winston, now Mrs. C. P. Cardwell, of Hanover County, and Nannie Mason Lee, with whom he lived. Mrs. Lee and their son, John Mason Lee, died some years ago.

The education of Major Lee was received at various private schools and later at St. Timothy's Hall Military School, near Baltimore, at St. John's Military Academy, Annapolis, Md., and at Bolmar, West Chester, Pa.

In 1858 John Lee went with an expedi-

tion sent by President Buchanan to extend friendly offices to the Indians, and also to explore the headquarters of the Missouri and Yellowstone Rivers.

In 1861 he responded to the call of his country and became a soldier of the Confederacy. He served gallantly, winning the rank of Major, belonging to the type of men of the old South whose men in battle "Marched to the death of a martyr with the grace of a courtier."

Major Lee was every inch a soldier and a gentleman. It is good to remember him as a host standing in the door of his home welcoming his friends—and there were many. With debonnaire unconsciousness, his humor, high, elusive and harmless, flashed about our hours of gloom as summer lightning plays with the dark. He walked along the common road of life with other men unsolled, because his heart was pure. Little children and the old and suffering smiled and forgot themselves and their burdens under the charm of his sunny presence. Surely such gifts are heaven-born and rank among the spiritualities. God has many ways of expressing Himself and we who loved Major Lee felt God shining through his rare personality as light, through a stained glass window.

As little children do we enter life, even as little children do we go out. Clapsed in the arms of his children the dauntless soul of another Lee went out to God—his Father.

Through the quiet wood ways, wrapped in his Confederate flag, he was borne to old Aquia Church, where, life's battles o'er this soldier of the South sleeps well.

M. M. AND G. B. M.

CHURCH NEWS.

(Continued from page 16.)

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

A Good Record.

The choir of St. Paul's Church, Phillipsburg, the Ven. Franklin T. Eastment, rector, was entertained at a banquet recently by one of the organizations of the parish. The rector acted as toastmaster. Miss Emily Clere, who has had charge of the choir for the past twenty-three years, gave a short history of the vested choir during the time of her service, and for seven years prior to that. St. Paul's choir has a record that it is difficult to match. Of the present members, one has served as chorister for thirty years, one for twenty-nine years, one for twenty-six years, one for twenty-three years, one for twenty-two years, two for twenty years, one for seventeen years, one for fifteen years, two for fourteen years, one for twelve years, four for eleven years, one for nine years, and two for two years. The choir is composed of thirty voices. Miss Clere said that the secret of the choir's success lay in the fact that they caught them young and kept them!

Woman's Federated Missionary Society Formed.

On Thursday, March 8, the women of the various missionary societies of the several religious bodies in Sunbury, Pa., held a united Lenten Prayer Service in Zion Lutheran Church, Sunbury. Sister Anna Freidrich, of the Zion Lutheran Church, presided. She and Deaconess Anna L. Ranson, of the Episcopal Parish in Sunbury, were the speakers of the evening. A permanent organization, named the Women's Federated Missionary Society of Sunbury, was effected, with Sister Anna Freidrich as President. Deaconess Ranson, who plans to return next year to the mission field in Japan, delivered a forceful address on "The Power of Prayer in Japan." At the close of the meeting, Deaconess Ranson was presented with a purse of \$20 for use in her preparations for her return to the Orient.

FOLIA CHRISTI.

(Continued from page 7.)

confession resulted in a masterpiece of style. Surely Lincoln had no idea that it would be an effective speech or that students of literary art would be studying it decade after decade beyond the occasion for which he wrote it. It is this which makes me believe that a public confession of its shortcomings and its wrong doings and a sincere reliance on the inherent rightness of this deed to begin its own reform, might be the most eloquent and effective financial appeal of a hospital or a college.

Lincoln confesses that he and his fellow mourners are utterly incapable of the great act which they had come to Gettysburg to perform.

"But in a larger sense we cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men, living and dead, who struggled here, have consecrated it far above our power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work

which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us; that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, and for the people, shall not perish from the earth."

Clearly seeing his incompetence, he cast his burden on the Lord, made confession of incapacity, made strength out of his weakness, a glorious exaltation of the Power which alone could dedicate and consecrate their lives, the day and place on which they had met and the lives of those who had fallen. Then literary mastery and national leadership was added unto him because he sought not these, but the Kingdom of God and His righteousness.

Sunbury, Pa.: For the third time the Rev. B. Talbot Rogers, D. D., rector of St. Matthew's, has been invited to make an address in the Jewish Synagogue of Sunbury.

Altoona: On the first Sunday in Lent, Dr. Brodie, of the Near East Relief Fund, addressed the congregation of St. Luke's, Altoona, the Rev. George R. Bishop, rector, in behalf of the unfortunate sufferers in the stricken areas in the Near East. He alluded particularly to the heroic sacrifice of the late George St. Williams, the Hero of Marsovan, who gave up his life while protecting defenseless Armenian children. Mr. Williams was a son of the Rev. William J. Williams, rector of the Church of our Saviour, Fovburg, Pa., and was formerly a member of St. Luke's choir. The parish has pledged \$500 as a memorial to this noble young man.

A. A. H.

The Hero of Marsovan.

Chambersburg: A rectory has been purchased for Trinity Church, Chambersburg, the Rev. George D. Graeff, rector. The new rectory, a commodious brick house, with lawns, gardens and a garage, was bought for \$7,300. From funds already in hand, it is expected that three-fourths of the purchase price will be paid off before the end of the year.

The Men's Club of this parish has been reorganized with a membership of thirty-five men. The organization has changed its name into that of "The Laymen's Club."

Berwick: The Rev. John Oliphant, vicar of All Saints', Brookland, and the Church of the Good Shepherd, Galtion, for the past two years, has accepted a call to the rectorship of Christ Church, Berwick. During his ministry at Brookland and Galtion, Mr. Oliphant was instrumental in securing a fine rectory, which has been completely paid for.

Mont Alto: The Rev. Howard G. England has accepted an appointment as Chaplain of the State Sanatorium for the Treatment of Tuberculosis at Mont Alto, and is now in residence at the rectory there. Repairs are now being made to the rectory, and further improvements are projected as soon as weather conditions permit. The sanatorium at Mont Alto is one of the largest in the country.

Whate'er is best for me, my God will bring to me,
If I do only wait, and trust, and pray;
Whate'er seems dark to me, shall end in light for me;
'Tis but the glooming which foreruns the day.

—J. H. McKey.

Personal Notes

The Rev. Rowland F. Philbrook has resigned his parish in Chicago and accepted his election to St. Luke's Parish, Lebanon, Pa. He will begin his work in Lebanon shortly after Easter.

The Rev. Guy H. Madara has been elected rector of St. Peter's Church, Mountain Lakes, Diocese of Newark.

The present address of the Rt. Rev. Wm. P. Reinington, D. D., Bishop of Eastern Oregon, is Box 296, Pendleton, Oregon.

On the second Sunday in Lent Bishop Shaylor, of Nebraska, preached at the morning service in St. James' Church, Texarkana, Tex. The Bishop was on his way to Shreveport for the noon-day Lenten services, and was, as he expressed it, "Caught on the wing," and the congregation was most grateful for the helpful message.

The Rev. S. Taggart Steele, Jr., curate at St. Peter's Church, Morristown, N. J., has accepted the call to be assistant at Grace and St. Peter's Church, Baltimore, Md.

DEATHS.

The Rev. Walter Woodworth Wells, for seventeen years Dean of the Valentine Deanery in the Missionary District of Western Nebraska, died suddenly of heart failure in Gering, Nebraska, Tuesday evening, March 4, 1924. He had recently had pastorates at Mitchell and Scottsbluff, and was the next oldest priest in point of service in the District.

Funeral services were held in Holy Trinity Church, Schuyler, March 8, conducted by Bishop Beecher, of Hastings, and Bishop Shaylor, of Omaha, assisted by several of the clergy. The Masons acted as an escort and conducted their service at the grave.

The Rev. Vincent Corbett Lacey, rector of Trinity Memorial Church, Mapleton, Iowa, died at his home on Saturday, March 1, after a month's illness. The burial service was held at Mapleton on Monday, March 3, Bishop Longley officiating, assisted by the Rev. E. H. Gaynor, of Sioux City, Ia., and the Rev. W. L. Essex, of Rock Island, Ill. He is survived by his wife and one daughter, Mary Maud.

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RICHMOND, VA., APRIL 5, 1924.

No. 14.

Lord Jesus, Master, Friend Divine,
With Thee we share Thy radiant
joy
Of ecstasy in desert solitude,
And prayer and holy intercourse,
At morning, noon, and eventide,
The struggle mid Thy loneliness
Inspires our utmost love,
And sanctifies our burdens,
Uplifted on Thy saving Cross,
Thy wilderness of prayer is ours,
That we may also share with Thee,
Beyond Thy desert dire distress,
Thy ransomed joy at Easter-tide.

—The Reverend Thomas L. Fisher

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Waits the long train in the station lights,
Steadily shine the stars o'erhead;
A sword of flame, the headlight smites
The rails of steel into silver thread;
The platform is cleared by "All aboard!"
Station men loiter a space to hear
The brakeman echo the parting word—
From step to step—sharp—positive—
clear—

"Right!"

"All Right!"

"All Right Here!"

Black clouds blot out the star-shine fair,
The train roars into the driving rain;
Lightning darken the headlight's glare,
Whirlwinds grapple the bridge again;
Gorges foam with the torrent's wrath,
Mountains tremble with rage and fear;
One minute a signal bars the path—
Then into the storm with the cry of
cheer—

"Right!"

"All Right!"

"All Right Here!"

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That challenge rings through the start-
ing train;

Back in the Pullman's coziness
The sleepers hear it—and sleep again.
Let the storm rage! The day will beam!
Vigilance watches by rail and wheel;
Duty and courage, and steel and steam,
Blend in the brakeman's cheery peal—
"Right!"

"All Right!"

"All Right Here!"

Swings the old world through the wrong
and the right,
Stors of December and sweetness of
June;

Terror of darkness and gladness of light,
Wrack of the tempest and calm of the
noon;

Here, where our hearth-fire tenderly
gleams,

There, by the farther star, steady and
clear,

The Mighty One smiles at our terrors and
dreams,

Hailing the days on each on-coming
year—

"Right!"

"All Right!"

There is a way of doing kindness
which looks as if no kindness had been
done;—a gentle and delicate way which
adds preciousness to the gift. I have
known some men to do a kindness as if
they were receiving it rather than giv-
ing it, so that the poor were not made
to feel their poverty. This was Jesus
Christ's method and it will be ours as
we approach His Likeness.—Joseph
Parker.

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"Give not thy tongue too much liberty, lest it take thee prisoner."

Despondency is sinful, because it means want of faith in the promises of God.

What an interesting volume would be that enshrining the prayers of little children!

Prayer is a Key which, being turned by the hand of faith, unlocks God's treasures.—Anon.

"... Two things stand like stone:—Kindness in another's trouble, Courage in our own."

Many a teacher delivers a lecture during the half hour supposed to be devoted to the lesson and imagines that he has taught the lesson.

Many careers of usefulness there are, which are, perhaps, more of enduring than of acting. To endure in many circumstances, is, in a sense, to act.

Of this we may be sure, that those who sought communion with Jesus upon earth are enjoying still higher communion now.—George Milligan.

"He brought him to Jesus." That is all we can do. If we can get a man to come into direct relation with the Lord, that Lord will do the rest.—Maclaren.

If there be anything, in fact, wherein the views of God and the impressions of men are apt to be at total variance, it is in respect to the solemnity and importance of ordinary duties.—Horace Bushnell.

"There are those who walk among us who wear in their countenance the look of the Visitor. They have gone through storm, and have known tribulations; but Peace has come to them and its serenity is in their faces."

It is said that ferocious animals are disarmed by the eye of man if he but steadily look at them, so it is when right looks upon wrong. Resist the devil and he will flee from you; offer him a bold front and he runs away.—Horace Bushnell.

"Beyond life's toils and cares,
Its hopes and joys, its weariness and sorrow,
Its sleepless nights, its days of smiles and tears,
Will be a long sweet life unmarked by years,
One bright, unending morrow."

If we would pray well we must have something to pray for, something we really crave, we must know our wants, express our wants. We must have an "an errand at the Throne."—W. J. Hoge.

"The dear Christ dwells not afar,
The King of some remoter star,
Listening at times with flattered ear
To homage wrung from selfish fear,
But here amidst the poor and blind
The bound and suffering of our kind,
In works we do, in prayers we pray,
Life of our life, He lives today."

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EDITORIALS

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RICHMOND, VA., APRIL 5, 1924.

No. 14.

A POSITIVE CONVICTION NEEDING NEW EMPHASIS

In the column of Letters to the Editor there is a message from Archdeacon Neve in which he calls attention to the fact that the Modern Churchmen's Union admitted to its membership Bishop William Montgomery Brown, of Arkansas, who is now on trial for what is claimed to be his repudiation of the whole essential structure of the Christian faith. Archdeacon Neve naturally raises the question as to whether the Modern Churchmen's Union by this fact has not greatly weakened, and almost invalidated, its appeal to the great body of the members of our Church today.

When the fact was first stated in various news reports that Bishop Brown had announced himself to be a member in good standing of the Modern Churchmen's Union, we thought that the report was one of those sheer inaccuracies with which the news reports in a time of animated discussion are often full. It appears, however, upon investigation, that the statement was true. Bishop Brown answered one of the circular letters sent out by the Modern Churchmen's Union stating its principles, and upon the basis of those principles applied for membership. The secretary of the Union took the position that any person who did subscribe to the principles of the Union as definitely stated in its literature was eligible for membership, and that if Bishop Brown thus did apply it was not the part of the secretary to institute any investigation into his beliefs or disbeliefs, but to accept his application in good faith.

It is quite possible to understand this point of view. Abstractly and technically, the secretary of the Modern Churchmen's Union may have seemed to argue correctly. Bishop Brown, notwithstanding what might be generally and miscellaneously alleged as to his views, was at the time of his application a member of the House of Bishops. Nothing had then been proved against him which invalidated his right to continue a member of that House. The secretary of the Union might therefore well say to himself that it was no part of his duty to be an inquisitor. He could not institute personal inquiry into Bishop Brown's orthodoxy or lack of orthodoxy. If on the strength of his own belief he deemed Bishop Brown disqualified from membership in an organization of men loyal to the Church, this might seem to involve the necessity of putting on trial the views of everybody else who applied; with the result of setting up the Union as a sort of theological court to condemn the views of those excluded, and by implication to endorse the views of those admitted to its membership. Manifestly this might have seemed a large responsibility for the secretary to assume; so he apparently concluded that his duty was not to go back of the statement of any person at present a member of our Church that he desired to subscribe to the declared principles of the Modern Churchmen's Union and to become a member of it on that basis.

Nevertheless, with all due regard to the difficulty in

which the secretary of the Modern Churchmen's Union was placed, it seems to us a matter of the greatest misfortune for the ultimate service of the Union itself that Bishop Brown should have been admitted to membership. Notwithstanding the fact that he still retains his full status of membership in the Church, his defection from its teaching and from its fellowship has been so notorious that the responsible officer of any organization loyal to the Church would, it seems to us, have been right in representing to the Bishop that there was a manifest anomaly in his application for membership and that his admission would put both himself and the Union in an untrue light.

The principles of the Modern Churchmen's Union are these:

"Believing that Christ is the Way, the Truth and the Life, it is our purpose:

- "1. To affirm the continuous activity of the Holy Spirit in all spheres of life and thought.
- "2. To maintain the right to interpret the historic expressions of our Faith in accordance with the results of modern science and of Biblical and historical scholarship.
- "3. To advance, as an aid to the ultimate reunion of Christendom, cooperation between the Protestant Episcopal Church and all other Christian Churches.
- "4. To bring the Gospel to the unchurched classes of our population, in order to win their allegiance to the religious and moral demands of the Kingdom of God.
- "5. To further the application of the principles of Christ in all industrial, social and international relations.
- "6. To encourage greater freedom and elasticity in the worship of the Church, in order to adapt it to the need and thought of the times.
- "7. To emphasize afresh the nature of the Christian life as personal fellowship with God, and to study with sympathy those movements and tendencies of thought which are mystical in character.

If the Union is to be, as it may be, a constructive force for Christianity, at once progressive and evangelical, it must emphasize with supreme clearness and devotion that conviction which is the starting point of all its affirmations; namely, that "Christ is the Way, the Truth and the Life." In other words if the Church is to listen to it, the Union must not through any circumstances allow itself to appear as a mere heterogeneous collection of modern Athenians, concerned only "either to tell or to hear some new thing." It must make plain that at the heart of all its activities is a profound and passionate faith in Jesus Christ as the Incarnation of the life and spirit of God, and as the sovereign revelation of God's will for all our human life. The emphasis upon open-mindedness and new interpretations of truth for which the Union stands can be an inestimable

able contribution to Christian thinking in our time, but first of all it must be based upon an evident exaltation of Jesus Christ through whom and for the sake of whose Kingdom the new knowledge and new effectiveness are sought.

Unquestionably the representatives of the Modern Churchmen's Union—men for example like Dr. Worcester, its President, Bishop Atwood, Bishop Logan H. Roots, Bishop Parsons among its Vice-Presidents—would stress with all eagerness of conviction this truth. To such men and to many others, the Modern Churchmen's Union is simply the instrument which they want to express in ways to meet the "need and thought of the times," their sense of the world's

necessity of Christ. It is very unfortunate that such an incident as the application of Bishop Brown for membership, and what seems to us the mistake of his admission, should cloud the true purpose of the Union. But the fact itself does lay a new obligation upon all its representatives to make more unmistakable that which has always been true—namely, that the purpose of the Union is to present in fresh and kindling ways no vain negation, but the message of the positive meaning of Christ for men. Only as that is done, can any organization truly serve the Church and the world which today are hungering for positive and constructive conviction.

RELIGION AND PUBLIC CONSCIENCE

Men and women all over America have been shocked at the investigations in Washington of the oil concessions. It has been a scandalous and humiliating thing to discover that men high in public office have in some instances bartered their position for corrupt advantage, and that in other instances, either through connivance or stupidity, they have played into the hands of unscrupulous business interests, which have been trying to plunder the public resources for private gain. Tens of thousands of citizens have doubtless felt honestly indignant. They have been outraged that such things could have happened in the country to which they belong.

But the question arises as to whether the respectable citizens back in the communities from which our legislators come is altogether entitled to his virtuous indignation. If America at large believes in honesty and in faithfulness to public stewardship, how is it possible that the contrary things should be expressed in Washington? The pleasant thing to imagine is that there simply happened to be in Washington certain individuals individually and peculiarly iniquitous, for whom their constituents had no responsibility, because they differed with such shocking and unpredictable completeness from the virtuous constituents who had a right to expect that they would be persons of an altogether different kind. But, as a matter of fact, the real situation is not so simple. It may be granted that the average citizen is thoroughly well-meaning and honest in his own desires; but it is not to be granted that the average citizen has taken any particular pains to see that the men chosen to represent him in government are of that kind. As a matter of fact, so far as any practical effort on his part is concerned, there is very little evidence that he cares that his representative should be of any particular kind at all. He does not even care enough to cast his vote.

The facts in this matter are startling. It has recently been stated that there is not in Washington a single high public official who has been elected by a majority of the people, nor by a majority of those possessing the franchise.

In the presidential election of 1920, only 44 per cent of those eligible voted and Warren G. Harding was elected by a total vote of 16,147,359, or 26.5 per cent of the voting strength of the country. If President Harding had received all the votes cast, he would not have had a majority of the maximum voting strength of the nation. Senator Lodge, leader of the Senate, was elected by 22.3 per cent of the voting population of Massachusetts. Senator Johnson of California by 29.2 per cent of the voting population; Ferris of Michigan by 16 per cent; Copeland of New York by 25 per cent; Pepper of Pennsylvania by 18.9 per cent; Fess of Ohio by 25 per cent; Mayfield of Texas by 12 per cent; Swanson of Virginia by 10 per cent; Wheeler of Montana by 30 per cent; Stephens of Mississippi by 7 per cent.

It is in the old states that the smallest percentage of voters cast their ballots, while in the newer states like Montana, Wyoming, Nevada and New Mexico, the percentage goes up the scale. Nevada cast 66 per cent of its possible votes in the senatorial elections, and New Mexico 65 per cent, while Massachusetts cast only 47; Pennsylvania, 33.3; Ohio, 48, and Virginia 14 per cent.

In the face of a condition such as this, why should it be surprising that the elected representatives of the country sometimes turn out to be corrupt or inefficient? It is rather surprising that some of them turn out as well as they do. What sort of a stimulus to excellence is it when a candidate for office knows that vast numbers of the people do not care enough as to the difference between one man and another to vote either for this one or for that?

When, therefore, citizens are waxing indignant as to the disclosures in Washington, let us wax a little more indignant at our own shortcomings. Unless men and women have cast their own votes, they have no right to complain of anything that may be done in government. By virtue of their neglect, each one of them is *particeps criminis* in the very thing at which they loudly pretend to be horrified. . . .

If it is one of the grave perils of our democracy that so few of the people supposed to be intelligent and conscientious take the trouble to vote on any issues at all, so from the standpoint of our Christian ideals a further reproach is that still fewer will take the trouble to express themselves on matters which do not touch their immediate and personal concern. About two months ago, there was laid before the American people the plan which had been given the Bok Peace Award, as representing, from a wide competition, the most practicable suggestion of American effort toward world peace. An unparalleled machinery of publicity had been created, so that this plan might be brought almost immediately to the attention literally of millions of the people of America. Interest was further whetted by the long curiosity as to what the award would be, and as to who might be the person who would win this prize, which was so large that it made the whole venture have some of the fascination of a romance. Yet up to the present time, not many more than half a million people have taken the trouble to vote on the American Peace Plan one way or the other. At a dinner of a Church Club of men some weeks ago, a speaker asked those of the men present who had sent in their referendum in the Peace Plan to hold up their hands. Only about six out of some hundred and fifty men responded.

Meanwhile, a single periodical, *The Literary Digest*, through the use of its own pages alone, has conducted a referendum in regard to the Mellon tax proposal. More than two million people have voted in that referendum,—that is, nearly four times as many as have voted in the far more elaborate effort made to rouse the public attention in connection with the Peace Award. The only conclusion is that people can be more easily interested in something that will touch their own pocket-books today than in those vaster yet less definite concerns which may decide the whole destinies of the earth—some later time.

Here is a failure for which the Church cannot escape some responsibility. The Church has not effectively taught her people to take their civic duties upon their conscience. It has not taught men to relate their religious idealism to the real shaping of civilization now.

Religion and democracy are on trial together. Unless we

can bring the imperative obligations of religion to bear upon our duties as men and women who create the spirit of the nations, we need not be surprised at disastrous results. The danger itself ought to be a challenge. The

Christian Church should be kindling the imagination and inspiring the will of all the people whom it touches for the steady building up into public fact of those ideals which too often evaporate in private emotion.

FOR THE EIGHTEENTH AMENDMENT

It is good to know that the Citizens' Conference on Law Enforcement, which was held in Washington early this winter, was no mere gesture of sporadic effort. The men who called that Conference, and especially that genius in organized service who inspired it, Fred B. Smith, were not the sort of men who put their hands to a plough and lightly turn back. The work which they have undertaken, to rouse the sentiment of this nation against the violation of the Eighteenth Amendment, will not be dropped until it has achieved the results which they have set their eyes upon.

As a part of a steady program of mobilizing the best sentiment of the nation for sobriety and law enforcement, the Citizens' Committee of One Thousand is calling together in Washington for the fifth and sixth of April a special group of college and university men and women. In the bulletins which have recently been mailed, the considerations which have led to this assembling of college representatives are expressed thus:

First. In recognition of the fact that as a part of the apparent tendency everywhere to disregard lawful and orderly methods of life this same spirit has manifested itself to a degree among the students of the Institutions of higher education. The Committee does not believe these

violations are of such proportions that they are to be regarded as an indictment of the vast majority of those attending the Colleges and Universities, but they represent a tendency which, it is believed, ought to be promptly corrected.

Second. In recognition of the further fact that these students represent an ever-increasing element of power and influence in the citizenry of the Nation, not only as an earnest of the future but even more in the immediate present, and that the full impact of their service in behalf of respect for, and enforcement of law can be best realized in a Conference where they may consider these peculiar phases of the subject which involve the educational centers.

Third. The belief that students can make a profound contribution in re-establishing confidence in the larger questions of honesty and integrity in national public life. While the Conference will give special attention to the issue of lawlessness as indicated in the violations of the Eighteenth Amendment and its enforcing acts, the deeper and far more important topic of a real, thorough-going awakening of the Nation to the necessity of fundamental righteousness and loyalty to orderly methods of government will be fully considered and discussed.

Here is an opportunity for the colleges and for the men and women in them. They hold positions of privilege in American life. That privilege ought to mean responsibility for effective moral leadership.

THE BEGINNING OF WISDOM

A Sermon by the Reverend Phillips E. Osgood

"Blessed is he who is awed; for he who is awed shall command."

THERE is no gospel reference for my text. Yet it is apparently one of Jesus' authentic words. A tattered fragment of papyrus dug from the sands of Egypt has this saying and some others. It seems to be another Beatitude. It describes the virtue and the power of true humility.

We do not like humility. We think Uriah Heep and other pious hypocrites have spoiled the attraction of it by their false humility. True humility, however, deserves appreciation.

Even if we read the writings of sincere but humble men we find this emphasis out of key with our ideals. The characteristic which has kept "The Imitation of Christ" from a greater helpfulness is its emphasis upon an utter humility which seems too self-deprecating for self-respect. We read, for instance, "If I abase myself and reduce myself to nothing and shrink from all self esteem and grind myself to (what I am) dust, Thy grace will be favorable to me; and all self-esteem, how little soever, shall be swallowed up in the valley of my nothingness and perish forever." We find chapters headed "Of the humble conceit of ourselves," "Of humble submission," "That the words of God are to be heard with humility," "Of concealing grace under the guard of humility," "Of the obedience of one in humble subjection," and unless we are trained to look through words to the emotions they carried for their sayers, we shall read them with their more recent associations and be repelled. Yet one would be foolish indeed to boggle at words: we have sense enough to study the activities of the soul those words implied and use the words only as old-fashioned symbols of abiding truths.

Yet I question whether we can do better for a name for this emotion than the word humility. It is derived from the Latin word for the fruitful earth—I like to feel it meant "knees on the ground" to its coiners.

The emotion it connotes is that of the Beatitudes. Needless to say, Jesus did not mean by meekness what we have come to mean; He did not mean poor-spiritedness by "poor in spirit." What He was praising is the selfsame childlikeness He lauds elsewhere. Unspoiledness, tender attunedness to wholesome ideals, teachableness, open-hearted trust,—all this He meant. The reverent awe for God as He

is which the sensitized soul of one who takes himself as he should with God in his view—this is humility. The capacity to admire, the willingness to listen for the voice of reality, the kind of trust your child shows as he slips his confiding hand in yours and as he smiles up at you as together you step out into the crowded street—this is humility.

Modernity chooses self reliance as its banner virtue. Many a one should emblazon on his coat of arms an Atlas rampant with the motto, "I am able." We too easily succumb to the zest of shouldering self-confidence. Shyness seems laughable. Reverence seems unreal. Awe seems absurd. We know so much, possess so much and are so sure of ourselves! Unless we are careful to safeguard ourselves and remain otherwise.

Egotism brings its own penalty. No egotist can be humble; no egotist realizes the strength to be had for the asking by one who thinks to look for it outside himself. God offers us the double yoke of satisfaction by responsibility; and pledges Himself to pull the greater load beside us, if we will bow our shoulders beside Him. How much better to avail oneself of such supplementary Power than to condemn himself by self-trust to its lack!

Conscience surely is the evidence of law as a reality existent above us, seeking us as much as we can seek it. Righteousness is not our ability to lift ourselves by our bootstraps; it is the effect upon the attuned souls of those who "apprehend that by which they are apprehended." And faith, finally, is clearly the means by which we become aware of Reality above and beyond our own soul. That is its essential definition.

The other day on a book-jacket where there were listed the titles of several volumes I caught the heading, "Here are windows: look outside!" That is the best book advertisement I have ever seen. Windows! Through which to look out upon realities. Through every sense of the ten we are bidden likewise to look out upon Reality. This looking out is humility. To be unwilling to look out is the bumptious, crass idiocy of self-sufficiency.

The burden of my thought today is only this: Let us use our five mystic senses to look out upon Reality.

The humble, awed use of ideation, logic, imagination, conscience and faith will give us command of the secret of ultimate Reality, which will bless us with the experience of its being and beauty only thus approached.

(Continued on page 23.)

THE CHURCH

By Charles Penniman

What way to go in the wood of this our life?
Seeking El Dorado, Beauty, I lost my path;
Wandered afar in thickets and tangled depths,
Till I found a path! And what is a path but earth
Worn by the feet of other men; for the soul
Does what it dreams souls did before it, lost
In this same problem of life in the wood. What now?
Duty! loveless and sterile and hard, when Beauty
Is duty enough, if beauty be your path and courage.
Duty the path! False dream of a feeble hour,
Which leads to mimic walk in a path not ours.
Better to fight through briars to find the path
Made for one's soul, and lost in the darkness of fate,
Than follow steps to a mire of bitter waters.

—Edgar Lee Masters, in *Vanity Fair* for December, 1923.

WHEN we think of the Church, we seldom have any clear idea of what it is that we mean; and yet it is one of the most important things that we should have. On our idea of what the Church is hangs much of what we will let it do for us. If we conceive it as a factitious sort of authority that has its only reality as a scheme of legislation created to rule us who are an alien population, we will probably not let it do much for us—we will be continually rebelling against its laws, finding in them only a code for Duty. If we look upon the Church only as an ideal, on the other hand, it is very easy that it may vanish into the other clouds that men have fashioned for themselves. We have to look at it as a reality linked tightly in the structure of the world here and now; and we have to remember that the world is our world and God's world. We have to find it as a path that gives sureness of footing, because it is made for us to walk in and also as a path that is our own. The most various elements have to be enclosed within it and yet it must be one. In defining it, we will only at our own peril leave any human interest without the lines of its limits. Probably the most dangerous interest to leave outside will be freedom and the sense of personal adventure. But what have we to do with defining it? Should we not seek to find the thing as it is? If we do that it will provide its own definition and show its own character.

The rule of Vincent of Lerins has often been scoffed at as being the peak of a fevered imagination. Who ever heard of a teaching that has been accepted at all times, by all men, and in all places? And yet that rule has a great fascination. If it could be found to be true then much that we feel should be claimed for the Church would be patently valid. If the Church is to be in any adequate sense catholic, it seems that we must look for it along lines similar to these. How shall we look then? We cannot think of any so-called doctrine that has ever been held in exactly the same terms by great groups of men. If we should find one then we should look for stagnation of religious life—which we do find in the Eastern Church and in some phases of mediaeval "Catholicism." Perhaps the difficulty is that we do not look for the ground of the Church where it really is. It may be that we see mountains and chimneys and gray heads all poking up out of a mist—that we need to penetrate some way into the mist and find out in what they have their linkage, in what they have their principle of explanation that they poke up their heads so high, the ground in which they have their reality. Our amber glasses must be selected for the particular mist, but they are not far to seek. One of our efforts will be to find the grounds on which inner inconsistencies are resolved and that will be one element of the method. Another element will be the strenuous effort to interpret and illuminate such reality as actually is. We shall not be so much interested in perceiving a bad copy of a Heavenly institution—we crave greater sureness of reality than that—but if we should find an institution that is itself a part of reality, a part of the structure of the world, we should probably say, "Here is a heavenly institution, here is something as broad as man's experience now or to come."

On what, then, shall we fix our gaze through these glasses? First and most apparently we shall probably see a visible organization, or rather a mob of them, with rituals and rites that have grown fixed or are growing so. We find some groups that put great store by certain forms of initiation and other "essentials"; but they are so various outwardly that we shall despair of finding a unity in them. We shall find many expressions of doctrine, some of which will seem to be mutually exclusive. We will find codes

of belief and creeds that have been divisive forces. We will ask, "Can men rest their lives upon these things?" And it will be apparent that all men cannot.

Then let us look below these; it is possible that there may be a ground for the synthesis of all of them. It is apparent that they are all expressions of something deeper, something called Spiritual Values, for want of a better name. The expressions appear to be exclusive properties and outward things in which there can be no intrinsic value. The things expressed seem to be inner and vital; they seem to have a personal reference and so to be adequate bearers of value. If we admit that personal contacts with God are possible, these values have a content that cannot be wholly explained on any wholly subjective reference. They have the same claim to reality as have the relations and quantities that are perceived in the various fields of Science. Our judgments upon them may be as wrong in the one case as in the other, but the values, as the relations, are none the less real. As it is intended here only to indicate an approach to the idea of what the Church may be, it will not be necessary to substantiate these abstractions nor to explore the implications and obvious limitations of their total concrete application. Suffice it to say, that if the Church may be considered to adhere in this realm it will be linked as a matter of fact, and not merely as a matter of definition, with reality.

There are, however, some obvious implications as to the nature of such an Institution. First of all it will be seen that the Church is in reality existent as a system of values. There are many such systems—the State is such in a slightly different sense; each religion or organization of religion is one. The thing that gives content to this system—the Christian Church—is that the values are those which inhere in relations with the God Who is revealed in Jesus. The system is not isolated, but stands in organic relation with other systems, because God is one God; yet here is the point of definition of the Christian Church. Whether or not Tertullian realized any such concept as this he used it as have many others before and since. That is, when he would test the doctrine of heretics he asked them if they were in the line of Apostolic Succession. That is still, and always will be, the test of doctrine, for we see that doctrine is an expression of value and that the Church, that thing bedded in reality, is a system of such values. From this point of view the phrase "Apostolic Succession" is a symbol, a method of expression of the fact that the system is one system, an organic whole. The values arise in relationship with God and are to be tried as a community of experience.

And there are many other things that we have for long wanted to say about the Church. We have wanted to say that it is real—not will be real, but is real—and in this sense it is more real than the hills. We have wanted to say that it is permanent and changeless (in some sense or other) and from this point of view it is these things—as permanent and changeless as the character of God. We have wanted to say that it is interpretative and just as a permanent principle is the only basis upon which knowledge of changing factors can be had, just so is the Church interpretative. The list of ideal values that can thus find their substance and validity in the Church as a system of values could be spun on indefinitely.

We can now think of some of the manifestations of the Church. In just the same way that men have often confused the word with the thought that it expresses, these manifestations of the Church have often been confused with the Church itself. When a particular manifestation has ceased to show forth and express, there has often been much anguish, and many have thought that the sacred institution of the Church itself was being thrown into the discard—as though anything of its nature could be thrown into the discard! There need be no fear of that, but it is inevitable that rites and doctrines fall into disuse and oblivion and there is great danger in using "ecclesiastical authority" to keep them from doing so. In that way men lose their respect for the "mimic walk" and much harm is done. And, on the other hand, there is danger in the too close tearing away of these manifestations; for it is too easy that the value that was once expressed be lost sight of with the expression. The real growth is not that the values be outgrown and new ones take their place. If this were true, it would only be necessary to read the latest books on theology and have sympathy for the lives of men in our own day in order to find all the instruction

that the Church has for us. That is true of studies like the proper method of laying sewer pipes, but it is not true of studies like religion. The growth is that all of the values be kept available for immediate appreciation and life. The growth is in the re-experience, the exploration, and the more adequate expression. The experience of Churchmen should be enriching continually. It has been the tendency of certain groups of men to impoverish continually, as for instance the popular phases of Unitarianism and some aspects of the Protestant Reformation. But it will be noted that in all of the cases where this has occurred in any serious way it has been after the "ecclesiastical authority" has been invoked. The real nature of the Church is to build up continually, and it has done so in spite of the many setbacks that have been too often at the hands of its friends.

Nearly everything that has been written about the Church has been from either one of two opposite points of view, and they, both of them, have to be kept tight hold of—St. Augustine did this better than any other, and so has been generally called inconsistent. These two points of view are the Individualistic and the Catholic (reference is, of course, to religious individualism like the Methodists, and not to moral individualism like the anti-socialist). The one emphasizes the individual and his experience and the other the corporate whole. Incorporating as they do, broadly human interests and real values they can neither of them be wrong. Souls do what souls have done before them and are doing around them and yet will, if they be alive, fight through the fiercest briars for a path that is their own. The Prayer Book, as a reservoir of values here, as generally, is useful—that is for example in the first two questions and answers of the Catechism. Yet if we seriously view the Church as a system of spiritual values we can, perhaps, say something more about, not only what ought to be, but what is, consciously or no, the relation of each one of us to it.

It is probable, that from the individualistic point of view, James Martineau approached this question more intelligently than other men. He realized the necessity of the corporate aspect of the Church and was forever talking about it as "Spiritual Affinities," but one could not see that he took it in all its seriousness. He and his school have been loud in denunciation of what they call compromise in statement and the distortion of language. He spoke of each one coming with a clean and new entablature, upon which might be writ his beliefs. It will be seen that this is not quite the fact. There is a system of real values, and each new soul is born into it as into a web. He cannot escape from it by merely declaring himself free—he can never be free from it, he can only be free in it; and in

about the same way that we cannot be free from the atmosphere of God's world (either physically or spiritually if the figure be granted), but we can find all the freedom that our nature can achieve or seriously desire in it and of it. It would appear then that the most useful procedure for the individual to undertake would not be to flit himself free, but to find out the nature of this web and so relate himself intelligently to it; and his relationship to it will probably be as a matter of fact and not merely as a spiritual affinity—whatever he may call it. Perhaps then we may say that each time he appreciates and appropriates one of these spiritual values he has joined the Church. When he has made real for himself a fair number of them and realized something of their complex interrelation he may become a member in high standing. And that is his growth, his freedom, his chance for a personal adventure that he may appropriate more and more of them and create brilliant pictures for himself which will for him express them. Perhaps the best picture that he can create will be wrought out of the blue of the southern sky and gold, the color of hope that is in new sunlight. When some people read the Prayer Book, or even the Sermon on the Mount, they see only snarled and crooked characters of black type; while others see a real God and a soul-sustaining one upon whom, and into whom, they can believe. The one man will cry out about distortion of language and honesty in subscription; while the other, who is the Church member in a real sense, will go forward filling his life full of beauty. The path will be everyone's and yet in a strange sense it will be his own. On this level, both the Individualist and the Catholic find their interests conserved and fulfilled in one another.

As a matter of religion and as a matter of life, each one has a tremendous stake in what all men believe, and all men have a stake in that upon which each one reposes his life. The community of experience depends on the deep and inward spiritual grasp that each one has on the system of values that is the web of life—on the passion, intellectual insight, and moral strength with which he lays hold upon reality. But there is a real and eternal community of experience, there is a real and eternal system of values. Reality is social and is socially apprehended and conserved. Narrow formulas and intellectual hurdles are not in any adequate sense real, but they are ephemeral and passing; and whosoever links his preoccupation too closely with them is of this world and has not in himself eternal life, but whosoever sets his heart first on the Kingdom of God and His Righteousness, on purity of heart, on mercy, on humility of spirit in the sight of God these have already eternal life. These are the Church members for the Church exists for the purpose of realizing harmony and reconciliation between man and God.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

WHY BE AFRAID?

Mr. Editor:

In the pathetic letter from an old lady, given in full in a recent editorial, the fear is expressed that the Church will give up the first chapters of St. Matthew and the first chapter of St. Luke.

While this is almost unthinkable, yet our best ground of confidence in Our Lord's divinity is to be found in His own words, spoken to St. Peter, after his famous confession, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but My Father which is in Heaven." And, "I say also unto thee, Thou art Peter, and upon this rock will I build my Church and the gates of hell shall not prevail against it."

With regard to the movement from which these questions have come, it may be noted that it is made up of men of widely divergent opinions. Some differ but little from the conservative position; others believe that Our Lord had a merely human personality and no pre-existent life.

The most recent recruit, according to the New York Times, is Bishop Brown, formerly of Arkansas. According to the same authority, he has applied for membership in the Modern Churchmen's Union and has been accepted as a member. This man does not even believe that Our Lord ever existed, but considers Him as a mythical personage, to be associated in our minds, with "Uncle Sam"

and "Santa Claus."

A movement made up of such men, however honest and intelligent, but of such heterogeneous opinions on some of the most essential doctrines of the Church, can have no stable basis; the views of some of these men are mutually destructive.

We remember again the words of Our Lord, "If a house be divided against itself it can not stand." That other saying of Our Lord, "The Truth shall make you free," seems to have been converted by them, into this, "Ye shall be free to make the Truth anything that you choose." I, like the old lady above referred to, have been young and now am old; I have seen many different phases of thought come and go and I am not afraid.

FREDERICK W. NEVE.

Ivy, Va.

Lent.

A little pause amidst the year's rejoicing,

A little lull to calm the world's loud strife.

The winter that prepares spring's resurrection;

A time of penitence to bless our life,

A time in which to offer reparation

For all the evils of our sin-stained year;

A time to wrestle with our foes more sternly,

And learn to hold Thee, Jesus, still more dear.

A little time in which to bring before us

Thy fasting in the wilderness and anguish

The hunger, pain, the weariness and anguish

That Thou, the sinless, for our sins endured;

A little time to stand aloof with trembling

To view Thy cross and passion once again;

A time to fall before Thee, Lord, beseeching

A knowledge of the Love that bore such pain;

A time to lead that Love as intercession

For all the sin that racks the world today;

Assured the Sacrifice so freely offered

Can chase the gloom and sin of earth away.

—The Nazarene.

THE CHURCH AND YOUNG PEOPLES' WORK

By the Reverend Karl Morgan Block

TWELVE TESTS OF CHARACTER.

THOSE who are struggling for programs and want more developed material than the outline form hitherto available can do nothing better than to purchase for their Leagues and Fellowships Dr. Fosdick's new book, "Twelve Tests of Character." He says in his foreword that they are Essays on practical religion and right living. But the word "Essay" has a pedantic sound to the adolescent ear. They are really Talks, illumined by Dr. Fosdick's abundant sense of humor, and with his characteristic insight into the psychology of the present age. There are several stories in the first few pages that are worth the price of the book. For instance, "Mr. Jones," said an effusive youth, "is the most wonderful man I ever knew. He remembered every card that I held at bridge last week!" To which a girl with a level head answered, "Has it ever occurred to you that Mr. Jones is forty-five years old and that he doesn't know anything else?"

The second chapter, entitled "Long Ropes and Strong Stakes," is especially stimulating. Some of the young people will resent Dr. Fosdick's diagnosis of the present age spirit, but the more mature will vindicate him by the witness of their own hearts. For instance: "A vivid illustration of the truth which we are driving at (Increased extension calls for increased stability.—Ed.) is presented in our modern young people. They are enjoying a greatly extended freedom, to balance which they have not yet achieved a stabilizing self-control. Young people used to be under artificial external restraint. Even though, as Ruskin said, Sunday did cast a 'lurid shade' two days in advance, they had to go through it. They may not have been saints above the present representatives of youth, but they were compelled, the girls especially, by the strict canons of the social code, to act more as though they were. Parental authority was still in vogue, and, while fathers and mothers were probably no wiser than they are now, their ipse dixit had more weight and drive in it when they assumed the purple and played the autocrat.

"In this last generation these external restraints have been giving way at an accelerating rate. Let us hasten to rejoice in it! A visit to the Far East should encourage our wavering faith in the general soundness of our Western methods of treating youth. The whole Asiatic tradition is on the side of solving youth's problems, and especially the problem of the relationship between the sexes, by seclusion and repression. In an old-fashioned Chinese home, the girl from her twelfth year on did not go outside her father's house until she went to her husband's, and a Japanese girl when grown could say that she had never come so near a man, even her own brother, as to touch his hand.

"We in the West are trying the opposite method. Our young people are the freemen of history—the most unsecluded, unsuppressed, unsupervised, youth of all time. Our ideal is to train them in individual initiative, to develop independent judgment and control, to throw them on their own resources—which is excellent when they have the resources! But many of them are making unmitigated nuisances of themselves because the length of their freedom has got away beyond the strength of their self-control. An unchaperoned group of girls, supposedly from "our best families," recently went with a publicly organized party on a European tour. During the entire trip they drank to excess, they smoked to excess, and their personal immodesty became a scandal to the party. They were enjoying a degree of liberty never before accorded to young women, and they were betraying their utter inability to handle it. Granting the social restraints of even a generation ago, those same girls probably would be decent, modest, self-respecting young women. As it is, their lengthened ropes have betrayed their weak stakes and their tents are wildly-flapping in the wind.

"If, therefore, one had a chance to broadcast a message which all young people would hear, one might well choose some such theme as this: real freedom never consists in mere release from old restraints. A young tree set out in a city's park with an iron cage around it for support may well resent the humiliation of that external curb, but if all the freedom which the tree seeks is release from that encumbrance it will discover that the only freedom which it has achieved is freedom to fall over when the wind blows. The first step toward real freedom for that tree is to grow deep roots of its own on which it can depend. Freedom never is obtained by mere release from

old limitations; freedom is the positive substitution of inward self-control for external restraints." * * * *

"This is no sweeping indictment of our young people. The criticisms hurled against them are often frantic and extreme. Many of the critics forget their own youth; many others mistake superficial eddies for main currents; many others, seeing rightly the wayward wildness of some of the younger generation, fail to see the splendid spirit of the rest of them. They take no note of the sacrificial devotion with which some youths are taking this chaotic, bloody world from the hands of the older generation, in the hope of making something out of it. But when all such allowance has been made, a serious problem remains.

"There are altogether too many of our young people who, in expansion of their freedom, have passed the limit. Their staunchness is not equal to the strain."

The chapter entitled, "Seeing the Invisible" reminds us of that beautiful Collect which reads "That we may so pass through things temporal that we finally lose not the things eternal." As he rides on a Fifth Avenue Bus, he watches a girl quietly looking at a brand new diamond ring on the third finger of her left hand, unconscious of anything or anybody except her own happiness. Then he gives a scientific definition of a diamond—"A form of crystallized carbon in which every carbon atom is 'symmetrically surrounded by four other carbon atoms, arranged at the corners of a tetrahedron in such manner that the whole crystal is one continuous molecule." But to the girl, the diamond is her sacrament and a symbol of unseen reality.

Other topics treated are the Privilege of Living, Minding One's Own Business, Obedience, Above the Average, Harnessing the Cave Man, Magnanimity, Possessing a Past Tense, and The Power to See it Through. The book is lightened constantly by apt anecdote and historical allusion. Only lack of space prevents further quotation. Dr. Fosdick loves young people, believes in their idealism, and has the courage always to remember that he is a Bond-servant of Jesus Christ and a Prophet who speaks in God's name of the things pertaining to one's ultimate happiness and peace. There are at least twelve good programs offered by this thoroughly readable and earnest list of talks.

Program, April 13, Palm Sunday.

Topic: The Great Commission.

1. Hymn: Go Forward Christian Soldier.
2. Bible Reading: St. Matt. 28:18-22. St. Mark 4:14-20.
3. Prayer: O Almighty God, Who dost give to the loyal and faithful followers the zeal and grace to believe and to preach Thy true and lively Word; Grant us so to live faithfully that we may labor effectively for the coming of Thy Kingdom, which Thou hast commanded that we extend on earth as it is in Heaven; through Jesus Christ Our Lord. Amen.
4. Papers:
 - (a) The Story of the Great Commission.
 - (b) The Character of the Great Commission.
 1. It Comes from An Almighty King, and requires an aggressive ministry.
 2. It defines Christianity as a universal religion adapted to all nations and a civilizing religion, the secret of all true national life.
 3. It describes the duty of the Church, to make disciples of all nations; and its instruments, baptism and teaching.
 4. It interprets Baptism as initiation into a new life in the Triune God; and the Theme, the Authority and the Object of Christ's teaching; The Theme is the Gospel: The Authority, the Commands of Christ; the Object, Practical observance of His Words.
 5. It discloses the secret of the power of the Church. A realizing sense of the perpetual presence of its Lord.
 6. It defines the period when its work will cease, when redemption is consummated.
5. Open Forum: What are the modern methods of Evangelism.
6. Hymn: All People That On Earth Do Dwell.
7. Sentence Prayers.
8. Benediction.

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

THE RIGHT VIEWPOINT.

Bishop Woodcock, of Kentucky, in a recent sermon took a very unusual text, using only three words, "Judas, Not Iscariot."

The Bishop proceeded to point out that five men by the name of Judas are mentioned in the New Testament, four of whom were saints and one a traitor. In spite of this great preponderance of the good over the bad, he asserted that we know more of the one traitor than we do of the four saints, and he emphasized that this situation existed today in regard to our daily affairs.

Some one is murdered, robbed or swindled in some obscure place, and the announcement of this fact is given in huge headlines in the daily papers; on the other hand, hundreds of thousands of earnest, honest people are working soberly and industriously, and making daily sacrifices for the education and support of their families, giving liberal contributions to keep up innumerable charitable institutions and no mention whatever is made of it.

Perhaps the most striking illustration of this condition has recently been given us by newspaper correspondence in our national capital. Whole pages of slanderous rumors have been printed about public officials. Invariably this material comes on the front page of the paper in enormous headlines.

One piece of news which is worth more to this country and to the world than all these sensational reports put together, appeared in a tiny paragraph on an inside sheet of a morning paper. It stated that the United States House of Representatives had passed a bill appropriating \$10,000,000 to feed the starving children of Germany.

This action marks a real epoch in the world's history. Before now individuals have contributed—and contributed liberally, to the feeding of the starving in other nations, but never before in the record of human events, has a people, through its national government, set aside a great sum of money to feed the children of another country, with whom it was recently at war. Truly the words of our blessed Saviour, "Love your enemies," are beginning to echo around the world.

Let us rescue this obscure paragraph, this record of national charity, and write it in our hearts, with headlines as large as those that have been devoted to the Teapot Dome oil scandal.

Should this act of the House of Representatives be concurred in by the Senate, and signed by the President, as now seems likely to happen, it will be remembered and bear fruit long after the names of Denby, Daugherty, Wheeler and Walsh are sunk into oblivion.

If we could only acquire the habit of emphasizing the good things of life and the world instead of minimizing them, we should begin to see a different world around us.

Of course it does not do to minimize wrong conditions until they become invisible, otherwise we are not sufficiently aware of their existence to take the necessary steps to correct them.

It is, however, possible to hold the disagreeable before the eyes of the public until an habitual cynicism sets in, which is almost as paralyzing to useful, beneficial effort as is utter ignorance.

Let us, therefore, revel in the goodness of the world rather than wallow in its disgrace.

PRACTICAL MOVING PICTURE REGULATION.

From New York comes the news of the trying-out of a plan which seems to be more practicable than censorship for the control of moving-pictures.

According to press dispatches we are told this:

"Plans to try out as soon as possible the 'voluntary citizen jury' method of dealing with questionable plays and thus forestall a possible clamor for legal censorship of the stage were discussed yesterday at a luncheon at the Fraternity Club, 22 East Thirty-eighth Street, arranged by the Social Service Committee of the New York Federation of Churches, of which Dr. Charles E. Gilbert is Secretary.

Dr. Gilbert, who also is Secretary of the Social Service Commission of the Protestant Episcopal Diocese of New York, announced after the conference that Commissioner of Licenses August W. Glatzmayer had repeated his willingness to cooperate with the Churches' representatives in making use of the voluntary jury plan.

"We heard from Mr. Glatzmayer with a good deal of satisfaction," said Dr. Gilbert, "that he proposed to use the proposed method of dealing with improper plays when complaints are made to him. Now we are going to see that the public is informed fully concerning this method."

"Dr. Gilbert added that the Social Service Committee would prepare a 'clear statement' of the proposed plan, distribute the information in pamphlets and bulletins and then endeavor to bring about its utilization.

"We will seek the cooperation of the Jewish and Roman Catholic Churches," said Dr. Gilbert, "and urge that complaints against questionable plays be sent to the Commissioner of Licenses.

"We will not stop there. We will ask people making such complaints to send duplicates to us so we may follow them up and see what results are obtained.

"If the voluntary play jury method proves impracticable and ineffective, we will seek some other way to deal with the situation, by legislation or otherwise."

"Dr. Gilbert said that the Social Service Committee was gratified to hear from the office of District Attorney Joab H. Banton that one salacious play had been taken off by the producer and that numerous revisions had been made by managers in other plays which were complained of at the beginning of the theatrical season.

"It is our aim to enlighten public opinion concerning plays," said Dr. Gilbert. "There never were so many good plays on the stage as there are today."

A CORRECTION.

Mr. Alfred Newberry, Assistant Secretary of the Social Service Department of the National Church, has very kindly called our attention to the fact that our information with regard to the letters on the Hygiene of Maternity and Infancy, which we said were issued by the Children's Bureau of the Department of Labor at Washington, D. C., is incorrect.

That Bureau does not issue such letters, but a set of pre-natal letters is issued by the Maternity Center Association, 370 Seventh Avenue, New York City, for which there is a charge of 25 cents.

We are glad to make this correction and again take the opportunity of calling the attention of Church people to this subject, and asking that they use their influence with women who have not the intelligence or initiative to take advantage of such courses to urge them to do so.

A Prayer For Use In Lent.

Help me, O Lord, to lift up my heart unto Thee. Thou hast promised to draw nigh to those that draw nigh to Thee. Forgive, I pray Thee, my wrong-doing, my failures, my idleness of the past; help me to use the present aright. Teach me, O Lord, Thy way, and help me to follow it. May Thy grace find its way to the heart of all Thy children, and may all the world learn of Thee. Turn aside those who plan evil, and prosper the work of all who love what is good and true. Increase kindness and fidelity among those who bear Thy name; unite Thy Church in the work of the Gospel; and give to every Christian a part in bringing Thy Kingdom upon earth; through our Friend and Saviour Jesus Christ.—Amen.

EVERY-DAY LIFE OF A MIDDLE-CLASS GERMAN HOUSEWIFE

By THE REV. ERNEST LYMAN MILLS.

Director Federal Council's Campaign for Relief of German Children.

Let us picture, if we can, one day out of the life of a German housewife and see how great the burden has become.

Breakfast is prepared easily enough, for it consists of nothing but substitute coffee and a slice of black bread, sometimes with margarine. The children won't get anything else to eat all morning long.

Before leaving for school, the twelve-year-old boy goes down four flights of stairs into the cellar to carry up coal. Those pails are rather heavy, but the child carries them gladly, for they are lucky to have a little coal. There are many who have no coal at all and are freezing. Some years ago there was steam heat in their homes, but since it grew so expensive, every one has had to furnish his own stove and fuel. And it requires a great deal of time and worry to get even the small amount that is officially distributed.

After the children are gone, mother makes fire in the only room that they can afford to heat, and then she rushes down to the baker's, where she finds a long line standing, all eager to get one loaf of bread, the price of which might be doubled if she waited until the afternoon. It is bitterly cold and raining, her coat is thin and she is shivering, but she waits patiently for more than an hour. With the rest of her meagre money she buys some margarine, a pound of rolled oats and rice, and some bouillon cubes.

When she comes home, she has to do the laundry, and there is no warm water supply any more. She must heat all her water, one pot piled on top of the other, heating both at the same time to save gas. She must be saving also with the soap, and that makes the work twice as hard and tiring.

In the meantime the children come home and ask for their lunch. They get a cup of coffee and a slice of bread with jam. They would like to ride to the far-away playground to skate, but there are many reasons against it: first of all, the fare is too expensive, and then, the worn-out coats are not warm enough. Last winter's coats are outgrown and new ones cannot be bought. Brother's shoes are torn and there is no money left to mend them this week. So he sat in school with wet feet all the time and now he has a bad cold. Sister complains of toothache, and mother finds that her gums are inflamed; she ought to send her to the dentist but that is too expensive, so she tries to help the child herself.

After that she and the girl sit down to do some of that fine needlework which will go to foreign countries and secure them a little extra money with which to buy milk, perhaps once a week. The boy tries to repair a water tap. Last time the plumber took eight million marks for repairing it, while the rent was only seven million marks last month. While they are sitting together, sister tells mother what she heard in school. The most needy children have been selected again for school breakfast. The lucky ones will drink a cup of cocoa with a real white roll, or—think of it!—milk soup with a sweet bun, while the rest look on with hungry eyes.

As they sit there talking, the father, who has some small official city position, comes home. He brings in the daily stories of food riots and shop windows broken in broad daylight. Most of the shops have iron bars in front of them, or even are boarded up clear to the top. Two of his fellow-workers did not have money left to pay their car-fare home. Another man fainted in a meeting because he had not had lunch for three days and only an insufficient dinner.

The evening meal is not very difficult for mother to prepare as it consists only of rice soup, with some bouillon cubes, and a cup of tea. There is no meat in the house. For a long time they have not been able to eat meat even on Sundays.

After dinner they go to sleep in the cold bed rooms, with anxious thoughts about the future. Although it is only eight o'clock, they must go to bed—they cannot burn the gas as that makes the bill too high.

Days like these are experienced by thousands of families in Germany with weakened bodies and tired, strained, tense nerves. They live in uncertainty as to whether or not they may be able to keep their possessions or to be without income, and inexorably given over to starvation. The joy of life fades away. All that can be thought of for many a family is simply the items of food for next day. No new clothing, books, music, theatre, or even a newspaper, can be thought of. Worst of all, there is no feeling of hope that the situation will be speedily improved. The Christian people of America are trying to help through the special campaign for German Relief now being made by the Federal Council of the Churches.

EMERGENCY RELIEF FUND FOR THE JAPANESE CHURCH

There was received for the Emergency Relief Fund up to March 20, 1924, the sum of \$526,405.26. Disbursements and allotments have been made under the supervision of Bishop McKim. In accordance with his requisitions a total of \$460,000 has been forwarded to Japan. The balance of the Fund has been retained in this country to meet payments necessarily made here.

The Fund will not be entirely expended for a year or two, or perhaps longer, as the aid now being given for the support of the pastors of Japanese congregations and for the maintenance of our institutional work must continue during the process of reconstruction. The following allotments and disbursements have been made:

1. Allotment for the support of Japanese clergy, teachers, doctors, nurses, etc.	\$116,820.00
Prior to September 1, 1923, these workers were supported wholly or partially by the congregations and institutions they served. The earthquake and fire greatly reduced their earning and giving capacity.	
2. Expenditure for emergency repairs to safeguard property	5,603.87
3. Allotments for temporary buildings for shelter and worship	40,000.00
4. Expenditures to reimburse Japanese and American workers for personal losses, clothing, household effects, etc.	55,199.12
5. Allotment to St. Luke's Hospital for barrack buildings to be used for three or four years and for equipment, exclusive of X-Ray equipment	100,000.00
6. Expenditures on account of St. Luke's Hospital X-Ray equipment, from gift designated for the purpose	8,740.94
7. Advance to Christ Church, Tokyo, for purchase of land, the amount to be repaid to the American Church Mission in annual in-	

stallments through ten years	10,000.00
8. Allotments to St. Paul's University for repairs on buildings (not including chapel and library)	60,000.00
This will be returned to the Emergency Relief Fund from the Reconstruction Fund when available.	
9. Allotment to St. Margaret's School for land, temporary buildings and equipment	100,000.00
Of this amount, \$50,000 will be returned to the Emergency Relief Fund from the Reconstruction Fund when available.	
10. Expenditure for land as site for new church and parish house to be used by the Japanese and American congregations, formerly worshipping in Trinity Cathedral	55,000.00
This will be returned to the Emergency Relief Fund from the Reconstruction Fund when available.	
11. Expenditure for bringing missionaries to this country, because of lack of housing in Japan	2,795.00
12. Printing, postage, cables, travel, miscellaneous expenses	3,562.28
	<hr/>
	\$557,721.21

Of the foregoing items, it is expected that returns will be made to the Emergency Relief Fund from the Reconstruction Fund, when available, as follows:

Item 8—St. Paul's University	\$60,000
Item 9—St. Margaret's School	50,000
Item 10—Aoyama Church	55,000

The amount refunded will be used to meet such further payments for the support of workers, maintenance of work, repair of buildings, etc., as may be necessary during the

process of reconstruction. The unexpended balance, if any, will be transferred to the Japan Reconstruction Fund.

In addition to the money which actually passed through the Treasury of the Council, many hundreds of dollars were sent directly by personal friends to our missionaries in Japan for relief work. Thousands of other friends joined in sending packages containing a vast variety of emergency supplies, especially clothing. Bishop McKim had received approximately one thousand packages up to the time he left Japan on January 22. Members of the Church Periodical Club sent nearly 3,000 books of general reading, besides some most valuable volumes for the medical library of St. Luke's Hospital.

The aid given to the Church's work was by no means confined to what came from the United States. Japanese Churchmen in other dioceses hurried to the aid of their fellow-countrymen with contributions of approximately \$13,000 in money. Hundreds of kimonos and futon were quickly made and shipped to Tokyo. The girls of St. Agnes' School, Kyoto, made about five hundred garments.

The Imperial Government was most sympathetic and helpful. The city of Tokyo has assisted in the work of St. Luke's Hospital by providing five barrack-type buildings. Through its President, Prince Tokugawa, the Japan Relief Association, a civilian organization, has given \$12,500 to aid St. Luke's Hospital in relief work.

The United States Army was one of the best friends American residents generally and our mission had in Tokyo during September and October, 1923. If it had not been for the food, tents, blankets and other supplies quickly delivered from the Army depot at Manila, Americans who seemed unable to get aid through the American Red Cross, would have suffered vastly more than they did. The American Army gave St. Luke's Hospital a complete field hospital outfit—nearly one hundred tents, two hundred cots, with blankets and other furnishings, surgical instruments, \$20,000 worth of drugs. This enabled Dr. Teusler to reorganize the hospital soon after his return to Tokyo and put it in a position to give the magnificent relief service it has since rendered.

Church Intelligence

First Call to Rural Conference.

The successful conference of clergy engaged in rural work, the first national conference of its kind in the Church, held at Madison, Wisconsin, last summer, will be repeated this year at the same place, June 30 to July 11.

It is to be a part of the University of Madison rural conference. In addition to our own group, the Roman Catholics, the Methodists, the Baptists, and ten other Christian bodies are represented. The program is a very carefully worked out one, offering subjects of general interest, such as the economic problems of community life, rural sociology, community recreation, special interests, such as boys' work, community surveys, health programs and agricultural subjects, and also providing for separate meetings of the different Church groups on their peculiar problems. It is interesting to note in the advance announcement of the Conference a paragraph headed "Episcopal Group Sets High Standards," which reads as follows:

"Although with a relatively small rural constituency, the Episcopal group, under the leadership of Dean Lathrop, made a real contribution to the entire conference, as well as achieving particular success in their own special group, which met daily. Eighteen men were present, representing eleven states. This group printed their own proceedings, made requirements of their men, in the way of readings and studies, and made the following recommendation to the college with regard to future plans: 'We are convinced that it is a real contribution to the equipment of a rural clergyman, and to the whole problem of the rural church and social life that can be performed by an institution of this character.'"

Large Attendance Expected at Church Congress.

Interest in the Church Congress, which is to meet in Boston, beginning April 29, and running through May 2, is so keen that the Committee on Arrangements has felt obliged to secure a larger hall than had been first planned. The final decision is that the opening meeting on Tuesday evening, at which Bishop Lawrence will make his address of welcome, and at which the Rev. Roland Cotton Smith, D. D., will give his historical address covering fifty years of the Church Congress in America, will be held in the crypt of St. Paul's Cathedral. All the other

meetings, morning, afternoon and evening, will be held in Ford Hall. The hour for the afternoon meetings has been set at three o'clock, except on the last day, Friday, when the meeting will begin at two, in order to permit people to catch the late afternoon trains out of Boston.

Summer School For Women Students At Berkeley Divinity School.

The Berkeley Divinity School will hold a summer session for women students from June 9 to 28. This is a continuation of the course, which was held one year ago and which proved so successful that the trustees have voted an appropriation, and the course will be carried out this year on similar lines. Only about twenty students can be received, and membership will be limited to college graduates or those capable of doing work of a graduate character. The faculty will consist of the following: Dean W. P. Ladd, the Rev. C. B. Hedrick, the Rev. Herbert Parrish, the Rev. Horace Fort, Miss Mary Van Kleeck and Mr. W. B. Davis.

The aim of the School is well-expressed by Mrs. Marguerite Wilkinson, the poet, who was in attendance last year, and who has recently written an article for "The Woman Citizen," regarding her impressions.

"The Episcopal Church," she writes, "often regarded as a stronghold of tradition by those who know only its conservative representatives, has begun the higher religious education of women at Berkeley Divinity School in Middletown, Connecticut. Last summer nineteen women assembled there to study great and ancient subjects usually reserved for men.

"This Summer Course for Women was not merely one more religious conference or advanced Bible Class. Courses of that kind had long been plentiful. These women met for the intellectual consideration of important aspects of the Christian faith, and a specialized study of the various theological subjects—Church History, Old and New Testament, Apologetics, etc.

"It was delightful to see these grave theological ladies going to chapel in scholastic caps and gowns as the young divinity students go in the winter. It was delightful to listen to their judicious feminine arguments as to the relative merits of Tertullian and Justin Martyr. It was delightful to drink tea with them on the green lawn—and tea was very orthodox at Berkeley. But it was more than delightful. It was in-

spiring. It is important to know that this work was done last summer and that it will be done again this summer—important for more reasons than one.

"Religion is drawing closer and closer to science the world over. The relationship between the two is being studied more sanely and reverently than ever before. This makes thought necessary not merely for the clergy, but for the intelligent laity everywhere. Especially is this true in colleges where young people get the best that science and pagan philosophy have to offer and meet the boldest and most brilliant of man's arguments against religion, but often fail to find anything which might sustain them in the faith of their fathers, or enable them to build a greater faith of their own. As a matter of fact, Christian Theology should be religiously taught in colleges to women as well as to men; it is not enough to teach it to a few in the divinity schools. But it is a beginning. This course should be especially interesting and valuable to young college women.

"It is not enough, either, that leadership should be able to expound from the pulpit. It is necessary that the laity should be ready to follow and support intelligent and progressive leadership. When they are ready, persecution for an idea's sake, will be most unusual, the best of the clergy will be free to say the best things they have in their minds and hearts, and the Church will be authoritative in a new and glorious way."

Nine Brotherhood Camps Scheduled.

Churchmen interested in development of the older boys of the Church are interested in plans for the chain of Brotherhood Training Camps, announcement of which has just been received.

Camp Carleton: Located at Angola, N. Y., June 23 to July 5, in charge of Field Secretary John H. Frizzell and William Roeser.

Camp Houghteling, Twin Lake, Mich., June 23 to July 5. Six parishes in the diocese have already made reservations for their boys. C. W. Brickman, Field Secretary, will be director.

Camp Tuttle, Southeast of Springfield, Mo., open June 23 to July 5, in charge of Field Secretaries Alexander and Dixon.

Camp Finney, Little Switzerland, N. C., June 23 to July 5, with Willard and Eppes in charge, and Bishop Penick as Chaplain.

Camp Morrison, Waterloo, Iowa, July 1 to 11, operated by Diocesan workers.

Camp Kirchhoffer, San Luis Obispo, Cal., July 5 to 18, directed by Field Secretary MacPherson.

Camp Bonsall, Oxford, Pa., July 14 to 26, Mr. J. B. Eppes, Director, the

Rev. Edmund Gettier, Assistant Director.

Camp Wood, Delaware, N. J., July 14 to July 26, in charge of Mr. Guy Willard, with Archdeacon Bambach, of Brooklyn, as Chaplain, and Field Secretary Frank DuMoulin, Business Manager.

Camp Gardiner, Winchendon, Mass., July 14 to 26, Director John H. Frizzell; Assistant, William Rossier; Business Manager, John W. Irwin.

Camp Wood has been moved from Long Island to a beautiful site near the famous Delaware Water Gap. Camp Bonsall will have new cabins, similar to those being erected for Camp Houghteling, and Camp Gardiner is located on the new site recently announced, a tent camp with splendid facilities for recreation and athletics.

The Pennsylvania Department of Forestry has made a survey of the Camp Bonsall site, and arrangements are being made for extensive reforestation of the site with White and Red Pine, Rank Pine and Spruce trees, supplied by the state.

Keep Moving.

The Church Building Fund does not need this injunction. Not to move is to die. Therefore, in and out go its dollars year after year—always in motion. This is what the turnover of 1923 accomplished:

Completed fourteen churches, ten rectories and fifteen parish houses in loans of \$162,300.

Completed twenty-one churches, thirteen rectories and nine parish houses in gifts and grants of \$33,675.

A church building completed every four days.

This was possible because \$111,635.66 of capital was returned from building loans; and because \$26,000 was given to the capital fund by two communicants of the Church.

All dollars sent to the building fund are assured a steady job, and are in line for a try at perpetual motion.

Death of Bishop Olmsted.

The Rt. Rev. Charles Tyler Olmsted, D. D., died on March 26, at his home in Utica, New York. He had been Bishop of Central New York since 1902, and had long held a position of prominence in the National Church, although for the last five years he had been in declining health. He is succeeded by the Rt. Rev. Charles Fiske, D. D., his faithful coadjutor since 1915.

Bishop Olmsted was born in Cohoes, New York, in 1842, and was educated at Trinity College, graduating with the degree of B. A. in 1865. He was ordained deacon in 1867 and priest in 1868 by Bishop Horatio Potter. His first work was as instructor in mathematics in St. Stephen's College for two years, leaving to become assistant in Trinity Parish, New York City. He was rector of Grace Church, Utica, New York, from 1884 to 1899, and Vicar of St. Agnes' Chapel of Trinity Parish, New York, from 1899 to 1902.

Bishop Olmsted was consecrated October 2, 1902, by Bishops Huntington, Niles, H. C.-Potter, Walker, Worthington, W. A. Leonard and C. S. Olmsted. Under his administration the Diocese of Central New York continued the rapid growth that had been demonstrated under the leadership of Bishop Huntington, and today ranks as one of the strongest and largest dioceses in the Church.

Besides his B. A. from Trinity, Bishop Olmsted also received his M. A. from Trinity in 1867, was honored by Hobart College with the degree of S. T. D., by

Syracuse with a D. D., and Hamilton College conferred on him the LL. D.

Permanent Conference Center at Racine.

For some years Church leaders and workers have felt the need of a permanent center, a convenient building and equipment, for conferences and retreats, for meetings of large commissions and committees and other groups. Through gifts of interested people, and the co-operation of Bishop Webb and the De-Koven Academy, the National Council has been enabled to lease Taylor Hall at Racine, Wisconsin, as a national center for devotion and conference. The Woman's Auxiliary has loaned Mrs. George Biller for six months, beginning in April, to take charge of the house.

The Center will be a great boon, not only for convenience and efficiency in meetings and conferences, but also for the cultivation of devotional life in national Church work. Hereafter when we read notices or reports of groups "meeting in Taylor Hall at Racine," it will be a satisfaction to realize that there we are at home.

The following supervisory committees have been appointed. Representing the National Council: Bishop Gailor, Mr. Franklin, Dr. Gardner, Miss Elizabeth Matthews. An advisory committee: Mrs. Biller, Miss Frances Bussey, Milwaukee, Wis.; Mr. Charles L. Dibble, Kalamazoo, Mich.; Mrs. R. B. Gregory, Chicago, Ill.; Dean Ivins, of Nashotah; the Rev. E. J. Randall, Chicago; the Rev. George C. Stewart, Evanston, Ill.; the Rev. Harwood Sturtevant, Racine; Mrs. A. O. Simpkin, Racine; Miss R. Winkler, Milwaukee; the Rev. Charles H. Young, Howe, Ind. On this latter committee are also the executive secretaries of the Departments of the National Council and of the Woman's Auxiliary.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Two Richmond Churches to Unite.

By unanimous vote of both congregations, the Church of the Holy Trinity, and Grace Church, Richmond, will unite.

While the agreement between the two congregations for consolidation is that the two bodies will become one organization on October 1, it is thought probable that they will be united June 1. In explaining the amalgamation, representatives of both congregations pointed out that, through consolidation, a greater and larger work can be carried out.

Holy Trinity Church will be used by the merged congregation, the building of Grace Church probably being sold, although no definite plans for this have been completed. The Rev. J. J. Gravatt, D. D., and the Rev. W. H. Burkhardt, D. D., will serve as associate rectors of the united church.

The two congregations will represent one of the largest memberships of Episcopalians in the city, totaling about 1,000. There are 695 members of Holy Trinity and about 300 of Grace.

St. George's Church, Fredericksburg, the Rev. Dudley Boogher, rector: On Sunday, March 30, at the evening service, Bishop Brown visited and administered the rite of confirmation to a class of twenty-two persons, most of whom were adults. This was a special visitation, the regular class, one of twenty-five, having been presented on Sunday, March 2.

This was a most impressive service, and the congregation one worthy of the occasion.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Men's Club of Columbia Conducts "Go To Church" Campaign.

St. Paul's Parish, Columbia, the Rev. G. F. Caruthers, D. D., rector, has a very active Men's Club. During Lent they are conducting a very effective "Go to Church" campaign. The campaign is being conducted by three flying squadrons of men, and they are scouring the parish for confirmation candidates to be presented to Bishop Darlington when he visits the parish on the fourth Sunday in Lent. The club has also mailed two hundred and fifty copies of a pamphlet, giving reasons for attending the church, to as many families in the community. In addition to this, they are also running a large display "ad" in the Saturday edition of the local paper. Neat window cards, carrying argument for the Church, have been placed in numerous homes, and posters have been placed in factories, stores, and office buildings. The campaign is proving a success.

Mount Joy: What is said to be one of the most attractive rectories in America has recently been completed in St. Luke's Parish, Mount Joy, the Rev. P. H. Asheton-Martin, rector. The new rectory stands on a lot attached to the church property, and is built of blue limestone to harmonize with the church. The interior appointments are of the most modern and approved designs. The total cost is about \$18,000. The present rector assumed charge of the parish about eighteen months ago, and, since his coming, the parish has been a hive of activity. Mr. Asheton-Martin was one of the promoters of the Men's Federation of Mount Joy, an organization for the men of the town. In his own parish he has organized an active Men's Club, and has started organizations for the young people, a musical and dramatic society. The parish is an important factor in the life of the community.

A. A. H.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Meeting of the Bishop's Guild.

A meeting of the Bishop's Guild was held on Tuesday, March 25, beginning with a celebration of the Holy Communion in the Bethlehem Chapel, after which the business meeting was held in St. Alban's Guild Hall. Reports of all the women's organizations of the diocese were made and showed a marked activity and growth throughout the diocese, which the Bishop declared to be a source of great comfort and encouragement to him and all who are laboring for the building-up of the Diocese of Washington.

Meeting of Woman's Auxiliary.

In order to accommodate the evening branches of the Auxiliary, composed largely of women who are unable to attend the afternoon meetings, the regular April meeting was held on Thursday evening at St. Stephen's Church. The speaker was Mrs. R. W. Hibbert, wife of the Rev. R. W. Hibbert of the Ragged Mountain Missions in Virginia. Mrs. Hibbert is a native mountain

woman, who came under the influence of the mountain missions in her youth and later became a worker at one of the settlements in the Blue Ridge.

A Forward Step.

Announcement is made that the vestry of St. John's Church, Georgetown, has voted unanimously to become a member of the Washington Federation of Churches. Churches of all denominations are affiliated with this organization, and the rector, the Rev. John S. Moses, in one of his weekly bulletins, rejoices that this parish has taken this step, which, he believes, is one in the interest of Church unity.

M. M. W.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.
Rt. Rev. R. E. L. Strider, D. D., Coadjutor.

Funeral of the Rev. J. L. Fish.

The funeral of the Rev. James Logan Fish was held March 22, in St. Andrew's Church, Wheeling, of which church he had been rector since 1913. The service was read by Bishops Gravatt and Strider, Bishop Gravatt saying a few words in memory of the devoted service of Mr. Fish. The clergy present besides the Bishops, were: the Rev. Messrs. J. Brittingham, D. D., William Sidener, E. B. Andrews, J. L. Langhorne, William Meade and C. G. Cogley. Mr. Fish served faithfully in Fairmont, Keyser, Elkins, Thomas, Davis, Sisterville, New Martinsville, Chester and St. Andrew's, Wheeling. He built the churches at Keyser and Elkins. Besides accomplishing much other work of more than a local nature. He was the correspondent for the Diocese of West Virginia to the Southern Churchman. He was well known and beloved over the whole diocese and the passing of this faithful servant of Christ will be felt as a distinct loss.

West Virginia is among the one hundred per cent dioceses that have paid in full their quota for the budget of the General Church.

C. G. C.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

Lenten Services in New Orleans.

Lenten services, under the auspices of the Church Club of Louisiana, are being held in the Strand Theatre, New Orleans. These services commenced on March 6, and will continue until April 11, from 12:05 to 12:30 P. M., daily, except Saturdays and Sundays. On Tuesday of each week, night services are held in the various city churches, the preachers being the same as at the mid-day services. The Rev. Dr. Z. B. T. Phillips, of Philadelphia, was the preacher for the week commencing March 10, and delivered a series of very forcible and eloquent addresses, attracting very large gatherings, there being over eight hundred present at one of the mid-day services, and the attendance at the night service at St. Paul's Church, on March 11, when he preached, filled the church. Dr. Phillips proved himself to be an exceptionally strong preacher and made a most favorable impression upon all who were fortunate enough to hear him. The Rt. Rev. James Matthew Maxon, D. D., Bishop-Coadjutor of Tennessee, was the preacher at the services the following week; and at the night service on March 18, at Grace Church, when he preached,

the church was crowded to its capacity and over one hundred persons stood in the rear during the entire service. Bishop Maxon also delivered addresses to men at St. George's Church, on March 17, and to members of the Young People's Service League at Trinity Parish House, on March 20, both of which were largely attended and his addresses were most inspiring and interesting. The Rt. Rev. S. M. Griswold, D. D., Suffragan Bishop of Chicago, was the speaker for the week beginning March 24, and at the service the night of March 25, when he preached at St. George's Church, a very large congregation was present, it being necessary to place chairs in the aisle and in the rear of the church, to accommodate the crowd. The attendance at all services has been much larger than in previous years and there has been an average of about five hundred persons daily at the mid-day services. The Church Club feels very gratified at the support given these services and the congregations are showing their appreciation of the splendid list of speakers that the Club has been so fortunate to secure by their large and regular attendance.

Bishop Kinsolving of Texas and Bishop Mikel of Atlanta, are the speakers for the last two weeks.

OKLAHOMA.

Rt. Rev. T. P. Thurston, D. D., Bishop

A Promising Mission.

A new Sunday School has just been formed in St. George's, Bristow, under the leadership of Mr. A. A. Hopper, one of the interested laymen of the mission.

Mr. Spencer, the Executive Secretary, read Morning Service in Bristow, on the second Sunday in Lent. This is one of the most promising Missions in the state; situated as it is right in the midst of one of the richest oil sections. The Bishop has recently appointed the Rev. Dr. C. B. Williams as minister in charge of Bristow. Dr. Williams is in charge of the work at Sapulpa as well.

The Rev. and Mrs. B. N. Lovgren, of St. John's, Norman, are now residing in the new rectory, recently added to the equipment of the work in the State University centre.

St. George's Mission, Bristow, now has a Sunday School, under the leadership of one of the local laymen, Mr. A. A. Hopper.

CHICAGO.

Rt. Rev. C. P. Anderson, D. D., Bishop.

A New Organ For Trinity Church, Aurora.

On Sunday, March 9, the communicants of Trinity Church, Aurora, the Rev. Benj. E. Chapman, rector, put on a campaign for a new pipe organ in memory of the late Rev. C. S. Holbrook, who for twenty-three years was rector of that parish. By Monday evening at 6:30 the teams reported at a dinner in the parish house with the sum of \$10,000 secured out of a desired \$12,000. By the time the campaign was closed they reported \$13,700 with some small subscriptions still coming in. It looks like the amount desired will exceed the desired goal by \$2,000.

A committee has been appointed by the vestry to purchase the organ, which it is hoped will be installed in the early autumn.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Mission Services of Unusual Interest.

Weeks of quiet, serious preparation, culminating on Sunday, March 16, in a church filled with a reverent, expectant congregation, marked the opening of the Mission in Trinity Church, Covington, which was held from March 16 to 23, with the Rev. J. A. Schaad as Missioner. The rector of the parish, the Rev. James D. Gibson, had led his people in public and private prayers for the mission; group meetings for prayer and study had been held throughout the entire parish, some of which were led by the clergy and members of some of the denominational churches in Covington.

The keynote of the mission was sounded by the missioner in the opening service, "I am come that ye might have life, and might have it more abundantly," and coming to hearts ready to hear, the power of the Holy Spirit in this message and those that followed through the week, was brought forcefully to the consciousness of the hearers.

All of the services were well attended, the size of the congregations growing each night in spite of bad weather toward the end of the week.

The daily celebration of the Holy Communion with an address on personal religion based on the Twenty-third Psalm, proved to be what the rector had called it, "the power-house of the mission," but more than that, a power in the lives of those who were privileged to attend. In connection with the last of these services an unusual opportunity was given to the women of the parish and their friends to see China and the work of the Church there through an American girl's eyes, as the missioner has a daughter serving in our Mission in Anking.

One of the outstanding features of the mission was the broadcasting of the service on Wednesday night, March 19, from Station WLW, Cincinnati. It was the first time that a mission service had been broadcast, and Trinity was the first Episcopal Church in the vicinity of Cincinnati to have a service on the air. At 7:15 the chimes rang out with "Lead, Kindly Light," and for fifteen minutes one after another of the grand old hymns of the Christian faith were caught by the little receiving instrument as the bells pealed forth, and sent out for hundreds, and perhaps thousands of miles. At 7:30 the service began with "How Firm a Foundation," and it seemed that the knowledge that their voices and words were carrying to far corners of the land, added a depth of feeling and reality to the words of the prayers and the confession of faith. It was good to know that the missioner's message, giving the five points which constitute the "Charter of the Christian Religion," was reaching the hearts of a great company of unseen hearers.

A particularly happy incident connected with the broadcasting of this service was that the mother of the Rector, "listening in" at her home in Huntington, W. Va., heard her son's voice as he led in the Creed and prayers of the Church, and at the close of the service a telegram from her was received at the broadcasting station, saying that she and another son had heard the service perfectly. Through the thoughtful kindness of those who were broadcasting the service this telegram was also placed on the air, that others might know of the joy that had been given.

But that was only one of the many messages from friends in other cities and shut-ins in Covington. One lady, a member of a Cincinnati church, who has long been an invalid and confined to her home, telephoned that it was the first time she had heard the Church's service in six years, and another shut-in in Covington was made inexpressibly happy in being able once more to hear the beloved chimes of Trinity Church, while from New Rochelle, N. Y., came word from a friend of the rector that he had united in the service. But one of the most worthwhile experiences was that of a Covington boy in the lobby of a hotel in Atlanta, Ga., when the chimes of his native city rang out, "Lead, Kindly Light," and he heard the whole service. Such an experience cannot but be a marvelous influence in the life of a young man away from home.

The clergy and many of the members of the nearby churches of our communion, as well as many members of other churches, united with Trinity in helping to make this mission a thing of vital worth to the community.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Church Unity at Graham.

An unusual and most interesting venture is to be tried by the several denominations at Graham this summer. Shortly after the close of the schools at the beginning of June a "Daily Vacation Bible School" will be inaugurated, in which all of the members of the local Ministers' Union will cooperate. While the plans have not yet been completed, it is probable that some teachers will be brought from outside of Graham.

The Rev. H. H. Young, rector of St. Mary's Church, Graham, and dean of the Associate Missions field, is the Secretary of the local organization of ministers, and one of the prime movers in this important experiment.

The Parish School of St. Paul's, Lynchburg.

One of the most unique and historic activities of St. Paul's is its Parish Industrial School. Prior to the War Between the States, an especially interested and highly respected member of St. Paul's was a blacksmith and junk dealer by the name of Bob Ross. At his death, during the War, he left his estate, valued at two thousand dollars, to the Rev. T. M. Carson, rector of St. Paul's, for use at his discretion. Remembering Mr. Ross' affection for the children of his neighborhood, Mr. Carson organized in 1863 a Parish Day School. Later the public schools were inaugurated. The Parish Day School was no longer needed and in 1877 was disbanded. Its place was taken by an Industrial School for training along domestic lines the girls of the poorer families in the parish. The Industrial School has continued to the present time and is now actively functioning and receives the unselfish interest of a number of the ladies of the parish. The sessions are held every Saturday from ten to one o'clock, when sewing and other phases of household management are taught.

The late Mrs. Maria Dirom was for many years the head of the Industrial School and gave it most enthusiastic devotion. In her memory a fund was raised, from the proceeds of which lunches are served at the school. In addition to this the school has each year a Christmas celebration.

The history of this organization is a

matter of the greatest pride among the ladies of St. Paul's, who see from day to day splendid results in the city of the work that they and their predecessors have done as members of the faculty of the Industrial School.

T. A. S.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Interesting Study Groups.

Eight inter-parochial groups from the four parishes in Savannah are studying a course on "The Rehabilitation of the Church's Work in Japan," repeating a plan successfully carried out last year, and two groups are studying "The County Jail," in response to a request of the Diocesan and National Departments of Christian Social Service. In Augusta, in the Church of the Good Shepherd the Rev. H. Hobart Barber, rector, one branch of the Woman's Auxiliary is studying "Creative Forces in Japan," and the other "Stewardship," by the Rev. Mr. Kemerer. The rector of this parish is leading a night group in the study of "Jails." While in Augusta, Mrs. D. D. Taber, temporary field worker for the diocese, held five discussion group meetings on "Creative Forces in Japan," and had an attendance each day of between forty-five and fifty women. In St. Paul's Church, Albany, the rector, the Rev. John Moore Walker, is leading weekly a night group in the study of "Jails."

E. D. J.

SOUTH FLORIDA.

Rt. Rev. Cameron Mann, D. D., Bishop.

Healing Mission at West Palm Beach.

The rector of Holy Trinity Church, West Palm Beach, the Rev. L. A. Wye, reports that the Healing Mission which ended February 28 has been a very great spiritual benefit to all who attended. The large attendance at every service, and the many testimonials of improved condition, spiritually, mentally and physically; all have proved conclusively that the work of the Society is meeting a great need in the world today, and that the Church can most successfully minister to that need.

Dr. Banks' direct appeal to the minds and hearts of his hearers has made for him and for the Church a host of friends in the community. Thirty-five people testified to definite benefits received at the close of the service on Friday night.

Following the Mission at Holy Trinity the Director of the Society will conduct Missions at Tallahassee, Aiken, S. C., White Plains, N. Y., Pawtucket, R. I., Oshkosh and Rhinelander, Wis., and Sault Ste. Marie, Mich.

On March 21 Mr. John W. Lethaby, the General Field Secretary, begins a series of Missions in Indiana with Archdeacon White.

J. W. L.

UPPER SOUTH CAROLINA.

Rt. Rev. K. G. Finlay, D. D., Bishop.

Bishop Jones Conducts Successful Mission.

A mission for the Life More Abundant was conducted by the Rt. Rev. Paul Jones in St. Mark's Church, Chester, S. C., March 16 to 23, inclusive. The addresses of Bishop Jones caused considerable friendly discussion. The subjects of these addresses were as follows:

March 16, The Simplicity of God, and

the Divinity of Man; March 17, What is a First Century Gospel Worth Today?; March 18, Making Dreams Come True, and Reducing the Spiritual Death Rate; March 19, Industrial Teamwork; March 20, The One Human Family; March 21, Growing Corn and Lives, and Better Than Punishment; March 22, The Blasphemy of War; March 23, The New Way of Life, and The Conquest of Fear.

This last sermon was preached on Sunday night at the Baptist Church at a union service at the request of the pastors of the town. The Episcopal Church would not hold the congregation.

In addition to these addresses of the mission, Bishop Jones preached Thursday morning at St. John's, Winnsboro, on the invitation of the rector, the Rev. W. P. Peyton. He also addressed the High School, and was one of two speakers at the annual meeting of the Chamber of Commerce.

Bishop Jones convinced most of his hearers that his message was in conformity with the principles of Jesus Christ. The only difficulty seemed to be in finding courage to apply those principles in the serious business of life. The Mission has served to redirect the thinking of the parish to the Way of Life laid down by Christ.

J. O. M. C.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Unusual Service at St. Mark's in Bowery.

After having been forbidden to do so, the Rev. Dr. W. N. Guthrie, rector, gave in St. Mark's Church in the Bowery a service of his own arranging. He called it a Feast of the Annunciation of the Blessed Virgin, and invited many Church clergy to come and see and hear it. He omitted Evening Prayer, and gave the Festal Service twice, once afternoon and again at night. So great was the press to get in that admission had to be by ticket.

In an address made by the rector, as part of the service, it was claimed to be a pageant, and as such said to be allowed. A harp played while the rector read the prayers. Colored lights were employed, and a silken banner of the Annunciation was borne down the aisle and placed before the altar, screening it.

Then six dancers came forth, barefooted, in voluminous silk garments, ample in point of modesty, but gorgeous in colors. Wide butterfly sleeves fell to wrists of the dancers. It was the ritual Dance of the Della Robbia Annunciation. It was more a series of restrained pictures than dancing of the usual kind. Incense burned and the whole was screened in part by enveloping smoke.

Among those interviewed by the newspapers, all said the service was dignified, and most approved. Some said they could not see much good in it all, but they might be wrong. It might help others. It is announced that it is to be repeated, and that similar services are set for certain future dates.

In a formal letter Bishop Manning announced that he would not keep his appointment to visit St. Mark's in June, nor would he come at any other time. He reminded that he had forbidden such service, and observed that Evening Prayer was omitted. There the matter stands.

C.

(Continued on page 22.)

Family Department

APRIL.

1. Tuesday.
6. Fifth (Passion) Sunday in Lent.
13. Sixth (Palm) Sunday in Lent.
17. Maundy Thursday.
18. Good Friday.
19. Easter Even.
20. Easter Day.
25. Friday. S. Mark.
27. First Sunday after Easter.
30. Wednesday.

Collect for Fifth Sunday in Lent.

We beseech Thee, Almighty God, mercifully to look upon Thy people; that by Thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ Our Lord. Amen.

For the Southern Churchman.

God Is In Me.

W. B. Lydenberg.

God is in me, to rise, when I shall call,
And fill again these trembling limbs with strength.

He is in me, when cloud and storm beset
My life and I shall call to Him, to end
The night and heal the heart and wipe away

The tear. He is in me, when pride would lead

My steps astray, if I but ask of Him,
To break the bond of sin and make me pure.

He is in me, if I but look to Him,
In fear and doubt, to hush the helpless mind

And with a word to wipe away the web
Of life's uncovered mystery. And O,

He is in me, though death may come,
to keep

My drifting soul and bear it safely on!

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

The Great Denunciations.

The Rev. Louis Tucker, D. D.

Our Lord found Himself face to face with three religious forces. They were an open Bible which any could study if they chose; a great sacramental system, existing before the Bible was written, guarding and preserving that Bible, but failing to teach it individually to the people at large; and a great system of religious worship and of Bible study, teaching that Bible diligently to the individual and teaching it wrong. He Himself was the summing up and (humanly speaking) the outcome of the first of these forces. The second He left alone except in the cleansing of the Temple. The third He now denounced for false teaching, giving instances. Not because they usurped the priestly position, not because they grasped the scroll of the Law that fell from the lax hands of the sons of Levi, not because they thrust themselves forward, He denounced them. All that is justified. "The Scribes and Pharisees sit in Moses' seat." It was because they taught wrong. It was because, being guides, they yet were blind.

"Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have

omitted the weightier matters of the law, judgment, faith and mercy: these ought ye to have done and not to leave the others undone. Ye blind guides, which strain at a gnat and swallow a camel."

Strain "out" a gnat is a better translation. We remember a picture of a man represented as having swallowed about half a camel, the remainder sticking out of his mouth: and it was an infant camel at that. With the exception of the mediaeval artist who drew that picture, criticism and comment agree that this phrase is not to be taken literally. Payment of tithe is here mentioned by Our Lord for the only recorded time. He heartily approves of it; but regards it, when compared with judgment (or justice), mercy and faith as about the same as a gnat compared with a camel.

"Woe unto you Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside may be clean also."

This figure of the soiled dishes Our Lord used at the dinner-party in Perea, where He was insulted by His host for not washing His hands. There He added that Pharisees were like unmarked graves, by which a man could be defiled without knowing it. He uses this figure, revised and amplified:

"Woe unto you Scribes and Pharisees, hypocrites; for you are like whitewashed sepulchres which indeed appear beautiful outwardly, but are within full of dead men's bones and all uncleanness. Even so ye also appear righteous outwardly unto men, but within ye are full of hypocrisy and iniquity."

One's instinct is to be sorry for the Pharisees. This removes it. Our Lord could see thoughts. His talk about the uncleansed cup and platter recalled to every man there his own hidden sins. Our Lord read off those memories of evil and gave His verdict; which was that the men there present were thoroughly bad. He went on, ending:

"Ye generation of vipers, how can ye escape the damnation of hell?"

There was something especially wrong about all Scribes and Pharisees and this generation of them in particular. That thing was "acting," "wearing a mask." They were "hypocrites," that is, men who wore a mask to hide character. It seems mixed up with the sin against the Holy Spirit, the Unforgivable sin. Investigation suggests that a secret is a spiritual danger. When a man has a secret concerning character, so that he seems one thing while his acts, if known, would prove him another, he is potentially more dangerous than any wild beast. He may be good, quiet, courteous and kindly so long as you do not touch his secret; but any man approaching that is in danger, like a man approaching a coiled rattlesnake. Come too close and you die. When a man deliberately sets himself to keep such a secret he becomes a potential menace. Our Lord's own comparison of such men and women is to vipers. A viper will let you alone. All it wants is to be let alone itself. But, when you move sticks to make a fire, if you come upon a viper you die.

There is a transforming power in concealment. None undertakes it with-

out what seems sufficient reason. Therefore, one who endangers the secret endangers what the man or woman believes to be a justifiable purpose. He who endangers the secret may care nothing about the secret. He may be engaged in healthy work. He may be cleaning up trash or clearing stones from a new field. He may be working any of God's good works which make manifest and let in light, and not hunting vipers at all. But, to the vipers, he seems engaged in deliberate and malicious attempts to find vipers, and they judge him evil. If even a poor and humble viper, hiding from light, is not free from meddlesome activities of such a man; how very cruel and evil must that man be? The vipers think the man a bad man and the work a bad work; though it be good work, God's work, and wrought by the power of the Holy Spirit.

Secrets are, therefore, the most dangerous things in the world. But when we tell on ourselves to God, and, where necessary, to repair the harm done, to man, we have no longer any fear of being told on and the whole dreadful darkness is swept away.

The Scribes and Pharisees to whom Our Lord spoke, had the confessional. Whenever a man offered a sin-offering he confessed his sin to God and—if it involved restitution—to the priest. Either the confessional is not a safeguard against hypocrisy, or else they did not use it.

"Wherefore," Our Lord continued, "behold, I send unto you prophets and wise men and scribes; and some of them ye shall kill and crucify," ending: "Verily, I say unto you, All these things shall come upon this generation."

Our Lord said "Amen," translated "Verily." Therefore this is not Oriental hyperbole, like the figure of a Pharisee swallowing a camel. It is a plain statement that this generation of Pharisees and Scribes was singularly accursed, above all generations. Why? The blood of Abel was to come upon them. Was Cain to be henceforth guiltless? Were both Cain and the Pharisees guilty of Abel's blood? Certainly a community of guilt is the least that can be affirmed.

We walk by deep water here; deep and deadly dark. To put out light lest it reveal, to destroy the witness lest he give testimony, is common to Cain and the Pharisees, to every man who condemned one of God's honest men in the past and every one who shall do so in the remotest future. Shall all deaths wrought by this loving of darkness rather than light come upon all, so that Cain and the Pharisees and the last criminal who kidnapped a witness are all guilty, in one dreadful community of interest, of the crimes of all? Shall Jochabed Bar Hadad, who opposed Christ, reel through eternity guilty, not only of a certain cross with its burden, but also of an altar splashed with the blood of Abel and of a sinking steamer with a witness on board? Shall Cain be convinced of Calvary and John Doe be guilty of Golgotha? Does the rule work both ways? It does. There is a sense in which every liar is guilty of all lies, every thief of all thefts, every murderer of all murders, and every hypocrite, or man who has something to conceal, of all "Justifiable removals of those who would betray great secrets." But, did Our Lord mean more than this and refer to a special curse on this particular generation?

We think He did. Certainly a peculiar, a bizarre, an uniquely horrible fate came upon those Scribes and Pharisees, which, so far as we know, never overtook the Scribes and Pharisees of any other generation. Somewhere

about A. D. 30 they crucified Our Lord. Somewhere in A. D. 70 all left alive of that generation of Scribes and Pharisees were crucified by Titus. The Christians were not crucified. The young men were not crucified. But that generation of Pharisees and Scribes and that generation only, came to its end upon the cross.

For the Southern Churchman.

A Desert Place.

"Come ye apart into a desert place, and rest awhile."

A. S. Deas.

Apart, O Lord? Apart from what?—

From all our busy work of hand and brain?

From all the work Thou gavest us to do?—The work by which we thought to serve Thee best?—

He calls to rest;—to leave the grinding cares,

The anxious fretting of our hurried lives, The clamorous days when even in His work

We lose our sight of Him.

The ceaseless strain of mind and body, clamping down to earth.

Apart from these, into a desert place:—Into the desert place of sickness or of grief,

Of seeming uselessness—

Lo! if He be there

"The desert shall rejoice, and blossom as the rose."

His peace breathe through it like the air of Spring;

His blessing lie like sunshine on its paths.

Our Last Hour.

In 1875, Charles Kingsley, having bidden adieu to Westminster Abbey and Windsor Castle, lay dying; and with the breath of eternity on his cheeks, the central thought of this modern man was that "only in faith and love to the Incarnate God Our Saviour can the cleverest, as well as the simplest, find the peace of God which passeth all understanding." "In this faith," said his wife, "he had lived; and as he had lived, so he died—humble, confident, unbewildered."

In the night he was heard murmuring: "No more fighting; no more fighting." Then followed intense, earnest prayers, which were his habit when alone. His warfare was accomplished; he had fought the good fight; and on one of his last nights on earth his daughter heard him exclaim: "How beautiful God is!" The last morning, at five o'clock, just after his eldest daughter and his physician, who had sat up all night, had left him, and he thought himself alone, he was heard, in a clear voice, repeating the words of the Burial Service: "Thou knowest, O Lord, the secrets of our hearts; shut not Thy merciful ears to our prayers; but spare us, O Lord most holy, O God most mighty, O holy, merciful Saviour, Thou most worthy Judge Eternal, suffer us not, at our last hour, from any pains of death to fall from Thee." He turned on his side after this, and never spoke again.—Joseph Cook.

Intellectualism.

When you get to be seventeen or eighteen years of age, and from then up to twenty-five, you are passing through a period of mental development, when your mind is questioning, when you are thinking in terms of intellect, when the tendency is to over-emphasize the intellect because of the

new and fascinating discovery you are making—the ability to use your mind and to think. It is perfectly natural. But when you take that accelerated intellectualism and go to college, which is an institution that has brought together an aggregation of intellectual specialists, an average college faculty is made up of people who have given their lives to intellectual specialization, then your mood and their mood combine to put added emphasis on the place of intellect in life. When in addition to that you have in many of our universities another super-faculty of super-specialists for the post-graduate group, there is created an atmosphere which raises to the nth power the emphasis upon intellect, and rather tends to sneer at truth that comes through other channels. The tendency of such conditions is to produce a dangerous lack of poise.—A. W. Beaven.

For the Southern Churchman.

The Great Adventure.

L. C. Cummings.

Life is often called a lottery, a chance, an adventure. Perhaps it is something of each, but it is evidently more than any.

It is true of many men that had they the world the world would not content them, and thus in a degree all men are instinctively reaching out for something which life and all its adventure does not seem to satisfy.

Some bold, adventurers scorn the limits of their little horizon, and dare to descry unknown regions—the great adventure!

Most of the world is absorbed and primarily interested in birth, but shuns the thought of death, although it may be true that birth is death—and the death we would avoid is life.

It is true then that while man is growing in the "light of common day," his life is decreasing and that birth is nothing but death begun!

Death is the great adventure, the crown of life; yes, the gate of life; and while the "majority is against it" and shuns the thought of it, yet it remains inescapable, the payment of the last indebtedness of mankind—the greatest adventure of life!

That which is so universal must be a boon and benefit—and in dying we leave only mortals behind! Fewer are the friends alive than dead and waiting for most of us, after the sun slopes toward the West.

In the sleep of death all our dreams come true; and the great adventure of life will be the revelations that we have never lived until death opened the door to a life, where no dying is!

Death then is the great adventure in human progress, more interesting even than birth, because it is the condition of a higher and more fruitful life—"the secret alembic of vitality."

Giving Expression to Affection.

It is a happy thing to be assured of love and devotion. Half of us go through life believing that those who care for us can guess just how deep is our appreciation of them without our putting in so many words just what we think and feel. I believe that we miss much that is heart-cheering just because of this. "If I had only known," is the burden of more than one regretful refrain.

However much or severe our philosophy, none of us are indifferent to what is thought of us. We like to know that we have pleased the people we have met. We like to know when we have

touched a responsive chord in another heart, and we are selfish, indeed, if we deprive our friends of their right to know that we care for them. We are, I fear, becoming too afraid of being thought sentimental, but it is only the tenderest and truest and best of men and women who are sentimental.

Those who have allowed the finer sensibilities to die or become indifferent have not met the affairs of life as bravely as they should, for the best that is in one should not suffer through contact with tougher things. I like the old-fashioned sort of men and women, who keep love letters tied up in bunches and a faded flower or two.—Philadelphia Times.

In Time of Need.

As God doth kindly stay

His rough wind in the day

His east wind keenly blows;

So in the time of need;

When hearts are sore and bleed,

His dearest love He shows;

For all the storms He guides,

On all the winds He rides;

What we can bear He knows,

—Henry A. Lavelly.

The Modern Missionary.

He must and he does give everything—years, dreams, heart, hopes, life, everything. That's what makes him great and his influence tremendous.

"Not long ago one of the finest members of the diplomatic corps in Pekin said in an address: 'The American Missionary worker and teacher and doctor have done more to gain the friendship and respect and good will of the East for America than all the business men, consular and diplomatic agents who have ever sojourned here, put together.' And he was a diplomatic agent himself."

"This was the big thing—schools to educate native boys and girls in modern ideas and new moral codes and sanitation and medicine and all that the past two or three thousand years have given the world in comfort and right living."

"My missionary companion was helpless to do anything for China with his own hands, but he could train the hands of ten thousand Chinese youths to go out into the highways and byways and slowly but surely break down all stupid superstitions and traditions and customs of the dead past and give them instead the best of the West."

"This is a big part of the new missionary idea. Religious proselytizing only, among a people bound as tight by tradition as are the Chinese, is only half a job even if successful. The brand-new model missionary would teach young men to teach China modern civilization, modern Christian standards and ethics and codes, modern science and medicine—and he could rest mighty certain that China's soul would come out of the process all right."—Selected.

"The survival of the fittest" is the doctrine on which the modern scientist explains much of the universe. The next time you have an argument with a skeptical man of letters remind him that of all the institutions that were here on the earth two thousand years ago the Church alone remains. Kingdoms, empires, dynasties have come and gone, but the Church still survives and will survive.—Dr. S. N. Huchison.

For the Young Folks

The Answer.

"What is life?" asked the little child,
As he romped on a golden day,
And out of his heart the answer came:
"Life is play."

"What is life?" asked the laughing youth,
In his eyes a wondrous flame.
Up from his heart came a clarion cry:
"Life is fame."

"What is life?" asked the sturdy man
As he toiled through the sun and rain,
And the woe in his heart cried out aloud:
"Life is pain."

"What is life?" asked the old, old man
As he gazed on the stars above,
And his wise, wise heart sang joyfully:
"Life is love."

—Edgar Kramer.

The Old Clock.

"Tick, tock! Tick, tock!" went the old clock in the corner of the living room, where mother and father were reading and Jenny and Malcolm were playing by the fire.

"Let's play louder, so we can't hear the clock," whispered Jenny to her brother. And so they played "bear" and "fireman," and all of their noisiest indoor games. But still they heard the steady "Tick, tock! Tick, tock!" of the old clock.

"O dear, I wish that clock would stop!" said Malcolm crossly. "It always does get to bed-time before I am half through playing."

Jenny agreed, but the old clock went on with her "Tick, tock!" just as if she did not hear the unpleasant things the children were saying about her.

By and by, just as the clock said eight, mother put aside her book and called Jenny and Malcolm to come and go up to bed.

"I wish that old clock would stop," Malcolm said again as he started upstairs. "I think its old 'Tick, tock!' is the unpleasantest sound I have ever heard."

"But, Malcolm, dear, what would we do without the clock to tell us what time it is?" mother asked.

"O, I'd just play and play and play and never have to stop," Malcolm answered.

Not many days after that something happened to the old clock. Just what it was nobody knew. But something surely had happened. The clock was not making any sound at all. Malcolm looked at the face as soon as he came downstairs, just as he did every morning, to see how much time he had before school. But he saw that the clock had stopped. "Why, what is the matter with the clock?" he asked in surprise.

"Maybe she heard you wishing that she would stop," suggested mother, "and decided to do it to please you."

"But how am I to know how to start to school?" Malcolm asked in distress.

"I wish I knew, but I really don't," mother said. "In fact, the cook didn't know what time to have your breakfast ready, and I am afraid you will have to wait for it."

Finally breakfast was ready, but he ate in such a hurry that he didn't enjoy it at all. Then he ran all the way to school, only to find that he was ten whole minutes late! How he hated to

see that tardy mark go down by his name! He felt cross all morning, and it seemed that lunch time would never come. When the bell did ring he felt so hungry that he could scarcely wait to get home. He ran into the house and asked if dinner was ready.

"I am sorry, dear," mother began, "but you see we did not have the clock to tell us the time, and we were so afraid of having lunch late that we prepared it much too early. Of course, it isn't hot and fresh as it would have been, but at least you won't have to hurry as you did this morning."

Malcolm ate the cold lunch in silence. He could not complain, for it wasn't his mother's fault, but it made him feel all the more cross. Then he thought of a plan: "Why can't we send for a man from the city to come and fix the clock?" he asked eagerly.

"Perhaps we could do that," mother agreed, "but I am afraid he could not get here before tomorrow."

"Well, I won't have to be called in to practice this afternoon," he said. "Mother won't be able to tell when the time comes."

And sure enough, he played all afternoon. But after awhile he grew tired and hungry. "I wish it would get time for supper," he thought. Still no one called. Malcolm finally went in of his own accord and got himself all ready for supper. But he waited and waited and waited before it was ready.

And that night as his mother was tucking him in bed, Malcolm said very sleepily: "It has been a horrid day, mother. I didn't know we needed the old clock so much."

"Well, it will be fixed tomorrow," mother assured him.

"And you will never hear me say that I wish it would stop again," promised Malcolm. "I'll try to always be ready to do what it says 'do.'" And he remembered.—Christian Observer.

For the Southern Churchman.

Laziness.

Eugénie du Maurier.

Laziness is a great big monster with a thousand legs. He is always behind you and follows you wherever you go. You cannot run away from him, dodge nor escape him. When once he gets to be your master he can do so very much damage to you. When he gets those thousand legs wound about you, you get indigestion right away, and the little master, "I," within your brain becomes so tired that he is ready to lie down and die. What a shame that you let such a creature destroy your young lives when you have dominion over all things: the power to avoid this monster altogether. How? The simplest thing in the world! Laziness begins to follow as soon as you are born. And many people have gone through life without recognizing it. But the time has come when he must be removed from our lives. And the only sure cure is: the moment you have a task to perform, go at once and do it. In that way you can overpower this hideous monster. If you have a duty to do, don't hesitate. Get it over with as carefully and as soon as possible. It is not for you to shiver and tremble. Learn to get a strong, firm grasp on yourself. And face any duty like a soldier gets ready to plant his crop, he goes drier of God. You must always have out in a boat and dips up the baby

your storm-coats ready, to face any kind of weather as you walk forth into the blind future, and never put off for a second anything you have to do. Come! Brace up and use your sabres and fight. Don't let laziness get a hold on you. Don't try to crawl out of your share of things mother wants you to do. Don't be lazy and neglect to use your tooth brush, or forget to use the wash-cloth behind your ears. But pitch right in, and before you know it, the time will come when laziness will grow weary of following you, and he will die by the wayside.

Tomorrow, let us and all of you start a new day by fighting off this big monster, Laziness.

(Told to a group of Chinese children.)

Cleverness of a Sheep Dog.

Some years ago there was a terrific storm in Scotland. The snow lay in great drifts many feet deep.

The farmers were very anxious about their sheep, for there were hundreds of them unsheltered on the hills at the time. In one farm no fewer than three hundred were missing, and the farmer with his men and faithful dog, Rough, started to search for them.

When they reached the fields, nothing was to be seen but great masses and drifts of snow, many feet thick, under which the sheep were buried. The men tried to get through the snow to the animals, but it was next to impossible, for they could hardly tell when they came across a sheep.

The snow was still falling fast when Rough came to the rescue. He understood what was to be done, and, running over the snow, with quick, short barks, he dug with his paws little holes in various places.

The men went to work under these marks and under each they found a sheep. Thus they worked hard all night, Rough showing the men where the sheep were buried and the men digging them out. Most of the sheep were saved.

The farmer was very thankful to his clever dog.—Little Folks.

A Funny Kind of a Farm.

Of course you all know something about farms where cotton and corn and wheat are planted, cultivated, and the crops gathered, but we wonder how many of you know anything about farms where oysters are planted and cultivated. Well, there are just such farms scattered about over the world, and some of them right in our own country. But an oyster farm is a very different one from the farms on land, as it is on the muddy bottom of bays and rivers, clear down under the salt water of the ocean. Oysters can't live and grow in fresh water, so the farm has to be where the water is salty. When an oyster farm is to be planted, the bottom first has to be raked and all the trash cleaned up, and a lot of hard things, like brick-bats, pieces of broken tiling, stones, and the like must be scattered about for the oysters to fasten themselves to.

Now, an oyster lays millions and millions of eggs, so tiny that you have to have a magnifying glass to see them. When the eggs hatch the baby oysters are about the size of pin points, and for a while they do nothing but move up and down in the water: then they sink to the bottom, fasten themselves to some hard object, and never move again, but stay right there in one spot all their lives. When the oyster farmer gets ready to plant his crop, he goes out in a boat and dips up the baby

oysters, water and all, and carries them to his farm and pours them out. They sink down and fasten themselves to the hard objects he has placed there for them, and grow and grow until they are big enough to be caught and sold to the market men. The baby oysters are called "seed," and pouring them in the water is called "planting" them. When they first settle down for life on the rocks and old shells at the bottom they look like little white dots, a little later they are about the size of a pin head, when they get to be a year old they are as large as a silver quarter, and after that they grow about an inch a year.

The oyster is one of the very strangest animals in all the world. It hasn't a sign of a head, so as there is no place for eyes or nose it doesn't pretend to have any; but it does have a mouth, situated at the narrowest part of the body. The mouth opens into a bag that does duty as a stomach, and the liver is spread out around the stomach. Instead of just two lips, as you have, the oyster has four; but it has no tongue or teeth, and when it feeds it just opens its lips and lets the sea water bring the food to its mouth. Its food consists of tiny particles of vegetables and animal matter floating in the water. As it has no brains to think with, it probably has no feeling and doesn't know when it is being fried or made into soup. It breathes through lungs that are like the gills of fish. The next time you have oysters for dinner, suppose you see how many of these curious things about them you can remember. —Selected.

For the Southern Churchman.

The First Dandelions.

Alice B. Joynes.

Golden-hearted dandelions,
What a note of joy you bring,
As you come to greet us,
Messengers of spring.

Dandelions, we love you,
You are so glad and gay.
We are pleased to see you
All around today.

You look so bright and cheery,
In your yellow dress,—
Reflectors of the sunshine,
Flowers of happiness.

Katie.

"Let's go to see grandmother," said father to mother and Anna May. "If we start soon, we can get there some time this afternoon and come back tomorrow."

"What a splendid idea!" said mother. "I will be ready in an hour. We can take some luncheon and have a picnic on the way."

Anna May clapped her hands and skipped with delight. There would be the long drive in the new car; and besides, grandmother was the very best person in the world to visit, she was sure.

So every one became busy. Father went to get the car ready and to fill a sack with apples for grandmother; and mother went to pack a suitcase and the lunch basket. Anna May ran to the barn for eggs and then hurried to get two dolls ready to take.

"I think that one doll should be enough," said mother. "It will be a long drive, and two dolls will be hard to hold."

"But," explained Anna May, "Floribel is my newest doll, and grandmother has never seen her, and poor old

Katie has never gone for a ride. I promised to take her the very next time I went."

"Oh, let her take them both," laughed father. "I'm sure Katie won't object to riding in the back seat on the apples for part of the time."

So Anna May put the pink silk dress on Floribel, who had long golden curls and big brown eyes and a lovely face. Then she dressed Katie in her best dress, which was a sober brown. Katie wasn't pretty, for her face was scratched, and she had only one eye and very little hair; but Anna May loved her, even though she had a dozen other dolls, for Katie had been her very first.

Soon everything was packed and every one was ready, and they were on their way. The apples filled the back of the car, so that mother, Anna May and the two dolls sat on the front seat with father.

It was a lovely drive; it seemed to Anna May that everything and every one were happy. At noon they ate their luncheon under a big tree near a farmhouse. A little girl peeped over the fence at them. Mother called to her and offered her a cookie. She was shy at first, but after a while asked whether they wanted to see the kittens.

So mother and Anna May went to the barn where six snowy white kittens were playing around. Anna May was delighted with them, and the little girl said that she might choose one to take home with her. Anna May chose the one with the little black spot on the tip of its tail. Then she thanked the little girl and ran back to where father was waiting.

Since Anna May had to carry the kitten in her lap, Katie and Floribel had to ride on the apples in the back seat.

So they went along. Once when they had to turn out for another automobile to pass Anna May was afraid that they should tip over, the road slanted so much, but father soon had them back on the roadway, and they came safe and sound to grandmother's house.

How surprised and pleased grandmother was! She kissed them all and petted the kitten.

"And you have brought your doll, too, haven't you, dear?" she asked.

"I've brought two dolls," answered Anna May. "This one is Floribel, and Katie is there somewhere."

But Katie wasn't there. Father took out the apples and the other things, and they looked everywhere, but they didn't find Katie.

"She must have fallen out," said mother. "I am so sorry."

Anna May winked back the tears. "Do you suppose she fell out when we tipped to one side? Oh, I hope some girl will find her and be good to her."

"Now, dear, perhaps you will find her tomorrow. And any one who found Katie would be sure to be good to her."

But Anna May wasn't so sure about that. "If it were Floribel," she said, "I shouldn't mind so much, for she's so pretty that any one would like her; but you have to have Katie a long time to like her."

Grandmother and every one, including the white kitten, did their best to comfort Anna May, and she did try to have a good time, but she was really glad the next day when they started for home. Father drove slow, and Anna May and mother looked carefully all along the way.

When they reached the place where the automobile had tipped to one side the day before father stopped, and they all got out and looked carefully through the golden rod and daisies, but they didn't find a trace of poor Katie.

By and by they came to the tree where they had eaten dinner the day before. The little girl who had given Anna May the kitten was there, but she said she hadn't seen anything of Katie.

"Oh," said Anna May, "if only some little girl has found her and not some big dog or a cruel boy." She held tight to Floribel, but the kitten slept on the seat beside her.

There was no need of looking any more. Mother said that she was sure some little girl was happy because she had found Katie.

They came up to a wagon that was piled high with apples, and father turned aside to pass. A man was driving the team of slow old horses, and on the seat beside him was a woman and a little girl.

The little girl wasn't plump and rosy like Anna May, and she wore a thin old coat, though the wind was cold; but it was what she held lovingly in her arms that made Anna May cry out and caused father to stop the car. It was an old doll without much hair that was dressed in brown. It was Katie!

"Good morning," said mother. "Will you sell us some apples?"

The man stopped the team, and father bought some apples, though there were bushels of them at home.

"Your little girl loves dolls, doesn't she?" said mother.

"Yes," said the woman; "she found this one yesterday right in the road. She's never had a doll before, and so she likes it even if it is old and broken. Some day I hope we can get her a pretty doll, but until then she can play with this one."

"Would you like to see my doll and let me hold yours a minute, please?" asked Anna May suddenly. Her cheeks were very pink.

The little girl seemed almost afraid to touch Floribel. "She's the loveliest thing I ever saw," she said.

"Would you like to trade?" asked Anna May, hugging Katie to her. "You see I like this old doll. She's—she's like a doll I had once."

"Oh," gasped the little girl, "do you mean it?"

"Of course she means it," said father. So Anna May held old Katie tight as father started the automobile. "Please be good to the doll," she said. "Her name is Floribel."

"Oh, I will, I will," promised the little girl. "Thank you ever so much."

"She'll be good to Floribel," said Anna May contentedly, "and I really couldn't spare Katie."—Youth's Companion.

Little Bear's "Gun."

"Stay at home, little Bear," said his mother, when she started away one morning. "If you should wander off by yourself, some man might shoot at you with his gun. A gun is a terrible thing. If it should hit my Little Bear it might kill him. At least he would be sick and weak for days."

Little Bear didn't understand what "kill" meant. He had never been sick an hour in his life. Besides, he was naturally very curious. "What would it feel like to have the man's gun hit me?" he asked.

"It would sting and burn worse than any slap from my paw," said Mother Bear decidedly. She knew how Little Bear dreaded a blow from her big paw.

Little Bear did not see how anything could hurt worse than a slap from his mother's paw, but he knew she was wise and truthful. "I will stay close at home," he promised.

He meant to do that, and he did play quietly about for a long while,

but Mother Bear was gone for hours. The little fellow grew lonely and a wee bit frightened. Then he began to get hungry, and by that time he was sure he couldn't stay home another minute.

Pad, pad, pad, he went down the little path that led to the hunting-grounds. Maybe he would meet his mother coming home with the dinner. Maybe he would find some berries to eat. Or honey! Little Bear had never forgotten the treat of that sweet yellow stuff his mother got him from a tree one day. He believed that he could find the tree again, and he wandered off the path to look for it.

He did find the very tree, and there was honey on the ground about it, for men had been robbing the bee tree and they let some of the honey fall into the dirt. Little Bear began joyously to gather it up with his paw. Oh, how good it tasted!

Something else was after this delicious honey—a small, fat-bodied brown-black something with wings. Can you guess what that something was?

"Get away! Get away!" it warned Little Bear. Little Bear calmly kept on eating honey.

When he paid no attention to the little something with wings, it flew up and landed plump on his tender nose.

Oh, dear, and oh, dear, and oh, dear! How that nose did hurt!

Right away Little Bear stopped caring about the honey. He wanted his mother, he did, and he ran home to find her. Fortunately, Mother Bear had returned and was already coming to meet her runaway son.

"See, a man did shoot me with his

gun. Right on my nose. I'm never going to run away again," wailed Little Bear tearfully.

He hadn't needed to tell where he was hurt, for that nose was getting to be remarkably large for a Little Bear.

"Maybe this has taught you a lesson," said Mother Bear grimly; "but it wasn't a gun that hit you. You were only stung by a bee. Let me put some nice cool mud on that nose."

So she did, but it was days before Little Bear's nose felt like kitself again. He doesn't see how anything can possibly be worse than a bee-sting. All the same, he is willing to take his mother's word about the gun and stay at home when she goes away.—Our Little Ones.

Sometimes.

Sometimes, when I'm sleepy and I have to go to bed,
I lie and count the many stars that shine above my head.
They seem so very friendly, winking, blinking up so high,
I wonder how it seems to be a star up in the sky.

And while I lie there thinking of the things a star can do,
I find my eyes, just like the stars, are winking, blinking, too;
And then before I quite decide I'd like to change my place,
I find myself awaking with the sunshine on my face.

—Picture Story Paper.

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Obituaries

ALBERT THEODORE POWELL.

ALBERT THEODORE POWELL, second son of William Cole Powell and Harriet Adeline Claiborne, was born at "Norburn Hill," in Nottoway County, Va., February 18, 1842. Died near McKinney, Va., December 17, 1923. Age eighty-one years, ten months and one day. Attended private schools in Petersburg and Dinwiddie County, later was a student at Emory and Henry and Randolph-Macon College. In 1861 at eighteen entered the Civil War, as first lieutenant with the first troops that left Dinwiddie County. Was a member of Company "I," Third Regiment, Virginia Cavalry, Wickham's Brigade, Fitz Lee's Division, J. E. B. Stuart's Corps, A. N. V. Served throughout the War Between the States. Was wound-

ed in 1862 in Fauquier County, and was at home for six months on furlough.

After the war, taught school for several years, later studying law, and was twenty-five years Commonwealth's Attorney for Dinwiddie County.

Married first Louisa Jones Thweatt, daughter of Archibald Thweatt, and Sarah Fitzgerald Thweatt.

From this union eight children were born, William C., Eugene Hume, Adeline E., Percy T., Sallie Lou, Lillian E., Alberta M. and Rinaldo John Powell. Married second Drue Zehmer, daughter of Dr. Charles Gee Zehmer, who survives him.

"So live that when thy summons comes To join the innumerable caravan which moves

To that mysterious realm, where each shall take his Chamber in the silent hall of death; Thou go not like a quarry-slave scoured at night to his dungeon; But, sustained and soothed by an unfaltering trust, Approach thy grave as one who wraps the drapery of his couch about him And lies down to pleasant dreams."

RESOLUTIONS

Of the Vestry of St. Andrew's Church, Wheeling, On the Death of Rev. James Logan Fish.

Whereas, on March 20 it pleased Almighty God in His wise providence to take our beloved rector, JAMES LOGAN FISH, to a higher service with him, we, the vestry of St. Andrew's Church, wish to express our profound sense of loss.

Be it resolved, that we desire to place on record our appreciation of Mr. Fish as rector, pastor, friend who through the space of eleven years faithfully served the people of this parish in ways that cannot be forgotten.

And be it further resolved, that the assurance of our sympathy and prayers be extended to the family, and that a copy of these resolutions be sent to them, spread on the minutes of the vestry, and published in the Church press.

H. M. WILLIAMS, Senior Warden;
EDWARD FARMER, Junior Warden;
RUDOLPH C. KNAUZ, Secretary;
Committee for Vestry.

RESOLUTIONS

Of the Wheeling Clericus On the Death of the Rev. Mr. Fish.

Whereas, on Thursday, March 20, the REV. JAMES LOGAN FISH, rector of St. Andrew's Church, Wheeling, and President of the Wheeling Clericus, passed into life eternal;

Be it resolved, that we desire to place on record our high appreciation of the service rendered the Church by our beloved brother during the thirty-four years of his ministry in the Diocese of West Virginia.

He trod the Master's way unwavering and unafraid, and laid down his life in the Master's cause; but above all he was a true pastor in every sense of the word. He was a good shepherd of the flock he had chosen to tend, and in truth gave up his life for the sheep.

And be it further resolved, that the assurance of our sympathy and prayers be extended to his family, and that a copy of these resolutions be sent them, and published in the Church press.

THE WHEELING CLERICUS.
By R. E. L. STRIDER,
JACOB BRITTINGHAM,
WILLIAM MEADE,
Committee.

CHURCH NEWS.

(Continued from page 16.)

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

St. Helena's Beaufort, the Rev. R. M. Marshall, rector: Bishop Guerry paid his annual visit to this parish on March 9. A large congregation attended the confirmation services in the morning, at which time ten candidates received the Laying on of Hands.

On March 7, in place of the regular Lenten service in the church a Prayer

Service for Missions, arranged for interdenominational use, was held in the parish house, under the guidance of the Woman's Auxiliary. This service was well attended. The special services arranged by the rector for the Lenten season are most interesting.

Epiphany, Eutawville, the Rev. Walter Mitchell, D. D., rector: Members of the Auxiliary are conducting prayer services every Friday afternoon in Lent. Church members, the Guild and the Sunday School are invited to attend. These prayer circles are of benefit to all the members of the Church of the Epiphany.

The Rev. Mr. Duncan is making a most earnest effort to make Lent mean more to his congregation. The services are well attended and he is trying to get all to do more reading of the Church papers and religious books.

The ladies of the parish have bought the property adjoining the church and hope in the course of time to have erected on it a suitable rectory.

St. Matthias, Summerton, the Rev. J. E. H. Galbraith, rector: The congregation of St. Matthias' have been saddened again by the death of Mr. James Manning Richardson, a brother of Mr. Richard Richardson, who died two months ago. He was a regular communicant, and a life-long resident in this community, highly esteemed by his friends and much missed by all.

St. Mark's, Pinewood, the Rev. J. E. H. Galbraith, rector: At St. Mark's Clarendon, there is a lay-readers' service on the Sundays on which the rector cannot be present in the afternoon, conducted by Mr. Walter Epperson with the help of visiting laymen from nearby places and the expectation and hope is that one will be held by Mr. Walker, a former rector. This is a Lenten experiment, which it is hoped may be continued.

The rector is serving St. Alban's, Kingstree, by request of the Bishop, and has held services there one Sunday in each month, beginning with February. One of the interesting features of the work there is a Sunday-school class, conducted by Miss Carrie Scott, and since her removal, by Miss Erckman, a teacher in the public school.

St. Michael's, Charleston, the Rev. A. S. Thomas, rector: The committee on the new parish house recently called a meeting of the congregation to consider what plans for launching the canvass for the proposed building had better be adopted. No soliciting was done at the preliminary meeting, but since that time a committee of canvassers has been listed and it is expected that it will soon be called out to get to work. The whole cost of the project will be between thirty and thirty-five thousand dollars, five thousand of which has been subscribed by one member of the parish, and three thousand by three other members, who have promised \$1,000 each for memorial rooms in the new building.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Ecclesiastical Treasures of the Diocese of Maryland Put on Exhibit.

From March 13 to March 20 there was displayed in what is known as the "Great Hall" of Emmanuel Protestant Episcopal Church of Baltimore, Mary-

THE BEGINNING OF WISDOM.

(Continued from page 7.)

Chesterton says there is an element of awe in all real joy. "If our life is ever really as beautiful as a fairy tale, we shall have to remember that all the beauty of a fairy tale lies in this: that the prince has a wonder that stops just short of being fear. . . . The perfect happiness of men on the earth (if it ever comes), will not be a flat and solid thing, like the satisfaction of animals. Man must have just enough faith in himself to have adventures, and just enough doubt of himself to enjoy them."

Let me examine the ways in which awe alone brings our higher faculties to their reward.

Ideals are creative, Plato says; the building yonder is the embodiment of the architect's ideal which antedated it. Yonder tree grows because there is an ideal of treehood it must approximate. That is all very well, says Aristotle, but we must not confuse ideals with notions. Even an ideal must exist outside your mind before your mind can grasp it. It is, however, too easy to have imitation ideas which your mind extemporized for itself, without ever looking out of its window. No, ideas, to have any value, must come by humble study of fact.

No worthy scientist holds his hypothesis when facts go against it. As one noble lover of truth put it as he stood before his class before venturing a crucial experiment in chemistry, "Gentlemen, we are about to ask God a question." He abode by his answer, even if it meant the scrapping of some cherished hypothesis. What Huxley calls his "fanaticism of veracity is shown too by Darwin in his well-known statement, "I have steadily tried to keep my mind free so as to give up any hypothesis, however much beloved, as soon as facts are shown to be opposed to it."

The scientist of the right type can and does demonstrate humility of reasoning. The laws of nature are inexorable masters of his hypothesis. He does not let his learning grow irreverently arrogant. He remains in awe of reality. True learning is always in the presence of the mystery through which Law is reaching out of the Heaven of Heavens toward the attuned perception.

We can sympathize with the mystics of the middle ages when they saw lesser learning sometimes making blatant, self-assertive doctrinaires out of small-calibre men. "A little learning is a dangerous thing." A little learning, remember. Much learning brings simplicity and awe. When Frances of Assissi argued against learning in favor of ignorance, he was moved by fear of that pride of mind which comes to the unhumble. The monastic insistence in many quarters that knowing things hurt spiritually, and

that childlikeness was better than sophistication, was only a terrified attempt to keep the higher powers of man as humble as they ought to be. Thomas à Kempis is still satisfyingly correct in saying, "Better it is for thee to have a small portion of good sense with humility than great treasure of many sciences with vain self-complacency." The power to build theories, to ascertain laws, to come in touch with revelation, this must be kept in awe of Truth!

The success of religion thus far is best demonstrated by the extent to which conscience has been established as authoritative. How few of us need to be told nowadays by any one else what is right and what is wrong. We can decide that for ourselves. Conscience as a psychic sense is well in touch with its Reality. The living Law of Personal Righteousness speaks to us with unmistakable voice from above and beyond our personal wills. We recognize what moral intuition ought to mean.

Yet even in this mystic ability of attunement we find the possibility of self-sufficiency. There are perversions of moral intuition which sometimes enable us plausibly to persuade ourselves that gray is white, that the questionable is permissible, that the desired thing is right for us. This is unhumble conscience, unready to acknowledge the rightness of God's ideal and purpose. I have known cases where conscience even answered in Peter's words, "Not so, Lord!" when the Righteousness of the living Lord ordained that which was unusually drastic. Have you ever known the same?

Conscience in awe of the Reality of Living Righteousness, as of something even above the qualitative realities perceived by imagination,—this humble attunement brings us higher than any other but Faith itself.

There is no time to dwell on the wisdom of humble faith. Suffice it that I should now but mention the ideal and the danger.

Faith which is unhumble grows dogmatic. It tends to drag faith down into terms of lower psychical senses; even to identification with logic or ideation. It grows too easily self-sufficient, thus misdefined.

But faith which is humble is the guarantee of childlikeness. The Beatitudes describe it and its reward of the highest Reality. On this faculty, awesomely aware of God in His beauty, Jesus counts much. Communion with God as He is, is the reward of humble faith. How can it be otherwise? Those who have kept their other powers humble will likewise keep this!

"Blessed is he who is awed, for he who is awed shall command!"

land, a rare exhibition of ecclesiastical art, that embraced the special treasures of most of the Episcopal churches. The exhibit was assembled by the Altar Guild section of the Church Service League of Maryland. Its mission was to educate and to demonstrate the infinite variety of ways in which almost anything beautiful may be used in the adornment of Churches. On Tuesday evening, March 18, the Rev. W. A. McCleneth delivered a lecture upon the subject of "Symbols in Churches." There were more than three hundred people present. The attendance during the exhibition was estimated to be three thousand.

M. F. H.

Personal Notes

The Rev. A. E. Clattenburg does not plan to leave Hazleton, Pa., until September, when he will move into his new parish at Cynwyd, Pa.

The Rev. C. E. Buxton, of Covington, Va., has accepted a call to St. Andrew's Church, Greensboro, N. C., and will take up residence there about the first of April. He succeeds the Rev. H. O. Nash, who resigned to go to Mexico.

The Rev. J. Edmund Thompson, minister-in-charge of Trinity Church, Guthrie, Okla., and editor of the Oklahoma Churchman, has accepted a call to the rectorship of St. Mark's Church, St. Albans, West Virginia and is now in residence.

The address of the Rev. Arthur R. Price is changed from Greenwood, S. C., to Middleboro, Ky.

The Rev. William Way, D. D., rector of Grace Church, Charleston, S. C., is the noon-day Lenten preacher at St. James' Church, Twenty-second and Walnut Streets, Philadelphia, April 7-11.

The Rev. William L. Phillips, who resigned the rectorship of St. Peter's Church, Spottswood, N. J., has accepted a position as curate at the Church of the Transfiguration, New York City.

The Rev. Royal K. Tucker, formerly of St. James' Church, Baton Rouge, La., has entered upon his work as rector of St. Paul's Church, Louisville, succeeding the Rev. David C. Wright, who is now rector of Christ Church, Savannah, Ga.

The Rev. T. C. Johnson has resigned as rector of the Church of the Holy Spirit, Bensonhurst, N. Y., and will become curate at St. Peter's Church, Philadelphia, Pa.

The Rev. Arthur James Mackie, son of Mr. and Mrs. R. A. Mackie, of Renovo, Pennsylvania, and Miss Mabel Helen McConnell, daughter of Mr. and Mrs. E. H. McConnell, of Williamsport, Pennsylvania, were married on Thursday, March 20, 1924, in All Saints' Church, Guantanamo, Cuba, by the Rt. Rev. Hiram R. Hulse, D. D., Bishop of Cuba. Miss McConnell has been in Cuba two years as a teacher in the mission school, and Mr. Mackie is rector of All Saints'

Church. He was ordained December 21, 1923, by Bishop Hulse.

The Rev. John E. Gerstenberg, rector of St. Michael's Church, Brooklyn, N. Y., and secretary to Bishop Burgess, has accepted a call to the Church of the Redeemer, Merrick, L. I., in succession to the Rev. W. H. Littebrandt.

DEATHS.

Miss Clementine Rowe, for nineteen years a missionary, died at Grace Hospital, Morganton, N. C., on March 18. Miss Rowe had been a teacher and general worker among the mountaineers, part of the time in Tennessee, later in North Carolina. Several of her interesting articles have appeared in The Spirit of Missions from time to time.

The Rev. Dr. John Arthur, rector of St. Mark's, Glen Ellyn, Ill., died suddenly of heart disease early Wednesday morning, March 19. The burial service was at St. Mark's, on Friday, March 21, Bishop Anderson officiating. Many of the clergy were present, and the vestry acted as pall-bearers. Interment was at Fort Hill Cemetery, Utica, N. Y., the rector of Calvary Church, the Rev. Dr. E. H. Coley, taking the committal.

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Vol. 89.

RICHMOND, VA., APRIL 12, 1924.

No. 15.

Here yet awhile, Lord, Thou art sleeping,
Hearts turn to Thee, O Saviour blest
Rest Thou calmly, calmly rest.
Death, that holds Thee in its keeping
When its bonds are loosed by Thee,
Shall become a welcome portal,
Leading man to life immortal
Where he shall Thy glory see.

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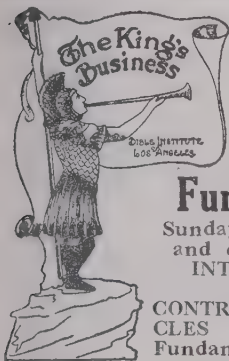
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The Spirit of Missions

G. WARFIELD HOBBS
EDITOR

KATHLEEN HORE
Assistant Editor

Vol. LXXXIX

APRIL, 1924

No. 4

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Life and religion are one thing, or neither is anything.—George MacDonald.

The measure of a man's life is the well-spending of it, not the length.—Plutarch.

God is as certain to help a man who trusts in Him, as the sun is to send its light into the open window.

It is sweet to stammer one letter of the Eternal's language; on earth it is called Forgiveness.—Longfellow.

If then we can go about our tasks with a smile on our faces and a song in our hearts we have learned the grace of patience.—Dr. S. N. Hutchison.

Who has walked this way before me?
Whose the footprints that I see?
Once, a Friend such pity bore thee,
He this way has walked for thee.
—M. E. Pettus.

Beside Thy Cross I hang on my cross in shame,

My wounds, weakness, extremity cry to Thee:

Bid me also to Paradise, also me
For the glory of Thy Name.
—Christina Rossetti.

Happiness, content and right satisfaction, all doubts answered, all dark places lighted up, heaven begun here—this is the reward of loving God. In this world tribulation; yes, but good cheer in spite of that.—Dr. George Hodges.

Wanderers in far countries
I think of Him Who came, forgot,
To His own, and they received Him not,
Jesus of Galilee.

O all ye who have trod
The wine-press of affliction, lay
Your hearts before His heart this day,
Behold the Lamb of God.

—Dinah Muloch Craik.

Love thyself last, cherish those hearts that hate thee. Corruption wins not more than honesty. Still in thy right hand carry gentle peace to silence envious tongues. Be just and fear not; let all the ends thou aim'st at be thy country's, thy God's and truths: then if thou fall'st thou fall'st a blessed martyr.—William Shakespeare.

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EDITORIALS

Vol. 89.

RICHMOND, VA., APRIL 12, 1924.

No. 15.

THE BISHOP TUTTLE MEMORIAL

In this issue of the Southern Churchman there is printed the vivid story of the life of Bishop Tuttle as told by one who for many years was his coadjutor, Bishop Johnson, in the address which he made at the 1924 Convention of the Diocese of Missouri. As printed in our pages, the Bishop's address has been abbreviated. The climactic paragraphs of it have been omitted there, in order that we might state and emphasize their message on this editorial page.

For Bishop Johnson, as he told of what Bishop Tuttle's life and work had been, went on to describe the memorial which those who loved and knew him best have devised, not only to honor his name, but better still, to serve the Church of which he was so great an honor. It is desired that there shall be raised a Bishop Tuttle Memorial and Endowment Fund of a million and a quarter dollars. With that sum there is to be maintained a work which, as Bishop Johnson says, shall be like Bishop Tuttle himself, "built on energizing not decorative lines." So it is planned to erect in conjunction with Christ Church Cathedral, in St.

Louis, the first parish which our Church ever organized west of the Mississippi River, a building to house the missionary activities of the Church in the Diocese of Missouri, to serve as headquarters for national and provincial gatherings, and to carry on the noble humanitarian work which the Cathedral in its extraordinarily strategic location in St. Louis, is already developing.

This is a time when the generosity of men and women in the Church has many appeals made upon it. It will probably not be practicable for diocesan organizations in the country generally to be of much use in raising the Bishop Tuttle Fund. But there are multitudes of individuals in the Church who knew and loved the great Bishop and will want to honor him by helping the Church in Missouri to serve more greatly in his name. Under the virile leadership of Dean William J. Scarlett, Christ Church Cathedral is already rendering conspicuous service. The Building and Endowment Fund, which is sought, will enable that service to reach its maximum.

THE INESCAPABLE CHRIST

The Christ that was in Jesus comes and stands by every man for ever. It is Jesus-like. It speaks to us again with the voice of Jesus. It holds out to us hands like His. It bids us walk on paths where Jesus' feet have gone. And the Christ in Jesus is not some alien principle separated by a great gulf from the essential nature in ourselves. We only recognize God in Him, because that which is of God in us, blind, fumbling, imperfect, though it be, reaches up to claim its own in Him. The Christ that walks beside us is for ever God and man, the beauty and holiness that are so far above us coming down to incarnate themselves in the struggling ideals that are within. For every man the Christ-voice that calls him to come home to his Father has in it a strange intimacy of compulsion which he understands only when at length he realizes, like the son in the far country of the parable, that in answering that voice, he has for the first time come to himself.

Thus it is that the Spirit of Jesus Christ, which was in Him in order that it might be called forth in all, walks by our side in friendship which links itself with the deepest instincts of those who understand. Christ Who stands outside us in the ever-familiar personality of Jesus, appeals to us not by any outward authority alone, but by the awareness that in Him is revealed the possible glory of our Christed selves.

Manifestly then, when the Christ comes thus, not through a mere theological pageant of far-off history, passing by outside our windows, but a presence that enters in to adjust the deepest elements in our nature, to challenge the dominance of many of the common impulses that rule,

and to realize in us the awful mastery of the God-consciousness that may have been long in prison, there may be rebellion from those elements in our nature which do not want their sovereignty disturbed. So Christ may be a presence disturbing us with elevating thoughts, but not with the joy of them. If sin or selfishness sufficiently bar the door so that He cannot come in, there is no rising of the Christ-ideal in glorious mastery, but only tumult and confusion and deadly inner strife.

It may be that there are some souls which have so barred the door against the presence of Christ and have buried in so deep a dungeon the Christ-response within themselves that they are no longer troubled in their deliberate ungodliness. No voices haunt them any more. No sudden knocking of scarred hands at the outer gates startles them in the still hours of their complacency. It may be that there are such; but surely they are few. In most lives which know that they are unconsecrated and know that the bars are still across the doors where Christ stands at the outer threshold, there is a deep disquiet. The thousand devices by which they would continually amuse themselves within are a confession that there can be no rest as long as they bar Him out. Still that implacable love follows those who deny Him, and in such wise as Francis Thompson has imperishably expressed in his "Hound of Heaven."

I fled Him, down the nights and down the days;

I fled Him, down the arches of the years;

I fled Him, down the labyrinthine ways

Of my own mind; and in the mist of tears
 I hid from Him, and under running laughter.
 Up, vistaed hopes I sped;
 And shot, precipitated
 Adown Titanic glooms of chasmed fears,
 From those strong feet that followed, followed after
 But with unhurrying chase,
 And unperturbed pace,
 Deliberate speed, majestic instancy,
 They beat—and a voice beat
 More instant than the feet;
 "All things betray thee, who betrayeth Me."

It is well, then, that we should recognize that we cannot escape that sure pursuit. There is no depth nor distance in the earth where we can hide from the challenge of Christ's Spirit. The thing in us that is akin to it will draw it after us on an unerring track.

"Fear wist not to evade as Love wist to pursue."

And, of course, this sense of the challenge of Christ, not at first as a friend, but as a pursuing presence, which one would fain escape (knowing not yet His beauty and His healing) comes not only to those who are in deliberate or gross sin, but to those whose guilt is simply in their worldly-mindedness. There are thousands of men and women in the Christian Churches to whom the thought of Christ is a disturbing thing, because they will not let Him woo them from the false satisfactions in which they try to rest. They are men who secretly see their better natures fostered in the midsts of their mercenary pursuits, women cursed with restlessness in the midst of a thousand luxuries, because they feel the emptiness of their existence, young men and girls who may try to hide their innate idealism under the brazen acceptance of the selfish standards of their world, who yet have their moments when in the presence of some noble and courageous thing they stand consciously cheapened and ashamed. For such lives the message of the Gospel is still urgent and powerful. It speaks in the same old terms that never lose their vital reality, of the Christ Who lives in spite of sin, indifference, and denial. "If we believe not, yet he abideth faithful: he cannot deny himself." Yes, to the foolish heart, seeking its fulfilment in vain things, He comes with an offer of that joyous redemption which is only found when the heart surrenders all things to the touch of that transfiguring Friend.

But there are two ways in which the presence of Christ can make itself felt. One—as we have said—is in the pursuit of the sinning soul; but the other is in that companionship which the consecrated and active spirit is eager to claim.

It was when men should go out to do His will that He should be most gloriously present with them, the Master

said. His promise followed His command, "Go ye therefore, and teach all nations, teaching them to observe all things whatsoever I have commanded you." Then would He be present with them always. On the roads of service in Christ's name, men are most sure to find the sustaining presence of their Lord. How greatly this rebukes the sorry mistake which Church-teaching too often falls into. Men argue and dispute about their definitions of Christ, as though the disciple would find Him in the forum or in some wrangling assembly whose conclusions would be Christians must agree to. They would find Christ by accepting this or that formula which self-assured teachers take it upon themselves to make authoritative. But that was not His promise. He said that those who went out to do His work should find Him on all their roads of faithfulness. He said that whosoever should do His will should know of the doctrine. Christianity is not a thing to be argued and proved, that then we may go and live it. It is something to be lived, and so in the living proved. There is no effective knowledge of Christ nor possession of Him until, as Martin Luther said, "He may not only be Christ, but a Christ for you and me, and what is said of Him, and what He is called may work in us."

To our world today, hungry for a saving faith, this simple Gospel can come in all its power. Men will not find Christ by blind obeisance of their intellects to old formulas, no matter how stubbornly the teachers may insist upon that. Christ is not seeking servants who recognize formal authority and clothe themselves in a mere livery of His Name. Christ calls men to be His friends, and only to His friends can He reveal Himself convincingly. If any man would be His friend today, if he will look honestly into the face of the matchless Christhood of Jesus, he will feel the Christ in Him appealing to the Christ in the man's own soul, and will go out with such faithfulness and courage as he may to live his life in that Spirit of Jesus which is for ever plain to the conscience that will be guided by Him. Then the roads of life shall not be unaccompanied, but on them will move the radiant presence of the Master Himself. "Lo, I am with you always, even unto the end of the world," comes His unfailing promise, and in each fresh day of duty, the souls of men may make their own again the ancient words:

I bind unto myself today
 The power of God to hold and lead,
 His eye to watch, His might to stay
 His ear to hearken to my need:
 Christ be with me, Christ within me,
 Christ behind me, Christ before me,
 Christ beside me, Christ to win me,
 Christ to comfort and restore me.
 Christ beneath me, Christ above me,
 Christ in quiet, Christ in danger,
 Christ in hearts of all that love me,
 Christ in mouth of friend and stranger.

George Marion McClellan, in "The Feet of Judas," finds in the Master's example consolation and guidance:

"For that supremest token of Thy love,—
 Thyself made manifest in human flesh;
 For that pure life beneath the Syrian sky—
 The humble toil, the sweat, the bench, the saw,
 The nails well driven, and the work well done;
 For all its vast expansions; for the stress
 Of those three mighty years;
 For all He bore of our humanity;
 His hunger, thirst, His homelessness and want,
 His weariness that longed for well-earned rest;
 For labor's high ennoblement through Him;
 For that dark hour in lone Gethsemane;
 For that high cross upraised on Calvary;
 The broken seals, the rolled back stone—The Way:
 Forever opened through His life in death,
 For all His gracious life, and for His death,
 With low-bowed heads and hearts impassionate,
 We thank Thee Lord!"

—John Oxham.

Christ washed the feet of Judas!
 Yet all his lurking sin was bare to Him,
 His bargain with the priest, and more than this,
 In Olivet, beneath the moonlight dim,
 Aforehand knew and felt his treacherous kiss.

And so if we have ever felt the wrong
 Of trampled rights, of caste, it matters not;
 Whate'er the soul has felt or suffered long,
 O heart, this one thing should not be forgot:
 Christ washed the feet of Judas.

SIMON OF CYRENE---A GOOD FRIDAY SERMON

By the Reverend Elwood Worcester, D. D.

And as they came out they found a Man of Cyrene, Simon by name. Him they compelled to bear his cross. St. Matt. 27:32.

ONE of the amazing aspects of the life of Jesus, especially as it neared the end, is the strange things which contact with Him brought to light in the lives of many men and women. Had Peter never met Jesus he would have continued his pleasant life on the Sea of Galilee, writing his name on the water, his highest ambition, a net full of fishes, his end an unknown grave in the soil of Galilee. He would not have been crucified, but he would not have been an Apostle, a cornerstone of humanity, or a Rock on which Christ built His Church. Had Judas Iscariot never heard the name Jesus pronounced, nor been intrusted with the great Messianic secret, he might have lived and died a petty scoundrel, but he would not have gained his hideous immortality. The gracious woman who brought her box of precious spikenard to anoint the Saviour's feet, has been commemorated, as He promised, wherever His Gospel has been preached throughout the world. How little did Pontius Pilate imagine, when he went out of his house on Good Friday morning, that the cowardly and unwilling act he was to perform that day would cause his name to be publicly recited in reprobation every day, in every city of the world, to the end of time, by the adorers of his Victim.

"And I believe on Him Who died,
By Pontius Pilate crucified."

It is not merely that these persons, by crossing the path of Jesus, inherited the immortality that attached itself to His every act. The day they came to Jesus was to them a day of destiny, and the attitude they assumed toward Him revealed the secret of their hearts, and tested what was in them, so determining their life and fate, little as they suspected it. Nor is it otherwise now. The day we come to Jesus, and the response or the refusal we make to His call, determine our moral value and the whole tenor of our lives. The fate of Christ's seed in a man is the fate of the man himself. By our very acceptance of Christ, and by calling ourselves Christians, we acquire a power to help or to hurt His cause we should not otherwise possess.

One of these strange experiences was that of the man of whom I wish to speak this morning. Simon had come up from his distant home in Africa like any other pious Jew, to keep the feast. We hear of him here for the first time, and probably he had never heard of Jesus before that day. The part he played in the crucifixion of Christ is a certain proof that Jesus, at this solemn hour, was forsaken by all His disciples. We are so accustomed to this melancholy story of human cowardice and infidelity that we do not remember that hardly a robber chief has been so infamously betrayed and deserted in his hour of need. Simon was not one of those Galileans who had cried Hosanna and had strewn palm branches before the Lord. He was not present at the secret session of the Sanhedrin. He had not seen that travesty of justice in the judgment hall of Pilate, nor had he witnessed that miserable man striving to cleanse his hands of the blood that all the perverse, critical ingenuity of the nineteenth century was unable to wash away.

It was after all these things had taken place that he first saw Jesus. The great gates of the fortress Antonia swung open, and there He stood,—His seamless coat dyed with the blood that still welled from the wounds and gashes of the scourge; His face defiled with spitting, and bruised by blows; on His head the crown of thorns. A man walked before Him, carrying a white tablet on which was rudely scrawled in three languages, "The King of the Jews"; on His shoulder the heavy beam of the cross. Two thieves, sworn enemies of the human race, also bearing crosses, stood beside Him. The procession of death formed. The centurion mounted his horse. The callous Roman soldiers began to urge their prisoners forward.

Simon beheld all this with the same kind of awed fascination with which we witness some horrible street scene, from which, though it wounds us, we cannot turn our eyes. Then a company of women appeared, weeping and smiting their breasts. Jesus turned to them and said: "Women of Jerusalem, weep not for Me, but weep for yourselves and your children. For if these things are done in the green wood, what shall be done in the dry?" Having said these words, He sank beneath His burden. He who was bear-

ing the sin of the world, was not strong enough to bear the transverse beam of olive wood. Probably without enacting one of those scenes of cruel torture, with which Roman Catholics love to decorate the walls of their churches, the Centurion perceived that the fainting frame of Jesus was no longer able to sustain its burden. No disciple was at hand to take the cross from Jesus, to take with Him His last steps on earth, or to show Him one friendly, faithful face on which He could look with pride. The Roman soldiers, scorning to touch the accursed instrument of death, laid hold of the first man they met, an absolute stranger. "When they came forth they met a man of Cyrene, Simon by name. Him they compelled to bear the cross."

At first this must have seemed to Simon a hard and cruel misfortune. It exposed him to the coarse jokes of the rabble, who followed mocking, as the vulgar always mock at the sorrows of a noble heart. The wood was heavy and the way to Skull Hill was long and steep. The cross, in his eyes, was a polluting and loathsome object, and the whole situation must have been painful and revolting to the last degree. He would just as lief have carried the cross of one of the two thieves, for he saw no difference between them. He thought of the beautiful day he had come so far to spend in Jerusalem, the quiet day of preparation for the Passover, and his heart burned with indignation against the insolent soldiers, and very likely against the innocent cause of his mortification.

But what if, as the sad procession wound its way through the streets of Jerusalem, some sense of the meaning of this scene began to dawn on Simon? What if with one of His profound glances, one of His penetrating words Jesus bound to Himself the heart of this Cyrenian as He had bound the heart of many another? What if some intimation of the nature of the awful sacrifice, about to be offered on Calvary, began to rise in Simon's soul? Would not the heavy burden grow lighter? Would not the shame and ignominy of bearing the cross for Jesus disappear? Might he not even feel it a blessing and a privilege to be alone with Jesus at this hour?

All this, I hasten to say, is more than a supposition. Simon's conversion was probably one of those unrecorded miracles of Jesus, of which St. John says: "And there are also many other things which He did which are not written in this book." Thirty or forty years later, when the Gospels were composed, Simon's name was still remembered. St. Mark speaks of his sons, Alexander and Rufus, as Christians well known to the Church. In all probability it was on that walk from Antonia to Golgotha that Simon's heart opened to Jesus Christ. He took the cross from Jesus' shoulder that morning, and walked with Jesus to His death. But who knows what cross Jesus took from Simon, or what sustenance Jesus gave him when Simon's eyes were closing in death? In after days, when the disciples met to rehearse the death of the Lord, must it not have been Simon's gladdest memory to relate how that day he had carried the cross on which Jesus hung, and to repeat every utterance that fell from Jesus' lips? And if we remember how absolutely alone Jesus was in this solemn moment of His life, we shall see it is distinctly possible that today the world owes its knowledge of the incomparable last words of Christ to the man who, by the strange decree of God, "was compelled to bear His cross."

At some time of our lives this story contains a touching lesson for us all. How many of us are bearing our cross in life sullenly, angrily, unwillingly, for one whom we do not know. Of how many of us can be said just this and no more: "Him they compelled to bear His cross." And, ah me! how such a cross cuts into our flesh, bows our backs and breaks our hearts. How we long to lay our hands upon it and cast it from us. We do not comprehend its mystery, we do not taste its sweetness. It is to us only what it was at first to Simon—a bar of wood, a heavy clog upon our lives. We have had ambitions. We have heard the imperious voices of intellect calling us, promising us a life of splendid usefulness, of reciprocal love, of brilliant fame. But we have not been free even to sacrifice ourselves to our chosen profession. Some obligation to others we dared not dishonor bound us to a life of petty and wearisome routine. Oh! the bitterness of seeing our bright ideals fading, the good years passing, devoured by the canker worm and the caterpillar.

But now suppose that we begin to learn the lesson God sent adversity to teach us. Suppose we begin to comprehend that all great souls are sent into this world not to be

(Continued on page 23.)

THE WORK OF A GREAT BISHOP

By the Rt. Rev. Frederick F. Johnson, D. D.,

WHEN at the age of eighty-six, on the seventeenth day of April last, Daniel Sylvester Tuttle finished his earthly course and entered on the life beyond the bridge, he probably had a larger following of personal friends than any other man in the United States. From early manhood he was marked for leadership. Throughout his life he was a spiritual, intellectual, and moral dynamo. Rugged in frame, yet gentle as a woman, he drew the people to him with cords of love and grappled them to his soul with hoops of steel. He was a noble man. And the nobleness which lies in other men, sleeping but never dead, was quick to rise in majesty to meet his own.

Born in Windham, Greene County, New York, January 26, 1837, he graduated from Columbia University at the age of twenty, and from the General Theological Seminary at the age of twenty-five. On Sunday, June 29, 1862, in the Church of the Transfiguration in the City of New York, being twenty-six years old, he was given authority to execute the office of a deacon by Bishop Horatio Potter, sixth Bishop of New York.

The young deacon preached his first sermon in St. Peter's Church, West Twentieth Street, New York City, on the afternoon of the day of his ordination. The following Sunday, in the Church of St. James the Less, Scarsdale, N. Y., he for the first time ministered the cup in the office of the Holy Communion. The second Sunday in July, he came to Windham, where he had been brought up, conducted three services and preached three times. In July of 1863 he was advanced to the priesthood by Bishop Horatio Potter in Zion Church, Morris, among the hills of Otsego County, in the State of New York. A month later he became assistant minister to the Rev. George L. Foote, rector of Zion Church, Morris; and on New Year's Day, 1864, he succeeded Mr. Foote as rector of the parish, at a salary of \$800 per year. Four years and four months after he was ordered deacon, in October, 1866, being not yet thirty years old, he was elected by the House of Bishops to be Missionary Bishop of Montana, with jurisdiction in Utah and Idaho; and on May 1, 1867, he entered upon the duties of his office as a Bishop in the Church of God.

From the beginning of his ministry, the eyes of what we call the Middle West were on young Tuttle. In December, 1862, Quincy, Ill., called him at \$300 a year, which call he "declined with thanks." A week later Quincy wired him, "Come as rector at \$1,000 a year." To which he returned, "Thanks. I cannot." St. Peter's, Sycamore, in what is now the Diocese of Chicago, went after him in March of 1863. On May 29, 1868, he having been occupied in the Missionary Episcopate only a year and one month, he was unanimously elected at Kirkwood to be the Bishop of Missouri. This election he declined. Eighteen years later, in May, 1886, Missouri elected him the second time at a convention of the Diocese held in St. George's Church, St. Louis. The election was consummated by the required majorities of consents of Standing Committees, August 9, 1886. When Bishop Clark, of Rhode Island, died, September 7, 1903, Bishop Tuttle became Presiding Bishop of the Church. These are the dry facts of his career. His life was a great epic poem; in the West, filled with wild adventure; in Missouri, crowded with great and increasing responsibilities. The years which multiplied upon him confirmed the promise of his youth. Unusual gifts of guidance and of friendship and a fire of faith enabled him to do good in his generation such as few men find opportunity to do. The steady-moving shuttle of his days wove the best that was in him into the very fabric of the spiritual and intellectual and political life of this city and state and nation.

Bishop Tuttle's first official act within this Diocese was in Christ Church, St. Louis, preaching and celebrating the Holy Communion on the morning of September 5, 1886. He was assisted by the Rev. Dr. Schuyler and by the Rev. Messrs. Sterling, Greene, Robert, and Benedict. His first confirmation in Missouri was in the evening of the same day, in Mount Calvary Church, St. Louis; four persons, presented by the Rev. Benjamin E. Reed, rector of the parish, who is with us today. The Rev. Frederick B. Scheetz and the Rev. Robert A. Holland assisted in the service. During his entire episcopate he confirmed a total of 18,780 persons in Missouri; elsewhere he confirmed 2,000.

February 18 Bishop Tuttle conducted part of the worship at Westminster Presbyterian Church, St. Louis, at the annual patriotic service of the Sons of the Revolution. February 21 he attended the monthly meeting of Trustees of the Missouri Botanical Garden. February 22 he addressed at the College Club the Daughters of the American Revolution. The evening of the same day at Hotel Chase, he addressed the Sons of the Revolution. February 23 he preached in the evening at Palmyra. February 24 he appointed Mr. John F. Shepley of St. Louis a member of the Diocesan Council. February 26 he lunched with the "Community Drive" at Hotel Statler and pronounced the invocation. February 27 he buried his devoted friend and near neighbor, Mrs. Kate M. Howard, from the Cathedral to Bellefontaine Cemetery. (This was the last service of his life. It was public service "No. 13,700," counting from the day when he was ordered deacon in 1862.) These were his last days. I have printed the record that we may remind ourselves how broad his sympathies were to the very end; how nothing that concerned the welfare of humanity lacked interest for him. You know how Gordon's journal closes, in the Soudan:

"I have done my best for my country. C. G. G."

Until today, not since the Convention of 1887 has Bishop Tuttle been absent from the annual Convention of the Diocese. Each year for thirty-six consecutive years (first as Bishop of the entire State, and later of the eastern half), he gathered with clerical and lay workers of the field committed to his charge, to confer with them, to seek counsel of them, to leave words of loving warning and wise exhortation with them. Many present today have come back year by year as affectionate children to grasp a father's hand, to catch the accents of a father's voice, to take the benediction of a father's smile, and to return heartened to their work because of tarrying together for a space in a father's gracious presence. I venture to say that there have been few dioceses or missionary districts in the length and breadth of our land—or of any land—where the Prayer Book phrasing, "Reverend Father in God" has hit so close to the truth of the matter in expressing existing relations, as in this Missouri Diocese during the episcopate of Bishop Tuttle. Today we meet without him, and we are lonely, lacking our late Bishop's loving greeting. Yet, saddened as we are because he is away, and hungry as we are for him to feed us once again with bread which he through all his life had eaten and found good, we should do ourselves and God and him a wrong if we should say today, "My heart within me is desolate," and stop there. We must add, with the Psalmist, "Yet do I remember the time past!" I do remember concerning the first crude beginnings of the Church's work out in the Rocky Mountains and on the Western plains. I do remember concerning the laying of the bottom stones for the upbuilding of Helena and Butte and Salt Lake City and Boise and the rest. I do remember concerning the courage with which he faced the road in days of loneliness with none to share with him his cabin home but his cat Dick! I do remember how with a hand unshrinkingly firm but caressingly gentle he addressed his whole loving nature to sweetly winning souls to Jesus Christ, exulting in the good of all mankind. I do remember concerning his daily life and conversation in this great city, whose distinguished citizen he was for many a year before he fell on sleep. I do remember his incurable determination "to see a good in evil and a hope in ill success"; his entire belief that everywhere he that feareth God and worketh righteousness is accepted with Him. I do remember how he

"... never doubted clouds would break;

Never dreamed though right were worsted wrong would triumph;

Held we fall to rise, are baffled to fight better,
Sleep to wake."

I do remember deeds of week-day holiness which everywhere fell from him noiseless as the snow, as through his whole long life he learned the luxury of doing good. I do

remember concerning all the years in which he fed God's people faithfully and led them like a flock. I do remember concerning churches, chapels, schools, hospitals, orphanages, which made a fruitful field where once was howling wilderness. For these, memorials all of them to his love and labor, now thank we all our God! And thank we God the more for the nobler and imperishable monument found in souls which have heard his voice as that of a good shepherd and have followed him in those paths in which he followed Christ; in lives led by his loving counsels and strengthened by his strength and purified by the contagious purity of his life; in Christian families sanctified by his frequent presence in them as a winsome guest.

Above the dust and din and fuss and fret and grime and greed and rush and roar and stress and storm and toil and tears and work and worry of the world, I seem to hear today a voice whose sound is as the sound of many waters, "Unto the angel (or messenger) of the Church of Missouri write: I know thy works and thy labor, and thy charity and thy gentleness. I know thy faith and thy courage and thy patience. To him that overcometh will I give to eat of the tree of life, which is in the midst

of the Paradise of God."

In the soft sunset glow of a perfect April afternoon in Bellefontaine Cemetery, among the graves of dear ones loved long since and lost awhile, we "sowed" the natural body of the great fourth Bishop of Missouri, until the day break, and the shadows flee away. After the singing of sweet hymns which he and those who loved him loved, beneath a wilderness of flowers we left him sleeping; and we rendered unto God most high praise and hearty thanks for the wonderful grace and virtue declared in that choice vessel of His grace. At this first corporate assembly of our clergy and people since our late leader went away, we take up the work which had so long been his, conscious of how unspeakable is our loss, yet rejoicing that he has entered through the open door which leads to larger life and wider liberty. And we pledge ourselves to carry on, in humility striving to build better up to best; in humility asking the Giver of every perfect gift to teach us to

"Measure our lives by loss instead of gain,
Not by wine drunk, but by the wine poured forth."

Missionaries and Books

Among the indirect ways of furthering the missionary cause one of the most helpful is to supply missionaries living in the remote quarters of the world with books and periodicals. It would be hard to over-state the value to such workers of the means thus provided to keep them in touch with the progress of thought and life in the more advanced centers of world civilization.

An unusually attractive opportunity for this kind of service is offered by the Book Committee of the Kuling Library.

Kuling is the largest of the summer resorts and sanatoria that have of recent years revolutionized the life of foreigners in China. There are between 2,500 and 3,000 Americans and Europeans there in the summer months. Of this number probably two-thirds are missionaries and their children, so that there is little doubt that the normal Kuling summer community contains the largest number of foreign missionaries of any community in the world.

Kuling is situated in the Lu Mountains near the Yangtze River, five hundred miles from the coast. It is one of the most beautiful and most healthful places in Asia. Jaded missionaries, worn down by strenuous work in a debilitating climate, are made over by a few weeks there and sent back with new hope and energy to their work.

Great, however, as is the value of Kuling to Central China missionaries, this value would be greatly enhanced if they had there a well-equipped Public Library. The weeks in Kuling are for the missionary simply the best time of the year for reading and study. The work at their stations in this day of open doors and vast opportunity is done under a pressure that allows little time for anything but preparation for the next immediate task. In Kuling it is different. There is time and there is quiet, but the facilities for reading and study are quite inadequate.

A well-equipped Public Library would serve the missionaries in a three-fold way. First, it would enable them to read for recreation and relaxation, a boon of no small value if they are to keep a healthy tone of mind among the many things that prey on the mind and distort perspective. Secondly, it would enable him to keep abreast of the religious thought of the day, as well as renew his inspiration from the saints and scholars whose labors have enriched the Church throughout her history.

Finally, by its books on every phase of Chinese civilization it would enable him to prepare himself for a closer contact and a better understanding of the people he is seeking to reach. The importance of this cannot be over-emphasized in this day of sensitive national nerves and when the outward aspect of things is changing so rapidly before our eyes.

There is an attractive library building in Kuling recently built at the cost of no little sacrifice on the part of the community. It contains several thousand volumes, but these are by no means adequate for serious study and research. Books of reference are especially needed as well as recent publications on all subjects that touch the missionary's life and thought.

The Kuling community is making a determined effort to bring the library up to a high point of efficiency. A committee is engaged in the task of raising in China a thousand dollars for the purchase of new books. More than half of this amount has already been pledged. The committee is seeking to secure \$2,000 from the friends of China in the United States and urgently desires the co-

operation of those who can see in this an opportunity by a small investment to give definite and valuable aid to the missionary cause in one of the greatest mission fields in the world. Checks should be made payable to the Kuling Library, and sent to the Rev. Edmund J. Lee, American Church Mission, Anking, Anhwei, China, Chairman of the Book Committee of Kuling Library.

Holy Week Poetry

By Francelia Leonard.

CHRIST PLEADS FOR JUDAS.

Father, Who art in Heaven, his and Mine—
Give Me his soul to save!
Behold his desperate repentance, see him spurn
The cursed price for which he sold his King—
Fated fulfilment of sad prophecies
See him hang there—his life a broken thing—
Broken by his own hands, because his heart is Mine,
Father, because he knew not what he did, until too late;
Because his sorrowing heart denies his treacherous caress,
Oh, give his sin into My willing keep!
And let Me lift his soul to Thee again!

JUDAS FORGIVEN.

So—I choose death!
And throw myself into its silent, dark oblivion
There to be free
From that clear, ringing voice which forever says:
"Betrayest thou Me?"
No more to feel upon my lips
The stinging bitterness of my false caress.
Best—best of all—no more to see—
That stern, sad gaze, that sunk deep in my shuddering
heart,
Will ne'er depart!

So—here is death!
But where is rest?
The silence rings with echoes
That bitter sting, burns yet upon my lips.
Those eyes!—those eyes!

But Christ—My Christ?
Those echoes—listen what they say:
"And so Thou diest for me?
Behold, I die for thee!"
Thine eyes so tender, loving, longing, through the gloom?
Thy Hand, so cool upon my burning lips?
Thy Hand stretched out my King—My Christ!
For me—for me?

THE CHURCH AND YOUNG PEOPLES' WORK

By the Reverend Karl Morgan Block

WHAT THE YOUNG PEOPLES' SOCIETY HAS MEANT TO US.

(Miss Isabelle E. Fisk.)

Conference Young People's Societies,
Diocese of Southern Ohio.

WHEN I was asked to speak on "What the Young People's Society has meant to us at the Church of the Epiphany," I felt that I really should speak on what it has meant to us, and not simply on what it has meant to me. So, at one of our meetings, every person present was asked to tell what the Society meant to him. I am now, therefore, simply acting as the spokesman of the Society to tell you the things we told each other then. In discussing what our Young People's Society has meant to us, we discovered that it had several aspects. First, there is the social aspect, which we like to emphasize by calling ourselves a Fellowship. We found that several of our members had been attracted to the society because they were strangers in town, and were looking for friends. Among them, one had come from England, others had come to Cincinnati to study at the University, and still others had moved here from other cities. Feeling that the quickest way to become acquainted with congenial people was through a connection with their Church they had come to us, and found in our society the friendships they desired. It was pointed out that in the Young People's Society wholesome pleasures were being provided for the Young People, who, in their natural quest for relaxation and fun, might only too easily turn to amusements of the wrong kind. It was felt that a step forward had been taken when the Church, instead of looking with the old-time frown upon various forms of amusements, had begun to make use of legitimate pleasures to attract the young people and to win their loyalty. Another aspect of the Society is in the relations of the members to each other. The Society develops among us a sympathetic interest in and understanding of each other, which is all too often lacking among the older members of Church congregations.

The study part of our program presents the Fellowship to us in another light, and we become aware of a distinct educational aspect. In our discussions we are surprised to learn that, after all, a good many people think as we do, that we are not alone struggling along some line of thought or reasoning, but have companions on the way on whom we may rely for counsel and support. Then, too, there is always the mental stimulus derived from the interchange of different ideas. And, fortunately, we do have different ideas presented, for we do not all think alike. When two or more points of view are being defended, a lively discussion must follow and we find that our society is, all unawares, training us to hold our own in an argument. We are learning to crystallize and express our own ideas, and to find the weak point in our own as well as in our opponent's argument. Moreover, our arguments here give us something we can discuss with our friends elsewhere, and frequently enable us to take an intelligent interest in vital topics that might otherwise escape our notice. Our discussions afford us a kind of clearing house for our academic knowledge. To questions never discussed in the classroom, we come to apply what we have learned of science, philosophy, and the higher criticism. We find that our religion and our education must go hand in hand; that in the last analysis there is no antagonism between them.

Then, there is the spiritual aspect of our Society, always difficult to define. We feel that in our Fellowship our minds are being directed towards things on a higher level than those we encounter in our daily life. We are being led to take an interest in vital questions, to look for something higher than ourselves.

So much, then, for what our Fellowship has meant to its members. Yet this does not exhaust the question, for it fails to consider two things: What our Society has meant to our Church and what it has meant to our leader, the rector. Wishing to know about these two things, we asked our rector for his point of view. As to the former the rector felt that the society established for some of the young people a connection with the Church lacking before. Moreover, our corporate communions bring to the Church some young people who would never come to the service otherwise. This at least makes a beginning for active participation in the services and life of the Church.

As to the latter question, our rector has found in our

Fellowship an excellent opportunity to establish the most cordial relations between himself and the young people, a splendid thing for both. Due to the informality and intimacy of our meetings, the rector finds that he can say there things he cannot say in the pulpit, because of the conventions which inevitably attach to any form of public speaking. In our Fellowship meetings rector and young people come to know and understand each other, and our rector has gone so far as to say that as far as the educational aspect is concerned the educating is not solely on our side.

A Call to Youth.

By the Rev. Elwood Lindsay Haines,
St. John's Industrial School, Cape Mount, Liberia.

The Church, the Master's Body, calls
And shall not Youth reply?
She needs your gifts of heart and mind,
Your warming love for human-kind
O Youth! With holy emblem signed
Of Him Who came to die.

The Church, the Master's Body, calls—
For you, O Youth, she pleads!
She needs your strength to run the race,
Your steady nerve, your sturdy pace
O Youth! On whom He sheds His grace
She needs your gift of deeds.

The Church, the Master's Body, calls;
The world is shadowed still
With doubt and fear, with strife and pain
She needs your clear and ready brain,
O Youth! For whom the Lamb was slain:
She needs your gift of will.

The Church, the Master's body, calls,
For courage to endure,
O Youth! All gifts that you possess
Are hers by right, and He will bless
Those gifts with growing blessedness,
If you but answer sure.

The Church demands your life for Him
Whose blood for love was poured.
The veins of age are running thin,
O Youth! But lend the will to win,
Your bounding blood to outrun sin—
Oh, lend them to the Lord!

The Church, the Master's Body, calls—
Each hour a soul is lost:
Each hour a soul for whom He gave
His body to the cross and grave
Is drifting past His power to save:
Arise! Count not the cost!

Y. P. S. L. Activities in the Diocese of Georgia.

"Some of the young men of the Young People's Service League of St. John's Church, Savannah, are rendering an unusual service to the parish during Lent by assisting the rector, the Rev. W. A. Jonnard, in his confirmation instruction for his adult class. Following the rector's talk, there is a dramatization by the Y. P. S. L. members, of the book, 'The Episcopal Church for Men of Today,' by the Rev. George P. Atwater, D. D.

"A simple but vividly portrayed, missionary pageant in preparation for the Lenten Offering, was recently given by eight boys of the Church School of Christ Church (the Rev. David Cady Wright, rector), Savannah. The pageant was compiled by the principal, Mrs. T. P. Waring, by using the pamphlet, 'A Call to Service,' issued by the National Department of Religious Education to the Y. P. S. L., and the posters sent out by the same Department the beginning of Lent to the Church schools. The boys in cassocks and cottas and wearing the posters suspended from the neck, carried unlit candles, and represented the different mission fields. The principal as 'The Teaching Church,' read the lines of the pageant, and from a lighted candle, symbolizing 'The Light of the World,' lighted a taper at the end of each episode. The procession of 'Light Bearers' during the recessional was very impressive."

(Continued on page 23.)

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

LET RELIGION KEEP ABREAST OF THE TIMES.

Last week we published a plan suggested by a committee in the Diocese of New York for controlling the moving picture business and rendering it harmless. Since then a press dispatch has appeared which offers a method of carrying this matter a step further so that moving pictures shall become not merely harmless but helpful in the religious and social life of a community.

While this report is somewhat local in its nature, we feel that the same situation herein referred to would probably apply equally well in thousands of our small towns throughout the country.

We quote as follows:

"Winchester, Va.—An effort to put the City Council on record as decrying a recent movement for the exhibiting of religious motion pictures here on Sunday afternoons failed last night, when a resolution offered by Lewis F. Cooper went by the board for want of a second.

"The theatre in which the films are shown at what is known as the people's picture service has been packed and jammed with people since the first Sunday in Lent, and the clergymen in charge have repeatedly urged regular Church-going people to remain away, so that the unchurched could be reached 'through the eye,' which, they said, had been proven a quick and easy way of bringing religion home to many people.

"Mr. Cooper's resolution stated that the people's picture service or motion pictures on Sunday, was 'an innovation which must necessarily be a stepping-stone to the further desecration of the Sabbath, the tendency to which is becoming more and more alarming in the life of our community every day.'

"Mayor W. W. Glass, who was present, said he could recall that years ago, when efforts were made to introduce organs and other musical instruments into Church worship, many old-time members held up their hands in 'holy horror,' declaring such things as organs and horns to be 'tools of the devil.' The Mayor gave it as his opinion that the people's picture service already had proven its worth.

"The Rev. F. R. Casselman, pastor of Centenary Reformed Church, and the Rev. Robert B. Nelson, rector of Christ Episcopal Church, who are sponsoring the Sunday afternoon pictures, had no comment to make on the resolution that failed to get a second in the Council, other than to reiterate what they already had said in reply to other hostile criticism, that 'the audiences speak for themselves'."

The Rev. Robert B. Nelson referred to in this dispatch has had large experience in social service. He was the beloved and admired chaplain at Camp Lee during the war, and immediately afterwards spent a couple of years in governmental social hygiene work before resuming parochial responsibilities. He is now a member of the Social Service Commission of the Diocese of Virginia.

While we are not prepared to advocate even religious moving pictures on Sunday afternoons in every community, nevertheless the fact remains that there are some places where this form of presentation will undoubtedly be the most effective that can be used.

The situation varies with every community, as does its size and community life. The whole subject, in fact, involves the observance of the Sabbath, which is a matter that is almost as much in controversy as are some of our Church doctrines. It is a subject on which it is not safe to dogmatize except to say in a general way that clergy and Church authorities should preserve open minds on innovations. Things which in years past would have seemed to be a breach of reverence, if not indeed actual wickedness, under prevailing conditions may be of the greatest religious value.

There is no doubt that Bible scenes, and even incidents in the life of Our Saviour can be presented through the medium of the motion pictures in a theatre to hundreds of thousands of people who would never come in contact with these influences through the ordinary medium of the theatre, and it would certainly seem to be wrong not to use such a method of presenting religion.

To those who are shocked at the idea of religion in a theatre on Sunday afternoons, let us say that it is worth remembering that St. Paul did not hesitate to use the language of the gladiatorial arena in drawing his similes, and presenting his arguments for the Christian to take the "whole armour of God."

It seems to us that the presentation of religion should have the advantage of every modern method available.

A NEW ALLY FOR PROHIBITION.

It begins to look as though prohibition enforcement might find a new and unexpected ally in the automobile. Many police justices are rapidly appreciating the fact that the danger of a drunken man is multiplied at least a hundred-fold when he sits at the steering wheel of a motor car.

Many a faithful horse has safely guided its drunken driver and his buggy into the haven of the saddling-shed, but even a Ford car, with all its advantages, will not perform this kindly office; on the contrary it becomes wilder and more erratic in its movements under the hand of one whose brain is even slightly affected by intoxicants.

According to the reports of the Metropolitan Life Insurance Company, the fatalities caused by automobiles are increasing every year, and jumped by more than thirteen per cent during the year 1923. Their report shows that:

"If the same rate of increase prevailed in the United States Death Registration Area, in 1923, the mortality rose from 12.5 per 100,000, the 1922 figure, to 14.2. At this rate, the number of automobile fatalities in the total population of Continental United States was very close to 16,000. In an earlier Bulletin, we estimated that the figure might be 15,000. It is now assured, therefore, that our previous estimate, discouraging as it was, was too conservative. And the outlook for 1924 is bad! The mortality from automobile casualties in January of this year exceeds that for the same month of 1923 by more than 17 per cent.

"The lives which are being lost to an increasing extent year after year through automobile accidents are, very largely, those of children. Approximately one-half of all the deaths from this cause occur among those under fifteen years of age. If ever the tide turns, and any progress is made in the suppression of fatal automobile injuries, that progress will constitute, very largely, a step in the direction of the conservation of child life. If we were to disregard for a moment those deaths which occur among passengers of motor vehicles, and consider the relatively greater mortality among those who are struck or run over, the fatalities among children would be much more than one-half of the total."

Of course, no method is provided by the Metropolitan Life Insurance Company Statistical Department, nor by any other agency compiling such statistics to show in how many cases drunkenness was one of the factors in producing such an appalling number of accidents.

Probably it will not be possible to ascertain exactly the extent to which intemperance enters into such tragedies. No one likes to pry into the condition of a man who has been killed. We believe, however, that as each year shows a more universal usage of motor vehicles, more and more stringent means will be adopted for fixing severe penalties upon those who drive a car after having partaken of intoxicating liquor, however temperately, and that these necessary restrictions will tend rapidly to bring about the practice of total abstinence among automobile drivers, which will soon mean among the entire population.

Church Intelligence

The Episcopal Church Called to Aid Churches of the East in the Holy Land

By the Rev. Thomas Burgess.

Holy Week irresistibly draws our thoughts towards Jerusalem, that fateful city of the ancient world to which Jew, Christian, and Mohammedan look with reverence. Outstanding incidents in Our Saviour's earthly life and ministry are pictured before us upon the background of this hill built, battlemented city, which today as of old crowns the Judean Mountains with square white buildings, glistening domes and precipitous walls. The modern city reveals her varied past. Here have assembled the nations of the world, each of which in turn has left a mark upon her history, architecture and population; Jews of the old remnant left in the land, Christian Arabs and their Moslem brothers, Greeks, Egyptians, Latins, French, Germans, Armenians, English, and, by no means least, the European Jews of the Zionist immigration.

The largest and most influential Christian group is that of Orthodox Church under the Greek Orthodox Patriarchate of Jerusalem, the successor of that Church founded by Our Lord's brother St. James. Seventy-five per cent of the Christian population in Palestine belong to the Greek Patriarchate, and in her care are such sacred places of Our Lord's earthly life as the Holy Sepulchre and the Church of the Nativity in Bethlehem. Though stricken and impoverished by the war, which deprived her of her strong Russian friends, she holds the key to Christian life in the Holy Land and bears the burden of maintaining the Blessed Hope of the Gospel in the midst of the unbelieving Moslem majority and the enthusiastic Zionists.

The Armenian Patriarchate of Jerusalem centering in St. James' Monastery on Mt. Zion, comprises but a mere handful of people, but being the only part of the Armenian Church under a government which allows complete freedom it occupies a strategic place in Armenian Church life.

The Episcopal Church has been invited to enter the lives of these two great Christian Communions in the Holy City, by helping them lift their educational systems to a higher plane.

Better education for their clergy is the form which they wish our assistance to take.

The Armenians have a seminary of importance in connection with the Cathedral of St. James, built over the prison where the "brother of John" was beheaded (Acts 12:23). They wish it to be a center from which a new type of Armenian Church leaders may be sent forth to revive their scattered people and maintain Church life.

The National Council at the urgent request of the Armenian Patriarch, His Beatitude Turien, is sending the Rev. Charles T. Bridgeman, M. A., formerly of the Department of Missions, to be American Chaplain in Jerusalem with special commission to aid in the revitalizing of this seminary.

The Greek Orthodox Church has a similar problem. Sixty thousand Christian people but await a better educated priesthood to advance to new levels of Christian living and usefulness. The seminary, the Convent of the Holy

Cross, is now closed as a result of war losses. The American Church through its Chaplain in Jerusalem is asked to aid them in reviving this much needed school.

The Good Friday offerings of our Church people last year, which, at the request of the National Council, were given for this work as well as for that of Bishop MacInnes in Jerusalem, enable the Council to initiate this new educational missionary activity in July.

Continuance of the work will depend upon the Good Friday offerings again this Holy Week. Bishop Garland in

Provincial Meeting of Commission on Religious Education.

The regular spring meeting of the Commission on Religious Education of the Province of Washington will be held in St. John's Parish Hall, Roanoke, Va., on Tuesday, April 29. On the preceding evening there will be a mass meeting in the interest of Religious Education, at which the speakers will be members of the Commission.

The Rt. Rev. John C. Ward, Bishop of Erie, was elected president of this Commission at its meeting in Washington last November, but it is understood that the business of his diocese will prevent him from coming to Roanoke. Bishop Ward's predecessor as President of the Commission was the Rt. Rev. Robert C. Jett, D. D., Bishop of Southwestern Virginia, in whose diocese Roanoke is situated. Bishop Jett is much beloved and respected by the Commission and proved a most valuable presiding officer. The Commission feels itself fortunate to be able to meet within his diocese.

Since the last meeting of the Commission the Rev. James Lawrence Ware, formerly Educational Field Secretary of the Province of Washington, has resigned that office to accept the rectorship of Trinity Church, Warren, Pa. It is probable that the Commission at the coming meeting will appoint a committee to select his successor.

It is not known that any new projects will be inaugurated at this meeting, but the standing committees will report their progress on the matters already in hand. These include the development of religious instruction at Normal Schools, the use of college students as councillors for young people at summer schools, aid to college pastors and increased interest in students by local rectors in college towns, the preparation of an elementary text book for teachers unable to attend training classes, and the maintenance of a provincial summer school for colored Church workers.

Two important meetings of provincial interest have been held since the last meeting of the commission. The first of these was called by the Rev. Howard W. Diller, of Pottsville, Pa., Executive Officer of the Commission and Chairman of the Committee on Church (Sunday) Schools. It was held in Philadelphia in January and was attended by representatives engaged in Sunday-school work in the dioceses of the province and by workers in the Church

his letter to the clergy concerning the Good Friday offering writes: "There is crying need for extension of this work of helping the afflicted churches of the East train new spiritual leaders. Therefore an increased offering is greatly needed."

On the sacred day reminding us of Our Lord's great sacrifice for His people, both in Jerusalem and throughout the world, it is appropriate that we should especially remember the Mother City of our holy religion. Here above all places it is imperative that His gospel be maintained, and that it be expressed in vigorous and intelligent Christian living.

To no Christian Church has so great an honor been given as that now bestowed upon the Episcopal Church. Our sister churches of the East have such confidence in our willingness to help them and in our sincerity in doing so in harmony with their ancient faith that they have permitted us to enter their ecclesiastical system at its most vital spot, namely: the education of their clergy.

School Service League. The discussions of this conference will be described at the meeting of the Commission and plans made for the increased use of the Church School Service League program for children's work in the parishes.

The second meeting was that of representatives of Diocesan Young People's Societies, and was held in Washington in February. At this meeting a Provincial Young People's Service League was organized. This work is under the direct charge of Rev. C. P. Sparling of Baltimore.

The Rev. E. R. Carter, D. D., rector of Grace Church, Petersburg, Va., is the chairman of the Committee on Teacher Training, which includes supervision of summer schools. Dr. Carter is Chairman of the Committee directing the management of the Provincial Summer School for Colored Church Workers, which will be held at St. Paul Industrial School, Lawrenceville, Va. The attendance at this school last year numbered about 80 persons. The difficulty of securing a larger enrollment is largely one of finance, as the parishes and missions from which the workers come are not able to pay the costly railroad fare. The Commission hopes to persuade Diocesan Boards to supply the funds necessary for securing an adequate enrollment in the school of 1924.

The Rev. Karl M. Block, rector of St. John's Church, in whose parish the meeting of the Commission will be held, is chairman of the Commission's Committee on Week-day Religious Instruction. He is much interested in securing week-day instruction in connection with the public schools of Roanoke. He is in charge of the mass meeting on the evening of the twenty-eighth, at which he hopes to secure the presence of representative citizens before whom the speakers will place the importance of adequate religious instruction for school children. The ladies of St. John's Church will serve luncheon for the Commission in the parish hall. The Rev. W. L. DeVries, D. D., Canon of Washington, Chairman of the Committee on Schools and Colleges, has recently visited the University of Virginia, and conferred with the Rev. Noble C. Powell, the student pastor. The Commission is anxious to secure the building at an early date of a suitable plant for student work at the University.

The Commission will adjourn on Tuesday to permit its members to attend the National Conference of Educational Executives, which will be held in Boston early in May.

The Church Congress: Final Arrangements.

After several changes in the plans, final arrangements for the accommodation of the Church Congress, which will meet in Boston April 29 to May 2, have been made as follows:

All regular meetings, including the opening meeting on Tuesday evening, when Bishop Lawrence will make his address of welcome, and Rev. Roland Cotton Smith, D. D., will give his historical address, will be held in Ford Hall, which is on Ashburton Place in the neighborhood of the State House. The celebration of Holy Communion on Wednesday morning at nine o'clock will be at St. Paul's Cathedral. The meeting of the General Committee, on Thursday afternoon at 2:30, will be at the Harvard Club, 374 Commonwealth Avenue.

The Committee on Hospitality is arranging to put up the speakers and officers of the Congress either at the Harvard Club, or at the Hotel Somerset on Commonwealth Avenue. In order that visitors to the Congress may succeed in obtaining rooms, the Committee has asked the management of the Hotel Somerset to hold a certain number for people attending the Congress. The management have said they would do so, and would give special convention rates as follows: Room and bath for one person \$5.00, \$6.00, \$7.00 per day. Room and bath for two persons \$6.00, \$7.00, \$8.00 per day. Two rooms with bath between for four persons \$12.00 per day. Suite of two rooms and one bath \$10.00 per day. Room without bath for one person \$4.00 per day. Room without bath for two persons \$5.00 per day.

Dean Washburn is inviting those attending the Congress to a tea at the Episcopal Theological School in Cambridge between four and six on Thursday afternoon.

From Alaska to Japan.

The Rev. William A. Thomas, St. Thomas' Mission, Point Hope, Alaska, writes to the Department of Missions, January 10, 1924:

"Enclosed you will find check for \$25.06, which represents the balance of the Communion Alms for the year 1923. It is the wish of our people that this amount be their gift to the mission stations in Japan which suffered so terribly. They would send more if they had it. Times are not prosperous with them and with the drop in the fur market which we have heard reported and the poor prospects for the present trapping season, winter and spring will not be easy."

A Step In Friendly Relations.

To bring about closer relations with the churches of the Near East, the Executive Committee of the Federal Council of Churches has appointed a permanent Committee on Relations with Eastern Churches. Bishop Charles H. Brent of the Episcopal Church has been elected chairman. The Rev. Dr. George R. Montgomery is secretary.

As a first step in friendly relations the committee has appointed the Rev. Dr. F. W. Burnham, of the Disciples of Christ, and chairman of the Executive Committee of the Federal Council of Churches, and the Rev. Dr. William C. Emhardt, of the Episcopal Church, as friendly visitors to the Christians of the countries of Eastern Europe and Western Asia. Dr. Emhardt is already in the Near East. Dr. Burnham will make his trip this summer.

The full membership of the commit-

tee is as follows: Bishop Charles H. Brent, chairman; the Rev. Peter Ainslie, the Rev. James L. Barton, Professor Charles H. Boynton, Bishop James Cannon, Jr., the Rev. William I. Chamberlain, the Rev. S. N. Chester, E. T. Colton, Mrs. Elizabeth Boies Cotton, the Rev. William C. Emhardt.

Dr. John H. Finley, Robert H. Gardiner, the Rev. William I. Haven, President Henry Churchill King, the Rev. F. H. Knobel, the Rev. P. H. J. Lerrigo, the Rev. Frederick Lynch, Mrs. William A. Montgomery, Dr. John R. Mott, the Rev. Frank Mason North, the Rev. J. Ross Stevenson, the Rev. Stanley White, Mrs. Charles V. Vickrey, the Rev. John S. Zelle.

Educational Executives Meet May 2-5.

The Conference of Educational Executives meeting for the fifth successive year brings together about a hundred leaders, diocesan officers and others, from all parts of the country. It takes place this year at the Church of Our Saviour, Brookline, Mass., May 2 to 5.

The outstanding subjects for consideration is the Training of Teachers and Leaders, various means of training teachers, within and without the parish, the securing of leaders for other groups, the whole development of lay leadership assisting the clergy.

Professor Erskine of Columbia, Dr. George Craig Stewart and Archdeacon Severance of Spokane are among the speakers announced.

PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Suffragan

Family Sunday.

A feature of the services held in Grace Church, Mount Airy, on the fourth Sunday in Lent was the observance of "Family Sunday," nearly every family of the parish being present at the morning service, conducted by the rector, the Rev. Thomas S. Cline. It was the third time this custom was observed at Grace Church. The rector stated that this particular Sunday has been known for centuries in the Church of England as "Mothering Sunday," and from ancient times was the occasion for family reunions and visits to the mother parish. The revival of this custom is being promoted by the Brotherhood of St. Andrew.

The Rev. John Doyle, curate of the Chapel of the Mediator, West Philadelphia, has accepted a call to the rectorship of Christ Church, Pottstown. Mr. Doyle leaves May 1, but still remains in the diocese.

He succeeds the Rev. Stanley R. West, who resigned to go to Calvary Church, Conshohocken. Mr. Doyle is a graduate of the Philadelphia Divinity School, Class of 1923, and is a World War veteran, having served as a naval aviator.

The Rev. William Oscar Roome, Jr., assistant at the Church of the Holy Apostles, Philadelphia, has accepted a call to the rectorship of Trinity Church, Seymour, Conn., succeeding to the vacancy caused by the death of the Rev. W. A. Woodford, some months ago. Mr. Roome takes his new charge May 1. Before becoming assistant at Holy Apostles, Mr. Roome was curate at the Mediator, West Philadelphia, and prior to that was rector of Emmanuel Church, Washington, D. C.

The Rev. R. W. B. Hutt was instituted as rector of the Church of Our Saviour, Jenkintown, at the service Sun-

day morning, April 6. The Rev. Percy R. Stockton, Superintendent of the Seamen's Church Institute, Philadelphia, was in charge of the Service of Institution as the representative of Bishop Garland.

R. R. W.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Memorial Services for the Rev. G. S. Whitney.

Memorial services for the Rev. G. Sherwood Whitney, late rector of St. Paul's Church, Augusta, were conducted by the Bishop of Georgia, at St. Paul's Church, Sunday afternoon, March 31. The service was simple but beautiful, with appropriate Psalms and Scripture lessons, and with a special musical program, and was attended by many friends from other churches. The Rev. Jackson H. Harris, rector of the Church of the Atonement, and the Rev. J. M. Wright, the new Vicar of Christ Church, assisted in the service, and the memorial address was given by Bishop Reese, who, in paying tribute to Mr. Whitney, said, among other things: "Mr. Whitney was not merely a parish priest, but a citizen of this community. He identified himself with its moral, religious and civic interests. He was ready to serve or to lead as opportunity and duty required, and he filled a large place in the life of the city and in the esteem and affection of his fellow-citizens." This is but a small part of the just and deserving words spoken in appreciation of a priest and friend of his Bishop, Diocese and Parish, one who served well and faithfully.

The congregation of St. Paul's Church expects to realize one of Mr. Whitney's desires by placing a window above the altar in memory of the rector they loved so devotedly. A committee has been formed to receive contributions, which, it is believed, will include donations from scores of people not members of the church. Already the fund has been started, and contributions have been received without solicitation.

New Parish House Completed.

The members of the Parish of the Church of the Atonement, the Rev. J. H. Harris, rector, are rejoicing in the completion of their parish house, which is already in use and will be dedicated shortly. This is the beginning of new building enterprises, for the contract has been let for re-stuccoing the church building and work was started the first week in April.

E. D. J.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Assisting the Struggling Russians.

Certain Church people, it is known, assisted some of the priests of the Russian Church, with expenses to attend a convention just held in Detroit. This convention was called by Metropolitan Platon to consider present conditions in his Church. These conditions are known to be desperate, owing to lack of financial support. The Church is in sympathy, of course, with the Church in question, and it is shown in a new way by a Detroit parish lending its

parish house for the convention. The contestant for honors and property, supported by a Sovietized Russian Church is not supported by Episcopal Church leaders. Rumors that the two churches named are to seek union at this time, are denied by leaders in both, who say that Russians in America will not sever relations with Russians in Russia, while warmly appreciating the brotherly spirit that is shown by Episcopal leaders.

C.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Formal Opening of the Church of Our Saviour, Sandston.

On Sunday, April 6, the Bishop made his first visitation to the new congregation, the Church of Our Saviour, Sandston. The purpose of the visitation was the formal opening of the new church building, which has just been erected, and the confirmation of a class of adults who have been awaiting his coming.

The service began, after the processional hymn, with prayers by the Bishop, setting apart the church building to the service of Almighty God, after which Evening Service was said, and a class of five persons presented to the Bishop by the Rev. John G. Scott, who has prepared the class for confirmation.

The Church was filled to overflowing with people of the community and Richmond, and some of the clergy from the Richmond churches took part in the service. One person also was confirmed for the Church of the Messiah at Highland Springs.

This service marks the culmination of about the most rapid and efficient project of Church organization which has been undertaken in the diocese for a great many years. The village of Sandston, which is on the scene of the heaviest fighting in the battle of Seven Pines (or Fair Oaks), May 31, 1862, has grown up in the past two or three years at the end of the trolley line coming out from Richmond. The first suggestion of the establishment of a congregation in the village was made shortly before Christmas last year, and, on Sunday in Christmas week, a meeting was held in the Community Building to organize a Sunday School and to discuss plans for the holding of services. Within a period of three months a congregation has been organized with about forty members, and set apart as a mission congregation with its own vestry. A lot has been purchased and a church erected at a cost of about \$2,000. A great deal of the work of building was done by members of the congregation working at night by electric light.

On the day of the formal opening the church stands completely furnished. Most of the furniture in the chancel was presented by members of the congregation and others. The font will be given by the Rev. John Scott as a memorial to his father, Mr. William Henry Scott, who served as a courier in the Battle of Seven Pines. The fact that the Church of Our Saviour is located on the battle field makes it an eminently fitting building in which to place memorials to those who either served or gave up their lives for their country.

Death of Prominent Layman.

The Diocese of Virginia has lost one of her most devoted and useful laymen in the death of Col. Eugene C. Massie, which occurred very suddenly at his

home in Richmond on Friday evening, April 4. Funeral services were conducted Sunday afternoon from Grace Church, of which he had been a vestryman for several years. Colonel Massie was for many years the teacher of the Men's Bible Class of Grace Church and an active member of various organizations connected with the work of the Church in Richmond and in the diocese. For several years he had been one of a group of five laymen who held lay services at the Boys' Reform School at Laurel, Va. These were the only regular services that the School could depend upon, and Colonel Massie was one of the leading spirits in carrying on this work.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Dr. Tebeau Goes To Bristol.

The vestry of Emmanuel Church, Bristol, considers itself most fortunate in having secured from the Rev. A. C. Tebeau, M. D., his acceptance of a call to that parish.

Dr. Tebeau, a native of North Carolina, has been located in Eastern Oregon since his graduation in 1923 from the Virginia Seminary. He will find a warm welcome awaiting him in his new field of labor and among his co-workers in the Diocese of Southwestern Virginia, when he comes to his charge about June 1.

Mr. Buxton Leaves Covington.

It is with the greatest regret that announcement is made of the resignation of the Rev. Clarence E. Buxton, of Alleghany Parish, to accept St. Andrew's Parish, Greensboro, N. C., effective April 1.

For the past six years Mr. Buxton has been the beloved rector of Emmanuel Church, Covington, Grace Mission, at the Home for Boys, near Covington, and the little church at Low Moor. As a wise counsellor, sympathetic pastor and personal friend he has endeared himself to his people and to his fellow clergy and the others with whom he has come in contact in the diocese.

The vestry of Emmanuel Church, at a recent meeting, adopted resolutions of the most complimentary and affectionate character, testifying the deep regret of the congregation and the citizens of Covington generally at the loss of Mr. Buxton and his family, calling attention to the fine progress made by the church under his leadership, as evidenced by the large increase in the number of members and the fact that plans have been completed for the erection in the near future of a handsome church building and parish house at a cost of more than a hundred thousand dollars.

Christ Church, Blacksburg.

On the first Sunday in March the rector, the Rev. J. Hubard Lloyd, had a special children's service, and will continue these on the first Sunday in each month. Appropriate selections of psalms, lessons and hymns were used and the first ten minutes of the sermon was addressed to the children. After this a hymn was sung, during which the children were allowed to leave the church and the service was continued. The front pews were filled with children, from two years upward. They seemed to enjoy the service greatly and it was pretty to see their intent, eager little faces as they listened to the ser-

mon. This being the first Sunday in Lent, the rector spoke of some ways in which they could observe the season.

The Women's Missionary Societies of all denominations in the United States were requested to observe March 7 as a special day of prayer. Accordingly, in Blacksburg, a union meeting was held in the Methodist Church; delegates from the various missionary organizations taking part in the program, which consisted of prayers, readings and special music. The Rev. Mr. Lloyd made the address; the meeting being largely attended.

Mr. and Mrs. Lloyd, who, it will be remembered, have been missionaries in Japan for a number of years, were both asked to speak at a recent meeting of the Missionary Society of the Lutheran Church.

Mr. Clarence Abernathy, of the V. P. I., was a delegate from Christ Church to a meeting of the Students' Volunteer Movement, held in Lynchburg the last week in February; delegates attending from all the educational institutions in the State. Mr. Abernathy gave a report of this meeting at the morning service on March 23, with a brief account of the various addresses made at the meeting and the need for workers in the mission fields as shown by them.

T. A. S.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Dr. Smith's Twenty-fifth Anniversary.

The Rev. Hubert Scott Smith, D. D., celebrated on April 2, the twenty-fifth anniversary of his rectorate at St. Margaret's Church, and was the recipient of appropriate resolutions on that occasion from the vestry and wardens of the church. It is planned that a reception be held in honor of this anniversary on May 1. St. Margaret's Church has grown steadily in numbers, financial status and equipment under Dr. Smith's leadership, and is recognized today as one of the most active parishes of the Diocese.

Dr. Smith is a member of the Standing Committee of the Diocese, a member of several committees of the Diocesan organization and a member of several of the boards of Diocesan institutions. At the time of the consecration of Bishop Freeman, Dr. Smith served as one of his attending presbyters.

The Diocesan Coaching Class for Sunday-school teachers, which has met every month during the winter, has met with great success, both from the standpoint of attendance and instruction and help gained in the classes. The April class will be held at Christ Church, Georgetown, and, according to the custom, supper will be served at six o'clock and classes will begin immediately thereafter.

"Olivet to Calvary," sacred cantata by Maunder, was sung by the Cathedral choir in Bethlehem Chapel on the afternoon of April 6 at four o'clock. True to the spirit of this cantata, and true to the accustomed renditions heard by the Cathedral choir, this music was beautiful and devotional, making its strong appeal to those of the crowded congregation in the Chapel and the many absent listeners by radio.

Members of the Brotherhood of St. Andrew throughout the Diocese have been invited to join with the Chapter

of the Church of the Ascension in a corporate communion service on Palm Sunday morning. After the service there will be a fellowship breakfast for all the members.

M. M. W.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Break Ground for New Church.

On Sunday, March 30, ground was broken for the new St. Thomas' Church, on a wide boulevard in Baltimore known as the Alameda Boulevard.

The Rev. Charles E. Perkins, rector of the parish, and the Rev. E. T. Helfenstein, D. D., Archdeacon of Maryland, representing Bishop Murray, were in charge of the special service in connection with the ceremony of breaking ground.

R. F. H.

MISSISSIPPI

Rt. Rev. T. DuB. Bratton, D. D., Bishop
Rt. Rev. W. M. Green, D. D., Coadjutor

New Parish House Opened.

On Thursday, March 27, the rector, the Rev. Walter B. Capers, D. D., and the congregation of St. Andrew's Church, Jackson, were able to rejoice in the completion and occupation of a splendid parish house, furnished and equipped in every detail for Church School, social activities and welfare work. Bishop T. D. Bratton and Bishop Coadjutor William M. Green were present to participate in the occasion.

The parish house accommodates the Church School Assembly Room, twenty-four class rooms, kindergarten, the Young People's and Boy Scout Room, the Woman's room, kitchen and dining room. Bishop Bratton said beautiful and impressive prayers of blessing in each of these several departments.

Adjournment to the auditorium followed, where Dr. Capers, as master of ceremonies, introduced the speakers, who were: Bishop Green, a former rector and guest of honor; Marcellus Green, senior warden; Richard Green, junior warden. The last speaker was the Bishop of the Diocese, Bishop Bratton.

In his remarks, Dr. Capers gave a brief and interesting review of the promotion and building of the parish house. He stated the period of "agitation, promotion and collection" before the actual work was begun covered three years. This enterprise was accomplished with this unique feature, that it was one parish house actually built without controversy or wounded feelings.

Dr. Capers then presented statistics which demonstrated the remarkable growth of the parish within the past four and a half years. He said that six years ago St. Andrew's published a parish directory. In that directory the treasurer's report showed total receipts and disbursements for all purposes of \$8,000. In the parish directory now being published, \$22,000 was raised in the parish for parochial and extra-parochial purposes. This does not include \$42,000 paid on the parish house, nor does it include \$10,000 subscribed by individual members of the parish toward the endowment fund of our own diocesan schools. At the time of the publication of the former parish directory (1918) the Church School enrollment was one hundred and fifty; this year's directory will show an enrollment

in the Church School of three hundred and fifty-nine pupils and thirty-four teachers and officers. The pledges to missions in 1918 was \$1,500. This year the pledges to the N.-W. C. are \$5,400. Four and a half years ago there was but a nucleus of a Men's Bible Class. Now, from sixty-two to seventy-five men meet the rector for Bible class instruction every Sunday morning. At that time there was no Woman's Bible Class. Today, the Woman's Bible Class has an enrollment of about forty, and there has just been organized a Young Woman's Bible Class of sixteen members. In the 1918 directory, the list of communicants is given at about six hundred, and it was stated that this included names of all persons on the books, whether residents or not. Today there are seven hundred and thirty-five communicants in the parish who can be claimed as "present and accounted for."

Dr. Capers became rector in 1919. He is president of the Standing Committee, a delegate to the General Convention, and a member of the Diocesan Executive Committee. He is also deeply interested in the civic affairs of Jackson, being a member of the Exchange Club, Chamber of Commerce, Vice-President of the Community Welfare Association and a director of the City Park Association.

M. W.

WESTERN NORTH CAROLINA.

Rt. Rev. J. M. Horner, D. D., Bishop

A Window in memory of Blanton and Charlotte Walker, his wife, has been placed in the east end of St. John's Church (the Rev. B. S. Lassiter, rector), by Mrs. J. E. Guy, sister of the late Judge Wright, of Tappahannock, Va. The picture, which is beautiful in color and design, was made by the Jacoby Art Glass Company, of St. Louis, Mo.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop
Rt. Rev. W. G. McDowell, D. D., Coadjutor.

Woman's Auxiliary in Mobile: Other Items of Interest.

The several branches have for years combined for inter-parochial mission study class work. "Creative Forces in Japan" is the topic occupying them at present, with increasing interest and numbers.

The Feast of the Annunciation they celebrated together in Trinity Church, the Rev. V. C. McMaster conducting a Quiet Hour, several men being present by invitation.

The spring meeting of the Auxiliary is to be held at Fairhope after Easter, when Miss Weed is expected as speaker.

St. James' Chapel is to be consecrated by Bishop McDowell May 25.

During Passion Week Messrs. Mercer and Hadley are scheduled to hold a mission in All Saint's Church, Mobile; and are being preceded by Mr. E. P. McNeill, Business Manager of Calvary Parish, Memphis, where a very successful mission has recently been held. Mr. McNeill is to prepare the way for the missionaries.

The Auxiliary of St. John's, Ensley, hold a Quiet Hour on the Feast of the Annunciation, under the conduct of the rector.

E. B.

Personal Notes

On account of ill health the Rev. Malcolm Taylor, of St. James' Mission, Lydia, Greene County, Va., has been given leave of absence until such time as he may be able to recover his health. Communications should be addressed to Mrs. Malcolm Taylor, care St. James' Mission, Lydia, Va.

The Rev. C. E. Buxton, for the past six years rector of Emmanuel Church and chaplain of the Boys' Home, Covington, Va., on April 1 assumed the rectorship of St. Andrew's Church, Greensboro, N. C. Mail should be addressed to him at No. 311 Blawie Avenue, Greensboro, N. C.

Rev. Dr. J. B. Blanchet will preach the baccalaureate sermon on Palm Sunday to the graduating class of the Senior High School, Zephyrhills, Florida, where he has for the past year been instructor of History, English and Civics. Dr. Blanchet has been asked to continue his services for another year at an advanced salary.

ORDINATIONS.

On the third Sunday in Lent, in the Church of the Holy Fellowship, Greenwood, S. D., Mr. David A. Swan, Indian, was ordered deacon by the Rt. Rev. W. Blair Roberts, Suffragan Bishop of the District. The candidate was presented by the Rev. John Flockhart, Superintending Presbyter of the Yankton Mission. Archdeacon Ashley read the Litany and the sermon was preached by the Rev. Joseph Goodteacher of the Cheyenne Reservation. The Rev. Mr. Swan studied at Seabury for three years and will work in the Yankton Mission under the direction of the Rev. Mr. Flockhart.

On the fourth Sunday in Lent, March 30, 1924, at St. Mark's Church, Seattle, Wash., Olof Hanson, a deaf mute, was ordered deacon by the Rt. Rev. Peter Trimble Rowe, D. D., Bishop of Alaska, who, owing to the vacancy in the Episcopate of the Diocese of Olympia, is performing the Episcopal duties. The candidate was presented by the Rev. John D. McLaughlan, Ph. D., rector of the parish. The sermon was preached by the Rev. George F. Flick of Chicago, Ill., who is also a deaf mute, the rector reading the same sermon to the large congregation. The "silent children" of this section were all present.

DEATHS.

The Rev. Edward Turner Lawrence, D. D., for thirty years rector at St. Marks-on-the-Hill, Pikesville, Maryland, died March 19, in the sixty-ninth year of his age. He was compelled to give up the fine work he was doing there on account of his failing health. He spent the best part of the remainder of his life with his brother-in-law, Mr. Otway B. Zantlinger at Hyattsville, Maryland. He is survived by his wife, Susan Alexina Lawrence.

Dr. Lawrence was born in Baltimore, August 2, 1854. For many years he was examining Chaplain of Bishop Parrett and Bishop Murray, and was greatly interested in Hannah Moore Academy.

He was graduated from St. John's College, B. A., 1876 and M. A., 1904, D. D., 1908, and from the Virginia Seminary, 1884.

Family Department

APRIL.

1. Tuesday.
6. Fifth (Passion) Sunday in Lent.
13. Sixth (Palm) Sunday in Lent.
17. Maundy Thursday.
18. Good Friday.
19. Easter Even.
20. Easter Day.
25. Friday. S. Mark.
27. First Sunday after Easter.
30. Wednesday.

Collect for Sunday Next Before Easter.

Almighty and everlasting God, Who, of Thy tender love towards mankind, hast sent Thy Son, Our Saviour Jesus Christ, to take upon Him our flesh, and to suffer death upon the cross, that all mankind should follow the example of His great humility; Mercifully grant, that we may both follow the example of His patience, and also be made partakers of His resurrection; through the same Jesus Christ Our Lord. Amen.

Collects for Good Friday.

Almighty God, we beseech Thee graciously to hold this Thy family, for which Our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men and to suffer death upon the cross: Who now liveth and reigneth with Thee, and the Holy Ghost, ever one God, world without end. Amen.

Almighty and everlasting God, by Whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before Thee for all estates of men in Thy holy Church, that every member of the same in his vocation and ministry, may truly and godly serve Thee; through Our Lord and Saviour Jesus Christ. Amen.

O Merciful God, Who hast made all men, and hatest nothing that Thou hast made, nor desireth the death of a sinner, but rather that he should be converted and live; have mercy upon all Jews, Turks, infidels and heretics; and take from them all ignorance, hardness of heart, and contempt of Thy Word; and so fetch them home, blessed Lord, to Thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ Our Lord, Who liveth and reigneth with Thee and the Holy Spirit, one God, world without end. Amen.

"I See Again the Shadow of the Cross."

I see again the shadow of His Cross,

I hear once more His voice, the Pure, the True:

"Father forgive them—Love doth plead with Love—

"Forgive them, for they know not what they do!"

Lord of my life, I bless Thee for that prayer;

I bless Thee that Thou couldst forget Thy pain,

And in that hour supreme couldst love and care

That I Thy lost one be brought home again.

I see again the shadow of the Cross

On Calvary's height. My soul, come worship there!

Another voice the awful silence breaks:

The Penitent breathes out his deep heart-prayer:

"Remember me, my Lord; Thou art my Lord;

I sinful, dying, dare to cling to Thee; When Thou art to Thy throne and kingdom come

Conquering and Saving One, remember me!"

Glad parting soul, you shall forever bless Your suffering on Cavalry, and His grace

That, by the Master's cross your cross should stand,

And you in that dread hour should see His Face,

And hear His Word of Power. Our King Divine

Gives from His cross the Life of Life to thee,—

"This day." He spoke these tender, gracious words:

"Thou, soul, shalt be in Paradise with me!"

O let me seek the shadow of Thy cross, Dear Resting Place! where Thou dost promise me

That I shall see Thy Face, my Risen Lord One day shall be in Paradise with Thee!

—Martha E. Pettus.

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

The Great Denunciations. II.

The Rev. Louis Tucker, D. D.

Our Lord denounced eight woes against the Scribes and Pharisees. They are: Religious exclusiveness, covetousness concealed by hypocrisy; intrigue in gaining converts, moral blindness justified by casuistry, disproportion, exalting good but unimportant minutiae above the chief things, punctilious ceremonial purity substituted for moral purity, and preserving the outward appearance of respectability, even when the removal of witnesses and prophets is necessary to maintain it. The eighth woe was for what they would do in the future—persecution of God's witnesses. This forecast was obvious, but its penalty is mysterious—the coming upon them of all righteous blood shed in the past. He turned from them, addressing the city at large and ending:

"Ye shall not see me henceforth till ye shall say Blessed is he that cometh in the name of the Lord."

Immediately after this, the peroration of His great speech, Our Lord sat down in plain sight in the Temple. His statement, therefore, is not to be taken in the grossly literal sense. Not until after His ascension was Jerusalem deprived of Him. If taken literally, it means that He cannot return until the Jews, as a race, accept Him as Messiah. It has never been so taken in Christendom. We have applied to the last clause the same liberty of interpretation Our Lord applied to the first, and have held that, at His second coming, the Jews will acknowledge Him Messiah, whether the return or the acknowledgment come first.

The figure of the hen and chickens is perfect when used by Jehovah and grotesquely out of place when used by man; for it implies supreme love, supreme authority and continued existence through the whole history of Is-

rael. It is, therefore, a tacit but unmistakable claim to Divinity. Israel might have accepted Christ as King and the fifth universal monarchy have been established then and there, with Messiah on the throne and Paradise come again. Predestinarians are accustomed to throw this off, since rejection was prophesied. The question of predestination crops up wherever we touch prophecy. The human race is absolutely free and, therefore, absolutely responsible. God observes our acts—observes as a spectator, without interfering. But, since time does not exist for Him, He observes future acts as well as past and present ones, and can report concerning future as well as past. If He tell what we did in the past we call the result History and feel no intellectual difficulty about free-will, because we also can report the past. If He tell what we did in the future, He being a non-interfering spectator, we call the result Prophecy. We cannot do the same thing ourselves; but God was a spectator in both and interferes with our free-will in neither.

But why was the generation of Scribes and Pharisees which Our Lord denounced sinful above other generations? Because they sinned against light. They are the only generation of religious leaders certainly known to have called Christ evil. Protestant has thundered against Papal corruption, since, and Pope against Protestant. The ancient heresies are so many one forgets their very names. But ancient heretic, mediaeval Greek and Roman and Protestant, modern unbeliever and modern mystic agree that Christ was good. His contemporary Scribes and Pharisees alone taught that He was the Devil. They had not seen the effect of Christ on human history. Yet they saw Our Lord face to face. They knew Him to be good. Therefore, among all sinners, they alone attained, as a class and generation unique sinfulness.

Shall that position be again attained and that fate again deserved? Suppose The Associated Press reports tomorrow the coming of One, apparently supernatural, claiming to be Christ and surrounded by ten thousand times ten thousand claiming to be His saints. Some would say, "Antichrist must come first. This is Antichrist." Others would say "Antichrist came and persecuted the Church for twelve hundred and sixty years. This is Christ." The line of cleavage would be along interpretation of prophecies now practically discredited. Protestants, we take it, would accept, as would Moslems and Jews. Roman Catholics would reject. Greeks and Anglicans would be divided. If the newcomer be not Antichrist, to rule for three years and a half, then the Church of Rome or its persecuting and dogma-making wing has been Antichrist for the mystic time times and a half time. Here is a source of religious confusion compared with which all that ever troubled Christendom is child's play. If the newcomer be really Christ, here is a generation of which the generation of Scribes and Pharisees who opposed Our Lord are but the first fruits.

Our Lord, speaking of this same attitude, once said, "Woe unto thee, Chorazin, woe unto thee, Bethsaida, For if the mighty works which were done in you had been done in Tyre and Sidon they would a great while ago have repented." Gentiles, in place of Scribes and Pharisees, would have accepted Christ. Christ says men worshipping false gods would have repented. Men falsely worshipping the True God did not.

Chorazin, Bethsaida and Capernaum (which lay between them) were re-

strained from repenting by organized opposition of legitimate officials of the true Church. Men used the magnificent Church machinery to keep Israel from knowing the day of her visitation. Only one generation has had opportunity to do this, for there has been only one Messianic visitation. Should the Lord come again, would He be again opposed? God grant we misread human nature and the prophecies; but if we have not misread them He would be again opposed by legitimate officials of the true Church, who would call Him Antichrist, misusing the magnificent Church machinery to fight Him. The innocent blood shed since Our Lord's day has not come on any one generation—yet.

The Paschal Crescent Moon.

Oh! little golden crescent moon, hung low
Upon the Western sky
Did once the dear Christ see you thus,
and know
The days were slipping by?
Did thy new changed phase but serve to show
His time of pain was nigh?

Did thy two arms point upward as to-night
Up to the mercy-seat
Unto the realms of heavenly shining light
Where God should His Son greet
When time should make thy full round orb glow bright
And Christ's life here complete?

Oh! little moon which later was to shine
Upon the garden where
In noblest heights of sacrifice divine
The Saviour knelt in prayer!
To mark the paschal feast was task of thine
But oh—how did you dare?
—Eva Carrington Talcott.

For the Southern Churchman.

It Is Finished.

Grace W. Harrison.

In our every-day world we see many beautiful beginnings. We see the delicate bud develop into the full and perfect rose. We see the tiny blade of wheat grow tall and develop the perfect grain. We see the baby in the cradle grow and develop a wonderful brain, and the little helpless hands perform works of skill.

And we feel within ourselves that we are reaching up to a higher and higher life. We know that the aspirations we feel were not given us in vain, that they are God-given, and so we read with hope and reverence the words of St. John: "Beloved now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is."

There is a glorious hope for a future change for the better in every one who has a desire to see His face and be transformed into His image.

Hope, aspiration, is everywhere, and is written deep in our hearts. But there is one thing that is FINISHED, one thing that is complete. On the cross of Calvary it was declared complete by One who spake as never man spake, One who has never been explained, and never can be explained, so that finite man could understand Him, One before whom we stand in awe and perplexity, giving up all effort to explain and understand, saying only "Truly this is the Son of God." "It is finished" that is what He Himself

said. Thank God one thing is finished now and forever to stand as the great completed work of Our Redeemer!

What matters it that we do not understand? The angels do not, so why should we? But though we do not understand, we can accept. A child can accept, for there are things that are hidden from the wise and prudent, and revealed unto babes.

The One who has FINISHED the great work of redemption has offered it freely to us. Let Him that is athirst come. Nowhere else can we find the water of life and the bread of life.

"When He from His lofty throne
Stooped to do and die
Everything was fully done
'Tis Finished was His cry."

For the Southern Churchman.

The Change of Opinion About Lent.

Rev. Thos. F. Opie.

Under the heading, "The Growing Observance of Lent," the March issue of the Homiletic Review, a non-denominational magazine for preachers, contains a significant article bearing on the season of Lent as it is now being observed more and more by non-liturgical churches. The historic churches have for hundreds of years observed this season, by special services, by fasting and prayer and by a quickening of the devotional life. It has been compared to the period in the Life of Christ, in which He was "led up by the Spirit into the wilderness"—where He "fasted forty days"—culminating in the queen of church festivals, the glorious season of Easter.

It is significant that the Reformational prejudice to this season on the part of the denominations is being gradually broken down and that the whole of Christendom is beginning to feel the need and the wholesome spiritual effects of the Lenten season.

In many communities all the churches are adopting the plan of having noon-day services during Lent, usually in some central meeting place, or theatre, with special prominent speakers. Also a great many communities are having joint evangelistic services in Lent, more especially during Holy Week, or the two weeks immediately prior to Easter—all the denominations holding services at the same time in their several churches. Where pastors and people can rise above small prejudices against Lent, the season is proving a great blessing to Christians of all names. What a pity that such prejudice should ever have stood in the way of the spiritual life of whole communities!

Says the Rev. F. L. Fagley, of New York, in the article above referred to (himself not a member of the liturgical churches):—"The Roman Catholic, the Episcopalian and the Lutheran program of Lent, while agreeing in the main, differ in detail. With these communions it may be said in general that Lent is a time of special retirement from the pleasures of the world, for more careful and frequent prayer and works of goodness and devotion, that men and women may be able to live more nearly the Christian life." Mr. Fagley then goes on to say further: "Among the non-liturgical churches Easter has usually been observed as a great event in the Church year—both Holy Week, Good Friday and Lent have been words which reminded Protestants too forcibly of Roman Catholic traditions, and for generations devout Christians have felt it part of their duty to withstand any appeal to consider the significance of these special days."

We know of at least one Church that prohibits the use of the word Easter in its Sunday-school literature—and as for observing Lent—the idea is anathema. But that feeling is gradually and inevitably breaking down, as indicated by Mr. Fagley and by certain signs of the times. "More and more, pastors and people are finding that there is a value in the Lenten season—that it can be observed in a Protestant way—and that one's feeling of freedom from ritual or tradition need be in no wise imperiled."

The writer goes on to enumerate ways in which individuals and congregations may observe the season and greatly benefit by a common, general regard for Lent:—Bible Reading, Meditation, Daily Prayer, Special Evangelistic Preaching, Definite Thought on What It Means to be a Christian, Pastor's Training Class (similar to confirmation class), Evangelistic Services, etc. "Where there is a community movement of this sort, pastors, either singly, or in groups, will have little trouble in securing congregations." Indeed, it may be said that many persons having no Lenten privileges in their own church, often repair to other churches for the refreshing spiritual atmosphere peculiar to the Lenten season. "If we are 'to know the power of His resurrection', we must also 'know the fellowship of His suffering'."

Every Child.

A child cried one night
Outside,
And I said, That is my child
But I found him to be another lad,
So I went back to my room and said,
There is nothing for me to do;
Now I can sleep.

The child cried again
And I went out and looked into his face
And said, Why this is my child!
And I brought him in
And gave him something to eat
And put him in a warm bed;
And I slept.

A child laughed
And I followed the sweet laughter
Out to a place called the Kingdom of God,
Where many children were.
The Lord of the Place asked me,
Which child did you help?
And I could not tell.

—Herbert R. Whiting, in The New Near East.

For the Southern Churchman.

Refuge.

Bert Finck.

I believe that often pain and trouble are attempts of Satan to capture our souls; his hope is that we may lose our faith in God, and sinking into the arms of his high-priestess, Despair, be carried by her to his realms. There is only one way of protection from this fate: it is by clinging, the more we suffer, more closely to the Cross, and with the vision ever before us of Christ suffering upon it to save us, all hopes and aims of Satan will wither away.

Before His cross the lesson must be learned. Stand there until you are grateful through and through for such a love so marvellously shown. The suffering Saviour only knows, and through His wounds letting out His life into the starved lives of those who hold Him fast, that is the Gospel.—Phillips Brooks.

For the Young Folks

For the Southern Churchman.

We See Thy Cross.

Mary B. Garvin.

Weary, forlorn, and tired of self,
We come to Thee, dear Lord, for help;
Knowing that Thou wilt comfort all
Who on Thy Name would humbly call.

Condemned by guilt our sin to own
Centrite we kneel, before Thy throne;
Assured that Thou wilt all forgive,
We see Thy cross—look up and live!

For the Southern Churchman.

Some Palm Sunday Customs.

Eugenie du Maurier.

Palm Sunday is the last Sunday of the season of Lent and the beginning of Holy Week. In memory of Christ's entry into Jerusalem, when the people cut down branches from the trees and strewed them in Jesus' way, as He rode by, the Church teaches us to make this a solemn, blessed day. Palm trees are looked upon in some countries with great respect, because of this day. But in northern countries, where neither the palm nor the olive grow, following the custom of giving to the people branches of palm to take home after the service on Palm Sunday, any green boughs are used. The lesson is in the symbol mainly. For instance, in England the day used to be called Olive or Branch Sunday, Yew or Blossom Sunday, or the Sunday of the Willow Boughs. Long ago in Rome, the Emperor used to distribute palms and presents. In France and Germany the Cross in the center of the churchyard was surrounded by green boughs and flowers. In the southern countries of Europe flowers were tied with the olive boughs. Palms mean victory over death; olive signifies the grace that heals the soul.

Palms are associated with martyrs who won the victory over the flesh and the world. In some churches there is a procession after the giving of the palms when these are carried in triumph: the procession is in memory of Christ's entrance into Jerusalem, and a hymn of victory is sung. When the procession has passed outside, the door is closed: It's reopening signifies that the gates of Heaven were opened to us by Christ Who by dying on the Cross redeemed us.

Palm trees are sometimes a hundred feet high, tall and straight, with no branches, only enormous leaves which often exceed in length the height of a man. These giants of warm countries, these blessings to humanity, are among the most beautiful and wonderful things in the plant world. There are many kinds of palms, bearing many different fruits, and so many and varied are the uses that the praise of the palm is told in song and story. Dates and coconuts are the fruits of different species of palm. Children of northern states of the United States sometimes see the stunted palm from the greenhouse or the palm leaves, as yet unopened, that are distributed on Palm Sunday. But in the lands where palms are native they furnish food, shelter, clothing, medicine, sails for ships, couches, baskets and brushes.

"The palm is a gift divine
Wherein all uses of man combine;
Food and raiment and corn and wine."

So straight and lofty the palm grew,
with its leaves spreading out like the rays of the sun, the natural light, that it became an emblem of the Divine Light. So in olden times in the holy place, the sanctuary, palm trees were engraved on walls and doors.

Conquerors carried palms after a victory to show their triumph. Christians, in bearing palms, mean to reverence God Who sends success and prosperity, and to carry on their thought to the Divine Light that conquered sin and death.

Which Was Colonel Brooks?

In a big, sunny barn chamber stood a basket filled with hay. In this soft nest a proud mother-cat was purring her four babies off to sleep.

One was Maltese, with sky-blue eyes. Two were black and white. But one was black all over—not a white mark to his foot nor even a white necktie under the dear little chin. He was the one I chose.

I named him Colonel Brooks. A pretty big name for a kitty baby, wasn't it?

Well, he was a darling from the very start. He loved and trusted everybody. You should have seen him step up to our big dog Rufus, without a sign of fear, coaxing him to be friendly with the sweetest of love-making.

And old Rufus, who up to that time had hated the very sight of a cat, fell in love with the little colonel on the spot.

Colonel Brooks had never slept by himself, so he would have been very homesick if Rufus had not shared his bed with him. Uncle Will made it his business to see that they went to bed early.

But one night, when Uncle Will was very late in coming home, he found a black kitty on the front doorstep, crying to get in. He supposed, of course, it was Colonel Brooks. So he picked him up, put him on the cellar stairs, and told him to go straight down to bed.

Then Uncle Will seated himself to read the evening paper. But no sooner was he settled in the easy-chair than a black kitty, for all the world like the colonel, jumped into his lap, purring like a small steam-engine.

"Is this you, Colonel Brooks?" cried Uncle Will. "Didn't I just put you down in the cellar? How did you get up here?"

Uncle Will hardly could believe his own eyes.

So he took the cat under his arm, and went down the cellar stairs to have this strange matter explained.

But, when Uncle Will reached the foot of the stairs, the queerest thing happened.

Another black cat came out to meet him!

And, what was the most puzzling of all, the cat on the cellar floor was just like the cat in Uncle Will's arm, and the cat in Uncle Will's arm was just like the cat on the cellar floor.

Not a white hair on either of them, and just the same size! Oh, dear me! How was Uncle Will ever to know which was his own dear kitty?

Just then a snore came from the box

where Rufus lay asleep.

"Oho," cried Uncle Will, "I'll take both cats over to Rufus. He'll know which is Colonel Brooks inside of two minutes."

Inside of two minutes! I should say so! In just one tail-wag, Rufus knew what to do. He gave a growl that sounded like a small clap of thunder.

And, lo and behold! the kitty under Uncle Will's right arm, leaped to the top of the woodpile, hissing with anger and fright.

But the little black kitty under Uncle Will's other arm gave a spring straight into the heart of Rufus' warm bed, and began to rub noses with his big friend.

Then Uncle Will knew that this one was Colonel Brooks. But, if it hadn't been for that wise old Rufus, he might never have found out to this very day.

—Presbyterian Banner.

II.

It was a large umbrella, and a very little girl,

The naughty March wind told the rain, that fell like gleaming pearl;

"Now, watch, I'm going to steal a look in yonder youngster's face,

And if he wears a smile, why I'll moderate my pace.

I'll blow so soft and gently—but if it brella inside out."

Why I promise you I'll turn that old umbrella inside out.

The anxious raindrops slanted fast, the wind blew cold and raw,

It tipped the big umbrella back and this is what it saw,

A laughing happy little face, blue eyes, a golden curl,

In the middle of the forehead of that jolly little girl!

(The rain it stopped, the wind died down, the sunbeams all came out,

But, oh, what might have happened if that wind had seen a pout!)

—Grace L. Livingstone.

A Sunshine Party.

"What would you like the very best for your birthday?" Mamma Brown asked. She was rolling out cookies in the kitchen Saturday morning, and Lulu was helping by sticking a nice plump raisin in the center of each cookie before the pans went into the oven. "You are quite a big girl now—seven next week—and I think you may choose what you would like, only remember that father's purse doesn't have a big roll of bills in it, little girlie."

Lulu looked very grave. To choose a birthday present all herself was very important, and she must think! There was a doll's bed—how she would like that, with little sheets, and pillowcases with ruffles, like those Jean Benson had who lived next door. What did mother think about that? Then she wished she had some red beads to wear on Sundays with her white dress, and—oh, ever so many things! It was hard to choose.

"I was wondering," Mother said as she brought out a pan of golden-brown cookies, "if you wouldn't rather have a party than anything else. That makes so many people happy, while a present only makes one person happy."

Lulu bit into the cookie that Mother handed her, and her eyes began to sparkle.

"Oh, that is lovely, Mommy!" she cried. "Let's see, I'll invite Elsie and Marion, and Tommy and—and—"

"How about Nan White?" asked Mother.

"But she's so little," said Lulu, "and

she never has any pretty dresses to wear to a party."

"That's just why I want you to ask her. I don't believe she ever went to a real party. Mother knows a way to make her look pretty, so don't worry about that. We want this to be Jesus' kind of a party—inviting the folks who don't have good times, you know."

A week is a long time to wait, and yet there were so many things for Mother to do that it fairly flew; and Lulu had to carry around her invitations—"two of them were for the Jesus kind of people," she said, and dress her dolls all freshly and have her games in order and it was a busy week, for her, too.

But it was the very loveliest party—"a sunshine one," Mother said, because every one tried to make every one else happy, and there wasn't a frown or a pout all that afternoon. They played "Blind Man's Bluff," and "Button, Button," and "Spin the Platter," and ever so many games, and mother's sandwiches and cakes and ice-cream finished off a beautiful afternoon.

"I hope you'll have a party next year," said little Nan as she skipped away, and Lulu looked at mother and smiled.—Apples of Gold.

Service.

The manly boy is the one who serves
Without a thought of pay.

The happy boy is the one who tries
To do some good each day.

The worthwhile boy is the one who
strives

To help the poor and weak.
The willing boy is the one who wins
Whatever he may seek.

The greatest joy is forgetting self
To serve another's need.

The richest blessing comes from the act
Of an unselfish deed.

—Robert Hage.

A Lesson in Obedience.

Tony and Toy were great friends, although Tony was a wonderful hound, able to "tree" coons when other dogs were helpless to find them, and Toy was a little black puppy, fit only for a pet, and without a thought of being either useful or obedient.

Every time Robert, his master, and Tony went hunting, Toy would manage in some way to follow. Once he chewed in two the rope that held him. Once he went through a screen door that was locked, and several times he escaped from a room when the door was opened for only a moment, and every time he had to be carried over logs and through brush, for when Toy got tired he whined so terribly that all game fled.

One night when Robert and his companions were ready to start on a grand hunt, Toy was taken to the stable and shut in a little room, where they were sure he would have to stay.

"There's not a thing there to hurt him," explained Robert, "and if whining is any comfort to him, let him whine."

For awhile Toy was quiet; then a howl from Tony on the opposite hill, and the boys' wild yells aroused rebellion in his heart. He would not be made a prisoner.

Suddenly he remembered a window in the little room. He discovered that the board that was hung by straps at the upper side of the opening was not fastened securely at the bottom, thus making it possible for him to squeeze through. Poking his black nose through the crack at the bottom, he pushed back the board and jumped out.

"Clap!" came the board, right on the little dog's tail, and held him fast, head downward, three feet from the ground. Oh, how he howled! Mother heard him; father heard him; and even Robert, out in the big woods, heard him, but they all thought he was howling only to break the monotony of imprisonment.

When Robert went to the stable to quiet him before trying to sleep, he discovered the sad predicament of his pet, and freed him.

After that when Robert went hunting, all he had to do to insure Toy's staying at home was to point to the stable. The puppy would lie down without a whimper, and not attempt to follow, and very soon he became known as the most obedient dog in the neighborhood.—Presbyterian Banner.

Why Shep Stayed At Home.

When Mrs. Wilkins came out her front door, she looked very tired; but she patted Shep on the head—for she was always kind to him. "Shep, I wish you could go to town for me. I've been working harder than usual today, and I'd like to lie down and rest for the remainder of the afternoon. But the children must start to school next week, and I just must buy some hats and shoes for them before the stores close today."

Shep barked as if to say that he knew perfectly well how tired his mistress was and that he would be very glad to go to town for her if he could only tell the merchants what he wanted. Mrs. Wilkins smiled her appreciation of Shep, and sat down on the lowest step of her porch to rest a moment before starting out.

When she arose to go, after her short rest, Shep yawned and arose, too. As Mrs. Wilkins moved off down the walk toward the street, however, Shep became very nervous and began to bark with all his might. Then he ran toward her, barking all the time.

"Hush, Shep, and be a good dog. And if you are a good dog," his mistress added, "I'll see to it that you get a nice bone with meat on it for supper." So off she went to town, thinking but little of Shep's frantic bark and feeling that perhaps the neighbors would have a right to complain about the noise he was making.

After she had gone, Shep became more quiet and went over to the lowest

step, where Mrs. Wilkins had been sitting, to have a seat on the grass close by. There, with watchful eye he sat, as if glued to the spot. If a cat came along, he pricked up his ears attentively; if a chicken came close, he sniffed his nose appreciatively. But never once did he move from his seat on the grass, near the lowest step.

It must have been an hour before Shep finally moved. That was when Mrs. Wilkins at last appeared on the side-walk in front of the house. She seemed rather excited; but she did not appear more so than Shep, for he began again to bark at her, his black eyes full of interest, as if he knew something of great importance to her.

"Oh, Shep," Mrs. Wilkins began, "do you know that when I reached the store I couldn't find my pocket-book? I had fifty dollars in that pocket-book, too, and I can't imagine—" But just then she had come up close enough to the steps to see something that made her shout: "Why, Shep! To think that I left my pocket-book here on the step when I sat down to rest! Well, that's what comes of being very tired after a long morning's work, doesn't it? And did you stay here all the time that people were passing, to see to it that nobody got your mistress' money?"

Mrs. Wilkins gave Shep a pat and a hug; then, just before she took her pocket-book to go into the house, she concluded: "Shep, when the man brings out the children's things, there'll be a big bone along with them—a bone with meat on it—for you. I stopped at the butcher's, too. I'm very glad to have ordered it for you, Shep, because I really believe you deserve it!" As she left, Shep wagged his tail violently and gave several short barks of happiness.

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Obituaries

Ferrett: MISS MARY WRAY FERRETT died on March 25, 1924, at the home of her sister, Mrs. John C. Hunter, Vienna, Va., after many months of suffering. "He giveth His beloved rest."

REV. WILLIAM DUDLEY POWERS, D. D.

Whereas, it has pleased our Heavenly Father to call home to his eternal reward, in the early morning hours of March 24, 1924, REV. WILLIAM DUDLEY POWERS, D. D., able and beloved teacher of the Men's Bible Class; and

Whereas, he was a man who, by his sterling character, scholarly attainments and ability to impart his great knowledge of the Holy Scriptures to others, endeared himself not only to the members of this class, but to a wide circle of devoted friends; and

Whereas, none labored more zealously than he for the welfare and progress of our Bible class, though oftentimes on occasions that must have been most trying upon him physically; therefore be it

Resolved, first, that in the death of Dr. Powers the Men's Bible Class of the Church of the Ascension has lost a most loyal and efficient teacher, and the entire class personnel a valued friend, the memory of whom time cannot soon efface.

Resolved, second, that we extend to the bereaved family and all those that mourn with them our sincerest sympathy and earnest prayers. May God's everlasting arm of love and compassion sustain them in this hour.

Resolved, third, that these resolutions be spread upon the minutes of the class, that a copy be sent to the bereaved family and that they be published in the News Leader and the Southern Churchman. MEN'S BIBLE CLASS OF THE CHURCH OF THE ASCENSION (HIGHLAND PARK), RICHMOND, VA.

(Signed) ALLEN O. WHITE,
HARVEY C. CLARKE,
D. S. JENNINGS,
C. S. LANE,

Committee.

Romancing.

"I saw a great black cat chasing a mouse. The mouse was as big as Fido 'nd the cat was as big as an auto, 'nd she had great big eyes just like the lights on the auto 'nd—"

"Harry!" exclaimed his mother in a shocked, reproving tone as she came out on the porch where her boy was entertaining two smaller children, "What are you saying? Come here to me. Why will you tell what isn't true? Haven't I told you how wicked it is? What shall I do with you?"

"When I was at Aunt Edith's," Bertha was saying to her little playmate, "I saw a doll that could walk and talk and eat just like anybody. I left a box of candy on the table near her and she ate it all up."

Bertha's mother, standing at the window, heard her and was troubled, but when the child came in answer to

her call she only said, "Please go up stairs and get Mother's knitting."

Many a mother has been puzzled regarding the attitude she ought to take when the little son or daughter insists on telling original stories for facts. No one can solve this problem for her. No one can outline a definite course and be sure that it will prove to be the best always; individual cases differ so greatly. Nevertheless, perplexities of this sort are often much simplified by considering the underlying causes.

The little child has had comparatively few experiences, and for this reason each one is very vivid in his consciousness. He lives them over and over. This is not the result of any effort on his part, the mind acts spontaneously. Stories are enjoyed because they minister to this mental activity, and, to the younger children, most satisfying of all are those in which there is an atmosphere of freedom from material limitations. The environment pictured in the story becomes very real. The narrative seems like an experience and like an experience is lived over again and again. Is it strange if the story sometimes varies, the hero or heroine changes and this day-dream is woven into the autobiography that the child likes so well to tell?

The situation calls for imagination on the part of the one who is to deal with it. A little sympathetic understanding will admit one to the child's confidence. It is necessary to be there in order to be of service. That it really is difficult for some children to distinguish between what they imagine and that which actually occurs, is well substantiated. Fortunately there are men and women who have not forgotten the days when "Jack and the Bean Stalk" was real to them. Some can even remember how they themselves, in imagination, quite-outdid Jack's exploits.

Little by little this vagueness of distinction between what is really done and what is merely thought of disappears, and the former stands out with clean-cut outline. At this time a reaction may take place against the fairy story. This is to be regretted, especially if it be the outcome of a feeling, on the child's part, that he has been deceived. The plea for a true story is quite often the outcry of disillusionment. The child should be protected from such experiences. If told from the beginning that the fairy story is a make-believe it will lose nothing of its first charm, and his pleasure in it will be prolonged. And what is even better, this method will help him to classify his own stories. If the parent uses tact the child will quite enjoy applying the term "make-believe" to his romancing.—Florence J. Owens.

Pussy Willow.

Fuzzy Pussy-willow wakened
From her winter nap,
For the frolic Spring Breeze
On her door would tap.

"It is chilly weather,
Though the sun feels good.
I will wrap up warmly,
Wear my furry hood."

Mistress Pussy-willow
Opened wide her door.
Never had the sunshine
Seemed so bright before.

Never had the brooklet
Seemed so full of cheer.
"Good morning, Pussy-willow;
Welcome to you, dear!"

SIMON THE CYRENE.

(Continued from page 7.)

ministered unto but to minister. Shall we not begin to regard the opportunities of our lives with different eyes? And if, after the lesson has been learned, God, as so often happens, takes the old disabilities away, shall we not always thankfully look back to those fruitful years of privation, when we stood face to face with Him? Will not a man be a greater and more helpful preacher, a wiser and tenderer physician, a profounder writer, for that glance into the solemn heart of things which we gain only through suffering?

"Who ne'er his bread in sorrow ate,
Who ne'er the lonely midnight hours
Weeping, upon his bed has sate,
He knows you not, ye heavenly powers."

Oscar Wilde tells us that his mother brought him these sacred lines of Goethe's, translated by Thomas Carlyle and written in a book by Carlyle's own hand, and she asked him to consider them. Wilde replied that he saw nothing in them at all, and that it was his intention to walk through life on the sunny side of the street. "To learn that lesson," said the crushed and broken man, later in life, "I had to go to prison, but it was worth going to prison to learn it."

Or consider the lot of a woman, obliged to abdicate her beautiful throne by reason of a permanent illness. She is forced to deny herself the society of friends. One by one she must relinquish her old sweet labors of love. In all the rich and varied organ-play of human life, only one key is left for her, that over which is written in black letters, Renunciation. Ah! but that is a key which requires a master hand, and which can form masters; a keynote

of a depth and sweetness no other can attain. Our friend begins to be like Christ, and to regard the cross as her vocation, and in place of her old ministries a new and more wonderful ministry is given her. Have we never known a home sanctified and blest by the cheerful light shed from the chamber of such a patient sufferer? So it happens that this invalid is able to strengthen others more robust than herself, that she, though cast down, continues to be the stay and support of those who stand erect, that this sufferer is ever the best and tenderest of consolers. In no earthly experiences do we draw nearer Christ than in our sufferings. To see His life cut short when it had just begun, to plant His feet resolutely in the way of death, to make His supreme submission to the will of God, is not this the one perfect example of obedience and courage? Can any of us say: "Lord, Thou hast laid on me more than Thou didst bear Thyself?" He might have complained, but that would be to murmur, not to sacrifice Himself. He might have recanted and avoided the cross, but that would be to deny His divine vocation. That cross indeed was His throne. Those outstretched arms have embraced this world. "A thousand times greater, a thousand times more beloved in death than in life; to tear this scene from the memory of man would be to rend this earth to its foundation." (Renan.)

The world cannot be saved without the cross. No noble life has ever been led without sacrifice and suffering. While we are all clamoring for happiness, for pleasure, luxury, self-expression, the sublime and perfect sacrifice of Christ puts us to shame. We cannot enter into His sufferings while shrinking from every form of suffering ourselves. From this unknown man, from this Simon of Cyrene, we may learn the privilege of bearing the cross for Christ who hung upon the cross for us.

YOUNG PEOPLE'S WORK.

(Continued from page 10.)

April 20, 1924—Easter Day.

Hymn: "The Day of Resurrection."

Bible Reading: St. Luke 24:1-12.

Prayer: O God, give us joyful and understanding hearts to gratefully receive the Easter message, that after serving Him faithfully here our spirits may rise at the great Resurrection, and with Him continually dwell; through Jesus Christ, Our Lord and Saviour. Amen.

Papers:

1. The Easter Story in your own words.
2. The Lessons of the Resurrection.
 - (a) Unfounded anxiety—Who will roll away the stone?

(b) The Power of Unconscious Influence.—"Then went in also that other disciple."

(c) The Gospel in the Gospel.—"Come and see." "Go and tell."

3. The Power of His Resurrection—

(a) The risen Christ.

(b) The risen Life.—"If ye then be risen with Christ."

Easter Carols.

Discussion: The Witness of the Resurrection—"Ye shall be my witnesses."

Recitation of Nicene Creed.

Sentence-Prayers.

Hymns: "Fling out the Banner" and "Come ye Faithful, Raise the Strain."

Benediction.

Never guest was quainter;
Pussy comes to town
In a hood of silver gray
And a coat of brown.

Happy little children
Cry with laugh and shout,
"Spring is coming, coming;
Pussy-willow's out!"
—Kate L. Brown.

Let's Suppose.

Let's suppose that I came to see you one morning and brought you a box of lovely taffy candy. Then, let's suppose that you didn't even say, "Thank you" to me but just went on and ate up the candy without a word.

Then, let's suppose that I came back the next day and brought you a beautiful book to read. Let's suppose that the book had lovely pictures and wonderful stories in it, and that you took it without a single word of thanks.

Then suppose I came back the next morning and brought you a splendid toy to play with, and that you took that, too, and didn't once say "Thank you." Don't you suppose that I would get tired of bringing you presents and that I

wouldn't come back many more mornings?

Did you ever stop to think what a beautiful gift God sends to you every morning when He sends you a new day? Do you remember to tell your heavenly Father "Thank you" for this beautiful gift? Don't you suppose that it would please Him very much if you did remember to kneel by your bed every night and thank Him for His gift to you?—Exchange.

Daddy and Laddie.

Oh, the world is filled with daddies—
Not a place but has its share;
And they're loved by the little laddies,
Here and there and everywhere;
And each little laddie's daddy
Thinks him better than the rest,
And each daddy's little laddie
Loves his own dear daddy best.

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Nine people out of ten are better than we give them credit for being.

We who look for Jesus ought to be joyful. It is no credit to Our Lord when we look as though we were seeking His grave.

Evil may give wild, temporary, feverish joy; but peace and comfort it can never give, for they come directly from Heaven.

Angels and devils are always fighting for our souls; day after day, while we are on earth, the battle within us continues.

Christ demonstrated immortality by the great proof and seal of His Resurrection from the dead.—J. H. Snowden.

"Through the depths of sin and loss,
Drop the plummet of the Cross;
Never yet abyss was found
Deeper than the Cross can sound."

The love of Christ is the Church's drawing power. When that once burns in the breast of the Christian, it will give him no rest until he sees it kindled in the hearts of others.

Deny the Resurrection, and you rob Christianity of the great pillar upon which it rests. Believe it, and all else about the life of Christ becomes plain, and faith has a safe and sure anchorage.

Heavenly Father, to all Thy many gifts to us, add, we pray Thee, the honest desire, in Thy spirit, to pay to the utmost our debt to life, and so enable us ever to do the thing that pleases Thee!—Wilfred T. Grenfell.

"Come, see the place where the Lord lay"—this is the Easter doctrine, the Creed of the Resurrection, the faith of the Christian Church. "And go quickly and tell His disciples"—there you have the Easter duty, the resurrection obligation, the compelling missionary motive to sacrificial service.—Selected.

When the heart has been brought into that state when it can, with happy confiding trust, look up and say, "Father, not my will, but Thine be done," then will relief come. The thorn, indeed, may not be extracted, the cup

may not be removed, but there will appear the strengthening angel from Heaven enabling us to bear it.—F. Whitfield.

Every line and every word of the six appearances of Christ that are described are precious jewels in the golden setting of the Resurrection Story. They seem thrown together without the least thought of making them a single and complete whole, and yet they give a more satisfying and harmonious picture of what transpired than if an attempt had been made to classify and arrange and reduce to fixed method, as historians are wont to do, the salient facts in that wonderful history.—Selected.

I do hear
From the revolving year
A voice which cries:
"All dies;
Lo, how all dies! O seer,
And all things too arise:
All dies, and all is born;
But each resurgent morn, behold, more
near the Perfect Morn."
—Francis Thompson.

Dressed in her tender green,
I viewed the sweet Earth lying,
When smote my heart the cry,
"But living leads to dying."

Then came a trumpet call,
Through hill and dale replying,
"Through life lead on to Death,
We come to Life, through dying."
—E. D. Ward.

"No man taketh my life from Me." All Christ's teaching depended upon that vindication. He had made great claims. All depended upon His ability to verify His claims. For two days those claims were silenced. Then He appeared to claim His right to be the Son of God. The Resurrection justified Him. He was declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead.—Dr. H. T. Kerr.

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EDITORIALS

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No. 16.

THE GOSPEL OF EASTER

We shall be thinking on Easter Day of the triumph of the Cross. He Who was despised and rejected of men is lifted up on Easter as the hope of the world's salvation. It was through Gethsemane and over the brow of the dark and tragic hill that Christ went His way to triumph. His victory is the eternal symbol of the victory of that which is unseen over the brutal weight of the near and obvious, the victory of the quietness of God over the tumult of the world's rejection.

It is hard for us to learn that lesson—hard to believe in the truth in which Christ lived and died and lived again. We are often dismayed by the contrary appearances of our world. We despair of accomplishing anything if the material odds seem against us. We trust in the might of money. We want the weight of the world's wisdom on our side. We think we must have what we call the practical judgment, and the popular approval, and all the obvious favouring chances on the side of any movement which we commit ourselves to, before we may be very confident of its success. As Studdert-Kennedy wrote in his "I Believe,"

"We try to protect God's dignity as though, like the dignity of kings, it depended ultimately on the possession of force wherewith to drive men to His Will, as if God were a despot . . . We exalt the mighty to their seats, and put down the humble and meek . . . We are willing to respect Love, provided it has Force behind it . . . Pure Love is still despised and rejected of men. It saves others and cannot save itself, and that to us is pure weakness. We are still ashamed of the Cross, and the reckless humility of God.

"Our idea of power is not God's idea of power revealed in Christ. . . because our purpose is not God's purpose . . . For God's purpose, which is the Creation of Man, the human family or unity, there is, and can be, only one Power, and that is Love . . . A unity of human beings is an imperfect unity just so far as it is based upon force

and fear . . . Our armaments are symbols, not of our power, but of our weakness. The great powers are the great weaknesses of our world."

"The great powers are the great weaknesses of our world." In how many ways that may be true! Churches die sometimes because of the very means which are supposed to assure their unquestioned life. They pile up great endowments, but they do not win the living generation. They gain social prestige, but they do not serve the needs nor win the hearts of the multitude. They pride themselves upon the tradition of the past, vehemently maintain old formulas of thought and practice, and forget that in every new generation the Church, like its Master, divesting itself of any privilege, must stoop, as He did in the upper room, to serve. We suppose also that the nation can be great by manipulating its own advantage. We think that it can ultimately become rich and remain rich by tariff preferences and shrewd machinery of commerce. We forget that the only ultimate triumph belongs to those forces of consecration which through great sacrifice must attain their victory not over the bodies, but over the spirit of our race.

Easter Day brings us back to the sweet and vital certainty. It helps us to trust again in the unarmed power of goodness. It makes us know that in spite of any momentary appearance to the contrary, no pure act of goodness is ever lost. Let men stand in some measure of Christ's likeness for truth and right, and the contribution which they make to the ennobling of their generation will have its Easter Day of vindication. Let any great leader in the nation stand for the far ideals of responsible service, and though he and that for which he stands seem to go down into defeat, his cause also shall have the Easter of its resurrection. For no impulse whatsoever that is conceived according to the grace of God, is Calvary the last word; Easter is the immortal witness that the quiet power of goodness shall at last ascend its throne.

EASTER---AND AFTER

In our observance of the forty days of Lent we sometimes forget that other forty-day season of the Church which runs from Easter to Ascension. Beginning with Ash-Wednesday, we decide what sacrifice shall be made in our social life or personal habits from that day until Easter. Special daily services are arranged for in our churches, and we plan a course of social and physical abstinence and spiritual exhortation. We pass through the deep shadows of Holy Week with their poignant memories, and come to the joyous heights of Easter—and then what?!

Are we not in many instances apt to suffer a religious relapse that may drop us back below the level from which we started on Ash-Wednesday? If, however, we will recognize the importance of the forty days of the Resurrection ministry, the commemoration of which, the Church is about to begin, we shall find therein an uplifting power that is as strong as the observance of the Lenten season,

if it is properly used.

In the place of the desert and the temptations we have the Resurrection appearances, and the messages of love and inspiration as the background for our meditations.

First comes the word of the angel to tell His disciples and Peter, showing that through the agony of the Cross, and the departure to the spiritual world our dear Lord had not forgotten the agony and mortification that was surely breaking the heart of the denying disciple. Then the message through Mary Magdalene "to my brethren" to "say unto them, I ascend unto My Father and your Father; and to My God and your God"; thereby lifting us to the plane of brotherhood with Himself and sonship to the Father.

These two are merely suggestive of the hidden beauties, and glorious prospects that Our Lord manifested each time that He appeared during these wonderful forty days, the anniversary of which we are about to enter.

THE MORAL BASIS OF GOVERNMENT

The conference which was held in Washington the first week in April for representatives of the colleges and universities in support of the Eighteenth Amendment, seems to have rallied a new element of strength to the forces which make not only for sobriety, but for the fundamental spirit of obedience to law in America. That there is imperative need for the strengthening of this spirit, every glance at the daily newspapers reveals. We are still suffering from that profound dislocation of the orderly processes of mind and spirit which the war produced. It was not possible to incite millions of people to organized hatred and combat for four years, without unleashing in the spirits of men old barbarous instincts which are not easily chained again. The forces of education and of social control have not kept pace with the destructive and savage passions always latent in human nature, but brought newly to the surface by the events of the last decade. Consequently in cities and towns which are supposed to be civilized there is a riot of brigandage and murder. The integrity of government is at stake. In the face of the crime in American cities and in the face of the deep revolutionary disturbances brewing in Europe, with the overturn in country after country of any semblance of popular legislation and the setting up of dictatorships, sometimes of the proletariat and sometimes of the militarists, the question actually presents itself as to whether democratic government has within itself strength and authority sufficient to endure.

It is time we faced the real issue. It is not a question as to whether men and women happen to approve of the prohibition of liquor or not. It is not a question as to whether they personally like and would vote for the law as embodied in the eighteenth amendment. It is the question of whether or not they believe in law itself and whether they deliberately wish to associate themselves, as many are at this moment actually doing, with the gunmen, the murderers, and other anarchists of the under world, to tear down the fabric of an ordered civilization. The man who connives with the bootlegger, who, by bribery, corruption, and violence if need be, will bring him in defiance of the law, the liquor which he wants, has as a citizen no standing ground of moral superiority from which he can speak a word of condemnation to the bank robbers, or the cocaine sellers, who, in grosser fashion, are simply following out his example of flouting any control of society which they happen to dislike.

Among the addresses delivered at the Conference of the College and University Students, there was one by Miss Esther McDonald, of Columbia University, which may help to make clear the fact that the prohibition regime, even with its very imperfect enforcement, has brought a genuine human benefit. There is a group of the socially privileged, which, though very noisy and confident in its own views, is numerically a very feeble minority, who imagine that be-

cause in their set they see very little of prohibition except defiance of it, therefore it has meant nothing in the life of the people at large. Miss McDonald spent last summer in a factory and this is the opinion she has gleaned as to the attitude of industrial women toward prohibition:

"As a factory girl this summer I was interested in gleaning the opinion of my fellow-workers concerning the Eighteenth Amendment. Some of the men-folks of my industrial girl friends seemed to resent prohibition, feeling that it made a further class distinction, because the wealthy man found it easy to purchase immunity from any observance of that particular part of the Constitution. But the women workers, almost without exception, were for it, because they found that to them it had given a degree of freedom they had never known before. They could now pretty much be free from that horrible anxiety that had always been associated in their minds with the corner saloon.

"Most of them are pretty sure now that their husbands or fathers will bring their pay envelopes home without any serious dent in them—something they have always had reason to doubt before. And so, for the industrial woman, I found the Eighteenth Amendment means freedom, and since they love freedom as much as their college or society sisters they are not apt to want to give it up.

"There are many facts that the modern woman takes into account in exercising her choice of conduct. She recognizes that all the facts show that those who drink even moderately do not have as fair a chance for a long and vigorous life as those who never use alcoholic beverages.

"She knows that it is decidedly undesirable for us to get to be a nation of law-breakers. She knows that other countries are watching us to see whether the greatest republic in the world can enforce its own organic law. She does not recognize the argument that 'the law is not being obeyed, therefore we must repeal it', for she is intelligent enough to know that many of the finest laws we have have involved a great deal of difficulty with the enforcing of them after they were first passed.

"In the amendment against slavery, the Interstate Commerce Act, the Pure Food and Drugs Act, and many others, in the obstacles encountered for many years in their enforcement, with their triumph now, she sees the power of law eventually to change people's habits. Mothers of children are not discouraged because every one does not obey the law immediately. They would not dream of repealing it just on that score. But they also know that the harder the insistence on obedience the sooner the desired reaction will come to take place habitually.

"Mothers may possibly be willing to do some things themselves which they should be most unwilling to have their daughters or sons do. A mother who breaks the Eighteenth Amendment loses a great deal of her right to demand from her children any obedience to commands or conformance to standards."

RISEN

When in the starry gloom
They sought the Lord Christ's time,
Two angels stood in sight,
All dressed in dazzling white,
Who unto the woman said,
"Why seek ye the living among the dead?"

O ye of this latter day,
Who journey the selfsame way
Through morning's twilight gloom
Back to the shadowy tomb;
To you, as to them, was it said,
"Why seek ye the living among the dead?"

The Lord is risen indeed,
He is here for your love, for your need—
Not in the grave, or the sky,
But here where men live and die
And true the word that was said,
"Why seek ye the living among the dead?"

Wherever are tears and sighs,
Wherever are children's eyes,
Where man calls man his brother,
And loves as himself another,
Christ lives! The angels said,
"Why seek ye the living among the dead?"

—Richard Watson Gilder.

::: E A S T E R P O E T R Y :::

EASTER RAIN.

By Margaret Prescott Montague.

I think the sap of every spray
Leaps to a hidden tune today,
Bursting in music green and gay;
For love is falling in the rain,
Drenching the world to life again,
Splashing through the April air
Resurrection everywhere.

Oh, Magic of the humble shower!
Cup-bearer to the smallest flower!
Stooping to pour the gift divine
In living streams of dewy wine
Where honeysuckles leap and twine!
Holding the cup to thirsty leaves
Of hawthorne bush and dogwood trees,
While little birds in every lane
Sing, "Love is falling in the rain!"

O, Mystery, to bend so low
That in a raindrop you might go!
O, Love, so intimate and small,
The breath, the bloom, the gift of all!
The Very Heart of every heart,
The end, the middle, and the start,
Above, below, within, without—
O, April blossoms, laugh and shout:
And soul, sing forth a high refrain,
Lifting a mad and happy strain,
For Love is falling in the rain!

—Courtesy of the North American Review.

HEART OF A FLOWER.

By Lilla Vass Shepherd.

Was the lily He had chosen
From among so many fair,
With the Master in the garden
Through a vigil none would share:
Did the cross implant a message
For its Easter bloom to bear?

Did the lily touch the border
Of His mantle of the morn,
To enfold a bit of heaven
As He entered into dawn:
Is its beauty a Reflection
Which the pure in heart have borne?

Did the lily mark His passing
From the touch Life had outgrown;
Are the dewdrops on its petals
Tears that Mary may have sown:
Does its fragrance keep the promise
Of Love's Presence with His own?

OUT OF THE CHRYSALIS.

By Nancy Byrd Turner.

He breaks his prison doors and gains the light,
Winged for the world, a new-created thing,
Yet on the threshold trembles, faltering,
So fearful of the flight!
The safety of the little house behind!
The strange, wide aisles of air, the windy spaces!
The myriad flowers with their upturned faces
Whose beauty strikes him blind!

Will it be so at last, I muse, with me,
When sudden on my sheltered sight shall burst
Th' unwritten glory of that golden, first
Day of Eternity?
Nay, souls are different. God will let it be
That, as a fearless child when night is done
Robes for the day, this mortal shall put on
Its immortality!

—Courtesy of the Youth's Companion.

NOW IS CHRIST RISEN.

By Nancy Byrd Turner.

Now is Christ risen from the dead!
Now brightening from sea to sea,
The wistful land is garmented
In ancient beauty wondrously.
Here flaunts a vine, here shakes a horn,
Here rings a blossom's fragile bell,
Here buds a rod, 'twixt night and morn,
Like Aaron's miracle.
So deep the heart of earth is stirred,
Far down, its humblest hoarded seed
Thrills to the echo of the word
That Christ is risen indeed.

How should a violet lift its face,
Safe resurrected, perfect, fair,
And He Who fashioned all that grace
Lie dust beneath it there?
How should a trembling tendril stir,
A slender sword-thrust cleave the sod,
And He bide in a sepulcher—
Their Lord and God?
Nay, but an age ago unfurled
One dawn, from out a rock strong riven,
In an old garden of the world
The white, white Flower of Heaven!

O ye who mourn, new graves beside,
That same deliverance shall be
For them, our last great Eastertide,
That shook the slope of Calvary.
O ye who doubt nor understand,
Who see the guarded tomb alone,
For but a prayer an angel's hand
Will roll away the stone.
O ye who know, the dark is fled,
The day is on the hills again;
Since Christ hath risen from the dead
There is no death! Amen!

—Courtesy of the Youth's Companion.

THROUGH DARK TO LIGHT.

By Nancy Byrd Turner.

They have a saying in the Orient,
Age-old, the little bitter legacy
Perchance, of some sad spirit's discontent
That long since ceased to be.

"The more we hope the more we suffer"—so
It counsels wistful age and eager youth,
And to the last, the hearts that harken know
Its word is truth.

Aye, very truth! The more the buried grain
Longs in its darkness for the light of God,
The more it labors up in patient pain
To cleave the prison sod.

The more the chill year yearns to bring to birth
Blossom and warmth and tender, greening thing,
The more it travails sore with storms, till earth
Be fit for spring.

And every prayer on some wild Galilee
Tolls at its oars an hour before the day,
And every dream hath some Gethsemane,
Some stone to roll away.

For faith must kneel and plead till it be whole,
And Love must bide its resurrection sky:
That which thou sowest is not quickened, soul,
Except it die!

Strive and desire and watch and trust and pray,
Grasp every sweet assurance grace will give.
"The more we hope the more we suffer"—yea,
But so the more we live!

—Courtesy of the Youth's Companion.

THE GLADNESS OF THE RESURRECTION

A Meditation for Easter Day

LIKE all still, instinctive things, the hunger in us for faith in immortality is even deeper and more constant than we know. The emotions with which we face many of the facts of our familiar world are associated with it. Why is it that there comes such a thrill of the spirit with the springtime? Why is it that on Easter we fill the church with flowers, and rejoice in the glory and fragrance of the blossoming earth? It is not only because these things please our physical sensibilities—minister to our sense of color, or form, or fragrance. Rather, it is because their beauty strikes a deeper note. The resurrection of the earth is symbolic of that resurrection of the spirit's life for which we yearn, and the song of the returning birds is echoed by the singing of our immortal hopes. So, when in the autumn there comes to us from the drifting leaves and the barren boughs a sense of haunting melancholy, and the grey skies shut down upon us like a weight of sadness, it is because again these things stir in us associations deeper than the immediate facts. They speak of that death which the outward world expresses; but the poignancy of its suggestion comes because it stirs in us the question, "What if the human spirit in this same way should fade and die?" Then we know that what we need is just that for which we are reaching out at Easter—the sense of an abiding life in which these personalities of ours are sacred, and in which the flowers of the soul go on unfolding in a beauty that does not end.

But what grounds have we for believing that such a faith is justified?

I.

The obvious first answer might seem to be that we believe in it because we believe in the historical fact of the resurrection of Jesus. Yet it is not the historical evidence that is in truth the primal ground-work of our faith. There is something that lies back of the objective history—something deeper than the gospel story, deeper than the words which the Apostles spoke and the evangelists recorded. The deepest thing, and the first thing is that instinct which is in us, and was also in the first disciples, and because of which they were able to receive the evidence of their Lord's resurrection when it came,—the instinctive recognition of the worth of personality which strengthens our hopes, and confirms our evidence of the resurrection and the risen life.

When on that first Easter day there came to the disciples the tidings that the Lord had come back to His own, those tidings did not fall on dull and unexpectant hearts. It is true that their faith had been terribly shattered by the awful fact of the crucifixion, and by the death which seemed in such bitter contrast to the sort of hopes they had cherished of their Master's triumph. But when they heard that He was risen, something within their hearts woke to acknowledge the fact of it as that which all along they had felt must come true. Death had seemed so unlike Him; His rising to life again seemed the one thing which was appropriate to Him. As they had walked with Him day by day, they had seen the very meaning of immortality. It was inconceivable that such a personality as His should cease. They came to know what Peter said in his first great sermon on the resurrection—that it was impossible that He should be holden of death.

As we receive at Easter time the gospel story of the Master's resurrection, why is it that we believe it? Some say it is because it is written in the Bible. Yes; but it is because also the truth and reality of it are written in our hearts. Almost 1900 years ago these gospels that we read today were written by men whom we have never seen and whose experience is separated from ours by that far-stretching gulf of time. Yet that which they tell us is for us a certainty that rests on something mightier even than their objective testimony, and no multiplying centuries can make it less near and vivid and unshakable. For the resurrection of Jesus, of which they tell, is corroborated in us by our instinctive sense of the deathlessness of such a life as His. It was not the resurrection that was a miracle. The prevention of a resurrection would have been the only miracle. In a life like His there was a power which all who have felt it know to have been mightier than any imaginable death.

So also today our surest faith in the eternal life comes when we stand close to some great personality which in its measure showed, as Christ showed, that fulness of life which is its own evidence of immortality. One of our

American universities had for its President some years ago a man whose name will always be listed among the great scholars and statesmen of his generation. In the prime of his years he was stricken by a mortal disease. The physicians told him that there was nothing further that they could do, and that he could live only six months. He said to them, "You must somehow manage to give me a year. I have work to do which it will take me a year to finish." They promised him that they would do their utmost to prolong his life to that extent. Then when he and the doctors had agreed thus together, he told his family and his nearest friends what the circumstances were. He said to them that in the coming months he wanted the life of the household to go on exactly as it had always gone. He wished that there should be no foreboding, no shadow and no grief. He wanted that year to be for him and for them the fullest and most rejoicing year that they had ever lived together. They were not to ask him how he felt; they were to try not to think of him even as being ill; but, rather, as coming to the climax of his life's effort and achievement. So through the year which the doctors had promised to win, if they could for him, he gave himself with a resolute will and unflinching cheerfulness to the task which he had set himself to complete. When the year was gone—the glad full year—he had finished, and he was satisfied. The iron will which had helped to keep him alive through those tremendous days turned now and looked with deliberate and childlike acceptance into the face of death. In a few days he had gone.

Who that came into contact with a life like that could believe for a moment in death triumphing over life? Who could conceive that that personality, in the splendor of its matured powers, with all its strength ripe for loftier exercise, was annihilated in a moment? Who could fail to know that such an one could not be holden of death—that the body of which he was unclothed but made way for the heavenly body, and that mortality was swallowed up in life? And who that in his own experience has looked into the depths of other lives, who that has watched some other strong and eager spirit ride out to joust with death, with lance still held aloft and crested helm unbowed—who that has seen the brave, the glad, the gallant pass through the gates that fence our mortal gaze, can doubt that on the other side they enter the lists of some heroic service? Who that has watched some soul which in long patience bore its weary pain, some invalid who glorified the room of suffering with the atmosphere of the very presence of the Divine, can waver in the glorious confidence that the flower of that life, so filled with the heavenly fragrance, is alive for evermore in the imperishable gardens of God?

II.

Already in what we have said we have suggested that which we must feel to be the nature of the coming life. It is not emptiness nor quiescence. It is the expansion of all that has been most real and worthful here. It is mortality swallowed up in life, in just such sense as the grey mistiness of the early dawn, with its indistinct outlines and its dim perspectives, is swallowed up in the radiant glory and color of the full ascended morning.

The very mark and seal of our Christianity is that we interpret all the questions of life and death and of eternity in the light of our thought of Jesus. Of Him we say, as the Apostle said—it was impossible that He should be holden of death. We cannot think of His radiant spirit as kept in unconsciousness nor in quiescence, nor inactivity. In that world, invisible to our mortal eyes, He, to be Himself, must be such as He was when He revealed Himself to men. Still His spirit goes on its great glad ways of energy and redeeming service.

And for those who truly have followed the spirit of their Lord, shall we not think of life beyond death just as we think of life there for Him? They have entered into that fellowship with the Lord which is free from the limitation of time and space and flesh. For them judgment is not some far-off event for which they dimly wait. It is the instinctive verdict which reality records upon their spirits as they pass into the presence of the Lord of Life. In so far as His life has been made real in them; they share in its triumphant gladness the life which He lives today.

But what of those whom we cannot think of as so manifestly Christ-like that we can consider them as belonging by very instinct in His presence? Well, upon that question, also, we throw the revealing light that comes

from our remembrance of the spirit of the Lord. He that revealed Himself here on earth as loving and forgiving, He that came to be the friend of sinners, He that came to seek and to save that which was lost, must in that life which lies beyond carry the heart by which in its tenderness men knew Him there. And as we think of Him, we dare to believe that in the life beyond there still may be such growth and progress as He sought to stimulate in the souls on earth. In that atmosphere of His presence, lives which to human eyes had seemed only ugly and shrunken things, may grow, like seeds that have found the sunlight, into the fragrance and beauty which God had meant for them. For there it may be that many who here have seemed unclothed with spiritual nobleness, may yet be clothed upon with a larger and nobler life.

So, on Easter morning, let our hearts echo that invi-

tation and response which in the communion service presently we shall hear:

"Lift up your hearts.
We lift them up unto the Lord."

We remember Him who on that first Easter morning came back to His disciples, and to those who were weary and discouraged and shadowed by their grave perplexities, that He might bring the assurance of His risen life. We remember that for Him, and in Him, mortality is swallowed up in life. Into His presence, therefore, increasingly, let us seek to bring our mind and heart and will, that He may confirm their deep desires. Unto Him we lift up our hopes and aspirations, for ourselves and those we love, and in Him we rest our confidence that they shall be fulfilled.

W. R. B.

THE CROSS AND THE CROWN

By the Right Reverend Edward L. Parsons, D. D.

IN that most beautiful of all the Easter stories—the walk to Emmaus—we have vividly pictured to us the perplexity and doubt which beset the disciples at the crucifixion. They had hoped for something so different. They had looked for something in their eyes so much better. Cleopas tells the story of what had happened, of the trial and the condemnation and the cruel death. All this had come to Him to whom they had looked for the redemption of Israel. Of course, now they could not expect any great triumph of that kind. A real King would not let himself be beaten in such fashion.

How human it is! So like what we are doing every day! Sometimes it is a cause, sometimes it is a person to which our faith has been pinned. A test comes and cause or leader goes down in defeat. The multitude deserts over night.

Even the loyal souls find it hard to be loyal. So it was with the disciples. Even the beginning of a better understanding of what had happened could not quite do away with the perplexity. Rumors have come to Cleopas and the others, stories of the appearance of the Christ or at least of an empty tomb which indicated that perhaps Calvary was not the end. Still they are perplexed.

So they talk with the stranger and when at last their story is over he turns to them with that beautiful pity, "O foolish men and slow to believe," and in a word has cleared the whole matter. Only look at the message of the great prophets, "Ought not the Christ to have suffered these things and to enter into His glory?" How can victory come without a battle? How can glory come without suffering? How can Israel be redeemed unless some one will pay the price? How can Easter dawn unless the sun has set on Calvary? No cross, no crown, our fathers would have said.

The incident is very human. We feel that those disciples walking down to Emmaus are just exactly like ourselves. We realize how much we want to have the crown without the cross. Men have always wanted it that way. The Jews as a nation were expecting it. They looked for a miraculous coming of God in power. They expected His Kingdom to be set up in Jerusalem. They would rule the earth. They would be crowned. But they never saw that the way to the throne must be through toil and self-sacrifice and the purging of the desires of the flesh.

Other nations have felt just as they did. Germany looked for the crown but sacrifice was not in her vocabulary. Nor, alas! is sacrifice in America's vocabulary today. She wants all that may come to her from a prosperous and peaceful world but the price is more than she is willing to pay. As for the nation so it is for the individual. We are always wanting to celebrate Easter before we have been on Calvary. We want to be rich over night and the promoters of oil stock flourish. We want to be healthy and we take refuge in a popular formula, "Every day and in every way," forgetting its real meaning and ignoring its implications. We want popular education and we cry out at taxes which after all are so small that an Englishman would laugh at us. We want to be well governed, and we won't take the trouble to vote, much less to offer ourselves to help in public causes. We want, at least some of us do, to be like Jesus Christ in our lives, to be guided by His Spirit, to stand in the world for His cause; but we want that Easter triumph without walking along the hard and sorrowful road to Calvary. How nice, we say, to see the Kingdom of God established among men! But, alas, that surely cannot mean that we must

give up our privileged position in the world, or run any risks with our property or show any sympathy with the under dog. Always whether in our private morals or our public relations we are hoping that somehow we can win the Crown without the Cross. We want, after the fashion of whole cults of these days, to close our eyes on Palm Sunday night and open them to find that it is Easter. But it will not work. No cross, no crown! The Christ must suffer these things before He enters into His glory. We cannot win righteousness for our souls without the sacrifice of luxury and indolence and indifference, to say nothing of the victory over the grosser sins of the world, the flesh and the devil. Just as we cannot count on luck to get us wealth, but only on work, so we cannot count on luck to bring the wealth of the common welfare to the world without work and sacrifice.

The artist must lose himself in his work or else it cannot be immortal.

"Such a price the Gods exact for song,
To become what we sing."

The doctor, the lawyer, the teacher, the engineer, the clergyman, can win their Easters only by the hard road of Calvary. The nations can win peace and justice only by the sacrifice of things they hate to lose; for the triumph of Easter waits on Good Friday.

We need this message terribly in our materialistic, pleasure-loving, duty-scoring world. We need it the more because all our education, fine as it is, has been leading our young people along easy paths and trying to interest them emotionally rather than ethically. We need men and women, old and young, who can see great causes and be ready to die (or to live) for them: Cavour who will risk the displeasure and the hatred of those who would never change as well as of the Mazzinis and the Garibaldis who would change too fast, Washington to whom Valley Forge are but part of the joy of battle, Lincoln's patient of abuse, counting no Calvary too awful if unity may be kept and freedom won.

We need young men and women who will go out into the world burning with zeal for the triumph of Christ and gladly giving themselves to unpopular causes, risking enmity and misunderstanding, hating complacency and smugness and smooth roads, welcoming Calvaries for the joy of that which is to be won on Easter. Heroes we want today.

"Of cowardice alone he is afraid,"

sang one mother of her son during the Great War. It was of that stuff that the heroes of six years ago were made. We need heroes of that same stuff for the warfare of Christ today—men and women who welcome the fierce struggles of the Calvaries of the world in order that the joys and triumphs of Easter may be won. The new Collect for Monday in Holy Week is a Collect of the triumph as well as of the Passion.

"Almighty God Whose most Dear Son went not up to joy but first He suffered pain, and entered not into glory before He was crucified; mercifully grant that we walking in the way of the Cross, may find it none other than the way of life and peace."

Here Good Friday and Easter are linked rightly together. Here the Crown is the issue of the Cross.

BOOK REVIEWS

THE MAKING AND MEANING OF THE NEW TESTAMENT. By James H. Snowden. Published by Macmillan Company, New York. Pp. 311. Price \$2.50.

By a man who has already produced a number of books on religious topics, this volume begins by giving the Jewish, Greek and Roman backgrounds of the New Testament, devoting some four chapters to each of these subjects. The author then proceeds to a consideration of the various books of the New Testament in their order as bound in the Bible. Part three is devoted to a Life of Christ, and he concludes with an account of the spread of Christianity coming down to "Paul in Rome." The book is well indexed, both as to subject and scriptural quotations, and will be found a helpful addition to the library of clergymen or Sunday-school teachers. The style is more technical than interesting, but its contents are well arranged, so that the writer's information on the various subjects discussed can be easily and quickly found.

R. C. M.

OUR CHURCH. On Through the Ages. By William Postell Witsell, D. D. Published by Edwin S. Gorham, New York. Pp. 160. Price \$1.25.

The contents of this volume was originally included in a series of lectures delivered by the author at a Summer Conference at La Porte, Texas, and it was at the request of many who heard these lectures that he decided to have them bound and published. The writer's purpose is to give a sketch of the history of the Church of England, and its continuation in the United States, particularly emphasizing its apostolic continuity. He does not attempt to offer an exhaustive study, but presents chapters on the important eras of the Church life of English Christianity showing the gradual development of papal authority over the Church of England, and the consequent revulsion against this usurpation, and bringing out the course of tolerance pursued by the Church in preserving ancient customs and Apostolic usages. Bishop Gailor says of the contents of this book that it was, "Prepared by a busy, hard-worked and successful parish priest, and are published at the urgent request of the clergy and laity, who heard them. They give the salient points in our Church history in popular language. They do not pretend to represent the results of original research, but the argument is based upon the conclusions of well-known scholars and shows wide reading in the literature of the subject."

"The survey of so large a field of history in so brief a space may invite meticulous criticism of some details; but the story is true and interesting and well-told, and we trust it may have a wide circulation."

R. C. M.

PROBLEMS OF THE NEW TESTAMENT TODAY. By R. H. Molden, M. A. Pp. 246. Oxford University Press, New York, American Branch.

There has been much real distress occasioned by this thing that is called "Higher Criticism," breaking loose from the dingy cells in which scholars live, and getting the less rarified atmospheres all jogged up. The difficulty is a real one with which all, who are vitally and consciously interested in making the religion of Jesus more adequately embodied in the world today, must feel deep concern. It seems, though, that the damage is not so much that the thing has got loose; but that it came down into the party, where the grown-ups were all interested in their own affairs, without even waiting to put its nightie on. It came to a lot of people who were not prepared to appreciate it and it came in a rather shockingly crude state. It has, naturally enough, seemed that everything that modern Biblical scholarship has to contribute is negative results. People have feared it, and rightly so if that were true. Now come many books, of which Mr. Molden's is an exceptionally good one, to show that that is not true—that the fear has been badly founded.

The effort of the present volume is not to prove this, that, and the other about the "Higher Criticism," however. It is on an entirely different plane than that—there is not a controversial word in it. It gives some of the positive and constructive results in a positive and con-

structive way, merely indicating the general statements of the problems that have in their present state of solution brought these results. The author voices his feeling of the need and hints the motive that has guided him in these words:

"The difficulty of reading the New Testament aright has always been considerable. But of late it has been considerably enhanced by what is known as the 'Higher Criticism.' For more than a century scholars in many countries have been subjecting the documents which compose the New Testament to the most rigorous scrutiny. No other writings in the world have ever been so carefully examined; and no Christian can hold that the time and energy which have been expended in this way have been excessive. If the New Testament is what the Church believes it to be; that is to say, if it presents us in the gospels with the only record we can ever possess of the Revelation of the Son of God, and if the other books which it contains reflect the spiritual experiences of some of those who knew and loved Him best, and throw a unique light upon the earliest and most creative period in the history of the Church to which we belong, it must be entitled to the most careful study which men can bestow upon it. Any addition to our knowledge about it must serve to increase its claim upon our conscience, and its value as a guide."

The book is very engagingly written, and, although there are foot notes for those who have the time to work through it, there is no technical matter in the text at all. It is of great advantage that this work is completely available for those who have no Greek, as it will be valuable for those of the clergy who have not been able to keep fresh on their languages, but more particularly so for Sunday-school teachers who have been wanting a modern and constructive approach to the Bible.

It is probable that some readers of mature scholarship will take exception to certain statements and conclusions that Mr. Molden has made. Yet it seems rash to say that he was ignorant of these points and the issues that might be raised upon them. It is more probable, on the contrary, that he has faced the danger of critical attack on non-essential points in order that he might accomplish a very difficult task. He has done this job well.

P.

THE BOOK OF PSALMS. A Revised Version. By W. M. Furneaux, D. D. Published by George H. Doran, New York. Pp. 272. Price \$2.00.

Out of a thorough scholarship the author here gives a new version of the Book of Psalms, presenting in English the metrical beauty of these Hebrew poems. Some of his translations compared with the authorized version throw an interesting light on the deeper meanings of the Psalms, and the book is chiefly valuable to be used in comparison with the authorized and other versions.

R. C. M.

TOLD BY AN IDIOT. By Rose Macaulay. Pp. 340. Boni and Liveright, New York. Price \$2.00.

Rose Macaulay is already well known as the author of "Potterism" and "Dangerous Ages," but she is particularly in the minds of readers of the "religious press," because of her contributions to the "Guardian." Possessed of rare literary skill and deep insight, her writings are always stimulating. Many have thought that in the present volume she has contributed something of lasting worth to the literature of the English language, but there are things about the book that large groups of readers will not like—the fact is there are some things that will make many people quite mad, and none of these impressions keep it from being a book that ought to be read by many people who won't read it. We have not got over the idea that a book to be worth-while ought to preach at you about something or other, and this one does that, right enough, on a theme that the same author has used before, namely: "There is nothing new under the sun." But that is not a new theme, nor is it particularly important that this writer thinks it worth proclaiming so often. The thing that makes the book one that ought to be read is that it brings us into living contact with several very interesting minds

and characters. They are the kinds of minds and characters that the clergy too often know nothing about, although they, at times, wander into the less obtrusive seats, or, maybe, find themselves born in the higher sittings. They are the perennial "new ones"; and that is a kind of person, perhaps, even more than it is a condition of age.

There are "old ones" there, too, and some "new ones" that grow old under your very eyes. Things do happen in this very remarkable book, you are not told that they happen, you see them going on. The background is the social history of Modern England—from 1879 on—cleverly sketched, and with a rare and well-informed fund of detail. The newspapers of the times have been gone over to give it to you, and if your eyes opened on this world soon enough there are things that you remember and they were just that way—the things that are talked about and the food one ate and the clothes that were worn and the old outrages of the "new ones." The story? There is less story—at least one is not conscious of it; one has been with some real people while they have grown up and listening to them tell about. Fortunately it is not needed the experiences of the times. One has gained a lot of rather thrilling experience, too, by watching them and sary to agree with all of them, nor is it possible—they are figures of the drama.

But not the least interesting of the people one meets here is Rose Macaulay herself—at least she seems to shine through at times. If you have looked for her it is probably she who will leave with you your impression of the book, and you may not like it. Rather cynical, perhaps, though more disillusioned than that, because she still cares. From the point of view of an English woman it may be that the tale that we have told in weaving the drama of their present world does not bear on its face signs of a too intelligent planning. "Told by An Idiot" she calls it, but that is Shakespeare's language and not hers. It is only when she comes to the period of the great war and the "horrid peace" that her language becomes as trenchant as that of her quotation, and yet the recent experiences have left their mark on the whole world.

The Great Commission

RE-BUILDING THE DUBOSE MEMORIAL SCHOOL.

By William E. Leidt.

It is not too much to say that with the total destruction by fire of the DuBose Memorial Church Training School at Monteagle, Tennessee, the whole Church lost one of its most important educational institutions. The whole plant was absolutely wiped out.

It may not be amiss at this time to recount briefly something of the history of this school and its founder. Archdeacon Claiborne, who, in the South, is generally known as "the Apostle of the Mountains," having first founded a great string of mission chapels to care for people's spiritual life, then established a magnificent hospital to care for their physical life, and two splendid schools to develop their mental life, finally turned to the question of what was going to happen to these people in the future, after the present generation of workers had died. Knowing that the average clergyman gravitates inevitably to the city, Archdeacon Claiborne became convinced that there should be founded an institution which should take promising material, whether young or old, from the country, train it for the ministry, and send it back again to the rural districts, now so pitifully neglected by the Church. By heroic work he raised \$20,000. With this he purchased a fine piece of ground together with a number of abandoned school buildings near Monteagle. These were repaired, and to this haven, for the last five years, has streamed in ever increasing numbers a splendid set of men who, whether because of mature years, or because their training had not fitted them for a regular seminary, were unable to enter an ordinary theological school. Already some of these men have been trained and sent out into many parts of the country and are doing a splendid work in the neglected areas.

Now it has all been temporarily brought to an end. The buildings were fully insured and the insurance has been promptly paid by the insurance company. To erect a modern fire-proof building, however, will require, even with the utmost economy, at least \$100,000. To date, \$67,000 of this sum already has been raised, and, in full confidence, that the members of the Church will subscribe the balance, the work of re-building is at once going forward.

Various parts of the building offer splendid opportuni-

THE MESSIAH ACCORDING TO THE OLD AND NEW TESTAMENTS. By B. A. M. Schapiro. Hebrew-Christian Publication Society, Inc., 83 Bible House, New York.

This is an invaluable little book for those wishing Biblical references dealing with the Messiah. As is always the case in the works of Mr. Schapiro, the Old Testament is given that special study and attention that is so often lacking in modern pamphlets and books.

Any one addressing the Hebrew-Christian Publication Society may obtain this pamphlet free of charge.

C. W. S.

ICE CAKES THAT CHILL OUR MELTING POT.

"After all is said about the melting-pot of America, it is not melting." Reasons why it is not, and what to do about it, are suggested in a striking little leaflet just issued from the Foreign-Born Americans Division, consisting of paragraphs from the last published work of the late Bishop Williams of Michigan. The leaflet, "Ice Cakes That Chill Our Melting Pot," is particularly suited for individual reading, and may be had free in quantity for distribution in parishes. Order No. 1535, from the Book Store, 281 Fourth Avenue, New York.

IS CHRISTIAN EXPERIENCE AN ILLUSION? By Henry Balmforth, M. A., with an introduction by the Bishop of Manchester. George H. Doran Co. 130 Pages.

Hardly for the general reader. It is a study of the effect of modern psychology on belief and has a second title, *An Essay on the Philosophy of Religion*.

Those who are interested in recent developments in psychology and think them upsetting will find the book instructive.

R. W. M.

ties as memorial gifts. Already the oratory, library, and several students' bed-rooms and studies have been given and designated as memorials. Fifteen hundred dollars will build and furnish a bed-room and study. Fifty of these are planned for in the new building. Five thousand dollars will build the common room. This is one of the most important factors in the school's plans, because here in the hours of recreation the men will meet together on terms of equality and learn much from each other.

Assistance from every quarter is sorely needed. Let us remember the old saying, "He gives twice who gives quickly."

Contributions should be sent to the Rev. W. S. Claiborne, Monteagle, Tennessee.

TO BUILD CHURCH ON INTERESTING SPOT.

A Christian Church is to be built in Tokyo on land where the present Emperor of Japan was born. It is a corner plot in Ahasaka ward, which contains more foreign residents, especially Americans and English, than any other ward in Tokyo. Immediately opposite are the Aoyama Palace grounds in which the Prince Regent lives.

In the latter half of the nineteenth century a commodious residence was built on the site and given to the lady who subsequently became the mother of the Emperor. Here the exalted ruler of Nippon first saw the light of day. Part of his childhood was passed there, but ultimately the house was torn down. Recently a Japanese real estate company secured an option on the property from its owner, Marquis Nakayama, with a view to erecting a seven-story apartment house as a pioneer venture in Tokyo for that type of structure.

Before these plans were consummated, the authorities of the Imperial Household learned of the proposal, and a veto was interposed. Standing directly opposite the Aoyama Palace grounds, it was pointed out, so elevated a structure could not be permitted, since people living in the upper stories of the building could look into the palace grounds, and, almost certainly, see some of the members of the Imperial family!

With the plans of the real estate company thus set aside the property was thrown back on the market, and the Department of Missions has acquired it as the site of the church and parish house to take the place of Holy Trinity Cathedral. Like the former, this new church will provide for both a Japanese and an English-speaking congregation. In the negotiations for the purchase of the site, the Marquis Nakayama graciously reduced the price of the land by approximately \$5,000, which he made his contribution to the Church's Japan Reconstruction Fund.

THE CHURCH AND YOUNG PEOPLES' WORK

By the Reverend Karl Morgan Block

SUMMER SCHOOL GUIDE POSTS.

THE Department of Missions published a bulletin called "Guide Posts" some months ago, giving a list of various opportunities for service in the Mission Fields, stated definitely, both as to service to be rendered and the geographical location. Perhaps for the first time, some in the Church realized the diversified character of the Church work in the Mission Fields, and that one may even be called as a Missionary to teach physical culture and athletics in the Church Schools of foreign lands.

Every encouragement has been given the young people to attend the various Summer Conferences planned for this year. The subject of life enlistment will certainly be introduced, and various lines of Christian activity for part or whole time effort will be stressed. Nothing could be more futile than for the Church to be unprepared to consolidate the gains made by these Conferences, spiritually. Too often in the past, we have given our people a vision of service, and upon their response, have frankly been unable to direct them to any definite satisfying work. There is a pathetic cry for leaders in all lay activities, but no real effort seems to have been made to state this need in definite terms.

The Personnel Department of the Army offers an interesting suggestion to the Young People's Groups at our Summer Conferences. It would be helpful if each member of the League might fill out a questionnaire as to his personal qualifications, training, and availability for service, with some act of commitment which might record his willingness and desire to be of use in part time or whole time work in his own parish or diocese. If these cards were referred to Parochial or Diocesan headquarters, there might easily be developed an increasing number of Leaguers who could be specially trained along the lines of their individual interest and desire to serve.

Students from all over the United States met at Washington for a Conference on Law Observance last week. Leaders from over one hundred leading institutions attended. The subject of Prohibition had the largest place. At another time we shall be glad to give a summary of the Conference results, but it is interesting to know the occasion of the call. It is thus stated by the Committee:

"The following considerations have led to the calling of this important gathering:

"First, in recognition of the fact that as a part of the apparent tendency everywhere to disregard lawful and orderly methods of life this same spirit has manifested itself to a degree among the students of the institutions of higher education. The Committee does not believe these violations are of such proportions that they are to be regarded as an indictment of the vast majority of those attending the colleges and universities, but they represent a tendency which it is believed ought to be promptly corrected.

"Second, in recognition of the further fact that these students represent an ever-increasing element of power and influence in the citizenry of the nation, not only as an earnest of the future, but even more in the immediate present, and that the full impact of their service in behalf of respect for, and enforcement of law can be best realized in a Conference where they may consider these peculiar phases of the subject which involve the educational centers.

"Third, the belief that students can make a profound contribution in reestablishing confidence in the larger questions of honesty and integrity in national public life. While the Conference will give special attention to the issues

of lawlessness as indicated in the violation of the Eighteenth Amendment and its enforcing acts, the deeper and far more important topic of a real, thorough-going awakening of the nation to the necessity of fundamental righteousness and loyalty to orderly methods of government will be fully considered and discussed.

"Students are vitally interested in subjects of this character. Therefore the Conference is called for the immediate benefit of the student communities, but also that these students may thus be able to formulate a program which will bring the full force of their influence to bear upon the life of the nation in a period of great anxiety.

"Fourth, that the organized interest in law enforcement, which has already manifested itself among students in several parts of the country, may be conserved and made available as a National Message."

WHY WE FAIL.

There is cause for everything! Nothing ever "just happens." If a man is promoted to a better job there is a cause. If a man loses his job there is also a cause.

There are many causes that lead to failure. Here is a list of the most common causes:

Finding fault with the other fellow, but never seeing your own.

Doing as little as possible and trying to get as much as possible for it.

Spending too much time showing up the other fellow's weak point and too little time correcting your own.

Slandering those we do not like.

Procrastination—putting off until tomorrow something that we should have done day before yesterday.

Deceit—talking friendly to the other fellow's face and stabbing him in the back as soon as he turns around.

False belief that we are smart enough to reap a harvest of pay before sowing a crop of honest service.

Disloyalty to those who have trusted us.

Egotism—the belief that we know it all and no one can teach us anything.

Last, but not least, lack of the necessary training and education to enable us to stand at the head in our line of work.

Look this list over and check yourself up by it. If none of these causes for failure apply to you, then you are to be congratulated, because you are a success!

APRIL 27—FIRST SUNDAY AFTER EASTER.

Topic—Our Diocese.

1. Hymn: I Need Thee Every Hour.
2. Bible Reading: St. John 10:1-16.
3. Prayer:
O God, Who never failest to help and govern those whom Thou dost bring up in Thy steadfast fear and love, we humbly beseech Thee to guide and strengthen with Thy divine power all those in authority in this Diocese. Give us loyalty to follow their leadership, and courage to extend their work, for Our Lord and Saviour, Jesus Christ, in Whose name we ask it. Amen.
4. Papers:
(a) The History of this Diocese.
(b) The Life of its Most Noted Missionary.
5. Open Forum: What is the biggest work our Diocese can do?
6. Sentence Prayers.
7. Hymn: Faith of our Fathers Living Still.
8. Benediction.

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

KEEP UP THE PROPAGANDA.

It is refreshing to know that there are still Churchmen who take seriously the resolution adopted by the House of Bishops at the General Convention of 1920 urging some steps for the prevention of war by international agreement.

The following communication has been sent to the Social Service Department of the National Council with the request that it be given as wide publicity as possible:

To the Department of Christian Social Service of the National Council, Greeting:

We whose names are appended, being members of the Diocese of Connecticut, and having on our hearts the urgent need of the world at this hour, do petition you that as a central agency of the Church charged with the responsibility for human welfare you appeal to the Dioceses of the Church to take action in their approaching Conventions reinforcing this resolution passed unanimously by the House of Bishops on November 15, 1920:

"That this House of Bishops is profoundly impressed with the serious and sinister condition of the nations in their relations to each other.

"That the Church cannot permit war to remain the only method for the ultimate settlement of disputes between nations.

"We are, therefore, of the conviction that it is the immediate and imperative duty of the United States Government, either to join the existing League of Nations, or to proceed immediately to organize some other effective Association or Council of Nations, for the purpose of settling amicably international disputes and thus save us from the great danger of another world war.

"Resolved, That the Chairman and Secretary of this House be instructed to send a copy of this declaration to the President, the Secretary of State, the Chairman of the Committee on Foreign Affairs of the United States Senate, and also convey it to the public press."

William Osborn Baker, William J. Brewster, William A. Beardsley, J. Eldred Brown, Aaron C. Coburn, William R. Corson, Samuel R. Colladay, Gerald A. Cunningham, Frank F. German, William T. Hooper, Fleming James, Floyd S. Kenyon, Philip M. Kerridge, W. P. Ladd, John N. Lewis, J. Chauncey Linsley, George T. Linsley, L. P. Waldo Marvin, Elmore M. McKee, Ernest deF. Miel, Rensen B. Ogilby, Charles A. Pease, John F. Plumb, W. F. Severn, Stephen Fish Sherman, Jr., Samuel Sutcliffe, W. George Thompson, Francis B. Whitcome.

The Church is surely an organization on which rests the responsibility for keeping Peace propaganda continually before the public. The only sure prevention of war is to create such a sentiment against war that it will restrain the public sentiment for settling international disputes by a resort to arms.

Disarmament has an economic value, but it will not of itself produce the positive influence that is necessary to stop a war. The League of Nations can do much towards maintaining peace, but without an enormous international police force it will be powerless to restrain a great nation that is set upon using force.

The gradual creation, however, of a public sentiment that will look upon war in the same light in which dueling is now thought of by the people of the United States can gradually make war impossible. Whether or not this can be done before another clash of arms is imminent, depends upon the vigor and persistency with which the clergy and other publicists keep this matter in the public eye.

Such resolutions as the above all have their weight and every Diocese that acts on such a suggestion will help to outlaw war, and make permanent peace an accomplished fact and not merely an ideal theory.

NARCOTICS, A CHALLENGE TO THE CHURCHES.

By the Rev. A. F. Newcomb.

Every form of evil constitutes a challenge to the Church. The Church cannot be indifferent to any condition which affects the welfare of humanity. The appalling narcotic peril is without question the most challenging social enemy which the Church is facing today.

In order to bring this challenge before us most impressively it may help us to center the thought upon certain words which in reference to narcotics have very deep significance.

The challenge is seen in the disastrous effects of habit-forming drugs. Alcohol is sufficiently menacing to the manhood of the world to arouse the most intense interest and to enlist devoted service. But morphine, cocaine and heroin stand in a class by themselves. These drugs impair and then destroy not only the physical powers, but what is far worse, the finer mental and moral faculties. The narcotic addict very soon shows anti-social tendencies. Lying, stealing and murder are practiced with facility when occasion seems to require.

Keen and experienced observers are not slow to say that ninety per cent of the major crimes and most brutal murders are chargeable to these deadly drugs; and heroin is the leader in the field of crime.

Moral degeneracy is of course accompanied by the decay of the spiritual nature. The faculties of spiritual discernment, choice, sympathy and action, all suffer increasingly until in advanced stages of addiction the man made in God's moral image becomes a parody on his former self. All along the pathway of narcotic addiction are tragedies—physical, economic, social, moral, spiritual.

This menace is growing with fabulous rapidity. It seizes upon the person who trifles with it. The strongest mind will succumb to the habit in thirty days, while in the adolescent period ten or twelve days at the outside are sufficient to put upon the young life the destructive grip of drug addiction.

Socially, addiction is increasing with astounding rapidity. Every heroin addict has a mania for leading others into the habit. All over the country are highly organized "narcotic rings" which are exploiting our people for the fabulous gains which they make. Some evils move slowly, seeming to creep upon the people so that it may be almost impossible to detect any increase. But drug addiction is a galloping disease. It has come upon us with lightning velocity, so that before the public has become aware of its seriousness it is threatening the very life of our nation, and even of the race. It challenges, by facts which cannot long be disregarded, the organization which of all others the Master has set for the safety and uplift of humanity.

The Church sees the challenge in the well-nigh unfailing certainty with which the end can be predicted. So far as hope of recovery is concerned, narcotic addiction is placed in a class with cancer and leprosy. It entails deterioration, destruction, death.

The feature of the challenge which stirs true men and women to their depths is the fact that the youth of our nation are being enthralled by a habit infinitely worse than Egyptian bondage. The average age of heroin addicts is twenty-two years, a fact which appalls us by the revelation thus made that recruits in the use of this powerful drug are made in the 'teen age. Boys and girls in our schools are being solicited. Not the old toppers of pre-prohibition days are conspicuous in the ranks of drug addicts, but boys and girls, young men and young women, are being ruined by drugs.

Above all the challenge will arouse the Churches most thoroughly when the fact is really grasped that they have the unfailing cure. That remedy is a deep religious experience. "He whom the Son makes free is free indeed." This is a service for those for whom Christ died.

The essential remedy for society lies in the education of the public, and particularly the young, and their personal adoption of the high ideals of character and service by which they will be fortified against narcotic attack.

This high service rendered by the Church, immediately and earnestly, will not only prove fundamental as far as the public is concerned, but will contribute to the Church a prestige of the first degree. Narcotic addiction constitutes the most deadly and far-reaching evil in modern life. The Churches of America face the challenge to render a heroic service to save America and the world. They will respond nobly when they really see the peril.

The International Narcotic Education Association of which Captain Richmond P. Hobson is president, appeals to all high-minded citizens through its program of education, by which, within the near future the families of the land will have received literature dealing with the narcotic peril, and before this school year closes the twenty-three million young people now in our schools and colleges will have heard from their teachers the warning against this great menace.

Church Intelligence

The Russian General Convention.

The Russian Orthodox Church in America held a regularly called General Convention in Detroit the first week in April. Our Church acted the part of host, led by Bishop Page, Dr. Speer, Director of the Diocesan Foreign-Born Americans Divisions, and Dr. Woodroffe, rector of St. John's. About \$1,200 was contributed towards the traveling expenses of the Russian delegates by our Churchmen in different parts of the country, in those places where there are Russian parishes. This was deeply appreciated by the Russians.

Over one hundred and sixty delegates, Bishops, priests and laymen, attended, representative of a majority of the Russian parishes. In addition there were a number of proxies assigned. Metropolitan Platon attended only the later sessions, in order to give full freedom for the debate of questions affecting him personally, and then only on the unanimous and urgent request of the convention. The Very Rev. T. Koponogge, of Cleveland, presided, and the Very Rev. Alexander Veniaminoff, of Bridgeport, and Mr. Gladie, of New York, were elected vice-chairmen.

The opening, Divine Liturgy and a Te Deum were celebrated at All Saints' Russian Cathedral, and a vespers at our St. John's, and also the final Te Deum at our Cathedral. The Thursday vespers were attended by a great gathering of many nationalities, besides the Russian delegates and our own people. The sessions were held in St. John's Parish House, which was ideal, with its large auditorium and committee rooms.

Dr. Spoer writes: "On Friday morning Metropolitan Platon celebrated the Te Deum in the Cathedral, and preached, setting forth the relation in which the Orthodox Church stands to the Episcopal Church. He spoke with deep gratitude of the genuine brotherly help which the Episcopal Church had continually rendered in an absolutely disinterested way to the Russian Orthodox Church in her time of greatest sorrow. He made a statement which was intended to, and I hope will, stop the mouths of those who have tried to sow discord between the two Churches. He said:

"I do not wish to become an Episcopalian, nor do I wish any Episcopalian to become a member of the Orthodox Church. . . I shall always pray that God may protect and bless the Orthodox Church and her members and also that He may protect and bless the Episcopal Church and her members."

"He then expressed his earnest hope that the little unimportant differences which still exist between the two Churches may give place to a fuller understanding and a fuller cooperation, and that this may be soon—indeed, very soon.

"This speech made a most favorable impression on the hearers, his own clergy as well as our people, who are beginning to get a clear understanding of the great work which our Church is doing, as well as what the Orthodox Church really is.

"The convention has been a boon in many respects for our people. The courteous conduct of the better class of the Russian priests has made quite an impression upon our 'breezy' fellow-countrymen, and has broken down some of the prejudices against the 'foreigner.'"

I have heard several people remark about this.

"Bishop Page is very favorably impressed by what he has seen and heard, and we have already made some plans for getting Bishop Theophilus (Bishop of Chicago, American-born) here at some future day to preach in the Cathedral, and one or two others of the outstanding priests."

The following is quoted from the statement issued by the Russian Archdiocesan Council:

"The Convention resolved that, in view of troubled conditions in Russia, which began to bear disastrously upon the American Branch of the Russian Orthodox Church, this branch of the Church shall henceforth exist as a self-governing body until a lawful All Russian Church Convention be convoked in Russia under conditions securing the entire freedom of its discussions and decisions. That she should be governed by a Ruling Bishop, together with a Synod of Bishops, and a Council of elected clergymen and laymen, and controlled by periodical General Conventions. A special committee of three priests and three laymen was elected to cooperate with Metropolitan Platon in drafting a constitution.

"In view of rumors that the Patriarch Tikhon has issued an order removing Metropolitan Platon from his office as Head and Ruling Bishop of the American Church, the Convention resolved that under Canons and Russian Church law such an order would be obviously unlawful, and if it actually had taken place it probably had been forced upon the Patriarch. The Convention unanimously decided that the Metropolitan Platon could not be removed in any such illegal way, and having the full confidence of his American flock, that he must remain on his see as the Head and Ruling Bishop of this self-governing Russian Church in America.

"The Convention resolved that the 'Living Church' is but a dissenting unorthodox sect, having no standing in the Russian or Universal Orthodox Church, and that John Kedrovsky cannot claim either the Bishop's office, or even membership in this Church.

"Some rumors were spread by the Russian Orthodox Church's enemies (this alludes to an extraordinary statement which appeared in the press, emanating from Kedrovsky's lawyer) maintaining that the actual purpose of the Convention was to secede from the Orthodox Church and become independent under the auspices of, and even merge with, the Episcopal Church.

"Such rumors are without any foundation whatever, and obviously malignant. The Episcopal Church is a faithful and staunch friend of the Russian Church in America, which has always stood by her and disinterestedly helped her in her actual distress. But certainly no merger with nor allegiance to any other Church can be even contemplated by the Orthodox Church, nor desired by the Episcopal Church."

"Let's Do Better."

The statement of receipts from dioceses to April 1, applying on the 1924 quota is disappointing. Allowing a full month for the collection of the money, only one diocese and three missionary districts have paid the amount due on their budget share of the quota. Re-

ports of the canvass for this year were encouraging, but total receipts to April 1 are less than for the same period last year.

In contrast with the total a few dioceses show notable increases, namely: Massachusetts, Western Massachusetts, Western New York, Atlanta, East Carolina, Louisiana, Tennessee, Texas and Oklahoma.

The budget covers operating expenses and these must be met. To meet them we have been forced to borrow \$305,000 since the first of the year. The money paid for interest on these loans, due to delayed remittances, would otherwise go into the work of the Kingdom.

Let's do better.

Lewis B. Franklin,
Treasurer.

Convocation of the American Churches in Europe.

The Convocation of the American Churches in Europe has been called to meet on April 23 in Holy Trinity Pro-Cathedral, Paris. The Bishop in charge, the Rt. Rev. John N. McCormick, D. D., will preside, and a full attendance of clerical and lay delegates is expected. Deputies to the General Convention will be elected. Among the invited guests who will be present are the Bishop of Gibraltar, representing the English Church; the Rev. Wm. C. Emhardt, representing the National Council, and representatives of the Holy Orthodox Church. Bishop McCormick has been visiting the European Churches and also the churches in the Near East, including Egypt and Palestine. He expects to return to the United States early in May.

Elected President of the American Bible Society.

The American Bible Society has great pleasure in announcing to all of its friends that at the Stated Meeting of the Board of Managers held at the Bible House, New York, on April 3, 1924, Mr. E. Francis Hyde was elected President of the Society.

Mr. Hyde has been since 1894 a Manager and since 1919 a Vice-President. He is at the present time Chairman of the Finance Committee and is in many other ways closely connected with the administration of the Society's affairs.

Mr. Hyde is and has been for many years a leader in the financial, musical, social and religious life of New York City.

Mr. Hyde is Treasurer of the New York Sabbath Committee, Treasurer of Princeton Theological Seminary and a member and elder of the Marble Collegiate Church (Dutch Reformed) of New York City.

He will bring to the Presidency a wide and varied experience and a deep personal interest in and knowledge of the Society's world-wide program.

To the Chaplains of Our Church.

The Executive Committee of the Army and Navy Commission are very anxious to get the Chaplains of our own Church serving both in the Army and the Navy together in a real fellowship conference. It has been decided to hold this conference on Governors Island, New York City, on the sixth, seventh, and, probably eighth, of May. It is our earnest hope that you will make every endeavor to be present. Please make your plans to report to Chaplain Swan at Governors Island, on the evening of Monday, the fifth of May. This will then give us two and possibly three full days for conference.

We have no program for the con-

ference, but hope that each man attending will feel perfectly free to bring up for discussion anything out of his experience that may prove helpful to all the Chaplains. It is the desire of the Commission that each man serving as a Chaplain of the Church will feel the power of the Church and the Church's life more intimately related to his work than has heretofore been the case.

We are calling this conference not simply to meet one another, but for the larger purpose of relating the Church to her representatives in the Army and the Navy in the hope of finding a way whereby the whole Church may better interpret her message and express her life through her representatives.

In the sincere hope that you will find it possible to attend and with the request that you not only notify me, but also Chaplain Swan at Governors Island at the earliest possible date that you will be there and with the hope of making this meeting a great success, I am,

With kindest personal regards,

Faithfully yours,

H. Percy Silver,

For the Executive Committee.

April 4, 1924.

The Work of the American Guild of Health.

The American Guild of Health, of which the Rev. Franklyn Cole Sherman is president, with headquarters at 1108 Ulmer Building, Cleveland, O., has entered upon the third month of its second year.

Since the first of the year "Teaching Missions" have been held in various parts of the Mid-West, notably at Christ Church, Cleveland, the Rev. E. G. Mapes, rector; Central Christian Church, Detroit, Mich., the Rev. E. DeWitt Jones, D. D., pastor; All Saints' Church, Pontiac, Mich., the Rev. B. G. Burt, rector; Grace Church, Grand Rapids, Mich., the Rev. George P. T. Sargent, rector, and for the combined Euclid Avenue Christian Church, Euclid Avenue Congregational Church and Baptist Church of the Master, Cleveland.

"The School of Applied Religion" is another step in the development of this work. The first session was held the weeks of March 3-15 at the Hotel Cleveland, Cleveland. The President of the Guild led the class through a miniature mission in the mornings; the formality of a regular mission was gone, the students interrupting whenever a doubt or question came to their minds. The afternoons were given over mainly to the scientific side of the work. Mr. Charles Milton Newcomb, analytical psychologist, had arranged a practical course on "The New Psychology."

The limit of enrollment had been set originally at thirty, but the requests for admission were so insistent that the number of students reached fifty when the school was opened. There had been various reasons given in the beginning why the different students were there. Before the close all were of one mind, that the teaching of the American Guild of Health should be extended throughout the churches.

The demand for a repetition of the school in Cleveland has been great and plans were being announced to hold another session in that city the weeks of June 23-July 5. Mr. Sherman will also hold a session of the school in Louisville, Ky., at Calvary Church, during the weeks of May 19-31.

The Rev. T. E. Rowe, the director of the Guild of Health in Canada, came the last week of the session of the

school. The students were given added inspiration during Mr. Rowe's three days with the school, as he addressed the class each day and spent some time in personal conferences.

Mr. Rowe prolonged his visit in the States, accompanying Mr. Sherman to Calvary Church, Louisville, Ky., where Mr. Sherman conducted a "Teaching Mission" on the subject of Religion and Health during the week of March 23.

Mr. Rowe returned to his work in British Columbia after having established friendly and cordial relations with the American Guild of Health. The two officers expect much future good to come from this visit.

"Bishop Tuttle Commemorative Sunday."

All of the Episcopal Church parishes of Missouri will observe Sunday, April 27, as "Bishop Tuttle Commemorative Sunday," and addresses will be made by the clergy on the life and work of Daniel Sylvester Tuttle, who was for almost forty years Bishop of Missouri and for over twenty years the Presiding Bishop of the Episcopal Church. It is hoped that churches in other parts of the country will also observe this day.

This particular Sunday has been chosen, as it is between the dates of the first anniversary of the death of Bishop Tuttle, April 17, 1923, and the anniversary of his consecration as Bishop, May 1, 1867. He was consecrated Bishop at the age of thirty and was the first Missionary Bishop of our Church of Montana, having also jurisdiction in Idaho and Utah. The story of his great work in that part of the country is one of the epics of pioneer civilization of the West. A memorial to Bishop Tuttle is to be erected in St. Louis which will take the form of a building for general diocesan and community service work. It will also be offered to the National Council of the Church for meetings and conferences when so desired.

A Correction.

Schedule of Brotherhood of St. Andrew Training Camps for older boys of the Church, have been widely published by the Church papers. In a recent notice appearing generally, it was stated that Camp Carleton, located at Angola, New York, would be operated from July 14 to 26. The correct dates for this Camp are from June 23 to July 5, and the staff will be the following: Camp Director, Mr. John H. Frizzell, Brotherhood Field Secretary; Assistant Director, Mr. William Roesser; Instructor in Christian Social Service, Mr. G. Warfield Hobbs, Editor of "The Spirit of Missions"; Instructor in Missions, the Rev. Arthur L. Proseus, rector Trinity Church, Fredonia, N. Y.; Instructor in Religious Education, Mr. H. C. Kelleran, formerly a business man, now preparing for Holy Orders in the General Theological Seminary; Chaplain, the Rev. Thomas J. Bigham, rector Church of the Advent, Pittsburgh, Pa.

The schedule and curriculum of Brotherhood Camps this year have been developed and improved. Parishes should make sure that one or more boys attend camp. Their influence for good will be felt all through the succeeding years. Advance registrations should be sent promptly, as the camps are filling rapidly. Ordinarily it is advisable for boys to attend their nearest camp, but if it is desired to attend a more distant camp, arrangements may be made through the national office of the Brotherhood of St. Andrew, in Philadelphia.

In addition to Camp Carleton the fol-

lowing camps will be operated this year: Camp Finney, in North Carolina, June 23 to July 5; Camp Tuttle, Missouri, June 23 to July 5; Camp Kirk, California, July 5 to 18; Camp Houghteling, Michigan, June 23 to July 5; Camp Gardiner, Massachusetts, July 14 to July 26; Camp Bonsall, Pennsylvania, July 14 to 26; Camp John Wood, New Jersey, July 14 to 26; and under Diocesan Brotherhood Management, Camp Morrison, Iowa, July 1 to 11.

Promoting Sentiment Through the Eye.

A set of sixty lantern slides and lecture manuscript describing the organization and activities of the League of Nations and the Permanent Court of International Justice, just completed by Jonathan A. Rawson, Jr., has been made available for general use by the League of Nations Non-Partisan Association. The lecture is confined closely to a record of the work of the League and the Court, with no attempt to enter into the controversial aspects of the Court or League issues as they have developed in American politics. Particular attention is given to the part taken by American organizations and individuals in the League activities. A thorough study of the League's work in the first four years and a careful search for pictorial material have brought forth a visual demonstration which should serve to secure a much clearer understanding of the aims and methods of the League and the Court than has hitherto been possible on this side of the Atlantic.

Application for the use of the slides and manuscript should be addressed to Jonathan A. Rawson, Jr., 18 East Thirty-seventh Street, New York City. The royalty is five dollars for each use, the user to assume postage charges and guarantee the immediate return of the slides. Only a limited number of the slide sets are now available, and no public announcements of the lecture should be made until a definite reservation is guaranteed.

Some Important Questions Put to Dr. Wood That We Can All Help to Answer.

Dr. John Wood, of the Department of Missions, speaking of his brief visit to China, when he went to the Orient last winter, at the time of the consecration of the Japanese Bishops, said recently, "One of the most interesting experiences of a trip to the East is sitting down with a group of missionaries and talking informally about the work they are doing. That is the best way to learn what a keen individual the missionary really is, whether man or woman."

"On the one hand, the missionary secretary has a chance to ask all sorts of questions about how our work is progressing, why certain methods are used, what the difficulties are, what the outlook is. The way the missionaries shoot back their replies makes it perfectly plain that they are wide awake, have planned their work and are working their plans."

"Turn about is only fair, so missionaries have a chance to ask questions of the secretary. It is to be feared that he does not always show up so well when they ask such embarrassing questions as 'Why is there a deficit in the funds at home?' 'Why do not more people volunteer for missionary service?' 'Why is needed equipment not forthcoming?'"

"Such an experience as that fell to my lot one afternoon in Sochow during the hectic fortnight I was able to spend in China. In the course of our

conversation somebody mentioned water. That resulted in a regular flood of information with regard to water conditions in two of our compounds in Soochow. As a result of continued drought, wells have run dry. Then recourse was had to the neighboring canal. I shudder even to mention that. One has only to carry away a memory of this discolored polluted water to realize that it is fit for nothing except to float the many sampans in this Chinese Venice. The next day, when I looked at the particular canal from which water was being secured, it was more clear than ever that to allow the dozen missionaries and the one hundred and thirty pupils in two of our schools to be dependent in any way on such a water supply was simply inviting disease and death to do their best.

"An artesian well is needed. This is practicable, because such wells have been driven successfully in other parts of the city. A well with piping and storage tank would cost approximately \$2,000.

"What ought to be done about the matter? Can we afford to let our missionary friends go without a clean water supply?"

Activities of Church Service Leagues.

Our Spanish Church School children, in Porto Rico, Cuba, etc., are to have a Church School Service League Prayer Card, with prayers in Spanish for their use. This is to be issued shortly by the Department of Religious Education, 281 Fourth Avenue, New York. Those who would have use for it may have a copy on request, asking for No. 4505-A.

Teachers and leaders of Church School Service Leagues will be interested in a four-page leaflet, "Types of C. S. S. L.," to be issued about May 1 by the Department of Religious Education, describing types of League work. This is free on request from 281 Fourth Avenue, New York. (No. 4526.)

Death of Mission Worker.

The death of Miss Leila Bull in Osaka on March 20 has removed from the Church's staff one of its most honored veterans.

Miss Bull's seventy-eighth birthday was celebrated on March 15 by the Japanese Christians in Osaka, by giving a "Kanshakai," a thank meeting, in one of the hotels.

"Over a hundred people, all but four of them Japanese," writes one of Miss Bull's fellow missionaries, "gathered to take part in one of the most impressive meetings I have ever attended—a real thanksgiving—in commemoration of Miss Bull's thirty-five years service as a missionary and in appreciation of her work in the city of Osaka." Former pupils and co-workers came from all over Japan, and even from Korea, to pay their tributes. Prayers were offered, hymns sung, addresses made and gifts presented, after which a simple dinner was served. Miss Bull was very happy, and, except for a slight cold, which she had been nursing earlier in the week, she seemed quite well. A week later, almost to the very hour, she was buried in the Christian cemetery in Osaka.

During the afternoon of the nineteenth she was quietly talking to some Japanese friends in her sitting room, when she suddenly complained of feeling a little badly and went upstairs to lie down. Shortly after she became ill and Dr. Southworth and Miss Whent were sent for. She was conscious up to within fifteen minutes before her death.

The Japanese were devoted to Miss

Bull. All day Thursday and Friday they poured in to offer their services, and the day of the funeral Christ Church was as full as it was the day of Bishop Naide's consecration. He and many others paid beautiful tribute to her. She will be sorely missed.

TENNESSEE.

Rt. Rev. Thos. F. Gallor, D. D., Bishop.
Rt. Rev. J. M. Maxon, D. D., Coadjutor.

Successful Lenten Services.

Lent is better observed in Tennessee this year than has been the case for a long time. Daily services in the large centers have had a remarkable attendance. The down-town theatre services, featuring special preachers every noon at the Orpheum in Nashville, has been a success. The audience has been representative, and the sermons have been appropriate. Bishop Penick preached last week, and Bishop Gallor Holy Week. Dr. Black, Dean McCready, Dr. Godolphin, all three roused their audience to the pitch of shouting. The hearty interest was remarkable.

The preaching mission at St. Mary's Cathedral, Memphis, by Dr. Schaad, has been a decided success.

The Rev. J. Francis McCloud, for the past six years rector of St. James', Macon, Ga., has accepted a call to Christ Church, Nashville, to become assistant. He is a native of Pennsylvania, but was educated at Sewanee, and was ordained in Nashville, where he served for several years as assistant to former rector, now Bishop H. J. Mikell. He married Miss Margaret Mitchell, of Nashville, and both have many warm friends to welcome them.

He will have charge of St. Andrew's Mission, and special outside work, in addition to his routine assistantship. He takes charge the second Sunday in May.

B. C.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

An Inspiring Gathering.

A most inspiring gathering of all the missionary societies of the town of Summerville, South Carolina, was held on Friday afternoon, March 7, at St. Paul's Church, on the invitation of the Woman's Auxiliary.

Rev. F. W. Ambler, rector, was the leader in the service. The music was very sweet, and a beautiful solo, by a gifted young member of the Presbyterian Church added to its beauty.

Different parts were taken by the Presbyterians, Baptists, Methodists, Lutherans, and our two branches of the Woman's Auxiliary, hymns were sung between prayers or reading from the Bible. The offerings were taken up by two young girls.

A happy feeling of fellowship was expressed, and the wish that there might be but one Church—though none felt willing to give up their own way of worship. The rector gave the benediction.

ARIZONA.

Rt. Rev. Julius W. Atwood, D.D., Bishop

Church School Organized.

On the line of the Santa Fe connecting Phoenix with Los Angeles, in the midst of the desert and girt about the glorious mountain ranges, is a little place called Salome. There are only

a few houses. The place is on one of the motor highways, and tourists keep it alive. There had never been any regular religious work there until a few months ago. A Churchwoman had expressed her desire for services and a Church School, and Archdeacon Jenkins of Arizona was able to meet her request. On his first visit he found the only available place was an old adobe store, in temporary use as a school until the new school was built. It was unattractive, but the Archdeacon, quite undaunted, used the teacher's desk for an altar, with a white table cloth, a cross of clean laths, fresh twigs of creosote bush, and an American flag for a dossal. The Holy Communion was administered to six communicants, with a number of reverent children at the back of the room. In the afternoon all the children available were collected, and a Church School organized, with nine pupils and three teachers, the latter being one Romanist, one Episcopalian, and the wife of a Primitive Baptist.

TEXAS.

Rt. Rev. G. H. Kinsolving, D. D., Bishop.
Rt. Rev. C. S. Quin, D. D., Coadjutor.

An Active Parish.

There has been much unusual activity going on in St. Paul's Parish, the Rev. W. P. Witsell, rector, Waco, during the past six weeks. Of course, there have been the daily services during Lent, and they have been well attended. The Young People's Lenten Evenings have averaged around about ninety. This means that every Friday evening in Lent, except Good Friday, the boys and girls of the parish, fourteen and upwards, meet for instruction in the life and work of the Church, particularly in the work of Missions. And after they have had a program around the supper table in the parish house, they adjourn to the church for a devotional service and an address on the Christian life. These meetings this year have been the most satisfactory that we have ever had.

From the thirtieth of March through the sixth of April a Mission was held by our two laymen, Messrs. E. C. Mercer and H. H. Hadley. These men have a real message to give. Their own experiences constitute a real and unassailable form of evidence of the power of the living Christ to restore a broken life, and to bring back to the high places of a man, the heart that has been degraded by defection from the truth. With prophetic power they call to their fellow laymen to face the dangers that confront people today, and to rise to a sense of their Christian responsibility to meet these dangers with courage and with triumph. They have but one recommendation to make, and that is the consecration of the heart and the will to the leadership of Jesus Christ. It is a story often told, but these two men have a way of telling it that causes it to appeal with peculiar power to those who hear them.

Some of our other Lenten activities have been—a weekly service in the county jail, a weekly service conducted in the neighborhood of St. Paul's House, both being in charge of Mr. John Roak; and also in St. Paul's House one night in each week the laymen of the parish have been conducting services that have been well attended by the mill population, and, seemingly, much appreciated.

The Sunday School has shown steady progress within the past six weeks. The attendance has increased about twenty per cent, and it is still growing. The confirmation class is now being instruct-

ed. Bishop Kinsolving expecting to visit St. Paul's on the first Sunday in May.

Among other activities has been a Bible study class on Monday by the Woman's Auxiliary, and under the auspices of the Altar Guild every Friday a study class in "Our Church One Through the Ages," a new book written by the rector of St. Paul's, has been conducted by Mrs. R. G. Patton. And every Wednesday afternoon St. Paul's Guild has been studying the same book under the leadership of Mrs. Forest Goodman.

St. Paul's Parish has the unusual record at present of having three young men as postulants looking forward to the ministry, and one applicant who is preparing herself for deaconess' Orders.

Plans have already been drawn for the enlargement of St. Paul's House, which is the social settlement and missionary center in our community of this parish. The work there is progressing along all lines in a most encouraging manner.

The parish choir has recently been enlarged by the addition of boys. This has made it necessary to enlarge also the chancel of the church for the accommodation of the additional members of the choir.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

To the Clergy and Congregations of the Diocese of Southern Virginia.

Brethren: The National Council, which has the care of the missionary work of our Church, has sent out an appeal to all of our congregations for help in securing three millions of dollars for reconstruction of the Church in Japan, which suffered so grievously from the earthquake. Every congregation in the Church will be asked to make a special offering for this fund on Sunday, May 25. I ask your prayers and sympathy for this work, and I earnestly commend the appeal, and trust that in every congregation in the Diocese the offering will be made on the appointed day to help those who are our Brethren in Christ.

Faithfully and affectionately,
Beverley D. Tucker,
Bishop of Southern Virginia.

"Old Brick Church."

The Rev. H. H. Covington, D. D., rector of Old St. Paul's Church, Norfolk, and President of the Old Brick Church Association, made a visit to Smithfield for the purpose of meeting the Executive Committee of the Association.

At a meeting held at the home of the Misses Todd in Smithfield many matters in connection with the Association were discussed and which are vital to its interest. These will be brought out at the annual meeting to be held at the Old Brick Church early in June.

The Rev. Joseph B. Dunn, of Richmond, Va., was selected to make the address and the date has been fixed for the fifth of June. The accustomed provision will be made for the entertainment of guests at the meeting and every provision for their comfort.

Needed repairs have been made to the walls of the Church and graves that were in need of it were restored to good condition. This was done according to a resolution passed at the last annual meeting held in 1923.

All of the friends of the Old Brick Church of Isle of Wight County will be interested in the coming. Pilgrimage to the old shrine, where we feel that they will be assured of a spiritual feast as they gather around the table within these ancient walls.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

The Japan Reconstruction Fund.

In connection with the effort on the part of the National Council to provide a fund of three million dollars for reconstruction in Japan, it has been decided that the canvass in the Diocese of Southwestern Virginia will be conducted through the diocesan office and under the direction of the Diocesan Treasurer.

While no definite assessment or apportionment has been laid upon this Diocese, it is felt that Southwestern Virginia will not fail to carry its proper share of this burden as it has on others. This is simply a case of necessity in the matter of meeting an emergency that could not possibly have been foreseen and the members of the Church in this Diocese as well as others will undoubtedly take a common sense view of the situation and do their utmost toward rebuilding in the shortest possible time the churches, hospitals, etc., that were destroyed by the earthquake and the resulting fire in Japan.

Memorials at Bristol.

In memory of the late Mrs. Selina U. Fulkerson, who died in 1918, the Woman's Auxiliary of Emmanuel, Bristol, recently presented to the church two gold altar vases, bearing appropriate inscription. Mrs. Fulkerson was born in Clarksville, Tenn., and became the wife of the late Abram Fulkerson, Colonel of the Sixty-third Tennessee Regiment, C. S. A. The family moved to Bristol at the close of the Civil War, and Mrs. Fulkerson, a devoted Church woman, was one of the founders of the Episcopal congregation in Bristol. Her son, Captain S. V. Fulkerson, is the present Senior Warden of Emmanuel Church.

Conference of Treasurers.

On the afternoon of May 19, the day preceding the opening of the Annual Council of the Diocese of Southwestern Virginia, in Grace Church, Lynchburg, it is planned to hold a conference of parish and missions treasurers of the Diocese. At this time the treasurers will meet and discuss their mutual problems, methods and plans, with a view to promoting the greatest possible efficiency in the conduct of the parish finances and especially their relation to the Diocese and the General Church.

Southwestern Virginia has achieved and held a remarkable place among the Dioceses in the American Church in the matter of its contributions to general missions and this conference of treasurers will undoubtedly be of the greatest value, both to the individuals and to the Diocese at large in increasing enthusiasm among the treasurers and promoting systematic methods in their work.

T. A. S.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

A Correction.

There was a serious misstatement of fact in our issue of April 5, in regard to the Religious Pageant held at St. Mark's-in-the-Bouwerie on March 23. It was said by our correspondent that the rector "omitted Evening Prayer." Evening Prayer was said, as announced at the morning service, at 3:15, before

the pageant (which began at four o'clock), to a congregation of about one hundred and fifty.

The Observance of Lent in New York.

Each year Lent is observed by more religious bodies, and this year in New York Congregationalists, Presbyterians, and even Baptists employed the words "Palm Sunday," "Holy Week" and "Good Friday." Many issued Lenten calendars, and some maintained daily services throughout the season. More noon-day services were conducted, until New York's 1924 Lenten total was eighteen. In the Madison Square and theatre districts Lutherans rented halls, and filled them. Trinity and other churches began the season with all pews filled, and ended it with crowds turned away. Some churches carry on with famous preachers, while others, like Grace and the Incarnation parishes, utilized their own clergy staffs. A few use prominent lay people.

It is the conviction of many persons that the controversies over doctrines have stirred up interest such as has rarely obtained. Discussion has been had by Methodists within the week about the starting of daily newspapers in three principal cities, New York one of them, devoted to religious and educational news. The talk at once brought out statements that New York newspapers now print far more Church news than ever, print it in better shape, and at least two of them plan larger things looking to more and better publicity for Church and educational causes.

In Roosevelt House in Holy Week laymen of national prominence spoke on various forms of Christian work—work that begins where sermons end. Definite mention was made of work to be done, and offer was made of training without charge, the condition being that men trained should work. About one thousand business and professional men offer in all. On one day Christian leaders conferred about forms of training for volunteers, and the placing of instruction upon a permanent and sound educational basis.

A Call To Service.

In St. Thomas' Church, Mamaroneck, the Rev. Frank Dean Clifford, rector, something quite new in the Diocese of New York, if not in the whole Church, was done on the fifth Sunday in Lent. Efforts were made to have at the morning service on that Sunday the representative members of the parish. The service was the regular Holy Communion, but there were sermon and address, not just sermon. The rector confined his sermon to the spiritual part, his own, but directed the spiritual toward volunteer service.

The superintendent of the Sunday School, who is a member of the vestry and foremost volunteer worker of the parish, gave the address immediately following the sermon. In it he refrained from argument that men ought to work, saying sermons present the fact constantly. Then he expressly omitted mention of work by women, saying the first and greatest need is that men take hold. He mentioned specific tasks, and in each case called for volunteer workers.

Now it is announced that volunteers are to be offered training at such times as suits their convenience. There are not to be classes, and the rector is not to take on more burdens. Each man whether offering or not is to be conferred with, and helped to enter upon Christian service where he is, what he prefers to do, and in any form. In the plan St. Thomas' Church is co-

operating with other churches, with the educators in the schools, and with the present volunteer organizations.

Celebrate Eighty Years of Service.

The Seamen's Church Institute held a meeting in St. Thomas' Church to celebrate eighty years of service by it to men of the merchant service. The sermon was preached by the Rev. Dr. Stires, and addresses made by officers of the Institute. Because of the growth of the work an appeal is made for \$1,000,000 with which to enlarge it. Years ago a building to accommodate two hundred and fifty men was thought to be ample. One now takes care of five hundred to seven hundred and fifty, and the purpose now is to create one taking care of 1,500. Land has been purchased for the extension. Almost ninety per cent of the men cared for are Americans, and go to sea on ships flying the American flag. A wonderful service was rendered by the Institute during the World War.

Memorial Font Unveiled.

In St. George's Church on Palm Sunday there was unveiled a font in memory of Elise Ward Hering. Mrs. Hering was herself a sculptress and closely associated with Augustus St. Gaudens. The font in question is a copy of a model in clay, which Mrs. Hering executed in Paris while studying there. It is erected by her husband and other friends. Upon the death of St. Gaudens Mrs. Hering was commissioned to finish some important work which the famous man left.

C.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.
Rt. Rev. E. C. Acheson, D. D., Suffragan

Successful Mission.

The Rev. Walter E. Bentley, of Port Washington, L. I., held a brief three days' mission at St. John's Church, Washington, the Rev. James T. Carney, rector, beginning April 2.

Notwithstanding the heaviest snowfall of the entire winter, and the resultant unideal condition of the roads, the attendance at the services was gratifying, and the interest of all who attended the mission was noticeable for its intensity.

Mr. Bentley has marked ability as a missionary, and made a very strong and favorable impression on those who heard him preach.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

A Preaching Mission was conducted by the Rev. J. A. Schaad in St. Paul's Church, Augusta, Ga., during the first week in March. The rector of the parish, the Rev. G. Sherwood Whitney, died on the eve of the opening of the mission, and the missionary was a great comfort to the bereaved parishioners.

St. Michael and All Angels' Church (the Rev. J. D. Miller, rector), Savannah, reports a successful four weeks' Sunday evening attendance campaign, the increase on the last Sunday being 500 per cent. The following Sunday the attendance showed an increase of 300 per cent over the opening of the campaign. Mr. Edward A. Shields, Provincial Secretary of the Brotherhood of St. Andrew, spoke to the congregation on the evening of March 30, and after service met with the men and arranged

for a probationary chapter of the Brotherhood. The treasurer's report of this parish for the first quarter showed the pledges for parish support paid up 90 per cent, but those for the Church's Mission not as good. The vestry is urging all members to pay up all pledges before the Diocesan Convention in May.

St. John's Church, Moultrie, has had a second gift of \$1,000, and with only a small amount required to finish the building, it is expected that it will be completed in a short while. The Bishop of the Diocese will make an appeal for the balance at the Diocesan Convention acting on a resolution of the Executive Council.

A Bible class of men and women, which meets during the Church school period, has recently been organized in St. Paul's Church (the Rev. S. B. McGlohon, rector), Savannah, and is conducted by Mr. R. Y. Marlow, Superintendent of the Church School.

E. D. J.

DELAWARE.

Rt. Rev. Philip Cook, D. D., Bishop.

Meeting of the Clericus.

The Clericus met in the rector's study at St. Andrew's Church, Wilmington, Tuesday, April 8, and listened with interest to an essay on the Devotional Life of the Clergy, read by the Rev. Dr. Graham, rector of Calvary Church. Many excellent things were suggested, which, if lived, would add much to the peace and happiness of all pastors.

The hour for the noon-day Lenten service having arrived the members went into the church, where they heard an excellent sermon by the Rev. Murray W. Dewart of Christ Church, Baltimore. After this twenty minutes' service, the clergy repaired to Holt's Cafe, where, as the guests of Mr. John S. Grohe, Treasurer of the Diocese, they enjoyed a luncheon, at which the Rev. Mr. Dewart and the Rev. Dr. Sonne, Presbyterian "Churchman," were guests.

The Peninsula Summer School will be held at Ocean City, Maryland, June 24-29, 1924. Special rates for board have been secured at "The Hastings."

L. L. W.

PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Bishop.

An Interesting Meeting of Laymen.

An organization of vestrymen and members of Chapel and Mission Committees was effected Thursday night, April 10, at a meeting of laymen in Holy Trinity Church, Philadelphia.

The new body of laymen, to be known as "The Associated Vestries of the Diocese of Pennsylvania," will have for its chief object the banding of the interests of the laymen of the church.

Recent Bequests.

A gift of \$3,000 to the Children's Seashore House, Atlantic City, for endowment of three free beds, is one of the many public bequests made by Annie D. Arrison, Germantown, whose will was probated last week. A bequest of \$500 each were made as follows: Protestant Episcopal City Missions, to be expended for the benefit of children; Children's Aid Society of Pennsylvania; Children's Homeopathic Hospital; St. Paul's Normal and Industrial School, Lawrenceville, Va.; St. Augustine's School, Raleigh, N. C.; Whosoever

Gospel Mission, Germantown, and Children's Playground Association of Philadelphia.

The testatrix also bequeathed \$200 each to the Sunday Breakfast Association, Christmas Fund of the Diocese of Pennsylvania, and the Boys' Club of St. Stephen's Church, Philadelphia.

Confirmation Service at Prison.

The rite of confirmation was administered to a number of women prisoners in the convict department of Moyamensing Prison on Friday afternoon, April 11, by Bishop Cook, of Delaware, who is assisting Bishop Garland in taking confirmation appointments. For several months the women had been under preparation for confirmation. Five of the class are serving long terms. The class was presented to Bishop Cook by the Rev. Alfred M. Smith, of the Episcopal City Mission staff.

R. R. W.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

The Rev. Alleyne Carleton Howell, D. D., rector of St. Stephen's Church, Sewickley, has been selected to have charge of the Japanese Reconstruction Fund, in the Diocese of Pittsburgh. He has established his headquarters at the Diocesan Offices, Trinity House, and is already actively engaged in the prosecution of the project.

The Third Ingathering of the United Thank Offering of 1924, will be held on May 8 at St. James' Memorial Church, Pittsburgh. The Rt. Rev. Alexander Mann, D. D., LL. D., will celebrate the Holy Communion, and Dean Tucker, of London, Ontario, will make the address. Luncheon will be served by the ladies of the parochial branch of the Woman's Auxiliary. In the afternoon there will be a pageant presented by the Department of Pageantry.

Large Attendance at Lenten Services: There has been an unusually large attendance this season at the noon-day Lenten services, given under the auspices of the Pittsburgh Assembly of the Brotherhood of St. Andrew, at Trinity Church, Pittsburgh. The church has been filled to capacity almost every day. During the first three days of Holy Week the addresses were made by the Bishop of Pittsburgh. These services have been broadcasted by radio, and have been heard by thousands outside the city.

J. C.

FLORIDA.

Preaching Mission at Holy Trinity, Gainesville.

Holy Trinity Parish, Gainesville, the Rev. R. B. Templeton, rector, has enjoyed the very great pleasure and privilege of a two weeks' Preaching Mission by the Rev. W. J. Loaring Clark, D. D. Dr. Clark is a man of unusual combinations, deeply spiritual; his sermons are of the evangelistic type, and yet wholly different from most sermons dealing directly with decisions in spiritual matters. They are lucid and illuminating, yet with a profound analytical conception and interpretation that reveals a breadth of scholarship interesting, instructive and entertaining at the same time. For illustrations, he draws from his wide range of experi-

ence, his scholarship in history, science and literature.

Dr. Clark has made himself felt in this university city, both among the students and professors.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D. Bishop.
Rt. Rev. T. I. Reese, D. D. Coadjutor.

Memorials Dedicated.

Several memorials have recently been presented and dedicated in the Church of the Ascension, Middletown, the Rev. Thom Williamson, Jr., rector.

These memorials consist of four brass altar candlesticks and a chancel Prayer Book. The Prayer Book was presented to the parish by Mrs. Gay Bevis in memory of Charles Wesley Rain. Of the four candlesticks, one was presented by Mrs. C. L. Langenberg, in memory of her mother, Augusta M. Carpenter; one by Mrs. F. W. Huber and her sister, Mrs. Norman C. Schlichter, of Annville, Pa., in memory of their mother, Nell McCormack Wolfe; one by Mr. H. W. Rinearson, in memory of his father, W. C. Rinearson; and one by Mr. Fred Tobitt, in memory of his father, John E. Tobitt.

With the gift of these four candlesticks the altar of the Church of the Ascension now has six candlesticks, two flower vases and the cross. This enables the altar to have lights on it at all services, and the beautiful effect of these lights is much appreciated, even by those who had not been accustomed to seeing altar lights.

EAST CAROLINA.

Rt. Rev. Thomas C. Darst, D. D., Bishop.

A Remarkable Record.

A souvenir bulletin, commemorating the opening of the new \$85,000 parish house recently erected by St. James' Parish, Wilmington, contains information which constitutes a remarkable record of achievement. This parish, under the leadership of the Rev. W. H. Milton, D. D., has won a place of national leadership. No parish in the whole Church is better organized for effective work, or more responsive to the demands made upon it. The financial report of the vestry for the year ended December 31, 1923, showed receipts of \$89,763.27, more than \$70,000 of which was contributed in pledges and gifts without any drive whatever. Of this amount \$16,611 was spent for diocesan and General Church objects. \$47,096.34 of the total amount was applied to the erection of the new parish house, which is one of the handsomest in the country.

Successful Lenten Services.

The attendance upon Lenten services in East Carolina has been better this year than ever before, according to reports from the clergy. In the majority of the parishes and missions there have been daily services. One feature of the services this year has been the large part assigned to the young people. Junior choirs have been organized in a number of churches, and have sung at all of the services.

As an illustration of what can be accomplished in a small church and small town through faithful and efficient leadership, there was a class of eighteen persons in a recent confirmation class at St. James', Bellhaven. The

class would have been larger, but several candidates were prevented from attending the service because of the epidemic of measles. The church reported only seventy-five communicants last year. The rector, the Rev. J. N. Bynum, recently begun his sixth year of service.

A district group meeting of Church women held in Emmanuel Church, Farmville, N. C., on March 24, was a great success. Two interesting papers were read by Mesdames W. C. Askew, of Farmville, and W. H. Ricks, of Greenville, and there was a round table discussion of the plans and problems of the church organizations in the group. The Rev. J. W. Heyes, rector of Emmanuel Church, conducted the devotional exercises. Mrs. J. D. Cox, of Winterville, is president of the group.

Mr. E. A. Shields, field director of the Brotherhood of St. Andrew, visited several parishes in East Carolina recently. He made addresses at St. Paul's, Wilmington, and Christ Church, New Bern, where there are active chapters. Conferences were held looking to the establishment of several new chapters.

The Convocation of Colored Church Workers in the Diocese is scheduled to meet with St. Andrew's Church, Goldsboro, N. C., May 3-6, according to an announcement recently sent out by the dean, the Rev. E. S. Willett, rector of St. Mark's, Wilmington. St. Andrew's, under the leadership of the Rev. J. E. Holder, has recently undergone extensive improvements, preparatory to the meeting of Convocation.

Several new parish papers have recently been established in East Carolina, the latest being "The Parish Visitor," issued by the Brotherhood of St. Andrew of Christ Church, New Bern. The Rev. D. G. MacKinnon, rector of Christ Church, is editor. The paper presents an unusually attractive appearance.

T. P., Jr.

SOUTH FLORIDA.

Rt. Rev. Cameron Mann, D. D. Bishop.

Cathedral School For Girls Receives \$30,000.

Bishop Mann was the delighted recipient recently of a check for \$30,000, this unexpected gift being the generous response of a Churchwoman at Palm Beach, Mrs. Charles D. Vail, after hearing the Bishop state that the Cathedral School for Girls, in Orlando, needed an additional building as a music hall. That this would probably cost \$30,000, toward which a fund of about \$10,000 had been partly contributed and partly pledged. Mrs. Vail desired to give this building as a memorial, her generosity and interest being most deeply appreciated. The fund of \$10,000 toward starting such building had been raised to mark the tenth year of Bishop Mann's charge of this field.

Conference of Colored Workers.

The first diocesan conference of Colored workers met recently with Bishop Mann at St. Peter's Church, Key West. The four Colored priests of this Diocese attended, with lay delegates from Tampa, Miami, Cocanut Grove and Key West, the opening service crowded by the large attendance of the local congregation. Excellent addresses were made by the clergy and helpful discus-

sion held on topics concerning the conditions, the needs and the opportunities of work among the Colored people. This conference was found so satisfactory that its members have planned to meet annually, the next meeting to be in Tampa early in 1925.

New Church at West Palm Beach.

Members of Holy Trinity Parish, West Palm Beach, have long looked forward to the completion of their beautiful new church and are rejoicing over its use now for services. This church is of Spanish mission architecture, has a seating capacity of six hundred and fifty and cost \$100,000. A beautiful altar is being made in Italy, this a memorial gift from one of the parishioners. A healing mission was conducted here by Dr. Gaynor Banks during the week following February 24, the services having large attendance, with helpful results.

A Progressive Parish.

Under the zealous leadership of Rev. F. A. Shore a rapid progress has been made in St. Luke's parish, Fort Myers. From a small mission it has become a progressive parish, its members rejoicing over a large new parish house and a rectory while working toward erecting a suitable church. The two buildings they have erected cost over \$40,000 and are fully paid for; also are well furnished, the parish house providing temporarily for services.

Mission Services Resumed.

Many years ago the first church of any kind to be erected in Pinellas County was for St. Bartholomew's Mission at St. Petersburg. This was put where it was thought the town, then scarce started, would center. But instead, the little church was left two miles from the town center, and a better location was supplied for the present parish church of St. Peter's. For some fifteen years the early church has been without services, though kept in repair by the vestry of St. Peter's parish, till now, with the rapid growth of St. Petersburg, another congregation has gathered near St. Bartholomew's and regular services have been resumed under charge of the Rev. H. J. Leake.

C. R.

OKLAHOMA.

Rt. Rev. T. P. Thurston, D. D., Bishop.

Christ Church, El Reno, has a very fine branch of the Guild of St. Barnabas for Nurses. There are about thirty members in the branch. A most inspiring service was held under the leadership of the clergyman in charge of Christ Church, the Rev. John A. Gardner, on the evening of the fourth Sunday in Lent.

Plans are being made for the holding of a Churchmen's Dinner, Wednesday, May 21, at the Huckins Hotel, Oklahoma City. Bishop Thurston and the Rev. S. Arthur Huston, rector, St. Mark's Church, San Antonio, Texas, are to be the speakers. The dinner is being given under the auspices of the Cathedral Chapter of the Brotherhood of St. Andrew and the Associated Men's Bible Classes of the District. It promises to be most successful.

Oklahoma has just lost another clergyman, in the resignation of Archdeacon Jamison, of the Western part of the State.

Family Department

APRIL

1. Tuesday.
6. Fifth (Passion) Sunday in Lent.
13. Sixth (Palm) Sunday in Lent.
17. Maundy Thursday.
18. Good Friday.
19. Easter Even.
20. Easter Day.
25. Friday. S. Mark.
27. First Sunday after Easter.
30. Wednesday.

Collect for Easter Even.

Grant, O Lord, that as we are baptized into the death of Thy Blessed Son, Our Saviour Jesus Christ, so by continually mortifying our corrupt affections we may be buried with Him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for His merits, Who died, and was buried, and rose again for us, Thy Son, Jesus Christ Our Lord. Amen.

Collect for Easter Day.

Almighty God, Who through Thine only begotten Son, Jesus Christ, hast overcome death and opened unto us the gate of everlasting life; we humbly beseech Thee that, as by Thy special grace preventing us, Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect, through Jesus Christ Our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

Collect for St. Mark's Day.

O Almighty God, Who hast instructed Thy Holy Church with the heavenly doctrine of Thy Evangelist Saint Mark; Give us grace that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of Thy Holy Gospel; through Jesus Christ Our Lord. Amen.

For the Southern Churchman.

In Joseph's Garden.

M. G. B.

In Joseph's garden, sweet with dew and flowers,
Mary of Magdalen knelt, and, weeping prayed
To One Who asked the meaning of her tears.
"Where have ye laid Him—I would bear Him hence."
So low the answer came it scarce was heard,
Even in the holy stillness of that quiet place;
But thrillingly its message reached her heart
And turned her sorrow into deepest joy
For lo! "He saith unto her, 'Mary!'"
Behold, He stands, victorious over death,
And generations wait to hear the word He brings.
What mysteries half sensed by groping minds,
Shall now unfolded be; what visions bright
Of life past life; what gleams transcendent caught
From realms beyond all power of man's imagining
May He reveal! Clear to His steadfast gaze
Stand open all God's worlds—and all

man's woes,
And lo; "He saith unto her, 'Mary!'"

Oh, Risen Christ! What love but Thine had known
To speak that word. What healing deeper than all thought
It brings to broken hopes and wounded hearts,
This, Thine own pledge, that love outliveth death!
Dear memories of earth throng through the tones
That speak that name, renewal of each tie that bound
Her heart to His. Take comfort, weary ones,
Death hath no power to break the bands of love,
For lo! He saith unto her, "Mary!"

The Historic Fact of the Resurrection.

On Easter morning the prophecies which seemed so impossible were nevertheless fulfilled. When the angel declared "He is risen" he declared a fact that could not be questioned. The evidence of the Resurrection was before the eyes of these women. The body which they sought was not there. The place where they had laid it with such tender care was empty. But the evidence was not yet complete, and as they presently turned away from the tomb with fear and wonder in their hearts the Master Himself met them and said, "All hail!" There could be no further doubt or question in their minds. The Saviour Whom they had seen crucified and Whose body had been laid in the tomb had risen. They could not understand it. It was contrary to all reason and all experience, but it was a fact that they could no longer doubt, and with a strange joy in their hearts they hastened away to find the disciples and make known to them the soul-stirring news.

The women were convinced of the reality of the resurrection by the evidence presented to them. Later on the disciples were likewise convinced by what they heard and saw. Today there are those who appear to doubt the reality of Our Lord's resurrection because it is altogether a supernatural occurrence, but the evidence for the historicity of the resurrection of Jesus Christ is stronger today than it was on that first Easter Day so long ago.

Every Christian Church in the world today is a silent witness to the historic fact of Christ's resurrection. For if Jesus had not risen from the tomb and appeared unto His disciples there would have been no Christian Church. If the body of Jesus had remained in the grave, He would soon have been forgotten and it is doubtful whether His name would have been known a hundred years later. The disciples had naturally abandoned all hope when their Lord expired upon the cross. Their only desire was to get back as quickly as possible to their old homes and their former manner of life and to forget as quickly as they could the supreme disappointment of their lives. Nothing short of the resurrection of their Lord could have begotten them again unto a lively hope and sent them forth to carry to the uttermost parts of the world the Gospel of the Crucified Christ. The Christian religion rests upon the fact of Christ's resurrection, and the mere fact that it exists in the world today, is an evidence of the his-

toric fact that Jesus Christ rose from the tomb.

The fact that you and I are here this morning is likewise an evidence of the resurrection of Jesus Christ. The Jewish sabbath began at sunset on Friday and lasted until the same hour of the day following. For nearly nineteen hundred years hundreds of thousands of people assemble for the worship of Almighty God on the first day of the week rather than on the seventh. Why the change? Why is it that the vast majority of Americans regard Sunday as their Sabbath rather than Saturday? Because this is the Lord's Day consecrated for all time to come by the fact that on this day the Lord rose from the grave. The fact that we are here in this church on the first day of the week is a silent testimony to the historic fact of Christ's resurrection.

Saint Paul in that wonderful fifteenth chapter of his first Epistle to the Corinthians gives a list of the witnesses who with their own eyes had seen the risen Christ. Eleven appearances of the Saviour are recorded during the forty days that intervened between His resurrection and His ascension. At one time He was seen of above five hundred persons at once, and at the time that Saint Paul wrote this epistle he declares that many of these eye-witnesses were still living and that their testimony might be obtained.

In addition to all the testimony from the past there is the ever present testimony of the Holy Spirit Who makes known to believing hearts the fact that the great Head of the Church is not a dead Christ, but is alive forevermore.

There is no reason then why any one should look upon the resurrection of Jesus as a mere doctrine of the Church. It is not a doctrine, but a fact. Some one has very well said that if a man were to say that he does not believe that such a character as Julius Caesar ever lived and that the story of his assassination in the Roman Senate is a mere myth, we would not say of this man that he was lacking in faith, but that he was without common sense and ordinary intelligence. So when we meet a man who doubts the Resurrection of Jesus Christ we do not feel disposed to attribute it to a lack of faith but to a lack of knowledge and common sense. So far as I myself am aware, there is no fact in all the range of history more incontestably established than the historic fact that on the first Easter Day Jesus Christ Our Saviour rose from the tomb.—Dr. G. A. Getty, in Lutheran.

A Highland Communion.

A Highland Communion Sabbath is much more of a great "occasion" than a Lowland one. For one thing the services are double, so while Dr. Lindsay officiated in the Church in English, Mr. Mackenzie took the Gaelic service in the meeting house.

The day held a holy hush—it seemed as if even Nature knew it was God's own day. From far and near the folks gathered. It is rather a pretty custom which requires that every woman shall have on her best and newest garments to do honor to the day, and that every man who possesses a black suit and a tall hat shall don the same on the Communion Sabbath. White shirts, too, are the order of the day, at once the pride and despair of their wearers (who have been known to go home with their stiff collars in their pockets to the scandal of their women-folk, and their own vast comfort).

The little band of elders, all clad in their decent best blacks, sat beneath the pulpit, the solemn and sacred elements spread on a linen-covered table

before them. A strange custom prevails of leaving the tables empty until the time comes to "serve" them. Then, with slow and reverent tread, the members come forward to "remember their Lord."

The Doctor preached, as only he could do, on the words, "What think ye, that He will not come to the feast?" Very clearly he proved that He had come to this feast, that His presence filled the house on this His holy day. After a rapturous hour, he invited all those who loved their Lord to take their places at His table.

Whilst the members were coming forward, Angus, the precentor, chanted line after line of the 116th Psalm. "I love the Lord, because my voice," Angus sang in strange tuneful voice. "I love the Lord because my voice," the congregation echoed. So on line after line the sweet song was sung. The Tables by this time were almost full. The Doctor had come down from the pulpit, and was standing among the elders.

"Yet there is room," he said, as the last note of the psalm died away. "We shall sing other four lines beginning at the words, 'I'll of salvation take the cup'." Again the strange chant rang through the church. Angus had reached the words, "On God's name will I call," when a couple sitting near the door rose, and with downcast faces and beating hearts took the places they had left empty for six long years.

"I'll pay my vows now to the Lord," chanted Angus, and two new voices, rather tremulously, sang the words after him.

Something had moved the Doctor. He stood, a notable figure, with his splendid reverence and dignity, and with a strangely uplifted expression on his face. A solemn hush filled the church. Women trembled, they knew not why, and men gripped their jaws lest they shame themselves. Then the Doctor's voice began to read, "For I have received of the Lord that which also I delivered unto you, how that the Lord Jesus the same night in which He was betrayed took bread," and so on through what is surely one of the most solemn and soul-searching chapters in the Bible. "With desire I have desired to eat this passover with you before I go hence," were the words of his "Table address."

In the prayer which followed the Unseen seemed very real, very near. Old Granny Bruce, the deafest woman in the parish, said afterwards, "I did not hear a word he said; but I knew the Lord did, for He was nearer him than I was, and I was in the front seat."

The sacred elements were now uncovered, and with reverent hand the Doctor handed them to the waiting elders. "This is My body broken for you. This cup is the New Testament of My blood—this do, in remembrance of Me."

Slowly and carefully, down either aisle, the elders filed, bearing in their hands the vessels of the Lord. After all had been served, the Doctor, still standing among the elders, said a few words to help and sustain the members when the world and Monday morning should claim them again.

Like a great shout of triumph, and to the stirring notes of "Effingham," the last psalm was sung. "Oh, thou, my soul, bless God the Lord." David Macintyre, moved and inspired, lifted his eyes from his book to meet the understanding eyes of the Doctor, fixed upon him. Then he sang in his rich bass voice, and every one knows the rapture of the bass of Effingham:

"Who doth redeem my life, that thou
To death may'st not go down."
—From "The Doctor."

The Overcoming of Death.

Stevenson tells of a lad who was shipwrecked on an island in the West of Scotland. He was not very far from the mainland, which lay mocking him with its little homesteads and its look of smiling comfort, while he wandered on the islet—a prisoner—with the deep closing him in. One day when near the very depth of despair he hailed a passing boat expecting to be taken off. In reply the fishermen only smiled and shouted some message which he found it difficult to catch, but at last the truth flashed into his mind. He ran to where the shore came nearest to the mainland, and found that the sea which had looked so deep was now sunk at low tide to a mere trickle of water across which he waded with ease. In a moment the sea's ugly threat of separation was abolished. The terror was only make-believe. What looked an impassable sea was really a ford. In the same way death is a small thing when you have seen Christ's vision of life. It is only a gateway to a larger world—a passage where our feet

Fall on the seeming void
And find the rock beneath.

We were made for a higher sphere than this deathgirt island we call earth. Christ awakens the dormant instinct for the infinite. How does Christ make us sure of immortality? It is a spiritual secret. The assurance of immortality is a product of experience of the love of God which comes through trusting Christ; and trusting that love means committing our life to its promises and its challenges and its rebukes. What happens then? Our souls break into life as a tree into leaf in every bough with the coming of the spring sunlight. And the life which is eternal is born in our souls. Is there one who has lost it? Begin again with the life of trust in Christ, launching out on the ocean of life in that mighty fellowship. As you sail through the mists into the far horizons you will begin to descry the land that is very far off. Bit by bit the spiritual world will become your world, taking you up into itself, till at last death will be only the "Golden Gate" which opens upon everything—upon life and love and God.—James Reid, M. A.

An Edict By Caesar.

The world of us ordinary folks is deeply in debt to the explorers and archaeologists, who dig into ancient ruins and explore historic sites. Their work is wearisome, discouraging, and often done in an atmosphere of hostile suspicion.

The Roman edict under which Christ was tried has been discovered in Tunisia. A despatch from Paris says it has been discovered in Southern Tunisia. The document reads: "To all Colonial governors of the Roman Empire in Palestine and near and further Asia: Prophets and religious revolutionists have arisen among the people. These are not to be interfered with under Roman law except when their teachings are of such nature as to cause disturbance among the people, but in such cases they are to be effectively suppressed. It is particularly desirable that prophets be not allowed to interfere with the collection of taxes or any other political affair." The edict is signed by Augustus Caesar.—Exchange.

Rodin's Philosophy.

Rodin, the sculptor, thought clearly and rationally on other subjects as well as on art. On one occasion—so we

learn from his secretary, Mr. Anthony M. Ludovici in the Cornhill Magazine—a certain visitor remarked that where self-sacrifice achieved no lasting good it should be discouraged.

As an example of what she meant she described a certain family, the mother of which was old and bed-ridden and had as her permanent attendant her youngest daughter, a fine-looking young woman of marriageable age. Now, argued Rodin's visitor, surely it was to be deplored that there was no legislation or public tradition that could prevent a young and useful life from wearing itself away in such unproductive and depressing toil, however sublimely unselfish the toil might be, for by the time the mother died her devoted daughter would find herself left useless and alone, broken and debilitated by her life of sacrifice.

Rodin listened attentively, as was his wont and, when asked for his views on the question, replied: "Certainly I agree with you, mademoiselle, that the loss to the world of such a young and beautiful life is lamentable. I think as you do that it is not a pleasant sight to watch a youthful and desirable creature wearing herself away in a gloomy sick room. But have you thought of the alternative? Is it not a thousand times better that one person, like the young woman you speak of, should be broken and debilitated by a life of self-sacrifice than that the principle for which she strove—the principle of filial piety—should vanish from this cruel world and leave suffering humanity much poorer than it is at present?"

For the Southern Churchman.

The Easter Guest.

Mrs. Adam P. Wilson.

The Easter lilies raised their stately heads
Amid the banks of flowers, rich and rare;
Within the earthly temple of Our Lord,
As many wealthy came to worship there.
Each head was bowed in prayer and reverent awe
As the deep tones of the great organ rolled.
There was the shimmer of bright satin and silk.
The glittering of jewels and of gold.
Then as each face toward the Altar turned
A sight most strange indeed met every eye:
A very shabby little maiden stood
Besides the flowers, and with a gesture shy
Was placing there a single blossom white;
Then softly touched her reverent lips thereto
And gliding swiftly, noiselessly away
Sought refuge safe within a darkened pew.
The watchers gave a quick sigh of relief
And settled down to their accustomed calm.
But the fair, holy face of the little maid
Seemed hovering over each page of hymn or psalm;
No room there was for scorn of the slight act
Nor whisper of "intrusion"—nay each breast
Was stirred with love, as if indeed, perchance,
The Risen Christ Himself had been their Guest.

For the Young Folks

Easter Hymn.

O sons and daughters, let us sing!
The King of Heaven, the glorious King,
O'er death today rose triumphing.
Alleluia!

That Easter morn, at break of day,
The faithful women went their way
To seek the tomb where Jesus lay.
Alleluia!

An angel clad in white they see,
Who sat, and spake unto the three,
"Your Lord doth go to Galilee."
Alleluia!

That night the apostles met in fear;
Amidst them came their Lord most dear,
And said, "My peace be on all here."
Alleluia!

When Thomas first the tidings heard,
How they had seen the risen Lord,
He doubted the disciples' word.
Alleluia!

"My pierced hands, O Thomas, see;
My hands, my feet, I show to thee;
Not faithless, but believing me."
Alleluia!

No longer Thomas then denied,
He saw the feet, the hands, the side;
"Thou art my Lord and God," he cried.
Alleluia!

How blest are they who have not seen,
And yet whose faith has constant been,
For they eternal life shall win.
Alleluia!

On this most holy day of days,
To God your hearts and voices raise,
In laud, and jubilee, and praise.
Alleluia!

A Queer Easter Lily.

It was the Saturday before Easter, and Dorothy was curled up in the corner of the low window seat in the library, overlooking the park.

Such a cozy room as it was, with its books and marbles, its deep, leather-covered easy chairs and its wide, comfortable couch heaped high with crimson cushions. The flickering light of a wood fire danced on the brass andirons, played at hide-and-seek in Dorothy's tangled curls, and kissed into a faint glow a tall Easter lily in the opposite corner of the window seat.

Easter came very early that year, and there were patches of snow here and there on the lawn, while the trees in the park were still brown and bare. It was growing dark outside, and lights were beginning to twinkle in the houses on the opposite side of the avenue, but Dorothy did not see them, so intent was she on her own thoughts.

The room was very still, so still that she started violently when Tags, the Skye terrier, snuggled his cold nose into her hand with a low whine, as much as to say, "I'm lonesome; why don't you talk to me?"

"I don't care. I was thinking of what Miss Sinclair said last Sunday 'bout making somebody else happy tomorrow, somebody that wouldn't have any Easter unless we helped to give it to them. Guess if she'd planted an Easter lily bulb, an' waited weeks and weeks for it to come up, an' hadn't forgotten to water it one single morning, an' car-

ried it around from one window to another so 'twould get every bit of sunshine and be sure to blossom for Easter—guess she wouldn't want to give it away, would she, Tags?"

Tags gave a quick, short bark of denial, but the beautiful lily bowed its head, and seemed to sigh softly.

As Dorothy caught its fragrant breath she spoke again, slowly, and half reluctantly:

"But then, Annie's sick, and Mrs. Simpkins don't have much money 'cept to buy food and things; and she was real good and sat up 'most all night to finish my new dress for Ruth's party. I s'pose Annie'd just love to have an Easter lily all her own. But, oh! I can't give you away, you beauties," jumping up to kiss the three white blossoms nodding in the firelight. "I can't! I can't!"

Just then the latch-key sounded in the outer door, and papa's voice was heard, calling, cheerily:

"What! All alone in the dark, sweetheart?"

And in they came, papa and mamma, bringing with them a rush of cold, frosty air. Dorothy ran to meet them, and for a time the lily was forgotten.

She did not think of it again till papa happened to say during dinner:

"By the way, Margaret, I saw Mrs. Simpkins down town today, and she said Annie is fretting her heart out because she can't go to church tomorrow and hear the music and see the flowers. I meant to stop at the florist's and buy her something, but meeting you on the car put it quite out of my head. You haven't a stray plant around the house anywhere, have you, that I could take over after dinner?"

"Why, no, George, I'm afraid I haven't. My lilies are not in bloom yet, and I cut all the other flowers and sent them to old Mrs. Gates this afternoon. I'm so sorry! I wish I could send the poor child something."

"Well, never mind," said papa. "Perhaps some one else will send her a lily." And then he went on to tell a funny story he had heard down town that day.

Dorothy laughed with the others, but she was very quiet all through the rest of the evening—so quiet that mamma looked at her rather anxiously once or twice, for Dorothy was not strong, and had been working harder than usual at school lately. However, she said nothing till Dorothy was tucked up in her little white bed for the night, and then it all came out.

Dorothy put her arms around her mother's neck and told her what Miss Sinclair had said the Sunday before; how she had planned to take her lily, very early the next morning, to the church, and ask the ladies in charge to put it in the chancel; how she didn't think she could give it up; "but," concluded Dorothy, sagely, "I s'pect that dear lily would a great deal rather go to Annie's little room and keep telling her 'Christ has risen', than go to the church where there'll be lots of other lilies all saying the same thing. But I shall be dreadful lonesome without it tomorrow, mamma, truly I shall."

Mamma smiled, as she kissed the sober face.

"Perhaps you will, darling, but I think your Easter will be a great deal happier if you give Annie the lily. Papa shall take it over tonight, so that

she may see it the first thing in the morning. And now, good night, little girl, and pleasant dreams!"

When Dorothy awoke the next morning the first thing she saw was a lovely picture of "Easter Morning" on the wall opposite her bed, and on the table beside her was a bunch of purple violets.

It was a very bright little face that peeped into mamma's room a few minutes later, and a very happy little girl that cuddled down beside her to hear the story of that first glad Easter morning; but she couldn't help sighing a wee bit as she went down stairs to breakfast at the thought of the missing lily.

Going past the library door, she looked in, and there, in the very corner where the lily had stood, was another flower pot, and in the flower pot, on a green cambric cushion, was—what do you think?—the dearest little white pussy cat, with a pink ribbon around its neck, on which was a card which said: "From Annie to Dorothy. A Happy Easter."

And that's why Dorothy calls her kitten "Easter Lily."—"Lily" for short.—Mabelle P. Clapp.

For the Southern Churchman.

Easter Blossoms. Eugenie du Maurier.

Each little bud and blossom comes peeping forth at dawn

To give Our Lord a welcome on Resurrection Morn.

Dear little human blossoms, awake without delay,

And twine yourselves in garlands around His tomb today!

Yes, some must weave a lily wreath, His thorn-torn brow to press:

For to Him there is no glory half so sweet as your caress.

And some must be the iris, and some the roses sweet;

And others lowly violets to kiss His wounded feet.

But whether fair and stately, or very small and shy,

You will be a guard of honor as Jesus passes by.

Make your souls like snowy petals, and your hearts like royal gold;

Each little self a chalice His love and grace to hold.

Oh! when the Easter carols in triumphant chorus ring,

'Tis sweet to be a blossom in the pathway of the King!

For the Southern Churchman.

A Little Child Shall Lead Them.

Mrs. E. Stirling Gunn.

It was a beautiful Easter morning, not many years ago, and the streets were full of people in bright clothes going to the churches to hear the joyful story of the Resurrection.

Mrs. Long and Elizabeth stepped from the porch of their home, dressed like the other happy people in flower-trimmed hats and pretty dresses, with carols in their hearts and faces aglow with the joy of Easter morning.

On the door-step stood little Janet in her morning dress, pleading to be allowed to go, too.

"Muvver!" she cried as they started down the path, "why can't Daddy and me go too—does God want us to stay at home?"

"Certainly God wants you at church, darling," answered the Mother, "but Father prefers to stay at home, and the church will be too crowded for my

little girl. Run along now to Mammy, and be good till I get back. Then you shall be dressed and taken for your Easter walk."

With a troubled look the little girl called after her Mother, "Please, Muvver, give our love to the dear Lord. He was 'specting us today."

Mr. Long, busy with his morning paper in the sitting-room, heard this queer message, and the paper fell to the floor, while he sat thinking of it. The church might be too crowded to take a four-year-old, but what reason had he for staying away? Then as little Janet came in and climbed over his knee, he patted her head tenderly, saying:

"Don't worry, Janet, the dear Lord will see your Daddy in his place today!"

Before the beautiful service in St. Mark's had proceeded very far, Mrs. Long looked up in surprise to see her husband enter the family pew. And every Sunday after that he was in his place, with four-year-old Janet standing happily at his side, none the less devout in trying to follow the chants and prayers that her Prayer Book was upside down!

An Easter Thought.

The stars grow pale and disappear,

The sky shows pink with sunrise ray
Oh, day the best of all the year!

It is the dawn of Easter day.

Our doubts grow faint, faith rises strong,

Our hearts now own His rule and sway;
Break forth in Easter praise and song,
To celebrate our Easter day!

—Selected.

Easter Bunnies.

"I'd give you anything if I could only have a rabbit," said Bobby to sister Betty. "Don't you s'pose I could earn money enough to buy one?"

"No, Bobby, you know that every cent we can earn must go to help mother pay the rent," and Betty looked very sober.

The children were walking through the woods. Although it was nearly Easter, there were patches of snow on the ground that had not melted.

"Look!" Betty gasped, "under that evergreen tree!"

Bobby stared. "I don't see anything but two patches of snow. Oh! Oh! It's rabbits! They look just like snow, curled up asleep that way." Bobby's eyes sparkled with delight as he and Betty peeped under the evergreen branches at the sleeping rabbits.

"I always thought wild bunnies were brown," Bobby whispered.

"They turn brown in summer, and when winter comes they change to white again, so they will not show so plainly against the snow and get caught by their enemies; I read about them once in a book," Betty explained.

"I'll run home and get them some food," said Bobby, darting away.

Breathlessly he returned with some cabbage leaves, which he placed near the sleeping rabbits.

The children hid behind the branches to see what would happen. Almost instantly the rabbits sat up and sniffed the air, wiggling their little noses. It did not take them long to finish the leaves on the ground, so Bobby held out his hand toward them with another leaf. They disappeared like a flash into their burrow, when they saw Bobby, but the cabbage leaf was too tempting an offer to refuse, so they cautiously approached, and, to Bobby's great delight nibbled it from his fingers.

"Let's take them home," suggested

Betty. "We could make a pen for them."

"No," Bobby answered slowly; "I know they'd be very unhappy shut in. We'll let them live in their own burrow, but we can tame them very easily and have them for ours, just the same," he finished, brightly.

"Let's not tell any children about them, except lame Jack," Betty said. "We can bring him here Easter morning, and I'll share my bunny with him," she added generously.

When Easter came, Betty and Bobby brought lame Jack to the rabbit's hole. Peeking under the drooping evergreen boughs to see the rabbits, they had a delightful surprise themselves.

"Three bunnies!" squealed Betty, in delight. "One for Jack, too."

Jack's rabbit was nearly as tame as the other two, and let the children pat his soft back and ears.

"They are so tame, I know we can play with them all summer," Bobby said. "Won't it be fun to see them turn brown as summer comes. Bought bunnies could not do that. These change color, so they won't show so plainly against the green leaves," Bobby added, proud to tell Jack his recently acquired knowledge.

"I did not know that bunnies were so smart as to change their colors!" exclaimed Jack, wonderingly.

"They don't do it themselves," Betty said, "it must be God that does it for them, so they won't be noticed so easily by their enemies."

Each day the children hurried excitedly to the rabbits' burrow, eagerly watching for the first sign of brown summer coats. Such delightful times they had playing with the bunnies! And sure enough, as the weather grew mild and the snow melted, the brown fur began, as Betty had said it would.—The Child's Hour.

A Little Short Prayer.

O God, Who hast caused the light of the Gospel to shine throughout the world, grant that

We may show forth our thankfulness for it, by

Following the teachings of Thy Holy Faith,

Through Jesus Christ Our Lord. Amen.

When Benny Was Lost.

By Mrs. W. Thorburn Clark.

Benny was lost and didn't know it; and that is the funny part of the story. Grandma thought he was lost, mamma was sure he was lost, Nora, the cook, was afraid he was lost, and Susie Yates, Mollie Duke, Tommie Davis, Billie French, Annie Brown and a lot of other boys and girls who helped to look for him, all thought he was lost. And this is how it happened.

Benny's little baby sister was ill, and the doctor said she must be kept very, very quiet. Grandma said, "Benny, if you will play at the sand pile so little sister can have her afternoon nap, when I call you to take your bath I will give you a penny and you can go with Nora to the corner grocery and get some candy."

Benny loved his little sister, and made up his mind to be very quiet, so he took his tin pail and shovel and Pinky, his little shaggy dog, and went out to play at the sand pile.

He made a big sand man, then he made big mountains and dug tunnels underneath them; also he hollowed out rivers and lakes and made frog houses on his bare feet. He played a long, long time, until he was very warm and very tired and covered with sand

from the top of his little white curly head to his little bare toes, and still grandma did not call him. Once or twice he actually nodded while he was listening for her to call.

He felt sure that grandma had forgotten him, and couldn't wait for her another minute, so he picked up Pinky and left the sand pile.

Pretty soon grandma went to the back door and called softly, "Come, Benny, take your bath." But Benny didn't come, and then she went out to the sand pile and saw the tin pail and the shovel, but no little boy. She looked under the porch, in the woodshed and behind the coal bin, but could not find him.

Then she went to the front door and asked Susie Yates, who was passing, if she had seen Benny on the street. Susie had not seen him, but would go around the corner and look for him. On the way she met Mollie Duke, and the two ran several blocks, and, seeing Billie French and Tommie Davis on bicycles, sent them off in another direction as fast as their wheels could carry them, to help in the hunt. Soon others came along and joined the searching party, and in less time than it takes to write about it, boys and girls were running here and there, around corners, into stores and shops, asking breathlessly, "Have you seen little Benny Gray? He is lost, and we can't find him anywhere."

Mama and Nora had looked through the rooms. Nora was wringing her hands and mama was crying, for she just knew somebody had kidnapped her little boy. Just then baby sister awoke and began to cry, and grandma hurried to the cabinet for the medicine which the doctor had left; and just as she pushed open the bath room door there lay a very sandy little boy, hugging in his arms a very sandy little dog—fast asleep.

The little dog may have been asleep, too, but his shiny black eyes were wide open, for Pinky was not a "sure-enough," but just a stuffed dog.

"Grandma," cried Benny, when he opened his eyes, "I waited and waited for you to call me, and you didn't, so I crept up the back stairs as soft as a little mouse, and waited for you right by the bath tub. Are you ready to give me my bath and my penny?"

And grandma hugged him tight and said she would give him two pennies.—The Child's Gem.

Good Tenants.

We built a little bird house;

'Twas tidy and so strong!

And then we made a little sign:

"The rent is just a song."

Two bluebirds looked it over;

It seemed the finest chance!

They moved right in, and to our joy

They paid us in advance!

—Youth's Companion.

In the Messiah Chapel, Wounded Knee, on the Pine Ridge Reservation, the Rt. Rev. W. Blair Roberts, Suffragan Bishop of the District of South Dakota, advanced to the priesthood the Rev. Clayton High Wolf, Indian, on Thursday, March 27, 1924. The candidate was presented by the Rev. Nevill Joyner, Superintending Presbyter of the Pine Ridge Mission. The Rev. Dallas Shaw read the Litany and the sermon was preached by the Ven. Edward Ashley, D. D., Archdeacon of the Niobrara Deanery. These clergy, with the Rev. Charles Bruguier, united in the Laying on of Hands. The Rev. Mr. High Wolf will assist the Rev. Mr. Joyner in the work on the reservation, with residence at Pine Ridge Agency.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per copy line, each insertion. Special rates for contracts of any length. A rate of 15 cents per line is made to persons wishing positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

Marriage notices not exceeding forty words, \$1.00. Death notices, not exceeding forty words, inserted free. Over forty words at the ordinary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

ACKNOWLEDGEMENTS.

Relief of Russian Exiles—
Mrs. F. Ribble, Petersburg, Va., \$ 5.00
Miss Julia B. Knight, Winchester,
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Wm. J. Wright, Walnut Cove, N. C. 5.00

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woman to assist a mother in caring for
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Obituaries

Elliott: Entered into life eternal, April
2, 1924, in Denver, Col., LELLIA RUSSELL,
wife of G. Sargent Elliott, and daughter
of the late Judge A. W. C. and Louisa W.
Nowlin, formerly of Washington, D. C.

Mason: Entered into eternal rest, at
his home, Harborton, Va., JAMES E. MA-
SON, on April 6, 1924, in the eighty-sev-
enth year of his age. A widow and one
daughter, Miss Virginia A. Mason, sur-
vive. The funeral was held from St.
George's Episcopal Church, Pungoteague,
Va.

HENRY BAYLY MELVIN.

In the recent death of HENRY BAYLY
MELVIN, Halifax-County has lost its most
widely-known citizen. Coming to the
county from the Eastern Shore soon after
the War Between the States, Dr. Melvin
continuously made Halifax his home.
During all those years he was a promi-
nent and leading figure in the political,
social and economic life of the people,
until the infirmities of age forced his
withdrawal from active participation in
public affairs.

Dr. Melvin was a man of strong con-
victions and of unbending, uncompromis-
ing principles. While peculiarly intense
and ardent in his mental attitudes, he
was yet one of the gentlest and kindest-
hearted of men. As a Southerner and
Virginian he was profoundly loyal and
patriotic to the traditions of the South
and his native State. It was this phase
of his character that first attracted my
attention and won my admiration years
ago during my youthful days. Somehow
he seemed to me to be a perfect type of
those chivalric, death-devoted souls who
wore the gray. Called to the surgery de-
partment of the Confederacy, he devoted
his faithful services and high talents in
that sphere to the relief of the sick and
suffering, and smoothing as far as he
could the pathway of the dying to their
final rest. But had he been called to ac-
tive field service with the line of battle
troops he would have taken eminent place
along with the leaders of that terrible
conflict, for he possessed a soul of a fibre
as strong and loyal and courageous as
any of that brilliant galaxy who have
made the Confederate soldier immortal.
In a cavalry charge with Stuart, Ashby
or Fitz Lee, or with the guns of Pel-
ham's Artillery, or scouting with Forrest,
Mosby or Farley, he would have been in
the forefront with cool, untrifled men,
a fit companion for those kingly spirits.
This reference is made not to recall
bitter memories of those awful days, but
because, as I have intimated above, he
impressed me with the belief that an in-
herent quality of nerve, courage and for-
titude formed the basis of his full and
splendid nature.

It was, however, in his person as phy-
sician that he won the unstinted and
whole-hearted esteem of the people of Hal-
ifax. I doubt if any man ever lived in
the county who possessed in a more gen-
eral and exalted degree the undivided af-
fection of his people. Everybody loved
him—old and young, white and colored.
They could not be otherwise, for his life
was a continuous blessing to them in
ministrations for which in large part he
made no claims. Night and day, winter
and summer, through sunshine and storm,
his familiar form was ever going to homes
where his help was needed and which
was never refused. Animated by no self-
ish ambition, by no desire for personal
gain, his valuable services were freely
given, without ostentation, simply induced
by his kind heart and generous impulses.
Towards women Dr. Melvin was the
personification of knightly courtesy and
chivalrous urbanity and thoughtfulness.
Towards children his manner was distin-
guished by warm cordiality and a rare
gentleness which won an immediate re-
turn from their fresh young hearts.

And yet, again, who can forget the
cheering influence of his calm, strong face
in the sick room, his real personal sym-
pathy for those to whom he ministered,
the sacrifices that he made of his time,
his means and his health to those involved
in the ceaseless and remorseless circle of
suffering and want?

Virginia's manhood stands written high
upon the roll of virtue, merit and honor,

and its splendid brilliance is derived from
just such men as Henry Bayly Melvin.

Well do I recall my last meeting with
him—his genial face, his kindly greeting,
his words of undeserved but gracious com-
pliment about something I had written.
With reverence for the virtues of his most
useful life, his memory will be kept green
in the hearts of those who knew him.

Peace to his ashes, and may the shadow
of the Almighty rest perpetually upon
him.

J. A. P.

RESOLUTIONS.

Charles Davenport.

At a regular meeting of the vestry of
St. Paul's Church, Richmond, Va., held in
the rector's study on the evening of Mon-
day, April 7, 1924, the following minute
of the death of MR. CHARLES DAVEN-
PORT was unanimously adopted, and the
registrar was instructed to spread the
minute upon the record of the vestry, to
send a copy to Mr. Davenport's family,
and to publish the same in the Southern
Churchman.

In the death of Mr. Charles Davenport,
which occurred in Richmond on the 14th
day of March, 1924, in the seventy-fourth
year of his age, St. Paul's Church has
lost one who was one of its most de-
voted members and who was for many
years an efficient and faithful vestryman
and treasurer of the church.

Mr. Davenport was a son of the late
Isaac Davenport, Jr., and Eliza Nye Al-
len, his wife, and came of a family that
had long been prominent in the social
and business life of Richmond, his father
having been one of those whose counsel
was invaluable in the rebuilding of the
city after the "War Between the States"
and a man whose name is to this day
quoted as the synonym for integrity and
helpfulness to others.

Thus, Charles Davenport began his
earthly life richly endowed with those
traits of character that are the rightful
heritage of the nobly born. Himself a
child during the youthful period of St.
Paul's, he grew up with this church and,
as a boy, was one of those who looked
on during the days when heroic events
were happening at the very gates of
Richmond, and when, in this sanctuary
of his people, worshipped men and women
whose names were to become a part of
the annals of the State. These people
and these events he remembered with all
the bright enthusiasm of youth, and at
times related delightfully the occurrences
that rare memory brought to mind—among
others the tragic incidents of the day
that marked "the fall" of Richmond.

Having had the intellectual advantages
of foreign travel and of a home in which
the best of literature was provided, Mr.
Davenport in his mature years was a
type of the gentleman that is all too
rare. He most happily combined his traits
of mind and character with a modesty of
bearing that, but drew him the more
closely to those who had the privilege
of being numbered among his more inti-
mate friends.

In his own home, together with his de-
voted wife, who was Miss Ellen McCaw,
of a family of distinction in Richmond,
and one long conspicuous in the work
of St. Paul's Church, Mr. Davenport dis-
pensed a charming hospitality, and herein
his cordiality and conversation gave full
expression to the traits that made him
greatly beloved by the members of his
family and so warmly esteemed by his
friends. His passing leaves a vacancy
both in his home and in his church that
cannot be filled.

In the contemplation of his life well
lived, and now in the fullness of years
ended, we can but commend his wife and
daughters to the sure consolations of the
religious faith that has sustained their
loved one.

With us grateful memory lingers and
bids us, "Be sure they sleep not whom
God needs."

RESOLUTIONS.

Rt. Rev. Edwin Gardner Weed.

The Woman's Auxiliary of St. John's
Parish adopted the following resolutions
upon the death of their beloved father in
God, the RT. REV. EDWIN GARDNER
WEED, who passed into life eternal Janu-
ary 18, 1924.

Whereas, our beloved Bishop, after many
years of service in the Master's vineyard,
years of labor and love in the spreading
of Christ's kingdom on earth, and who
has now passed into His presence, where
there is fullness of joy.

Resolved that in the death of Bishop
Weed the Woman's Auxiliary of St. John's
Parish will miss his loving presence, but
will ever cherish his great interest and
love in this special branch of the church's
work, proving at all times an inspiration
to them.

Resolved, that we extend to the mem-
bers of his family our tenderest love and
sympathy.

Be it further resolved, that a copy of
these resolutions be spread upon the min-

utes, and that a copy also be sent to the bereaved family.

SALLIE LORD HOLMES,
AMELIA E. SHIELDS,
WINIFRED D. DRYSDALE.
Jacksonville, Fla.

MEMORIAL

Of the Vestry of Grace Church of Richmond to the Late Colonel Eugene C. Massie.

Profoundly sensible of the loss which the vestry of Grace Church has sustained in the death of COLONEL EUGENE C. MASSIE, who died at his home in the city of Richmond in the evening of the fourth day of April, 1924, the members of same desire to record a brief tribute to his memory.

Colonel Massie became a member of this vestry many, many years ago, and continued to hold that position until peace approached and touched him and whispered its soothing message.

Gentle in manner, kindly in thought and deed, beloved by the community in which he lived, Colonel Massie was ever conscious of his duties to his God. His service on this vestry was characterized by that Christian faith which was always his joy in sorrow, his peace amid tumult.

The privilege of associating with him was to learn that humility and love constitute the essence of true religion.

In all the relations of life, as devoted husband and indulgent father, as lawyer and public-spirited citizen, as companion and friend, as a Christian and devout member of the church, the reputation he leaves behind is without blemish.

His earthly career is ended. He has answered, "I am ready," and so into the supernal calm enters the soul of this worthy man.

To him now belongs that "peace which passeth all understanding," and in this vestry there lingers a sense of deep gratitude for the privilege of association with him, for his constructive work as a ward and vestryman of Grace Church, for the life which translated itself into service for the Master, for the conviction that Eugene C. Massie still maintains spiritual touch and contact with those who survive him.

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Personal Notes

The Rev. Thomas Costello Johnson, of the Diocese of Long Island, has accepted appointment as curate at old St. Peter's Church, Philadelphia, succeeding the Rev. H. B. Satcher.

The Rev. Henry Clay Mitchel last month began his rectorship of St. Mary's, Wayne, coming to Pennsylvania from the Diocese of New Jersey, where he had been rector of Christ Church, South Amboy, since 1918. Mr. Mitchell was ordained deacon in 1912 by Bishop Lines and was advanced to the priesthood in 1913 by Bishop Vincent.

The Rev. J. A. Winterstein, who accepted a call to the rectorship of Holy Trinity, Westchester, Pa., took charge last month. Mr. Winterstein came from the Diocese of Rhode Island.

Bishop Thomas of Wyoming has been touring the Diocese of Los Angeles in the interest of the General Church Program, at the request of the National Council. He addressed gatherings in all the four Convocations of the Diocese and was greeted with splendid attendance.

The Rev. Arthur B. Vossler, who was ordained to the priesthood last December by Bishop Garland, has assumed the rectorship of St. Michael's Church, Birdsboro, Pa., in the Diocese of Bethlehem. Mr. Vossler had been assisting the Rev. Dr. Charles H. Arndt at Christ Church, Germantown, for two years, and is a graduate of the Philadelphia Divinity School.

The Rev. E. F. Jillson, of the Diocese of Lexington, has recently been tender-

ed a call to become rector of Holy Trinity Church, Hertford, N. C. Mr. Jillson, who has recently spent some months in Florida, visited this parish on the first Sunday in April.

The address of the Rev. Luther Pardee is 408 Briar Place, Chicago, Ill.

ORDINATIONS.

At St. Peter's Church, Albany, N. Y., on March 15, 1924, the Rt. Rev. Richard H. Nelson, D. D., Bishop of the Diocese, advanced to the priesthood the Rev. Alfred John Miller, priest in charge of St. Mark's Church, Philmont. The candidate was presented by the Rev. Charles C. Harriman, and Bishop Nelson preached the sermon. Mr. Miller will continue in charge of the church at Philmont and several associated missions, in all of which places he has been doing a constructive work.

On Wednesday, April 9, in Trinity Cathedral, Cleveland, the Rt. Rev. W. A. Leonard, Bishop of Ohio, advanced to the priesthood the Rev. David John Griffiths. Preacher, the Rev. Wm. V. Edwards; presenter, the Rev. Canon L. E. Daniels. These, with the Rev. Messrs. F. S. White, J. M. Withycombe and Donald Wonders, took part in the laying on of hands. The Rev. Mr. Griffiths is on the staff of the City Mission of Cleveland.

On the fifth Sunday after the Epiphany, February 10, 1924, at St. Luke's Church, Des Moines, Joseph Snowden was ordered deacon by the Rt. Rev. Harry S. Longley, D. D., Bishop Coadjutor of the Diocese. Mr. Snowden was formerly a Congregational minister. The candidate was presented by the Rev. G. C. Williams, rector of the parish, who also said the Litany. The sermon was preached by the Rev. Edward H. Rudd, D. D.

Mr. Snowden is in charge of the mission work at Garden Grove, Albion, Mystic, and Centerville, Iowa.

On Friday, April 11, 1924, in St. John's Church, Wilmington, N. C., Mr. Sidney E. Matthews was ordained deacon by the Rt. Rev. Thomas C. Darst, D. D., Bishop of East Carolina.

The sermon was preached by the Rev. John B. Gible, and the candidate presented by the Rev. J. Reginald Mallett.

Mr. Matthews, who has been a student at Du Bose Memorial Training School, Monteagle, Tenn., for the past two years, has been placed in charge of St. George's Parish, Lake Landing, Calvary Mission, Swan Quarter, and All Saints Mission, Fairfield.

Mr. Arthur Cleveland Dodge, a candidate for Orders of the Diocese of Los Angeles, was ordered deacon on Tuesday, March 25, at the Church of St. Augustine-by-the-Sea, Santa Monica, Cal.

DEATHS.

The Rev. John S. Lightbourn died in Georgetown, South Carolina, on Thursday, April 3. The funeral was held in the Church of Prince George, Winyah, of which he had been rector for the past eight years, at four o'clock on Friday, April 4. The services were con-

ducted by the Rev. William A. Guerry, assisted by the Rev. W. S. Poyner, of Florence; the Rev. J. E. H. Galbraith, of Summerton, and the Rev. C. W. Boyd, of Georgetown. Mr. Lightbourn is survived by his wife, two sisters, Miss Lina Lightbourn of Watertown, N. Y., and Miss Estelle Lightbourn, of Brooklyn, and one brother, Hammond Lightbourn, of Bermuda.

The Rev. Walter Woodworth Wells died on March 4, 1924, at Gering, Nebraska. He was born at Villa Nova, Chatauqua County, N. Y., April 17, 1854. For nineteen years he was a faithful and devoted missionary priest in the Missionary District of Western Nebraska. He was ordained deacon by Bishop Worthington in Holy Trinity Church, Schuyler, Neb., and priest in St. Clement's Pro-Cathedral, St. Paul, Minn., by Bishop Edsall, December 17, 1902.

The funeral service was said by Bishop Beecher and Bishop Shaylor at Holy Trinity Church, Schuyler, Neb., on March 8. The interment was in the cemetery at Schuyler.

He is survived by his widow, by two daughters, Mrs. Samuel Green, of Ewing, Neb., and Miss Sarah Wells, of Omaha, Neb., and by one son, Chester Cameron Wells, of Omaha, Neb.

On Saturday, March 29, 1924, occurred the death of the Rev. Samuel Upjohn, D. D., rector-emeritus of St. Luke's Church, Germantown. The burial service was held at St. Luke's Church, on Tuesday, conducted by Bishop Garland.

Dr. Upjohn resigned from St. Luke's last December 2, forty years to the day from the time he took charge there. He built St. Margaret's Home, established St. Luke's Endowment Fund and created an ecclesiastical center at Germantown Avenue and Coulter Street. He celebrated his eighty-second birthday March 23.

A Lent in earnest will contribute mightily to the solving of some of our individual and corporate problems. We cannot move ahead in our present bewildered and confused state. We must have our vision clarified, our zeal quickened, our faith intensified in fine, our religion must become real to us. All these things we may effect if we will make this Lent a season of real and not fancied self-sacrifices; a season of prayer; of waiting upon Him in Whom we live, and move and have our being. —Bishop Freeman.

When you and I reach the glory land we shall be going on to learn the depth of meaning in being saved. A happy people, for they were wonderfully loved; a happy people because they were perfectly saved. —Charles Inglis.



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Solace.

One solace there is for me, sweet but faint,
As it floats on the wind of the years,
A whisper that Spring is the last true thing,
And that triumph is born of tears.

It comes from a garden of other days,
And an echoing voice that cries,
"Behold, I am alive for evermore,
And in Me shall the dead arise."

—Rev. G. A. Studdert Kennedy.

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THOUGHTS ON RELIGION

BY

REV. WYTHE LEIGH KINSOLVING, M. A.

(Chaplain of The Virginians, Member Executive Committee of the N. Y. Churchman's Association; Appointee of the Non-Partisan Committee of the League of Nations; former Y. M. C. A., Secretary to France.)

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Tomb, thou shalt not hold Him longer;
Death is strong, but life is stronger;
Stronger than the dark, the light;
Stronger than the wrong, the right.
Faith and hope triumphant say
Christ will rise on Easter Day.

While the patient earth lies waiting,
Till the morning shall be breaking,
Shivering 'neath the burden dread
Of her Master cold and dead,
Hark! she hears the angels say
Christ will rise on Easter Day.

And when sunrise smites the mountains,
Pouring light from heavenly fountains,
Then the earth blooms out to greet
Once again the blessed feet;
And the countless voices say
Christ has risen on Easter Day.

—Phillips Brooks.

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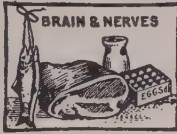
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Thoughts
For the Thoughtful

"It is worth dying once to be deathless forever."

No good thing is failure,
And no evil thing success.

We lose nothing in death that is worth keeping. Jesus was the same after as before.

He that gives should never remember. He that receives should never forget.

Men are clamoring for religious liberty. What some of them want is irreligious liberty.—Review of Christian Work.

No prayer did ever speed aright,
But forth it steals anon,
And hangs in heaven a little light
To lead its brothers on.

—F. Langbridge.

In moments of hardship remember that all things work together for good to them that love God. Wherefore be markedly composed when you are in a difficult place.—Bishop Brent.

Jeremy Taylor says that he must be in love with peevishness who chooses to sit down upon his little "handful of thorns" when there are so many causes for joy in this wide world.

"Death is another life. We bow our heads

At going out, we think, but enter straight

Another chamber of the king's

Larger than this we leave, and loverlier."

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We have Christ's promise of perpetuity for the service which He accepts. If we lay our best in any kind at Christ's feet, He will take our poor offerings and melt them down to form part of His eternal crown.—A. MacLaren.

O mighty river, strong, eternal Will
In which the streams of human good
and ill

Are onward swept, conflicting, to the
sea—

The world is safe because it floats in
Thee.

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EDITORIALS

Vol. 89.

RICHMOND, VA., APRIL 26, 1924.

No. 17.

THE UNHAPPY RESULTS OF HAPPY DELUSIONS

There is a well-known form of mental disturbance called the delusion of grandeur. It causes a pathetic amusement to the bystander, but happily a very great measure of satisfaction to the person affected by it. He is sure that he is one of the possessors and creators of the earth, a King Midas or a Mr. Doheny, Alexander the Great or Julius Caesar, the President of the United States or the Pope of Rome. He nods with amiable condescension to the inferior beings about him. All the rest of the world is plainly crazy. He alone is the one person of supreme knowledge and unimpeachable importance.

Editors not infrequently suffer from the delusion of grandeur. We speak timorously because we might be thought to have our own measure of mental disturbance. But of late the conspicuous example of the delusion of grandeur is the Living Church. It strides up and down its editorial corridor, superbly admonishing the world. Those little glimmerings of lucidity which pass for intelligence in the Church outside—what are these beside the concentrated glory of authoritative knowledge which blazes in the brain of that one periodical? Let the earth be silent when the Living Church is ready to speak!

The most impressive recent evidence of this conviction of grandeur is an editorial in the Living Church of April 5. It is printed in double-ledged type. It has a caption which will startle a multitude of horror-stricken readers with its unthinkable suggestion. "The Living Church was wrong," it says. Of course the Living Church really does not think it was wrong. That is only a noble manner of saying that perhaps for once it might have seemed to fall a shade short of infallibility. "This editor has the right to be somewhat indignant," the editorial begins. Of course he has, for did not some luckless correspondent furnish to the editor a report which was mistaken in one detail, upon the basis of which the Living Church promulgated an earlier editorial which thus got a bad start and ended in disaster? "It now appears that we were wrong," says the editorial. No wonder that the Living Church had a

"right to be somewhat indignant." The idea of anything or anybody making it appear to be wrong! No wonder the whole affair which caused this dreadful result should have seemed to the Living Church to be what the editor calls it—"simply disgusting."

It does not make much difference what the editorial was about. In this case it happened to be about a certain Annunciation Day service which the Living Church did not like. The Living Church can set one matter straight as well as another. Rectors of churches, editors of other newspapers, or any one else who does not measure up to its authoritative pronouncements of fitness, are all subject to its annihilating condemnation. We doubt if they are troubled very much. They probably regard the fulminations of the Living Church with some amusement; but the Living Church, secure in its own delusion of grandeur, marches up and down, muttering and thundering, and having a most happy and self-satisfying time. No wonder that the American "Catholics," though they are ready for a good many other things that are Roman, do not want the Pope. Why bother to have a Pope in Rome when there is such a good one already available in Milwaukee?

All the same, we are sorry that the Living Church had to be "somewhat indignant." That emotion always leaves one's dignity a little disheveled. We think we could suggest to the Living Church how to avoid the necessity of being "somewhat indignant." We say it very amiably because we have no doubt that the Southern Churchman and the Living Church and all the other papers are frequently in the same condemnation. We all have our delusions of grandeur. Probably the best cure for it, which we respectfully submit to the Living Church in its present state of agitation, is that editors should allow themselves the luxury of not more than one eye "in a fine frenzy rolling"; and that with at least one thoroughly sane eye, we should regard that unabashed constituency whose destroying grin can bring even our pet delusions of grandeur down to earth.

KNOWLEDGE THROUGH EXPERIENCE

The blind man of whom the Gospel of John tells us gave one of the finest testimonies concerning Jesus Christ which the New Testament contains. "One thing I know," he said; "that whereas I was blind, now I see." He knew what Jesus had done for him. Always there is authority in that sort of testimony. Christians might be defective in their theoretical explanations of Jesus Christ, but the important thing is that they should be able to testify to His power. Now in this Easter season the convincing witnesses are those who can testify to a spiritual resurrection He has wrought in them.

The apostles themselves grew only through practical experience into a real knowledge of their Lord. They watched

Him in that daily ministry among the crowd to which they went with Him. Out of that experience of theirs they began to have thrilling intuitions of the incomparable meaning of His spirit. Whom say men that I am? asked Jesus of the disciples once. When they had recited to Him this and that answer which the crowd gave, He turned to them with the searching inquiry, Whom say ye that I am? And then Peter the impetuous burst forth with that confession which perhaps had been slowly taking shape in the minds of them all, Thou art the Christ. But they tried to hold Him, even as His mother might have been trying, from some of the implications of His Christhood. Peter tried to argue against the suggestion that

He must go up to Jerusalem to die. Only very slowly, through many doubts, and after much discipline of suffering, did they come to understand how that love of His must die for the world in order to be redemptive. That day, when Jesus came into Jerusalem, they did not know enough to answer with completeness the people's question, **Who is this?** They knew He was a prophet. They believed that He was Messiah, even then about somehow to enter into His triumph. But later they came to know for Him mightier words than these. He was Saviour, Redeemer, the Lord of Life, the Lamb upon His throne, the Beginning and the End.

It is well to remember that even the most deep seeing and spiritually gifted of the disciples never exhausted the meaning of Jesus' spirit. Their knowledge was at best approximate. Their consciousness could not absolutely reflect or match His consciousness. Greater than anything

that any of those who loved Him have ever said about Him, wider, more flexible, more full of a meaning ever adaptable and ever fresh, is what Jesus felt of Himself and what He knew of God. The fulness of that we can never know; but the realization of how much fuller it is than anything we do know will save us from foolish wrangling and the arguing of little definitions which can only be set up by men in whom a theological self-sufficiency has smothered the awe which ought to keep them humble.

In the Easter season we may well say of Him, in those exquisitely simple words of Major Farrington's hymn:

"I know not how that Joseph's tomb
Could solve death's mystery:
I only know a living Christ,
Our immortality."

MAKING THE EASTER FAITH EFFECTIVE

At the Easter season the spirits of Christian people are exalted in the consciousness of the power of their Lord. The gospel of His risen life has been proclaimed again. He has triumphed over death. Can He triumph also over the powers of the world? That is the after-Easter question. What shall we do with the Lord of life and what can He do in us? Can we make the Easter gospel not only a beautiful emotion, but also a practical conviction working out into effective action?

It is well to link that question with our responsibility as American citizens at this hour. If we were pagans, we need not be disturbed at a pagan indifference to the responsibilities of human fellowship. But we are not pagans; and since we are Christians, we are bound to know that we are condemned in the eyes of Christ if through indolence, or selfishness, or sheer unbelief we refuse to interest ourselves in the forces which might bring into our world more of the fraternity and ordered cooperation which the spirit of Christ would desire. To talk of Christ being risen, and then to shut Him into a tomb of cynical repudiation, is practical apostasy.

Yet what else are American Christians doing if they sit indifferently by and allow party politicians in the United States Senate insolently to prevent the question of American entrance into the World Court from even coming to a vote? Here is a time and an occasion when Christian conceptions of our international responsibility must make themselves felt. It is not tolerable that the United States should continue to appear as indifferent to any form of world cooperation as though her people had never even heard of that Christian gospel which has been proclaiming through all the centuries that no individual, nor nation either, can live or die unto itself.

Recently a group of men, including the former Justice of the Supreme Court, Mr. John H. Clark, and the former Attorney General, Mr. George W. Wickersham, sent the following letter to Senator Henry Cabot Lodge, chairman of the Foreign Relations Committee of the United States Senate:

"In March, 1923, the Executive Committee of the League of Nations Non-Partisan Association telegraphed you, as chairman, urging the Committee on Foreign Relations of the United States Senate to take immediate action on President Harding's proposal in favor of our participation in the Permanent Court of International Justice, with the reservations suggested by Secretary Hughes.

"In your answer you stated: 'It seemed to the committee that it would be impossible to deal with a question of such magnitude and far-reaching importance in the two or three days that remained of the session of this Congress, and the committee also desired to have certain additional information in regard to the court, and these questions were submitted at once to the President.'

"We understand that the questions were immediately answered by President Harding. Since that time President Coolidge, in his first message to Congress, recommended that we join the World Court on the same terms.

"We submit that the indorsements of the World Court proposal now in the hands of the Committee on Foreign Relations, of which you are the chairman, represent a vast majority of the voters of the United States. We contend that the failure of your committee to report this proposal to the Senate for its consideration is contrary to the expressed will of the people.

"Certainly you can no longer plead lack of time. The proposal has been in the hands of your committee almost fourteen months. As citizens addressing their public servants, it is our right to request that some public explanation should be made of your failure to act.

"Are we to understand that it is the purpose of the Committee on Foreign Relations to repudiate the recommendations of both President Harding and President Coolidge in this vital matter?

"In asking for a public accounting of your stewardship, we urge the members of your committee to consider that we make this request in the name of the organized churches, organized labor, the organized women voters, the organized merchants, the organized members of the bar, the organized university women, the organized business and professional women, the organized women's clubs and the organized teachers.

"Therefore, we not only request, but demand that you, as chairman of the Committee on Foreign Relations, make a public statement explaining your failure to act on a question of such vital concern to the nation. A decent respect for public opinion requires it."

What the churches have to do in this matter is well illustrated by a recent bulletin of the World Alliance for International Friendship Through the Churches. It reported the following facts:

A preacher in Oregon is so alert on the question of international peace that he is constantly employing new methods to bring the subject to the attention of his church. Recently he held a symposium on the Bok Prize Peace Plan. A doctor, a judge, a business man and a preacher presented their views regarding it, after which a ballot was taken. An overwhelming majority of the members voted for it. On another evening a prominent man spoke on the League of Nations, another on the World Court, a third on the Bok Plan and a fourth on Isolation. At the close of the addresses a vote was taken on these several plans. The League came first, the Court second, the Bok Plan third, and only three or four were in favor of isolation.

This man is in striking contrast to a group of preachers who were recently canvassed in a town with a view to a meeting to be held in their city to consider the World Court and international relations. One preacher said that he would be in the midst of a revival in his church at the time suggested for the meeting, and that saving souls was much more important than either a World Court or a League of Nations. The other members of the ministerial group agreed with him, and it was voted not to have anything to do with the meeting on that particular day. It is important to save souls, but it is equally important to prevent or abolish war. What is the good of saving souls if demagogues and autocrats and cliques of diplomats can plunge the world into war. Is it not rather tinkering with the gospel to limit it to personal salvation, ignoring the necessity for national and international salvation from the sin of selfish greed. Does not the attitude of this group of ministers speak for many thousands who hold a similar

view, and is it not at least partial explanation of the impotency of the Christian churches to prevent such a stupendous cataclysm as that which befell the world in 1914?

Let us link these considerations with the thought of the Easter gospel. If Christ be risen, then we ought to walk with Him in newness of life. That ought to mean something tremendously real for Christian men and women,

not only in their homes and in their private offices, but in all their public citizenship. It ought to mean in this particular moment such a pressure of determined opinion expressed in telegrams and letters to Washington that the World Court, as the next influence in the direction of world peace, shall immediately be adopted by this nation.

THE RESURRECTION OF FAITH

By the Reverend Elwood Worcester, D. D.

OF all changes which this earth has seen, the most striking and dramatic are the changes which took place between Good Friday and the first Easter. On Good Friday we witness the one perfect tragedy of time, from which no element of horror was lacking—the crucifixion of the Lord of life, the betrayal of Judas, the denial of Peter, the triumphant scorn of Christ's enemies, the mockery of the soldiers, the hideous passions of the mob, the powerlessness of goodness in the hands of force, the darkening of the sun as if God in heaven were hiding His face and mourning, the utter demoralization of the disciples.

Barely thirty-six hours intervene, and Easter morning dawns on the sepulchre of Christ, pure and fresh and holy, a new day from the hands of God which has not yet reached its meridian. Then follow the appearances of Jesus, so naturally and exquisitely set forth in our gospels, which we can so much more easily comprehend and accept than men of former generations—the sudden appearance and disappearance of the body of the Risen One, its passage through closed doors, the traumatic stigmata, mark of the nails which attested His identity.

Apparently how frail a support for the religion of mankind! Yet Jesus deemed it sufficient, and the event has proved it to be such. A great wave of joy and confidence passed, first over the disciples, then with sufficient force to renew this worn-out world. For a little while these mysterious meetings with Jesus continue. Paul enumerates just five—very different from the unnumbered, spontaneous creations of high-swollen enthusiasm and of self-suggested hallucinations. Then they ceased, but the effect they produced on the minds of the disciples never ceased; and, if we wish to tell the truth, we shall admit that on these experiences the Church rose. This was the best of good news, not an argument, nor a statement of philosophy, but the report of a wonderful fact which the witnesses were never tired of telling. Jesus had conquered death and He had given them definite proofs of it.

I suppose few persons have considered this question more carefully than I have done. I have read everything of importance for and against the resurrection and immortality, from what is left of Celsus' terrible "True Word" to Dean Fenn's last Ingersoll lecture, in which he finely and proudly confesses his faith in another life. I have considered all the denials and expedients of unbelief to do away with the resurrection, which, as our knowledge of such matters grows, are more and more threadbare and impossible; and year by year my confidence increases that in those days something actually happened, something world-shaking in its effect, which gave to life a new meaning and to all believing men and women a new hope, and that something is Christ's victory over death and His assurance of immortality in His great appeal to fact. Whatever happened at the grave or in the subsequent appearances of Jesus, from that grave sprang an indestructible faith in the overthrow of death and in an eternal life for man. (Harnack.) And this faith sprang up, one might almost say, overnight, according to the saying of Jesus: "Destroy this temple, made with hands, and in three days I will build another temple, not made with hands."

It is not merely a question of our survival of death, though without this hope, what is our life? It is the consciousness that our life is hid with Christ in God and that our spiritual life is our real life. It is the sense of the reality of another world which penetrates this world of matter as its spirit and animating force, a world of causes and of light and purpose and creative power, a world which some men apparently only enter when they die, but with which other men, better endowed, more spiritually disposed, are in contact now—men and women in whom Christ lives, to whom prayer and communion with God are a reality and life is a glorious adventure and an ever-growing revelation.

This is the hope of the world today. The materialistic fetters which have bound the faith of the Christian world so long are falling off. The human soul, whose very existence was doubted fifty years ago, is beginning to reveal powers which are vast and mysterious and hitherto unsuspected. Evidences of its vaticinations of the future, its creative power over matter, its ability to act at a distance,

its supreme importance in health and disease, its contact with another world, are coming in in such quantity and from such unimpeachable sources, that it is evident to all who know the facts that humanity is evolving today in a new direction, in the direction of the spiritual.

It was one of the dearest beliefs of Jesus that, though in His physical life He would soon be taken from the world, He would not really leave it. "Lo! I am with you alway, even unto the end of the world." "Where two or three are gathered together in my name, I am in the midst of them." "I am the vine, ye are the branches." He is indeed the vine from which we derive our life, the vine on which we all hang like clustering grapes. It was His passage through death which gave Jesus this great new experience. Between the agony and the turmoil of Good Friday and the solemn peace of Easter Day stands Death, the great Physician and Deliverer. Now Jesus is invulnerable to His foes. Now the cruel wounds of the cross are quickly healed. Now His body and His influence are no longer bound to one place. Now He no longer wearily and painfully goes up and down on heavy feet of flesh, but from one end of the world to the other He swiftly passes on the light wings of the Spirit. Could such a Being as He be holden by death? or could His life be limited to a few revolutions of the earth around the sun? Should not He, who introduced eternity into this life, be befriended by it, and from that safe refuge continue His work and influence? Across the sheer gulf which separates that world from this, which no speculative thought can fathom, He threw a bridge on which He returned to us.

Jesus said little about a future life. But He gave us proof of it by rising from the dead and by His very life created a new desire for immortality. The more spiritual love is, the less men believe in the power of death to break it. When I hear good and intelligent men and women say they have no interest in another life, I cannot comprehend them. To me the interest in what we shall find after death is so great that interest in this world is well-nigh swallowed up in it.

Persons often deceive themselves in this matter. In times of weariness and discouragement they say: Why not? "The grass withereth and the flower fadeth." "Who knoweth if, while the spirit of the beast goeth downward, the spirit of the children of Adam ascends on high?" Sometimes there is consolation in the thought of the peace and rest of the grave and that "our little life is rounded by a sleep."

In the course of my long ministry I have sat by many a death-bed. I have seen the faces of dying men and women brighten with a marvelous light. I have heard them address words of love to persons they appeared to see and to recognize, whom I could not see. In every instance within my knowledge such an experience has been an immediate precursor of death. But what does this mean but that, at our last hour, those whom we have loved and who have loved us stand beside us to receive us and to welcome us to our new life, and that the first objects our newly opened eyes shall rest upon are their beloved faces. I do not ask you to remember this because you will never forget it.

So I believe in a resurrection and in an eternal life for man.

I believe that at death the soul is not unclothed, but clothed upon by its immortal and spiritual body, in which all shall be revealed that now is hidden, and that then we shall behold each other's hearts.

I believe that this temporal life is a preparation for eternal life, and that that which was weighed falsely here will be weighed truly there, and that every one of us by his good or evil disposition, and by his good or evil conscience, is preparing for himself a happy or an unhappy existence. Yet good is greater than evil and it will prevail.

I believe that the only true salvation for man is in Jesus Christ and through the love to God and man He taught, that His salvation is ever growing, and is destined to become the salvation of the world; and that those who have not found Him here will find Him and salvation in Him there.

CHRISTIAN BROAD CHURCHMANSHIP

By the Reverend James Sheerin

Part I

MY first thought was to call this essay in ecclesiastical policy, "Broad Churchmanship as is," with a somewhat facetious sense of making a bit of fun out of certain idiosyncrasies in the Episcopal Church: but a proper realization of the serious feelings of devout Christian men and women, at such a time as the present, suggests a more serious topic, The True Broad Churchmanship. To say "true" Broad Churchmanship, however, seems both trite and presumptuous—the presumption being apparent to those who believe that Broad Churchman will neither dogmatize in theology nor declare in authoritative and definite terms just what is or what is not truth in debatable subjects, whether the disputed matters are merely doctrinal or purely spiritual. Perhaps "Christian" Broad Churchmanship may be desirable at a time when the Christian side of ecclesiastical controversy seems forgotten.

Broad Churchmanship "as is" is making use of the cautionary term of a wise literary auctioneer. If such a one is selling old and valuable books, where there turns up a volume that has lost a leaf, or has a page torn out, or a hole burned in its precious text by some reckless tobacco-smoker, or is a dubious copy wherein there is no certainty of its validity in date or character, the fair-minded auctioneer merely inserts in the catalogue, "sold as is." Now we have plenty of Churchmanship that is to be taken "as is." We have, for example, distinguished men who are known to the press as Broad Churchmen, but who have no resemblance to anything formerly passing as such and are rather notable for the absence of Churchmanship of any kind. The definition of an adjective involves the qualification, not the elimination, of the noun. It seems reasonable, therefore, to insist that when "broad" is used ecclesiastically it shall mean some quality in Churchmanship; i. e., there should be in the term Broad Churchmanship some idea of the Church and some love for the idea. If one calls himself a stalwart Republican, he means that he is primarily a Republican. If he says he is a Progressive Republican, it is assumed that he is a Republican who chooses to apply his party spirit progressively rather than "stand patently." It has sometimes been noted that there are Churchmen so broad that they balk even at Modernism, and are inclined to resent the criticism that suggests a little more respect for Episcopalianism. One of the most conspicuous of this type, when urged by a friend to try to win a more influential place in the Episcopal Church so that he could help broaden it, replied, "Episcopalians be d! I am not working for them. I am trying to get the outsider." This outside larger work is understandable in its breadth even without the profanity. It is not fair to say that such a man is merely freakish or eccentric, even though he seems to love all sorts of things bizarre from a conservative standpoint. It is fair enough, however, to say that he is strongly individualistic, and that his churchmanship, so far as he has any, is best commended with the auctioneer's plea for bewareness and mercy, adding to the listed words, "A Churchman, presented as is." Perhaps one might even dare to say, "Accepted as is."

There has always been a Broad Churchmanship in the Christian Church. It seems as idle to try to cast it out after nineteen centuries as it is to assume that a few men, however scholarly, can eliminate from the Christian faith in a few days or a few years orthodox views of the Virgin birth. One should at least modestly admit that to revolutionize the ways and beliefs of the Church is seldom possible without a fair and patient readiness to do it by the same deliberate methods that produce success in other departments of human life, or that were used in God's creation of the world. A St. Paul was a Broad Churchman to a St. Peter. A Clement and Oregon were Broad to some of their contemporaries. Abelard was dangerously Broad to his opponents. Erasmus, as a Broad Churchman, could please neither Henry the Eighth nor Martin Luther. The Cambridge Platonists satisfied neither Puritans nor conservative Churchmen in the seventeenth century. Coleridge, Thomas Arnold, F. W. Robertson, Charles Kingsley, Frederick Denison Maurice, Dean Stanley, Phillips Brooks, Canon Farrar, Archbishop Temple, and many others as intellectual and devout, were all Broad Churchmen in the nineteenth century. Surely it was a noble army of thinkers and workers, which we all, irrespective of party preferences, must admire and respect.

The new Modernist type of Broad Churchman is not yet easily placed, for few understand him; and he himself is just a bit uncertain as to where he shall ultimately stand in religious theory—if he ever could stand doctrinally.

He would sometimes be unrecognizable in the glorious company just mentioned. It is even doubtful if the spirit is always the same. He is more argumentative and more inclined to organize, both as to persons and truth. Herein he may be wiser than his predecessor, but also herein he is not the least like him. If Professor Tyson speaks for all Modernists, they have capitulated to science without terms, whereas the old-time Broad Churchman respected science, but felt that it is not everything in the pursuit of truth. Tyson says miracle must be relegated to the exclusive care of scientific investigators. In the spirit of Tennyson's "more things are wrought by prayer than this world dreams of," the elder Broad Churchman would say: There are more wonders wrought outside our present knowledge of science than the mind is as yet able to comprehend. Love of criticism, devotion to science, a feeling of the impossibility of what they describe as impossibilities, these things have so obsessed certain types of Modernists that they are unfair to scientific arguments which may justly be made for various orthodox positions. They seem oblivious to the fact that in the last decade, particularly by the developments of psychology, there is more reason to accept the possibility of miracle than there was in the previous half century. In other words, the trend seems toward the reasonableness of miracle rather than away from it in recent years; and yet, for reasons of their own, certain types of scholars seem to insist that we must cut religion entirely loose from the miraculous if the Church is to continue.

There is much abuse of the word liberal in religion. Henry Van Dyke proclaims himself a liberal, though he expresses doubts as to the meaning of Modernism. The average Unitarian uses the name liberal for his own Church in such a manner as to preclude other religionists from using the word. In other words, it is the old, old story—orthodoxy is my doxy, and heterodoxy is your doxy; my way is the only way; there is no true liberty but mine; and so on ad libitum.

There is also another caution worth putting forth. It is what may be called the peril of allowing the defense of the faith to fall into the hands of the ignorant and vindictive, or even the stupid. Just at present it seems as if the public is inclined to look upon extremes as the only valid instructors. The ultra fundamentalist type of man, whether he is Catholic monk or Protestant fanatic, is made the champion of orthodoxy by the public because really thoughtful and liberal-minded scholars are deemed to be dangerously "radical." An eminent High Churchman said, "I am what I am by antagonism. I became a High Churchman because I attended a Broad Church Seminary." A great many people are what they are in philosophy, politics or religion, partly by heredity or because of aroused hostility, mere family prejudice or personal dislike. It is within the realms of reason to say that a man may be both scholarly and orthodox, though there are party Modernists who speak as if this were impossible. Is it not the truth that science as scholarship is not concerned so much with fact as with method? Of course an earnest scientist is seeking the ultimate fact, but would he not be more inclined to look hopefully on the man using the approved scientific method, even though failing to get a scientifically approved conclusion? What is to hinder the fairly orthodox man from being also fairly scientific in his methods? If he is, and if he can thus remain orthodox—either in the face of, or by the help of, science—happy is he as Christian and scholar. Such a man will endeavor to be fair both to science and things secular, while none the less hospitable to the Church and traditional beliefs. Almost the most hurtful religious man in the world is the one who will hear all sides against ancient religious views while lending a rather grudging ear to the voice of the historic Church. Such a man is fair to everything except what is called revealed religion. He must be brought to weigh one side as much as the other. At the same time, the orthodox scholar on his part must be willing to be thorough, no matter how real may be the hazard to what he has hitherto called truth. He will not camouflage learning nor seek to avoid facing modern facts. Speaking to clergy of the Church of England, the learned Bishop Gore says, "We are in general taking refuge in philanthropy and good works from the requirements of thinking out our religious principles." Service and social reform are needed, never more so than now, but genuine readiness to hear the continuous voice of God as to religious dogma is also essential. It is deafness to this never-ending revelation that has been the breeder of many a recalcitrant heretic.

THE GREAT COMMISSION

BRAZILIAN WORK AMONG JAPANESE.

From Bishop Kinsolving's Report.

For some years past a tide of Japanese emigration has set strongly toward the prosperous state of Sao Paulo, in Brazil. Many of the Japanese now own their land-holdings, and while the coffee orchards they have planted are growing to the fruit-bearing period, they are supporting themselves by the cultivation of rice and cotton. Their well-known industry and efficiency are making them felt wherever they touch the soil, as well as in the centers where effective manual labor is needed. In the great coffee port of Santos perhaps sixty per cent or more of the stevedores who handle coffee shipments are Japanese. I am assured that there are already 70,000 Japanese in the state of Sao Paulo alone.

Along with the tide came a young graduate of one of the Church colleges and of the Tokyo Theological School, Mr. Yasoji Ito, bringing me an entirely satisfactory letter from Bishop McKim. Canon Morray-Jones, the Anglican Chaplain of St. Paul's Church, Sao Paulo, has known him for some months. He is regular and faithful in his communions, exceptionally reverent and devout.

I appointed him to continue the work of a catechist, such as he did acceptably at Osaka. He has presented ten candidates for Holy Baptism, to Canon Morray-Jones, who baptized them at my request. He has since prepared seven candidates for Baptism, and has six or seven awaiting Confirmation. There are five catechumens. He has held forty-five services in different parts of the state.

Upon the arrival of the Rev. Mr. Krischke in Sao Paulo, Mr. Ito will be put under his charge. They both speak English and so find a common medium.

I can poorly portray the thrill of joy and sense of blessing the prospect of the Japanese work gives us and the signal way in which God has seemingly sent us the human instrument, tested and fitted for the task. Our young Church swings forward gladly to help convert this great army of heathenism at this strategic time, when their shifting from the old Asiatic to the new American world would seem to make less logically difficult their transition from the old paganism to the new and ever-living Virgin-born Christ.

THE WOMAN'S AUXILIARY SPECIAL 1923-1925.

The National Committee for the Woman's Auxiliary Special, which fund is to bear the name of Bishop Tuttle, has already issued two leaflets, one entitled, An Open Door to Woman's Service; the other, The National Training School for Colored Workers. In addition there are now ready two playlets which bring out very forcibly the need of a hostelry in New York and the service it will render to our missionaries home on furlough, and volunteers.

The first was written by Mrs. John W. Arrington, Jr., of Upper South Carolina, for a parish meeting in that Diocese. It consists of two scenes, one at the Church Missions House in 1924, the other at the Woman's Auxiliary Hostelry in 1927. The characters are an Auxiliary officer and two missionaries. It requires little preparation and is very effective.

The second is Mrs. Arrington's playlet, amplified by Miss Miriam Cooper, a member of the Committee on Pageantry of the Second Province. Miss Cooper has added a prologue which attractively brings out the hospitality shown to the messengers of the Lord Christ in the early days of Christianity. This requires, in addition to the Auxiliary officer and the two missionaries, three characters for the Prologue, a Jewish woman, John Mark and Decias.

The playlets are being sold for the actual cost of printing plus the postage, the first for two cents, the second for four cents, and can be secured from Miss N. H. Winston, 1401 S. Third Avenue, Louisville, Ky., or Mrs. C. H. Boynton, No. 3 Chelsea Square, New York City. Either one could be used for a program meeting. In Miss Cooper's the National Training School for Colored Workers is suggested when one of the missionaries at the hostelry plans to go to Raleigh to give a course to the students there.

A joint committee has been appointed by the National Council to study the needs of this school and architects plans have already been submitted. It was found that the original plan to use the Hunter house already on the grounds of St. Augustines, was not feasible, so a new one is to be built. This calls for an expenditure of about \$16,500, of which \$5,000 has been pledged by the Colored people themselves.

A joint committee has also been appointed by the National Council to study the question of a residence near Head-

quarters, and investigations show that desirable pieces of property are available at prices which are not exorbitant. In the meantime the eagerness of those whom it will serve grows apace.

The total amount in gifts and pledges up to March 1 is \$48,950. Of this \$10,764.63 has been received by the treasurer, Mrs. G. H. Prince, 965 Summit Avenue, St. Paul, Minn. This is most gratifying and gives ground for hope that the goal will be reached at no distant date. It will not be possible for the actual work of building the Training School in the South, or securing the property in New York, to go forward until the full amount is pledged and sufficient cash on hand to meet building costs. If any Diocese has not already pledged it is urged to do so as soon as possible and inform Mrs. Prince, that there be no unnecessary delay.

MISSION STUDY DISRUPTS CHURCH VESTRY MEETING.

The Rev. N. B. Groton, rector of St. Thomas', White-marsh, is leader of a mission study class that has been organized in St. Asaph's, Bela, and which is holding sessions Wednesday nights.

There's no particular news in that, you will pause to remark. When it is disclosed that Mr. Groton's work blocked and interrupted the progress of a meeting of St. Asaph's vestry your interest may increase. That's why *The Church News* copy reader ventured to build a "sensational newspaper" headline to this article.

The Rev. Benjamin N. Bird, rector of St. Asaph's, is leader of a mission study class in another parish. Mr. Bird and Mr. Groton are bully good friends. When the rector of St. Asaph's went to his January vestry meeting he hadn't the slightest suspicion that Mr. Groton's mission study class had affected his vestry. The minutes of the last vestry meeting were read without any one's attempting to put a motion that the reading be dispensed with.

Then the storm broke. One vestryman said something about the mission study class. Another began to talk about Japan. In a minute the entire vestry was discussing the importance of supporting missions. Coal bills, Episcopal, Convention and Sustentation Funds were brushed aside.

"This is a vestry meeting, not a mission study class," broke in Mr. Bird.

"Now wait a minute, rector," some one interrupted, "those missionaries in Japan, they—" And so it went on. Vestry business, parish details, all forgotten. Missions had the right of way.

It developed that virtually the entire vestry had enrolled in the mission study class, and parish interest in the Church's mission in Japan is growing.—From "The Church News" of Pennsylvania.

WORK AMONG ITALIANS IN THE DIOCESE OF ERIE.

One of the most heartening pieces of Church work anywhere in the country is that carried on by the general missionary among the Italians in the Diocese of Erie, the Rev. S. J. Noce. Let him tell about it in his own words, now at the end of the second year.

"The first year of our work in Farrell was spent in making acquaintances and taking people into the church as fast as we could, until additional pews and chairs were needed to accommodate the constantly growing congregation and Church school. The second year found us busy strengthening the work already accomplished and looking after the church building, which was in urgent need of attention. Four bare walls, rather blackened by smoke, and a beam ceiling would not do for people used to beautiful churches and colors. So the necessary sum was pledged and"—various extensive repairs and enlargements were made. "The total cost was about \$1,900, which is being faithfully paid by the almost generally very poor congregation.

"Statistics in mining and steel towns, where people are continually on the move, are necessarily a poor source of information, but we can safely say that at present we have about one hundred and fifty families, reliable and faithful. A good number of those who have moved have been accounted for by other Episcopal churches, and where there are no churches (as often happens in small mining centres) they do their best with the aid of a Prayer Book and leaflets. In one of these places a man started a Church school of his own, with a number of uncared for children, and how proud he is of his undertaking! He was made a child of Christ one evening when he came into the church to upset the candles and the altar. Luck was against him, though, as at that time we had no can-

dles and the altar was too heavy. Often he writes that he is at the end of his rope, and then we help him along with a few suggestions. We call it our mail course Church school branch. Is it any wonder we thought it worth while to travel 275 miles to baptize his baby? That man had only five months' training as a church member."

"Another young man, ill in a sanatorium, has taken more than fifteen young men to the service of our Church in the chapel, and he is going stronger at it every Sunday. He also has a Church school of his very own. Our work proves to be the planting of seeds and they blossom forth in most unsuspected places.

"After two years of work our task is not any easier, for we must fight for every inch of our ground. This small community has a great majority who call themselves socialists, anti-Christian. The only way to gain a place in their hearts is through love and service. During a recent epidemic of diphtheria and scarlet fever few homes did not come under the influence of St. Paul's Church. Putting it in the language of this people, 'a red warning on the door and the good priest of St. Paul with his faithful battered Dodge were synonymous!' What seemed impossible in the beginning is now an established fact. The English-speaking congregation and the Italian one worship under the same roof in peace and harmony.

"Our Girls' Friendly Society, fifty-five strong, embraces seven different nationalities and is filling a very sore need. Our Italian Brotherhood of St. Andrew is composed of forty men and is growing. . . .

"Through the help of the Bishop and other good men in the Diocese we have bought the lot next to the church. When shall we have a parish house? There is no safe place for young people to go, and we have only a basement! We are on the priority list for \$25,000, and every cent of it is needed.

"Our mission in Greenville is being taken up again after an interruption due to a strike in the railroad shops. Our mission in Sharon must be looked after, another mission in Erie is rapidly forming, and the two congregations in Farrell claim attention. The general missionary would welcome the gift of ubiquitousness. More missionaries are needed. Will help be forthcoming?"

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

AN IMPORTANT RECRUITING STATION.

Mr. Editor: The interest of the Church at large in the Conference on the Ministry to be held for boys at St. Paul's School, Concord, N. H., from June 23 to June 27 has been great.

Numerous letters have been received asking for our literature. Thousands of copies of "What Will You Do With It?" and "Four Days at St. Paul's School" have been sent to bishops, clergy and laity.

We wish, however, to call attention to the fact that registration blanks are sent only on request. Parishes intending to send boys or individuals desiring to come should write for these blanks at once. The enrollment is, of course, limited by the size of the school, and all registrations should be made by June 1.

WALTER W. REID.

Concord, N. H.

COMING CONFERENCES OF CHURCH WORKERS.

Mr. Editor: In a recent issue of your paper I noticed an article, "Coming Conferences for Church Workers." I do not know who is responsible for having written the article, but the lack of mention of Summer Schools and Conferences of the Third Province is most noticeable.

In view of the fact that the Third Province probably has more of these Summer Conferences than any other in the country, it is peculiarly unfortunate. Last year, for example, conferences were held in the Dioceses of Harrisburg, Bethlehem, Virginia, a joint conference of the Dioceses of Delaware and Easton, a conference for colored workers in Lawrenceburg, Va., and last, but far from least, the joint conference of the Dioceses of Erie and Pittsburgh, held at Conneaut Lake, Pa. This last conference is one

OUTSTANDING ADVANCES IN CHINESE CHURCH.

Every one of the eleven dioceses of the Chinese Church reports progress since the last General Synod, which met in 1920. Among the outstanding advances may be mentioned the following:

Four new churches consecrated and the handsome new plant of St. Mary's Hall built and occupied, in the Diocese of Shanghai. The Church of Our Saviour and Holy Trinity College erected in Canton, and St. Stephen's Girls' College in Hongkong, at a cost respectively of \$45,000, \$125,000 and \$250,000, in the Diocese of Victoria, and an endowment fund for the Diocese started, with \$20,000 for a nucleus. In the Diocese of North China work has been started in the Province of Shansi. (A glance at the map on page 12 of The Story of the Program will help the reader to appreciate the vast extent of these Chinese dioceses.) In the Dioceses of Western China, Kwangsi-Hunan and Fukien there has been marked progress toward self-support; in the last seven churches have been erected recently with funds raised by the Chinese Christians. In Western China development has been hindered by civil war. The foreign clergy in the Diocese of Hankow are more and more withdrawn from detailed direction of the parishes, which are turned over to the Chinese clergy. In the Diocese of Shantung contributions to missionary work doubled in 1922 (the last year for which figures are available).

Figures for 1922 show certain striking increases over 1920:

Chinese clergy, 40 added, 25 per cent increase.

Total Chinese staff, 200 added, 7 per cent increase.

Confirmed Christians, 3,350 added, 14 per cent increase.

Unconfirmed Christians, 4,100 added, 20 per cent increase.

Offering for Church purposes, \$30,716 additional, 35 per cent increase.

These figures, though approximate, show an essentially healthy condition, and may well be cause for thankfulness.

of the oldest in this part of the country. It has been in operation for at least twelve years and has been a pioneer in the field of religious education.

I am writing this letter to you because, as I have said, I do not know who is responsible for the article in question. I shall be glad, however, if you will correct this unfortunate omission.

CHARLOTTE E. FORSYTH.

Pittsburgh, Pa.

AN ANNIVERSARY WORTH REMEMBERING.

Mr. Editor: The year 1925 will mark the sixteen hundredth anniversary of the First General Council of the Church, held in Nicea in Asia Minor, in A. D. 325. From the deliberations of this Council issued the Creed, which (as slightly revised at a later Council) is now printed in our Prayer Book, as the faith of the Church. We call it the Nicene Creed.

Would it not be fitting for our Church to inaugurate a nation-wide celebration of this anniversary. A pageant should be prepared that might be given in every parish in the land. Newspaper articles and magazine articles should be prepared by Churchmen. The historic character of the Church should be emphasized.

It would be a fine opportunity to banish the myth that Henry VIII founded the Church.

We ought to have a simple, picturesque, readable and plainly written pamphlet on the whole subject that could be distributed widely. Some good layman could do the Church no better service than to provide a million copies of such a pamphlet to be freely distributed in every community.

It would seem that this project might be undertaken by the Department of Religious Education.

GEORGE P. ATWATER.

Akron, Ohio.

ARISE.

The Heavens are filled with light,
The earth is bathed in glory,
Arise, men of earth strong and refreshed
Hinder not God's purpose
For His Kingdom to fill the spaces of the universe.
Be daring, be loving,
The Master calls
Be unafraid arise!

—Anon.

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

AN ENCOURAGING INCIDENT.

In the course of our correspondence within the past couple of weeks, we have received a very interesting account of a bit of Social Service in connection with ministering to a convict road camp, and we quote from our correspondent, as follows:

"Frank ——— is an Englishman, and at the early age of fourteen enlisted as a drummer boy and spent four years in India with the British Army. He returned home and at the outbreak of the World War he again enlisted and served four years in France. After the war he came to America and joined the United States Army, becoming an artilleryman. Last fall he played on a victorious football eleven and celebrated the occasion at a dance. He was treated to more intoxicating refreshment than was good for him, and then bought a half a pint to take to his friends at the barracks. He was arrested, charged with being "drunk and disorderly, and with transporting liquor." He demanded trial by jury and was kept a month in jail before the trial. He was then sentenced to thirty days in jail, \$50 fine, \$48 costs. He had no money to pay, so he was sent to the convict camp. He would have had to spend about six months in jail because of inability to pay the fine.

I investigated all the facts in the case and found he had a splendid reputation among the men and officers of his company. I related his position to one of my parishioners, who became interested in him, and he very gladly gave me a check for \$98 to pay his fine and costs. His release came the night before Christmas. He asked to be allowed to remain in the camp over Christmas Day and take part in the Christmas service and celebration.

He came to the rectory next morning and spent the day with me. Then he left for Baltimore and got a ship through the Panama Canal to California. At Angel Island he applied for re-enlistment and is again in the service of the United States Army. I have had no less than six letters and many postcards from him, all expressive of gratitude for the timely help given.

Had this man spent six months in jail with the usual run of prisoners, there can be no doubt that he would have lost his self-respect, and no good purpose would have been served. As it is, he has a good chance to develop into a worthy citizen. The people of my congregation, and indeed of the community, have stood by us in our ministrations to these unfortunate people, and I regard this as a most important and necessary part of my ministry. We have the hearty cooperation of the captain and his wife in our work, and the men as a whole are most appreciative."

It gives us pleasure to use this incident for two reasons: First, it shows actual results sometimes attained from this form of Christian Social Service. It calls to our mind our Lord's saying "that joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance." Any one ministering in a convict camp, however, must not expect too many incidents like the foregoing. If he does, he lays himself open to bitter disappointment, for in many cases all is done that is reported above, and not so much as a post-card is ever received in response.

We regret to say that this lack of appreciation is rather the rule than the exception, and the unusual case is the one about which our correspondent writes. In fact, it so often happens that ingratitude is the reward for these kind of services that many people feel that they are not

worth while. We must remember, however, that even our Saviour Himself did not receive the gratitude for His good deeds that we would have expected. It will be recalled that upon one occasion He healed ten lepers, and only one of them came back to give glory to God. No incident in the whole gospel record is more true to life than this, nor is any more enlightening and instructive as to what our Lord expects of His followers. He does not condemn the other nine, nor emphasize their ingratitude in any way. He only calls sufficient attention to their conduct to show us that He had noticed it. It is as though He paused in His ministration and said to us, who are trying to follow in His footsteps now, "You must not work for gratitude indeed you need not expect it. The reward that is given for this kind of service does not come from the hands of men." The important thing is that Christ did not stop healing lepers, because nine out of the ten who were benefited on that occasion did not express any thanks for the great gift of restored health which had been poured out upon them. If one person in ten to whom we minister responds, it is as high a percentage of appreciation as He received for His deeds of love.

There is a second reason for quoting from our correspondent: which is to point out the value of ministering in jails, combined with a helpful knowledge of criminal law and practice. It will be noticed that, in the case above recorded, the man had served a sentence of thirty days, and was then sent to the road camp to serve for his fine and the cost of the case. The usual practice is to make a criminal serve two days for every dollar of the fine. When a sentence is imposed for a specific time (thirty days or six months), the judge has no control over such a sentence once it is imposed. It is called "flat time." In most States, however, the fine remains at the discretion of the judge, and he can at any time remit the fine or the cost and release the prisoner who has finished serving his "flat time." If there had been a jail chaplain to investigate "Frank's" case, and find out his previous good record, and report it to the judge, in all probability that official would have exercised the leniency which the law allows him, and this man would not have gone to the road camp at all. Also the generous individual who put up the fine and cost could have saved that money to use in some other deserving case.

Today in the large cities probation officers are usually employed to investigate just such cases as these, but few of the small towns or rural courts have reached this state of progress. Most judges, however, will welcome persons who will act as volunteer probation officers, and make such investigations as will enable them to exercise their discretionary powers for leniency in the most helpful manner, and there is no way in which a clergyman in a country town can render more helpful Christian service than by acting in this capacity.

From Japan comes a stirring tale. Hundreds of men in the Tokyo penitentiary for long term convicts found the walls of their prison laid flat by the tremendous earthquake, but as if hypnotized not a man of them seized the chance to regain his freedom. The reason? According to Galem M. Fisher it was simply the superb character and teaching of their wardens, S. Arima, a sterling Christian who for decades has contended almost single-handed for the new penology represented in America by Thomas Mott Osborne. The story is vividly sketched in a letter to Mr. Fisher from Caroline Macdonald, the founder of the Tokyo Neighborhood House: "The prison walls at Kosuge fell flat, as did also all the workshops. There was no attempt at escape and for three nights they slept outside under the trees (1,300 prisoners with sentences from twelve years to life—over two hundred life men). The other prisons handcuffed their men and had some panic (it was no wonder) but Mr. Arima did not handcuff any one and there was no panic. They rallied around Mr. Arima and stood their ground. Mr. Arima said to me with tears in his eyes, 'I expected my men to behave well in a crisis, but even I was surprised at the way they did behave'. It is a vindication of his theory and practice that he has held to for thirty years, that if you treat people like human beings they'll behave like human beings."

Church Intelligence

A Representative Gathering.

Twenty-one nations were represented at the meeting of the Management Committee of the World Alliance for International Friendship through the Churches, held in Oxford, England, last week. Dr. Henry A. Atkinson, General Secretary of the American branch of the Alliance who represented the American churches, has just cabled that the conference was one of the most successful in the history of the World Alliance, which now has branches in twenty-seven different countries.

An outstanding feature of the conference was the progress made toward cooperation by all elements of the Christian Church and also the cooperation between the churches and the various labor movements. Dr. Alexander Ramsay, International Organization Secretary, reported that the condition of the Greek Church communicants under Turkish rule is deplorable and calls for immediate action.

A painful discussion of the Ruhr situation ended harmoniously in the appointment of a special committee to enlist the help of the churches in bringing about a settlement of these conditions. Dr. Atkinson was appointed chairman of this committee.

Dr. Atkinson cabled that great preparations were being made for the visit of Dr. Harry E. Fosdick and Dean Howard Robbins of New York, who will visit Great Britain during the coming summer under the auspices of the Commission on Interchange of Preachers and Speakers. This Commission which has members on both sides of the Atlantic has now amalgamated with the World Alliance in Britain and extended its work to all the countries of the globe. The Commission formerly confined itself to arranging exchange of speakers and preachers between the United States, Great Britain and France, but has now amplified its program to include all countries.

The next meeting of the International Committee of the World Alliance will be held in August, 1925, at Stockholm, but there will be several regional conferences during the year, the most important of which will be held in Poland, Macedonia and Hungary.

Dr. Atkinson and Dr. Frederick Lynch of the American branch of the World Alliance also attended the conference on Politics, Economics and Citizenship held in Birmingham, England, and reported that this was attended by representative Catholics, Anglicans and Nonconformists who showed a most encouraging disposition to work together for the general good.

To Elect Bishop of Florida.

The Standing Committee of the Diocese of Florida as the Ecclesiastical Authority, under the date of April 1, has notified the clergy and laity that the election of a Bishop for the Diocese of Florida will be held at the approaching Diocesan Council, which will convene at St. John's Church, Jacksonville, Wednesday, May 21.

The Standing Committee also has set forth a prayer to be used in service time, which it also recommends to the people for constant use. It is for the guidance of the Holy Spirit in the sessions of the Council and in the election of a Bishop.

Anglo-Catholics to Celebrate Anniversary.

Anniversary Day will be observed by the Anglo-Catholic Congress of London on July 16 of this year. From the early hours of the morning celebrations of the Holy Eucharist will be held in various churches, and in the afternoon there will be a large garden party in Hyde Park, such as was held in the midst of Congress Week last year.

In the evening there is to be a meeting in Albert Hall, with speeches and music. The names of the speakers on this occasion have not yet been made public.

To Ask for Episcopal Assistance.

The Rt. Rev. Charles Fiske, D. D., Bishop of Central New York, in announcing the annual meeting of the Convention of the Diocese, which meets May 20, gives notice that he will ask for Episcopal assistance.

Will Elect Bishop-Coadjutor.

More than a sufficient number of consents have come for the election of a Bishop-Coadjutor of the Diocese of Western New York, and almost enough from the Standing Committees. The election will take place at St. Paul's, Rochester, probably on May 2. The question of the division of the Diocese will not be part of the agenda of that particular convention.

Great Need for More Army Chaplains.

"Three of the five great general hospitals of the Army are without chaplains. Dying men have no spiritual consolation except as may be given by voluntary service from the pastors of the neighborhood," is a situation due to the smallness of the Chaplains' Corps, according to the General Committee on Army and Navy Chaplains of the Federal Council of Churches.

Thousands of ministers throughout the United States are urging Congress to pass the bill to remove discrimination against Army chaplains and to provide for an increase in the corps to one chaplain for every eight hundred enlisted men and officers in the Army. The clergy are aroused at the fact that Army chaplains do not have the same opportunity for advancement in their corps as officers in the Medical, Dental and Veterinarian corps.

The clergy are protesting strongly against the number of army posts, some of which have more than one thousand men, that are without the services of a chaplain. Other large posts with two or three thousand men have only one chaplain. They are specially indignant that three of the five general hospitals are without chaplains, and that two others have only one, while each should have two chaplains.

Various communions sent representatives to the joint hearing recently by sub-committees of the Senate and the House. The bill was introduced at the request of the General Committee on Army and Navy Chaplains. It has the support of practically all Protestant bodies, Roman Catholics and Jews. Bishop Charles H. Brent, Chief Chaplain of the A. E. F. in France, will represent not only the Episcopalians, but also the churches in general.

Dr. Charles S. Macfarland, General

Secretary of the Federal Council of Churches, and a chaplain with the rank of major in the Officers' Reserve Corps, in explaining the bill today said:

"The Churches are not asking much for the chaplains. They simply request that all discriminations against chaplains be removed and that there be an adequate chaplain ministry for enlisted men and officers of the Army.

"At present there are twenty-five large posts with garrisons ranging from one hundred to 1,224 men that are without chaplains. Some of these posts, like the Aberdeen Proving Grounds, Maryland, are thirty-five miles from the nearest town. Three are on the water. In addition to this, one hundred and thirty army posts, like Camp Meade, Maryland; Fort Riley, Kansas; the Presidio, of San Francisco, California, have only one chaplain, when they should have two or three each. These posts which should have a minimum of thirty-nine chaplains, have only twenty-two.

"At each of the five general hospitals there should be two chaplains—one Roman Catholic, and one Protestant. At present there are only two chaplains for all the five hospitals. In the Army and Navy General Hospital, Beaumont General Hospital, and the Letterman General Hospital, at all of which men are ill, some dying, there are no chaplains.

"Stations without chaplains and their garrisons are as follows: Aberdeen Proving Ground, Md., 434; Fort Banks, Mass., 234; Fort Barrancas, Fla., 198; Bolling Field, D. C., 396; Fort Brady, Mich., 240; Brooks Field, Texas, 784; Carlisle Barracks, Pa., 385; Camp Devens, Mass., 313; Fort Hoyle, Md., 1,224; Fort Mason, Calif., 205; Maxwell Field, Ala., 215; Miller Field, S. I., N. Y., 157; Fort Moultrie, S. C., 432; Camp Normoyle, Texas, 446; Fort Omaha, Nebr., 749; Fort Preble, Me., 137; Fort Reno, Okla., 93; Fort Schuyler, N. Y., 123; Fort Strong, Mass., 519; Fort Wadsworth, N. Y., 246; Washington Barracks, D. C., 471; Fort Williams, Me., 535; Fort H. G. Wright, N. Y., 434; Fort Crook, Nebr., 473; Fort D. A. Russell, Wyo., 937.

"Large stations undermanned by chaplains, their garrisons, and the number of chaplains at each are as follows: Fort Benning, Ga., 4,220 men, 3 chaplains; Fort Bliss, Texas, 3,386, 3; Fort Bragg, N. C., 1,869, 1; Kelly Field, Texas, 1,729, 1; Langley Field, Va., 1,283, 1; Fort McDowell, Calif., 2,349, 1; Fort McPherson, Ga., 1,310, 1; Camp Meade, Md., 1,510, 1; Presidio of San Francisco, Calif., 1,927, 1; Fort Riley, Kansas, 1,933, 1; Fort Sam Houston, Texas, 7,535, 5; Fort Sheridan, Ill., 1,843, 1; Fort Sill, Okla., 2,749, 2.

"Some of the best young men of the country are going into the army. They and their people have a right to expect that they should have an opportunity for spiritual ministry. When the war was on, and the men were concentrated in great cantonments, one chaplain for 1,200 men was adequate, but now that the groups are scattered in scores of posts not only in this country, but in the Philippines, the Hawaiian Islands, Alaska, and the Panama Canal, there must be more chaplains available for duty, or the spiritual life of the men will suffer.

"These are the reasons why the churches are asking Congress to increase the Chaplains' Corps, and to remove all the discriminations against the men serving in it, so that they may advance as rapidly as their brethren in the other service corps of the Army."

The members of the special committee of the General Committee on Army and Navy Chaplains are: Bishop Wil-

Iiam F. McDowell, the Rt. Rev. James E. Freeman, the Rev. Jason Noble Pierce, the Rev. W. A. Morgan, the Rev. Wallace Radcliffe and the Rev. E. O. Watson.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.
Rt. Rev. R. E. L. Strider, D. D., Coadjutor.

Meeting of Eastern Convocation.

The spring meeting of the Eastern Convocation will be held in Zion Church, Charles Town, on May 6, 7 and 8.

Bishop Bratton in a Preaching Mission.

The Rt. Rev. Theodore DuBose Bratton, D. D., Bishop of the Diocese of Mississippi, has been conducting a preaching mission in Trinity Church, Parkersburg, which ended on Sunday, April 13. The Bishop is a skilled missionary, and all his sermons have been sane, practical and very stimulating. In having the Bishop with them, the people of Trinity Church and of Parkersburg generally have enjoyed a rare treat.

Deaconess Hart Tours the Diocese.

Deaconess Hart, of the China Mission, has recently completed a tour of the Diocese of West Virginia in the interest of the Church's Mission. Her itinerary included Parkersburg, Huntington, Wheeling, Clarksburg, Weston and Elkins. Everywhere the deaconess brought a strong, inspiring message of the problems and opportunities of the Church in the vast China field. The Woman's Auxiliary in West Virginia has been greatly stimulated by Deaconess Hart's visit.

Date of Annual Council Changed.

The date of the Annual Council of the Diocese has been changed from Wednesday, May 21, to Wednesday, May 28, one week later. The place of course remains unchanged, Christ Church, Point Pleasant.

Twenty-fifth Anniversary of Bishop Gravatt's Consecration.

This is the twenty-fifth year of the Episcopate of the Rt. Rev. William Loyall Gravatt, D. D., in West Virginia. It is likely that in the autumn the Diocese will fittingly observe the date of his consecration, a date that in the providence of God has meant so much to the progress and stability of the Church in West Virginia.

Bishop Strider's Lectures on Church.

During the week March 9 to 15 Bishop Strider delivered a series of devotional addresses and lectures in Trinity Church, Huntington. They were given in the Bishop's usual interesting and instructive manner and were appreciated by the large congregations that had gathered to listen. The subjects were: 1. The Vitality of the Christian Religion. 2. The Bible. 3. The History of the Episcopal Church. 4. The Doctrines of the Episcopal Church. 5. The Spirit of the Episcopal Church. 6. Personal Accountability. The Rev. S. Roger Tyler is the rector of this prosperous church in Huntington and has done a good work.

New Church at Williamstown.

A handsome stone church in the gothic style is nearing completion in

Williamstown and may be opened for the first service on Easter Day. The Diocese can be proud of this addition to its edifices, and it is owing to the efficient leadership of the rector, Rev. G. H. Crook, and the devotion of his people.

Clerical Changes in West Virginia.

March 1 the Rev. L. O. Forquerman assumed charge of Grace Church, Ravenswood, together with the work at Ripley and Liverpool. Rev. J. B. Thompson has accepted a call to St. Mark's, St. Alban's, and the Rev. H. B. McC. Jamison to Bramwell and Eckman. The vestry of St. Luke's, Wheeling, accepted with regret the resignation of their beloved rector, Rev. Jacob Brittingham, D. D., to take effect in the fall, and expressed their appreciation of his long and faithful service by electing him rector-emeritus.

Noon Day Services in Trinity Church, Parkersburg.

Among the speakers at these services have been the different clergy of the city, as well as the Rev. E. B. Andrews, rector of St. Matthew's, Wheeling, the Bishop Coadjutor, and Mr. Lewis B. Franklin, Treasurer of the National Council. The rector, the Rev. John Gass, has been conducting weekly a "Class in Personal Religion," which has proven very helpful to those attending.

Lent in St. Andrew's, Wheeling.

The plans made for Lent in St. Andrew's by the late rector, recently deceased, Rev. James L. Fish, have been carried out as far as possible. Among the visiting clergy have been Bishop Strider, the Rev. Messrs. William Meade, E. B. Andrews, Jacob Brittingham, D. D., B. M. Spurr and C. G. Cogley.
C. G. C.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Bishop Tucker Speaks in Savannah.

A forceful and interesting address on "Rebuilding in Japan" was given in Savannah March 14 by the Rt. Rev. Henry St. George Tucker, D. D., former Bishop of Kyoto, at a united service of the four parishes, which was held as the culmination of the Lenten discussion groups, a plan that was carried out this year, repeating one of last year. Nine groups studied "Japan" inter-parochially and two took up the study of the "county jail." The entire registration was one hundred and twenty-four. A normal class was conducted by one of last year's leaders, and the leaders were trained each week for their meetings. The four congregations were invited to the united service, and St. Paul's Church, where it was held, was filled. The Rev. W. A. Jonnard, rector of St. John's Church, who was one of the leaders of the jail study, gave an interesting talk on the study of this course and told of the visits of committees to the jail for investigating. A practical program for a parish social service work was one of the results from the study, and an endeavor will be made to have this a feature in each parish in the city, to continue observation work and for "friendly visiting." A committee from the groups will appear before the grand jury to ask that a place be provided for lunatics, who are now confined in the county jail during the period of

observation. Mr. Jonnard reported the jail in Chatman County as being in a good condition, and the sheriff a man of fine caliber and doing a splendid work with the material with which he has to work. Bishop Tucker's address was a fine climax to the service, and he stressed the fact that the rebuilding of churches, schools and hospitals in stricken Tokyo should not be considered in terms of replacing losses, but in terms of opportunity for Christianizing the great empire of Japan. He made the appeal that though many may be prejudiced against Japan, they recognize the tremendous part in world affairs she will play in years to come, and the question to be considered by Christians is whether or not they will leave Japan and China a prey to their own selfish passions, or give them the opportunity to become Christians.

Mrs. D. D. Taber, who was loaned to the Diocese of Georgia for three months by the Executive Board of the Woman's Auxiliary, has made a most interesting report to the Bishop of her tour, and in it she says: "In almost every place I visited the people said I had come 'just at the right time.' This I interpret as awakened interest, and I feel that the workers in Georgia are ready to go forward." Mrs. Taber's itinerary was planned by the Bishop and all arrangements were made through the Nation-wide Campaign Department who promoted her visit to the Diocese. Mrs. Taber kept every appointment made for her, and visited thirteen parishes and nineteen missions, both white and colored; total, thirty-two. She spoke eighty-four times at conferences or at services. In her talks Mrs. Taber covered the Program of the Church, and in many conferences she specialized in the work of Religious Education and the Woman's Auxiliary.
E. D. J.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt. Rev. H. B. Delaney, D. D., Suffragan.

Rowan District.

The third annual meeting of the Rowan District of the Woman's Auxiliary was held recently in St. Paul's Church, Salisbury, beginning with a celebration of the Holy Communion by the rector, Rev. Kenneth Houlder. Mrs. C. F. Massey, chairman, presided, and Mrs. W. H. Hardin very graciously greeted the guests in behalf of St. Paul's branch and extended a cordial welcome. Miss Emma Hall, chairman of districts, responded, expressing her enthusiasm at the splendid attendance and the marked increase of interest shown. Miss Hall urged organization in places unorganized and also spoke on the Hoke Ramsaur Memorial, of which she is a committee woman.

The following officers were elected: Mrs. L. D. Heathman, Coolemeec, Social Service Secretary; Mrs. Fannie T. Dowd, Statesville, Box Work Secretary; Mrs. Peter Hairston, Educational Secretary; Mrs. George White, Auxiliary Special Secretary, and Mrs. Frank Hill, U. T. O. Custodian, made splendid reports.

The Rev. C. B. Scoville, of Concord, Educational Secretary of the Diocese, said noon-day prayers for missions, after which Mr. Scoville addressed the meeting most interestingly, his subject being District Organization and Religious Education. Mrs. E. C. Marshall, of Charlotte, Diocesan Box Work Secretary, was present and talked of that work.

A delightful luncheon was served at

the mission house, the ladies of St. Paul's branch as hostesses, assisted by the members of St. Peter's Guild.

After luncheon Miss Esdale Shaw, Educational Secretary of the Auxiliary, made a splendid address on the work in the diocese, especially Mission Study classes. The Rev. W. H. Wheeler, Superintendent of the Thompson Orphanage, told of the children and their life there; also gave a brief survey of the immediate needs for the orphanage.

There are eight organized branches of the Woman's Auxiliary in the Rowan District and two new branches being organized.

M. H. S.

CHICAGO.

Rt. Rev. C. P. Anderson, D. D., Bishop.

Bishop Jones Holds Interesting Mission.

A week's preaching mission that met with gratifying results was brought to a close on Palm Sunday in Christ Church, Winnetka, Ill., the Rev. E. Ashley Gerhard, rector. Described by the missionary, the Rt. Rev. Paul Jones, as "an adventure in community thinking," it held the close attention and gained a generous response of the people of this typically conservative suburban parish. Bishop Jones laid the foundation of the week's discussion on Passion Sunday by two stirring addresses on "The Simplicity of God" and "The Divinity of Man." These were followed on successive evenings during the week by addresses and discussions on such subjects as "What Is the First Century Gospel Worth Today?" "Reducing the Spiritual Death Rate," "Industrial Teamwork," "The One Human Family," "Better Than Punishment," and "The Blasphemy of War." At the morning and evening services on Palm Sunday the mission was brought to a close by addresses on "The New Way of Life" and "The Conquest of Fear." Discussion group meetings were held on Monday, Wednesday and Friday mornings on "The Place of Theology in Religion," "The Place of Organization in Religion," and "The Place of Ethics in Religion." There were also two services for the children of the community.

It is doubtful if anything has ever taken place in this parish which has more deeply touched the spiritual life of its people. There were manifest differences of opinion on many points between the missionary and his hearers. But the tolerance of Bishop Jones, his clear sincerity, his courage, his obvious willingness to serve his ideals at whatever cost to himself, gained their inevitable response. He demonstrated in himself the power of that Christian quality which again and again he described as "creative good will."

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

The Japan Reconstruction Fund.

Three items of special interest to the Church people in Southwestern Virginia constitute for them an especial appeal in connection with the efforts now being made in this Diocese on behalf of the Japan Reconstruction Fund.

St. Luke's Hospital, Tokyo, which is to be one of the chief beneficiaries of this fund, is under the charge of Dr. Rudolph Teusler, formerly of Wytheville, Va.

Miss Gladys Fauntleroy, of Altavista, which is also in this Diocese, was a

teacher in St. Margaret's School. Fortunately, at the time the earthquake occurred, she was at Osaka on an engagement of some kind.

Bishop Motoda, of Tokyo, when a student at Gambier, O., was a pupil in Greek of the Rev. Douglas I. Hobbs, who is at present rector of Trinity Church, Rocky Mount, Va.

St. John's Church, Wytheville.

The young people of St. John's, the Rev. Devall L. Gwathmey, rector, have a very flourishing society and take an active part in the work of the parish. At their regular meeting on Quinquagesima Sunday it was decided to undertake two kinds of Lenten work: first, to form a choir and sing at the Sunday evening services, and, second, to visit people who were sick and take them flowers. It was encouraging to see the interest the young people took in this work, especially the music. There was a choir of from eight to ten every Sunday, both boys and girls. One Sunday three girls sang a Lenten hymn as an offertory. Later on it was decided to have a Corporate Communion of the Young People's Society at the early service on Palm Sunday. A large number of the young people attended this service. In the work of this society the young people have been greatly encouraged by the interest of the counsellors and rector.

T. A. S.

Memorial for St. John's, Bedford.

The Lamb Studios, in old Greenwich Village, New York, are showing at this Easter season as especially appropriate, the memorial window to the old residents of the parish of St. John's Church, Bedford, where in the great window openings the subject of the Easter morn has been developed under the personal supervision of Charles R. Lamb.

NEWARK.

Rt. Rev. M. S. Lines, D. D., Bishop
Rt. Rev. W. R. Stearly, D. D., Coadjutor

Service of Dedication.

The service of the dedication of the carillon of thirty-five bells at St. Peter's Church, Morristown, on the afternoon of Palm Sunday was attended by a multitude of people quite beyond the capacity of the church. The bells have been largely personal gifts or the gifts of groups of people, all of them in one or another way memorials. The number of persons represented in the gifts is very remarkable. After a dignified and reverent service in the church, arranged by the rector, the Rev. Dr. Brookman, the bells were played for an hour by Mr. Frederick Rocke to a great multitude of people. The streets all about the church and the center of the town were crowded with automobiles, driven in from a large part of Northern New Jersey, so that traffic through the center of the town was suspended. It was an astonishing manifestation of interest. A considerable number of our own clergy and those of other churches were in attendance at the service.

Plan New Parish House.

At the time of the annual confirmation on Palm Sunday in the Church of the Redeemer, Morristown, held by Bishop Lines, the announcement was made that the vestry of the church had voted to undertake to raise \$50,000

for the erection of the parish house to take the place of the inadequate wooden structure which remained standing after the former frame church gave way to the building of the present beautiful stone church. The parish is responding vigorously to the leadership of the rector, the Rev. Thomas W. Attridge.

Summer Conferences.

The arrangements for the summer conferences and the camps of young people at Eagle's Nest Farm on the Delaware River for the second year are proceeding with great interest. It is probable that the Summer Holiday House of the Girls' Friendly Society will be established there, as the Diocese owns 180 acres, partly beside the river and partly on the hills back of it. So many of the boys and young men have desired to attend the Summer Conference at St. Paul's School, Concord, that it has been determined to give up the Diocesan Conference on the preparation for the ministry this year.

Bequests of \$50,000 for St. Barnabas' Hospital and \$5,000 for Trinity Cathedral, by the late Mrs. Effie K. McIntyre, who died in February, are announced.

St. Mark's Church, Newark, on Forest Hill, has, under the Rev. Louis W. Pitt, quite outgrown its church building, and it has been determined, saving the existing church building, to rearrange and build so as to accommodate double the present congregation.

The debt on St. James' Church, Newark, of \$12,500, which the Rev. Percy T. Olton found on his coming three years ago, has been cut down more than half. Under his wise leadership an attempt will be made to clear it all off during the coming year.

The preparations for the observance of the fiftieth anniversary of the formation of the Diocese of Newark on November 13 are going forward. The Presiding Bishop, nearest neighbor of the Diocese on the west, is to preach the sermon. A definite effort to induce every parish and mission church having a debt through mortgage or a church note, to reduce or remove the same to mark the jubilee year, is being made; and churches free from debt are being urged as part of the observance of the year to help out their neighbors or diocesan undertakings in the same way, and all are being urged to give the first place to the fund for Japan and to come closer to meeting the needs of the Nation-Wide Campaign.

PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Bishop.

Installation of Bishop Garland.

Arrangements by the Standing Committee of the Diocese for the installation of the Rt. Rev. Thomas James Garland, D. D., D. C. L., as Bishop of Pennsylvania, have been completed, and promises to be one of the most outstanding events in the history of this "Mother" Diocese of the American Church.

Twenty-five bishops of the Church have accepted invitations to take part in the installation up to this time, Easter Even, and many of the clergy from other dioceses are coming. The installation will take place at 10:30 A. M. on St. Philip's and St. James' Day, Thursday, May 1, in the Church of the Holy Trinity, Nineteenth and Walnut

Streets, Philadelphia. The city of Philadelphia will be represented by its Mayor, the Hon. W. Freeland Kendrick. The Hon. Gifford Pinchot, Governor of Pennsylvania and a Churchman, is among those who have been invited.

In addition to the bishops and priests from other dioceses and from the Diocese of Pennsylvania, the guests will include the lay deputies to the special convention which elected Bishop Garland, ministers of other religious bodies in Philadelphia and vicinity. The entire service will be broadcasted by radio by Station WIP, Gimbel Bros., through a control station in a room fitted up in the church building for that purpose. An outstanding feature of the ceremonies will be the processional, which will start from the parish house of Holy Trinity more than a city block away from the church. Motion pictures of the processional are to be taken by several of the large producers for exhibition throughout the country.

Bishop Garland will be installed by the Rt. Rev. Ethelbert Talbot, Presiding Bishop of the Church, and the Rt. Rev. Thomas F. Gallor, President of the National Council, will preach the sermon. Bishop Garland will be attended by the Rt. Rev. James H. Darlington, D. D., Bishop of Harrisburg, and the Rt. Rev. Alex. Mann, Bishop of Pittsburgh.

The music will be rendered by the choir of Holy Trinity Church under the direction of Ralph Kinder, organist and choirmaster.

Following the service there will be a luncheon and reception at the Bellevue Stratford.

The order of the procession follows: The choir, flag-bearers, master of ceremonies and his assistants, students of the Philadelphia Divinity School, clergy of other communions, clergy of the other Eastern Orthodox Church, clergy of dioceses, clergy of the Diocese of Philadelphia, faculty of the Philadelphia Divinity School, Treasurer of the Diocese, Assistant Treasurer of the Diocese, Executive Secretary of the Diocese, Chancellor of the Diocese, trustees of the Cathedral Foundation, Standing Committee of the Diocese, the bishops, the President of the National Council, the Presiding Bishop.

UPPER SOUTH CAROLINA.

Rt. Rev. K. G. Finlay, D. D., Bishop.

Pageant Presented.

The Easter services in Trinity Church, Columbia, the Rev. Henry D. Phillips, D. D., rector, culminated in a very effective presentation of the pageant put out by the National Department of Religious Education, to arouse interest in the campaign for Japanese Reconstruction. This pageant is entitled "The Way."

Visit of Liberian Missionary.

The Rev. Elwood Lindsay Haines, who is a missionary from Liberia, now home on furlough, will be in this diocese from April 26 through May 7. During this period he will address the student body of Winthrop College, and the parish of the Church of Our Saviour, in Rock Hill, the Auxiliary of St. Mark's, Chester, the Church Schools of Trinity and the Church of the Good Shepherd, and the congregation of Trinity, Columbia; the colored congregations of Columbia, in St. Luke's Church; the student body of the University of South Carolina in Columbia, under the direction of the Y. M. C. A.; the Diocesan Young People's Convention, in Spartanburg; the student body of Clemson

College and the Parish of Holy Trinity Church; the Auxiliary of Grace Church, Anderson; the congregation of Christ Church, Greenville, and the congregations of St. Thaddeus, Aiken, and Grace Church Camden.

During this period he will also address the Diocesan Convention of the Woman's Auxiliary of North Carolina, in Charlotte, N. C., and the Convention of the Diocese of Georgia, in Savannah.

J. O. M. C.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Memorial Tablet Unveiled.

The memorial tablet which has been placed in the Mayo Memorial House, Richmond, in commemoration of the gift of the house to the Diocese of Virginia by the children and grandchildren of the late Captain Peter H. Mayo and his wife, both of them devoted communicants of the Church in Richmond, was unveiled at an informal service conducted by Bishop Brown on Thursday, April 3, in the presence of some of the clergy of the Diocese, members of the family and friends of Mr. and Mrs. Mayo.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

St. Paul's Church, Baltimore.

The mid-day Lenten services at St. Paul's, Baltimore, filled the large church with congregations numbering nearly a thousand a day. On Good Friday the addresses were made by Dr. Kinsolving, the rector, and more than two thousand were present for a part or the whole of the three hours. The offerings, which were for the Church's missions, aggregated \$400. The Easter communicants in the Church and chapel numbered over twelve hundred.

OKLAHOMA.

Rt. Rev. T. P. Thurston, D. D., Bishop

Thirty-two laymen attended the session of the men's Bible class at St. Philip's Church, Ardmore, on Palm Sunday morning. St. Philip's class has a splendid leader in the rector, the Rev. Joseph Carden. All the men's Bible classes will join in holding the Churchmen's dinner at the Huckins Hotel, Oklahoma City, May 21. Bishop Thurston and the Rev. S. Arthur Huston, of San Antonio, are the speakers.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Impressive Services Mark Close of Lenten Season.

The close of the Lenten season was marked in Washington by special services, sacred cantatas, especially Stainer's Crucifixion and Olivet to Calvary by Maunder, and the three hours' passion service on Good Friday. The Bishop of Washington was in charge of this service at Epiphany, the downtown church, and hundreds were turned away during the three hours. A service for those unable to be in the church was held in the parish hall.

On Saturday afternoon, Easter Even, services of baptism of children were held in most of the churches, and on Easter morning, beginning as early as 6 o'clock, celebrations of the Holy Com-

munion were held. At many of the early services, including St. John's, Georgetown; St. Paul's, Washington Circle, and Grace, Georgetown, the services were choral, the music being provided by the regular church choir. The 11 o'clock services were in all cases festival in character, typifying the eternal Easter story by the character of its music, by flowers and by large responsive congregations. Added to this was a beautiful out-of-doors full of sunshine and flowering bush and budding tree. Little children and older ones, all over the Diocese, after effort and self-sacrifice during the Lenten season to raise a fund for the Lenten offering, came with their mite-boxes to the several Sunday school Easter services and presented their offerings. These were greatly increased in some of the parishes over last year. At Christ Church, Georgetown, the offering was more than double that of last year.

St. Columba's, the banner Sunday school last year, in this respect, gave as their Lenten offering this year over one thousand dollars. This was about two hundred dollars more than their offering last year. The enrollment of the Sunday school is one hundred and fifty, so that such an offering is unusual. St. Columba's, formerly a chapel of St. Alban's Parish, was granted its independence at the last Diocesan Convention, and is now an active, working parish. The rector is the Rev. W. W. Shearer.

Meeting of the Archdeaconry of Southern Maryland.

The Archdeaconry of Southern Maryland, Diocese of Washington, was held on Wednesday, April 23, at Upper Marlboro. The President of the Archdeaconry is the Rev. Franklin Lee Metcalf, chaplain of the State Senate of Maryland and rector of All Faith's Parish, Mechanicsville. One clerical and one lay delegate from each of the parishes in Charles and St. Mary's Counties, together with several of the more inaccessible churches in Prince George County, comprise the Archdeaconry of Southern Maryland. Important among the subjects discussed was the problem of rural religious education and rural Christian social service. Interesting speakers from Washington and the counties were found on the program of this meeting.

Presentation of the United Offering.

The semi-annual presentation of the United Offering of the Diocese of Washington will take place on Sunday, April 27, at 8 P. M., at Christ Church, Southeast. The preacher at this service will be Rev. George W. Atkinson, D. D., rector of the Church of the Incarnation.

Daughters of the King Meet.

The annual convention of the Daughters of the King was held on Thursday morning, April 24, at Ascension Church. A quiet hour from 10 to 11 o'clock was conducted by the Rev. V. O. Anderson, of St. Agnes' Parish, and at 11 o'clock the Holy Communion was celebrated by the Bishop of Washington. At this service the Bishop addressed the Daughters and extended greetings. After luncheon there was a business meeting, at which reports from parish branches were read and officers were elected.

The Junior Daughters of the King held their convention the day before, April 23, at Pinkney Memorial Church, Hyattsville, Md.

M. M. W.

(Continued on page 22.)

Family Department

APRIL

1. Tuesday.
6. Fifth (Passion) Sunday in Lent.
13. Sixth (Palm) Sunday in Lent.
17. Maundy Thursday.
18. Good Friday.
19. Easter Even.
20. Easter Day.
25. Friday. S. Mark.
27. First Sunday after Easter.
30. Wednesday.

Collect for First Sunday After Easter.

Almighty Father, Who hast given Thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness that we may always serve Thee in pureness of living and truth; through the merits of the same, Thy Son, Jesus Christ our Lord. Amen.

Collect for St. Philip and St. James' Day.

(May 1.)

O Almighty God, Whom truly to know is everlasting life; Grant us perfectly to know Thy Son Jesus Christ to be the way, the truth and the life; that, following the steps of Thy holy apostles, Saint Philip and Saint James, we may steadfastly walk in the way that leadeth to eternal life; through the same Thy Son Jesus Christ our Lord. Amen.

Peace.

"Peace be unto you."—John 20:19.

They cowered within that upper room
With closed doors, at eventide,
And One stood with them in the gloom,
And showed His wounded hands and side.
Their fears were calmed, their doubts were dead,
"Peace be to you," the Master said.

O Thou, before whose awful throne
All powers and glories bow the knee,
Thou dost not leave Thy sheep alone,
But joinest yet the two or three.
When helpers fail and foes increase
Thou drawest near to whisper "Peace."

O while our prayers go forth tonight
In loud appeal or contrite sigh,
Dear Lord, unviewed by mortal sight,
A healing Presence, be Thou nigh,
Let every lightened spirit know
A peace the world may not bestow.

And wheresoe'er a heart perplexed
Is rent by thoughts at war within,
And wheresoe'er a heart is vexed
Or grieved and weary with its sin,
Bid doubt, and pain, and striving cease,
And breathe like balm Thy word of peace.

Sweet Saviour, at Thy blessed birth,
When angels chorused overhead,
Their anthem told of peace on earth—
O let it always wax and spread!
Thy kingdom come from pole to pole,
Thy peace bedew each longing soul.

For peace our spirit yearns and cries—
We need it more each hour we live.
The world has many a golden prize,
But peace is only Thine to give.
From earth and self, O grant release!
Lord, keep our souls in perfect peace.
—F. Langbridge in Sunday at Home.

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

The Widow's Mite.

The Rev. Louis Tucker, D. D.

One court of the temple was surrounded by a colonnade or pillared porch. In this porch were twelve money-boxes. There was a brass funnel in each, and contributions were made in the ancient coin of the country, mostly copper. A rich man would change gold for copper and fling handful after handful of coins into the thin trumpet-shaped funnel, with a brazen clangor which resounded through the whole building and was the origin of our Lord's saying that the Pharisees "sounded a trumpet" before them when they gave alms. In contrast, there came a certain poor widow who silently dropped in something. Our Lord noted the act. It rested Him, and He read off the widow's thought. It was her last copper. He had just delivered a tremendous oration denouncing false religion. He was tired, depressed, heart-broken. Here was a bit of true religion, the real thing, humble and sweet, and pure as a wild-flower. It was not given to many to comfort Him Who comforts the world, but this woman had that grace; and never knew it. She knows it now, of course, in happy peacefulness of utter rest. Princes of God, great angels who stand before the throne, have told her. Peter and James and John and Levi and the other fishermen who overturned the world have told her. But in this world she never knew. Unless John told Mary, and Mary, our Lord's mother, found and thanked her, she never knew. She lingered away into the city hungry until she could earn a bit of bread, and never knew.

Our Lord called the twelve. They needed the lesson and the comfort. He said: "Amen, I say unto you, that this poor widow hath cast in more than all they which have cast into the treasury. For all these, of their abundance, have cast in unto the offerings of God. But she of her penury hath cast in all the living that she had."

The widow went home. She had attained immortal fame, unknowing. We think she did better financially after that. We know only one case modern where a person gave all the living that he had. A boy of eighteen had fifty cents in the world and no work. He put the fifty cents in the church plate and went out to look for work, penniless. He found it.

Our Lord laid down the justest principle of giving ever formulated. Gifts are counted by percentage on possessions. One man with a million gives ten thousand. Another, with a hundred, gives one. To God both gifts are equal, for each is one per cent of the amount owned. A third, having a dime only, gives that dime. To God it is one hundred times as much as the ten thousand dollars the millionaire gave. The principle is just, even handed, sensible and utterly different from human systems. If a church were built with that ten thousand and one dollars and ten cents, the man who, in the sight of God, did most to build the church was the man who gave the dime. What a re-lettering of cornerstones and shifting inscriptions on memorials would

happen if God proof-read them! I think the angels know.

The lesson has value to poor as well as the rich. Poverty does not prevent giving great gifts to God; for all may give the same percentage of possessions. Carnegie may give a library and you or I a book on the shelves, and both, in God's sight, be equally generous. So unequal are financial endowments in this world that gifts may bear a ludicrous disproportion to each other and yet, in God's sight, the smaller gift may surpass the greater. 'Tis spiritual justice, divine equality, and financial anarchy.

Not only is the luxury of generosity open to all, but the duty of the support of God's worship as well as of God's poor is upon all; even upon God's poor. The widow contributed to the support of the temple. The high priests were opposed to our Lord and He had just denounced the Scribes and Pharisees. Yet, that the great ecclesiastics perverted and misused the temple income, did not prevent the widow's gift from being a gift to God. Moreover, the widow herself was very, very poor, and our Lord's words concerning her show that she was one of God's poor. Yet even on her rested the obligation of giving what she could.

He Is Risen.

The gospel account of the resurrection of Christ is the narration of an event. It has in it no element of theory or speculation or conjecture, nothing but the fact, with such details as show the reaction to it of those who, at one time or another, in one place or another, were eye-witnesses. Paul, in his letter to the Corinthians, offers the argument, but the argument is not abstract, but a linking together of the facts with their evidences, and if at any point it verges on the mystical, it is not with respect to Christ's resurrection, but the resurrection of the dead, which indeed is his main theme. He says, "If there be no resurrection of the dead, then is Christ not risen." That is to say, the resurrection of Christ, while supernatural, is not exceptional, but normal, as truly "in the line of human development as birth and growth and death." The normal life runs up into the supernatural.

It is agreed by both believer and unbeliever that Jesus' resurrection is the decisive fact in our religion. We accept as true what a leader of modern doubt has said, "that it is the center of the center, the real heart of Christianity as it has been until now." We must deal with it on the basis of fact. We must keep our thinking about it from slipping off into abstract considerations, even where these are legitimate implications of the thing itself, at least until we have been firmly established in the fact, have vividly felt it, and found it in our experience creative of its proper effects, in thought and character.

We shall be helped to this vital grip on the fact by observing the narrative's method of making it impressive. It lets the fact stand out in bold relief and, so far as it can, imbeds it in the common, everyday life of those who had the first acquaintance with it. In Paul's argument, for example, this supernatural event is lined in with the destiny of man. "Christ is the first fruits of them that sleep," and in the immediate description of it by those who saw it, it is made part of their day's experience, in so far as the thread of the supernatural can be made part of the texture of common life. Indeed this is the consistent method of our religion in all its bringing of the di-

vine life and truth and event, into contact with our life. It does not hold any of its virtues and graces over our heads for our admiration, but makes them our meat and drink, puts them into our heart so deeply and vitally that they emerge in our personal character and conduct.

So, the resurrection of Jesus, like His birth and crucifixion, is presented as a fact, visible on the level of everyday life and sinking down into the soul of that life and becoming its great motive and inspiration. All this is felt as we read the story of the event.

The women are seen in the dark of the early morning as they walk through the streets of the silent city, whispering their thoughts, carrying the spices to the tomb of their Lord. They reach the garden. The tomb is empty. The report of this is carried back into the city. Peter and John hurry off to verify the news of the empty grave. They grow so eager that at length they run, and John outruns Peter. And Peter, coming up, goes down into the sepulchre, and gives in detail what he sees: "The linen clothes . . . and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself." The whole account is circumstantial. There were several personal appearances during the morning and the day. Among them, that one of the afternoon when He slipped unrecognized into the company and the conversation of the two walking on the road to Emmaus.

So the divine event wove itself into the experiences of these men and women in all their thinking and their doing until it ever after was part of their life, as really as any other event would be, although far more vitally because of its character. That was the way the fact got into the life of the first disciples and changed their fear and grief into courage and joy and became the "master light of all their seeing," and made them strong enough for all suffering and for death itself.

And in no other way can the resurrection exercise its power over disciples of any age, not by conjecture or argument or probability, but as a supernatural fact that has won our utmost belief and has vitalized all our common life with its reality and significance until it has given us a courage and motive and confident hope that will enable us to go anywhere, to perform any duty and to face any peril.

For the resurrection, like all the virtues and graces of religion and like death itself, lies right in the path of our human destiny, as much a part of that destiny and as real a phase of our common life as the round of the day's work or any other experience.

Faith in it, therefore, becomes a great aid to living earnestly, nobly and bravely. There is a beautiful account of the death of Donald Hankey, the author of "The Student in Arms," by Corporal Grim, who went over the top with him in the action in which he was killed. That was at 2 o'clock in the afternoon. Ten minutes before, as they stood in the trenches, Lieutenant Donald Hankey asked his platoon to let him give them a prayer. The corporal says, "I remember him saying, 'If you are wounded, it is Blighty; if killed, the resurrection.'" It filled them all with courage to meet any event. Ten minutes later the lieutenant and half the platoon were dead. Home, battle, resurrection are facts of the same character, and on the same level. Great facts are the greatest things in life. They cheer, ennoble, transfigure.—Presbyterian Banner.

The Road to Emmaus.

As they were hastening from Jerusalem
There came a Man whose footfall gave
no sound

Nor left a trace upon the dusty ground,
And He made plain all mysteries to them:
The prophet line that led to Bethlehem
Aflame with vision, and the Love unbound
In that still dawn when life immortal
crowned

The lonely death upon the dark Tree-
stem.

The little town was reached at eventide,
And as He sat and blessed the food,
there seemed

A light upon them, though the day was
dead;

They knew then Who had journeyed by
their side

Only to lose Him—and each thought he
dreamed:

But on the table lay the broken bread.

—T. S. Jones, Jr.

For the Southern Churchman.

Holy Trinity Orphanage.

R. Ishii.

(Mr. Ishii, a faithful communicant of this Church, after years of care for an orphanage he established for girls in Tokyo, and also work as a teacher, is now caring for a number of imbecile children he has gathered, to train and teach as far as possible. While on a visit to this country some years ago he made many friends. Some of these will be glad to hear of him directly since the earthquake. Extracts from two letters recently received are given here. In the Sugamo district of the city his work escaped annihilation.)

"Of course we had our share of the general terror and the damage and suffering which overtook all the inhabitants of the city and its neighborhood. Fortunately, our roof being slate, not tiles, the damage in this vulnerable part was slight, but the plaster crumbled down everywhere, a godown was overthrown, and a considerable portion of the brick fence fronting the road fell down. The last caused a good deal of trouble, for some of the frightened imbecile children became uncontrollable, and we had tremendous difficulty to keep them from running away. However, none were killed or wounded, and we were thankful.

"Saved in this manner, we wanted to help some of our fellow-citizens in the city who suffered the great losses which you read about. And there was St. Margaret's School completely reduced to ashes, a school always so dear to me, and in which I taught so many years. This noble Christian school was looking for a building to house its three hundred and fifty pupils (the original 600 reduced to that number), but not even a shanty could be found, and they were helpless.

"Why couldn't we put more of our own children into some of the rooms," we asked, "and let the suffering school have the use of the vacated parts of our buildings?" We found this could be managed with comparatively little trouble, and at once made the offer to the school. The Bishop as well as the school authorities were very glad to accept our offer. The school came over and opened its fall session on October 16. So our ground is now quite lively with the bustle of our three hundred girls. A majority of them have gone through the recent awful trials, and seem to be happy to come back to their school work after a forced long vacation. About fifty of them stay with us as boarders. Almost all these girls

have some sad story to tell. Some have lost their parents, some their brothers or sisters, and all of them in a single night have become homeless and possessionless people in this wide world. God works in a mysterious way, and we may not understand His purpose, but time will show that all is well.

We are happy to feel that in this way we can share more of the great suffering of the Tokyo people, and we are doing something to alleviate its acuteness.

Our plan for raising a fund for building a hospital, so indispensable for the efficiency and support of our own work, had to be given up. For some years to come we shall have to do our work under many handicaps and difficulties. It seems that this is always the fate of such kind of work under circumstances like ours.

We are all deeply grateful for the generous and prompt relief activities of the American Government and people. You don't know how they helped us. St. Margaret's School itself is using the tents, the army cots and blankets of America."

"Your very kind letter of ——— has been read with much appreciation. The postal money order arrived by the last mail. I do not know how to thank you for this very thoughtful kindness. It will be sure to be used in the most worthy manner possible.

I am glad you heard Bishop Reifsnider's experiences. Oh, it was such a bitter experience for us all. But I sincerely hope that what to our finite minds seems loss may prove spiritual gain, and that the character of many thousands of people will have been purified through suffering."

The Grace of Gratitude.

Gratitude comes very near to being the crowning emotion of the soul, and he who has learned the habit of it has learned the way to the greatest fullness and rapture of life. The grateful soul may not be the one to whom life has dealt most bountifully and beneficently, but it is all one as if it were, for the fullness of the heart makes up for any lack. He who has gratitude is as if he had the best that a thousand worlds had to offer, for his gratefulness multiplies and magnifies his blessings a million-fold; while he who has not gratitude is poor and miserable and unhappy with a universe at his feet. It isn't what we have, but how we appreciate what we have, that makes life either full or empty, either joyous or futile. There isn't a life that has ever been lived that hasn't felt rich and full and abounding in the hour of some fine gratitude, and there never was a man so poor and bereft that his soul didn't seem crowned with blessings when he looked up into the face of God and tried to express his thankfulness.

The joy and richness that come through gratefulness are no mocking, make-believe things at all; they are among the most real and abiding possessions of life. And just as we learn that great lesson of gratitude, and yield ourselves to the throbbing of that finest emotion of the soul, will life take on a steadfast joy and glory and fullness. Gratefulness is always the doorway into real happiness.—Selected.

A common fault with most of us when we pray in our readiness to yield to distractions. Our thoughts go roving hither and thither, and we make little progress towards our desired end. But what should we think of petitions if while having audience with a prince he should be playing with a feather, or catching a fly?—C. H. Spurgeon.

For the Young Folks

For the Southern Churchman.

Easter Lilies.

Eugenie du Maurier.

Greenly white, the soft buds swell,
Shedding their fragrance, newly born,
Waiting their immortal tale to tell,
Waiting for the Easter morn.

A message of faithful trust they bring,
Glad tidings for those who mourn,
As they burst open at breath of spring,
Waiting for the Easter morn.

Within their snowy depths they hold
From earthly evils shorn,
A gift from God, a wealth untold,
Waiting for the Easter morn.

And then in sprays of beauty,
God's altar they adorn,
The crowning hour of creature's duty,
Lo! it is the Easter morn.

The Twin Easter Bonnets.

It happened, once upon a time, that two little girls were born in the same city, on the same sunbeamy April day. And it also happened that both these little girls were named Helen.

Of course, they didn't know each other at all. So neither one knew that she had a Twin. And if you'd seen them, you'd never have dreamed that they were Twins. One was just about as tall as the other. But Helen North was slimmer. And she had the bluest eyes you ever saw and the yellowest hair. And Helen West was plump and dark-eyed and dark-haired. Helen North was brought up in a blue-and-white nursery and always wore blue to match her eyes. And Helen West's nursery was rose-colored, and she wore pink to match her cheeks.

When the Helens were six years old, their birthday and Easter came on the very same day. A few days before, Helen North's mother and Helen West's mother went to the same big crowded department store to buy birthday gifts for their Helens.

Helen North's mother, nibbling sandwiches in the restaurant, decided on a bonnet for her Helen. And at almost the same minute, Helen West's mother, looking at dolls in the toy department, said to herself, "I believe I'll get a bonnet for Helen."

So to the crowded millinery department came Helen West's mother.

She picked out the dearest little round hat for her Helen, all rosy shimmering silk with pink rosebuds around the crown and dainty rose-colored ties. And Helen North's mother, a few minutes later, picked out for her Helen the same kind of a little round hat with ties, only instead of rose-colored, it was blossom blue, trimmed with forget-me-nots. Both bonnets were boxed and addressed to be sent on Saturday morning.

Just here, into the story comes Jimmie, red-haired and freckled.

Jimmie was one of the little boys who sometimes, during rush seasons, helped deliver packages from the big department store. Saturday noon, he was given two big boxes from the millinery department and told to deliver each at the address written on it. One was for Miss Helen North, 126 West Street. The other was for Miss Helen West, 621 North Street.

Jimmie was whistling and thinking

about the white rabbit he wanted to buy some day when he had enough money. But he did his part—that is, he left a big box at each address.

Just after lunch, Mary North opened her box and found the loveliest Easter bonnet—a soft, shimmery, rosebuddy thing.

"Pink?" cried Helen North.

"Pink!" cried Helen's mother, looking over her shoulder.

Just about the same time, Helen West opened her box and found the dearest Easter bonnet, blue as Easter skies and wreathed with forget-me-nots.

"Blue?" cried Helen West.

"Blue!" cried Helen's mother, looking over her shoulder.

Then each mother looked wonderingly at the address on her Helen's box.

"621 West Street," said Helen North's mother. "There is a West street over near the Park. There might be another little Helen on it and she might have been expecting a pink bonnet. I wonder—"

"Oh, Mother," cried Helen North, "do let's go and find out—and maybe she'll have my bonnet!"

Mother laughed a little. But there was no harm in trying—especially as West Street was much nearer than the big department store.

So she and her Helen, wearing her old hat, but carrying all by herself the big box, set out for West Street. And half way there, they met a gay, bright-eyed little woman, with an eager little girl, tugging a big hat-box.

While Helen North's mother was thinking what to say, Helen West cried out:

"Oh, little girl, are you Helen North? And have you my new pink bonnet in your box?"

Of course, the mothers being mothers, had to stop and talk and explain and apologize and wonder, and then find out that they knew some of the very same people in the city, and that they really ought to know each other.

But the two Helens didn't wait for any of these things. They set the boxes down on the curb and opened them and each one screamed with delight when she saw her own bonnet. And long before they had tried them on, they were the best little chums you ever saw. And by the time the old bonnets were put into the hat boxes, they had discovered that they were Twins.

"We must celebrate some way," cried Helen West's mother, when the little girls had told this wonderful fact. "Just think—our little girls Twins."

"And Twin Helens!" cried Helen North's mother. "And tomorrow their birthday! What can we do?"

"Go to the movies," said Helen West. "They're for children today," said Helen West's mother. "Why not?"

So Helen West in the rosebud hat and Helen North in the forget-me-not one and their two mothers, talking happily together, went to the Moving Picture Place.

Just outside, looking at the wonderful pictures of what was to be inside, was a wistful-faced little boy with red hair and freckles.

"Hi, look at the rabbit!" he cried, as the little girls came up.

"I've got a live rabbit," said Helen West, while the mothers went to buy the tickets.

"I'm going to have," said the boy.

"If I can ever earn money enough. I carry packages—and everything. But

we eat it up. Mother and I do eat up so much money."

"I wouldn't like money to eat," said Helen North daintily. But Helen West was tugging at her mother's arm.

"He's just as clean, and he's got the loveliest freckles," she cried. "And he wants to go. Say yes, Mother, please, for my birthday present."

So Jimmie went to the moving pictures with the two Helens and their mothers, and saw the wonderful things the white Easter Rabbit did. And afterward he went with the two Helens and had ice-cream and delicious little cakes that just melted in your mouth. And when he went home, he took a bag of cakes and buns to Mother, which Helen North had asked as her birthday present.

"So you needn't eat money tonight," she cried happily.

Neither of the Helens nor the mothers nor Jimmie, himself, knew that he was the very same Jimmie who had made the mistakes in the delivery of the bonnets. If they had, I'm sure every one of them would have said it was about the happiest mistake any little boy ever made.

For that day was only the beginning. If the two Helens had been really truly Twins, they couldn't have had better times than they did all that summer. And the very best times of all were those that had Jimmie in them.—Christian Observer.

For the Southern Churchman.

Mary's Lullaby.

M. B. Garvin.

As the light shines in the sky,
Mary sings her Lullaby.

"Sweetest babe that e'er was born,
Yet to wear the Crown of Thorn.

Many days of grief Thou'll know,
Many hours of pain below.

Soon forsaken Thou will be,
On the Cross of Calvary.

When Love's sacrifice is paid,
And for Sin atonement made.

Thou wilt join the heavenly throng,
For no tomb will hold Thee long.

Left to Thee the Father's love,
And Thy place in heaven above.

Interceding for our Sin,
Helping us to enter in."

Mildred's Picture.

Most of the time Mildred's pretty little face wears a pleasant smile. But once in a while, when things go very wrong indeed, such a cross scowl comes instead that mother stops her work and, without saying a word to Mildred, goes to a box on the closet shelf and takes out a little picture. Then, still without speaking, she goes to Mildred's side and holds the picture where the little girl cannot help seeing it.

Then—and it never fails to happen—away goes the scowl, and with a merry laugh Mildred says, "O Mother, was I looking like that again?"

Though she has heard the story of the picture many times, Mildred never tires of it, and usually before it is put away she has coaxed her mother to tell it again.

"It was taken when you were not quite two years old," mother begins. "We had gone to the country to visit your Aunt Elsa. She had a new camera and of course wanted to take a picture of her little niece. So she set you down

in a nice sunny place on the lawn and, going off a few yards, got the camera all ready. But as she looked up before taking the picture, there you were, crawling up to look at the funny little black box. Of course, she could not take your picture when you were too near, so, telling you to sit still, she moved a little farther off. But when she looked up from her camera this time, there you were creeping toward her. She tried again and again, but you would not stay where she put you.

"Poor Aunt Elsa! It was hot out there in the sun, and she was getting tired. 'This is the last time I shall try it,' she said. She set her camera down, picked you up and carried you back to the place you had been at first. Then, giving you a shake, she said, very sternly, 'You naughty, naughty girl! You stay right here!' As she said the last word she set you down—hard! Then she ran back to the camera, and this time she got your picture. In her hurry she didn't notice the expression on your face, but when the picture was developed, we all had to laugh when we saw that funny scowl, which showed very plainly how you felt at being treated so. But you were soon smiling again, for after the picture was safely taken, Aunt Elsa let you look at the black box, all you wished."

"I'm glad things happened that way, aren't you, Mother?" Mildred generally says when the story is finished, "because that picture is so useful now. I can't help laughing when I see it, and when I laugh, away go all my cross feelings. Wouldn't it be a good thing if every little girl had a picture like that?"—Exchange.

Easter Joy.

Inspire me with Thy Life,
And fill me with its Power,
Else shall I miss the holy joy
Of Easter's sweetest hour.

I needs must empty me of Self,
I needs must yearn for Thee,
Ere Thou canst come to fill my shrine
With Thine immensity.

But Thy Life Thou bidst me live,
And wilt Thyself prepare
The inmost home and heart of me,
That Thou mayest enter there.

Then when in Easter's sweetest hour
I seek Thine Altar-throne,
Thy Resurrection Joy may fill
The life that is Thine own.

—Selected.

The "Wrong Side Up" Day.

"It isn't fair for Dale to go to grandmother's. Why did Aunt Hannah go there, too? And Daddy is away. The day is wrong side up," and Dana Lewis looked across the street at the house of neighborly Aunt Hannah.

All morning as Dana ran errands for her mother, who was ill, she thought of the jolly times Dale and her cousins were having at grandmother's in the country. They would ride ponies after the sheep and cows, and then the delicious Thanksgiving dinner the cousins ate together at a low table when there were small pies and puddings for each once. She could scarcely keep the tears back when she ran to the refrigerator on the back porch for the bread, milk and custard for their lunch.

"Where did these come from?" she cried as she saw the queer orange, yellow, red and green faces grinning at her in rows on the refrigerator.

"Mother, look at this orange doll," and Dana held an orange face, while

they laughed at the eyes and nose and mouth cut in the rind. On top of the orange was a frilly orange-paper hat, while around the lower part was a skirt. Then she brought to her mother a pear doll with a face in the large part of the pear. And it had a lettuce-leaf hat and skirt! The peach doll had pink cheeks and hat and skirt, while a large red plum-and-apple doll had green-and-white paper hats and skirts.

Then another jolly thing happened. For when Dana reached for the cantaloupe doll with its cornhusk hat and skirt, she lifted the lid of the box on which the fruit faces had been placed on the refrigerator and shouted:

"Mother there are food faces every place." And lifting the napkin in the box, Mother Lewis and Dana saw round bread-and-butter sandwiches with bits of cranberry jelly for eyes on top of each sandwich, with strips of pimentoes for nose and mouth. How they laughed when Dana lifted a cooked-chicken leg with olives stuck in for eyes and with celery strips for nose and mouth.

"Look at pickle doll with a red hat," she said.

For pickles had a slice of a beet for a hat which was stuck through with a toothpick on one end of a pickle, with faces cut in the pickles.

There were pumpkin pies with eyes of whipped cream and tiny frosted cakes with candy and nuts for eyes.

"I will get your milk, and we will have a fruit-face lunch," Dana cried as she opened the refrigerator door. But she stopped and giggled at the watermelon face grinning at her from inside the refrigerator. For it had a face cut into the rind.

"Where did these come from?" she asked as she showed her mother the melon doll. "I will put this back in the refrigerator now," she said, as she skipped to the back porch, when, what do you think she found? On top of the refrigerator and smiling at her was a huge bowl of ice cream with red cherry eyes and dates for nose and mouth.

"I thought I heard the door close," she cried, as she looked out and saw Enid Hull skipping across the yard.

"Please stay and eat this lunch with us. I'll call your mother. Did you bring all these and when?" Dana asked.

Enid explained that Aunt Hannah had prepared and brought over all the funny lunch faces and had placed them on and in the refrigerator. But she had asked Enid to bring over the ice cream at lunch time, after Aunt Hannah had gone to grandmother's. Enid's papa tended to Aunt Hannah's furnace and yard.

What a jolly time the girls had finding names for the faces as they ate them.

"Polly Pear was sweet, but Charley Chicken was the best," Enid declared while Dana said that the day had turned "right side up."—Presbyterian Banner.

The Biggest Orange.

Herbert was hungry, and the big bowl of golden oranges upon the table in front of him seemed to invite him to take one. Not that Herbert would have, of course, but he walked over just to smell of them. He knew they came from Peter's uncle's ranch in California.

"Get away from there!" called a sharp voice.

Herbert started and looked around. No one was in sight, but he scampered back to his seat to wait until Peter came down. Peter would offer him an orange.

The one upon the top was the largest

and the brightest, the smoothest and shiniest orange that Herbert had ever seen.

Then Peter came running into the room. "Mother said you were here," he said. "I was training my dog in the yard. Did you hear me?"

"Did you say, 'Get away from there'?" asked Herbert, turning red and commencing to laugh.

Peter nodded but looked puzzled. Then he saw the oranges. "Have one?" he invited.

He walked toward the table so that his back was between the bowl and Herbert. When he held it out to the other boy, the biggest orange was gone from the top.

On the way to school Herbert kept wondering about that biggest orange. Of course he would not have taken it himself, but he could not help but wonder where it had gone. Then he saw that Peter's pocket bulged out. Peter had taken the biggest orange himself. Peter was a pig.

When they were in school, Kurt Malcomb came in late and brought the teacher a red apple. Herbert looked at Peter. Perhaps the biggest orange was for Miss Thurston, too. But Peter did not come forward.

When recess came, Herbert ran over to his friend. Maybe Peter was going to share the fruit with him; perhaps that was why he had taken the biggest one.

But Peter did not seem to want his friend around. When he turned to speak to another boy, Peter hurried off just as fast as he could go. Herbert decided he had gone out behind the wood pile to eat the big orange all by himself.

"Peter is a pig!" said he, and ran to the farther side of the school ground to play ball.

Soon after, Jack caught at his sleeve. "Oh, Herbert," said he, "there's the biggest orange I ever saw on your desk. Why didn't you bring it out?"

Herbert brightened. So Peter had meant the orange for him after all; or perhaps he was ashamed. He ran into the school house as fast as he could, but there was no orange on his desk. Jack had been mistaken.

"I hope I don't have to walk home with Peter," thought Herbert after school. "I'll pretend to go and get a drink, and he will think I have gone and start on."

Peter was not in sight when he came back; so Herbert went to the closet for his hat and coat and the gay cretonne bag that held his books. There was something in the bag, something round and big. Herbert took it out. It was the orange, shiny orange! But it did not feel like an ordinary orange; it was queer and tinny.

Herbert ran out to the gate as fast as he could. Peter was lingering down the street, and he smiled when he saw the orange.

"It's a trick orange," he said. "Uncle sent it in a box with the others to fool me. I'll show you how to open it."

It was filled with candy, Herbert's favorite kind. Peter laughed. "I was afraid you would touch it this morning," he said. "I wanted to surprise you. I went across to the store at recess to get the candy. I put it on your desk, and then I decided to take it outside. I couldn't find you; so I hid it in your bag. How do you like my surprise, Herbert?"

"I think," said Herbert, and his friend wondered why his face was red, "I think it is the finest surprise I ever had."—Dewdrops.

An Ill Wind.

"I don't see why grandmother says that 'it is an ill wind that blows no good'," exclaimed Harold crossly, as he jerked his gray and white cap down over his eyes. "I'm sure this wind is no good."

The wind, as if making fun of him, twitched at his cap again and nearly snatched it from his head. Harold scowled.

"Horrid old wind!" he cried.

The wind had hurled the sharp edge of an autumn leaf into his eye. As he raised his hand to his face, the wind snatched the gray and white cap, whirled it high in the air, and then neatly lifted it over a stone fence.

Harold raised his head just in time to see the cap sail away, and cried out angrily. Now he would have to go in the yard and get it! He forgot the stinging pain in his eye. Harold was bashful and he didn't know the people that lived in that white house.

Harold sighed as he struggled with the gate. It seemed as if even gates were unfriendly in the city where he didn't know any one, and where it seemed so hard to get acquainted.

At last the gate was open, but the cap, which he expected to find just inside the gate, was caught in a small evergreen tree in the center of a flower bed surrounded with a low fence of wire. Harold did not like to climb it without permission.

He rang the bell and after a very long time some one opened the door.

"M-m-mmy c-c-c—" Harold stammered, his face growing red.

The lady in the door glanced at him over her glasses. "Dear me! That must be some new kind of language!" she said. "Wait a moment until I call my nephew; perhaps he will understand." She beckoned to Harold to follow her.

Harold was more embarrassed than ever within the house, but he was trying his best to make himself understood. "I-I j-j-just w-wanted—" he began.

Then there was a wild shout, and a boy his own size came dashing through the doorway. "Harold Norton! Whoop-pee!" a voice shrieked.

"Bobby Deane!" Harold shouted back, forgetting to stutter.

"This is my aunt's house!" Bobby cried, jumping around. "How did you know I was here? I was just telling Aunt Martha that there was a boy in this city that I knew, but I didn't know where he lived!"

It was an hour before Harold went through the gate again, this time with his old-time friend's arm around his shoulders. The wind tugged at his cap.

"Isn't this old wind horrid?" laughed Bobby.

"Not much!" Harold said. "I guess this isn't an ill wind, after all."—Little Learners.

For the Southern Churchman.

Three Easter Eggs.

Kate Goldsboro McDowell.

Johnnie and Bettie screamed with delight, for there in Chick-a-dee's nest were three large, fresh, white eggs.

"How fine! Just laid for Easter," said Johnnie. "We'll take 'em right away to mother and ask her to dye 'em."

"Let's have one pink, one blue, and one violet, and Johnnie, you take the pink," proposed Bettie.

"No, 'cause I don't like pink. I'll

have the violet, and you can have the pink one yourself."

"I won't. I like blue, that'll be mine; and whose will the pink one be?" asked Bettie.

"Why, we can cut it in half and each have a part of it," answered Johnnie.

"Whoever heard of such a thing? Nobody but a greedy boy would think of that. What good will it do? We'll have to eat it right away, so it won't be an Easter egg at all," and Bettie looked vexed.

Then in a moment she said:

"I'll tell you what, Johnnie, let's take the pink egg across the street to Mary Smith, the little blind girl."

Johnnie's lip curled with scorn:

"Why, Bettie, that would be foolish. Mary can't see it, can she? Do you think she can feel the color?"

"No, but it will please her just to know that we thought of her,—let's do it, Johnnie!"

"No, I won't, and that's flat. I'm going to eat my part of the pink egg and keep my other one to look at 'till after Easter."

Bettie's face got red, and, tossing her head, she walked away from Johnnie as she said: "You're just a selfish boy!"

That was the morning of Easter Even. In the afternoon the eggs were colored, violet, blue and pink. Johnnie went out, and, after he saw pretty Easter flowers everywhere and heard the church organ playing sweet Easter music, he went in and said to Bettie:

"Bettie, about that pink egg—I don't care. Let's take it to blind Mary Smith, 'stead of cuttin' it in two. If she can't see it, we can tell her the color, and she will know it's an Easter egg."

Bettie cried out: "Oh, I'm so glad! You're the nicest boy I know, Johnnie, even if you did say I'm foolish."

Then hand in hand they went across the street and gave Mary the egg. A look of joy came into her face and she softly rubbed her hand over the egg and smiled as she thanked them. If they had kept the egg themselves, do you think they would have felt as happy as they did that Easter?

Kettle Talk.

"I don't feel well," the kettle sighed. The pot responded, "Eh! Then doubtless that's a reason, ma'am, You do not sing today."

"But what's amiss?" the kettle sobbed: "Why, sir, you're surely blind, Or you'd have noticed that the cook is shockingly unkind."

"I watched her make a cake just now— If I'd a pair of legs I'd run away—O, dear, O dear! How she did beat the eggs."

"Nor was that all, remember, please— 'Tis truth I tell to you— For with my own eyes I saw Her stone the raisins, too!"

"And afterwards—a dreadful sight— I felt inclined to scream— The cruel creature took a fork And soundly whipped the cream!"

"Now can you wonder that my nerves Have rather given away? Although I'm at the boiling point, I cannot sing today."—Author Unknown.

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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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Obituaries

Philips: Entered into rest, on Tuesday, April 1, 1924, JAMES JONES PHILIPS, M. D., beloved husband of Marion Ewing Hamilton Philips, of Raleigh, N. C., and son of the late Judge Frederick and Martha Hyman Philips, of Tarboro, N. C. "For all the saints, who from their labors rest. Alleluia."

Little: Entered into life eternal, at St. Vincent's Hospital, Norfolk, Va., March 24, 1924, BELLE ALEXANDER LITTLE, daughter of the late Alexander Little and Medora Buck Little, of Fredericksburg, Va.

"Numbered with Thy saints in glory everlasting."

MEMORIAL

Of the Ministerial Union of Richmond to Its President, the Late Rev. H. J. Williams.

The Ministerial Union of Richmond has learned with mingled feelings of sorrow and rejoicing of the death of its President, the late REV. H. J. WILLIAMS, pastor of the Third Presbyterian Church of this city, and desires to place on record an expression of its high appreciation of his worth and usefulness as a minister of Christ.

We bear testimony to his character as a Christian man, "full of faith and of the Holy Ghost," one who loved his Saviour in sincerity and in truth; to his loyal and self-sacrificing labors in the pastoral office, "a workman that needeth not to be ashamed, rightly dividing the word of truth," and ministering tenderly to the needs of his people, graciously sharing their joys and their sorrows; and to his generous-hearted cooperation with his brethren in the Lord in all of the great enterprises in which the Church is engaged.

For many years Brother Williams has been an active and highly esteemed member of the Ministerial Union, ready to accept and efficiently perform to the best of his ability any task assigned to him by his brethren; and at the time of his death was, as President, filling, with eminent satisfaction to all, the highest office in the gift of the organization. The Union has no member more beloved and trusted for his unfeigned faith and untiring devotion to the cause of Christ.

His presence will be sadly missed by us; but we rejoice in the assurance that he has departed "to be with Christ, which is far better."

Resolved. That the bereaved wife and children and other relatives, and the people of his church, to whom he had endeared himself by many years of faithful service, be assured of the loving sympathy and prayers of the Ministerial Union.

Resolved, further. That copies of this memorial be sent to his family, to the Third Presbyterian Church, and to the religious and daily newspapers of this city.

RUSSELL CECIL,
GEORGE P. MAYO,
L. J. POWELL,
Committee.

CHURCH NEWS. (Continued from page 16.)

SOUTH FLORIDA.

Rt. Rev. Cameron Mann, D. D. Bishop.

The Beginning of a Promising Mission.

A Churchwoman teaching the village school and three winter residents, who are Church people, met this past winter at Caxambas, a village of about one hundred souls on the western coast of Florida, situated on the Island of Marco, unique among the Ten Thousand Islands for its ridge of hills seventy-five feet high, overlooking the Gulf of Mexico, which is only a mile away, and the fascinating mangrove islands of this group.

These people are sixty miles from the nearest priest of the Church as well as from the railroad, and forty-five miles from the nearest church building of any kind. So these Church people, with the approval and consent of the Rev. F. A. Shore, rector of St. Luke's Church, Fort Myers, planned to have Evening Prayer on Sundays in the schoolhouse and to invite the neighbors. The first of these services was held on February 17, with about fourteen people present, only three of whom had probably ever been present at a Prayer Book service before. There were three Prayer Books and five Hymnals of various editions available.

The teacher has appealed to the Missions House and has received a gift from the Prayer Book Society of twelve Prayer Books and twelve Hymnals, for which the children express great appreciation, trying eagerly to find the places and asking the price of one, and one woman borrowed a Prayer Book and Hymnal to take home. The teacher, being also a musician, had taught the school children some of the Church hymns. The Church music appealed greatly to the children and they were willing to practice once a week after school, where they learned more hymns, the evening canticles, and then the responses to the Commandments and the Gloria in Excelsis, so that when Mr. Shore made his visit on March 20 there were two churchly beautiful and helpful acts of worship offered. This service of Evening Prayer will be continued until May 1, when school closes, as the winter residents leave April 10. There has been an average attendance of fourteen at these services, and at the week-day evening service at the time of Rev. Mr. Shore's visit the congregation numbered forty-eight; at the Holy Communion the next morning, also a week day, there were fourteen present.

It is hoped that this is the beginning of the erection of a new Episcopal Church at or near Caxambas, Fla., the lot on which it is to be built having already been given by Mr. John Johnson, of Boston, Mass.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

Death of the Rev. H. B. Heald.

The parish, the city, and the diocese have met with a great loss in the rather sudden death of the Rev. Harry Briggs Heald, rector of St. Andrew's Church, Pittsburgh, which took place on Thursday morning, April 17, after a five days' illness with pneumonia.

Mr. Heald was born in Moravia, New York, on September 12, 1879. He attended St. Stephen's College, Annandale, and graduated in 1902 from John Hopkins University, and in 1907 from the General Theological Seminary. Mr. Heald served at St. John's Church, Minneapolis, Minn.; St. Luke's Church, Evanston, Ill.; St. Augustine's Church, Willmette, Ill., and at Port Chester, New York. For the last three years he has been at St. Andrew's Church, Pittsburgh. Funeral services were held in the church at two o'clock on Saturday afternoon, by the Bishop of the Diocese, and a large number of the clergy were present. The body was later taken to Port Chester, New York, and interment was on Easter Monday in Kensico Cemetery, New York. Mr. Heald is survived by a wife and two young daughters.

Mrs. Anna May Krantz, wife of the Rev. George F. Krantz of St. Timothy's Church, McKees Rocks, entered into rest on April 16, and was buried from Trinity Church, Pittsburgh, on Good Friday afternoon.

There was a wonderful attendance at the services of Holy Week, at Trinity Church, Pittsburgh. Bishop Mann made the addresses for the first four days, to congregations that filled the church. On Good Friday the Rev. Percy G. Kammerer, D. D., conducted the three hours' service, at which there were present 3,323 persons. In the evening eight hundred attended the singing of Stainer's "Crucifixion," by the large vested choir. J. C.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.
Rt. Rev. F. W. Sterrett, D. D., Coadjutor.

Grace Church, Honesdale, the Rev. Glen B. Walter, rector, is building a large auditorium to their present parish house. The "house" was a dwelling converted into a parish house, but they could not get a sufficiently large assembly room for their Church School and parish entertainments. They hope to have it completed by the time the Bishop makes his annual visit for Confirmation—the first Sunday in June.

St. Elizabeth's, Allentown, is moving forward rapidly since they are in their new church and under the direction of Mr. Arthur Wood, one of the postulants of Leonard Hall. By far the largest congregation was present on Easter Day, and the largest number communicated than in the whole past history of the mission.

Just recently they have received some very acceptable gifts, and the mission is now well equipped. The next need will be a rectory and a rector. It is growing too fast and getting too big to be handled by the Leonard Hall postulants.

Good Reports: From every part of the Diocese reports are coming to the office that the Easter congregations and communicants set a new high water mark. Why shouldn't they be good—these reports, the world is growing better notwithstanding all theological quibblings and greasy investigations.

Archdeacon Presented With Sedan: The Bishop and Executive Council presented the Archdeacon with a Dodge Sedan car on his recent birthday, April 1. This sounds like an April 1 joke, but if one could see him try to manage it in heavy traffic, after having been used to a simple Ford, one would realize that it is no joke at all, but very serious business. He is getting the neck and will soon be more comfortable in it than his old "Henry," which carried him all over the diocese.

H. P. W.

Personal Notes

The Rev. F. H. Harding, of the Diocese of Upper South Carolina, has resigned his parish of Grace, Camden, and has taken charge of St. Stephen's Parish, Milledgeville, Georgia, Diocese of Atlanta, with especial oversight of the work done by the Diocese among the students of the State educational institutions. As Mr. Harding was the Secretary of the Diocese of Upper South Carolina, in addition to his rectorship at Camden, this office has had to be filled by the Bishop's appointment and the Church is hereby notified that all mail for the Secretary of the Diocese should henceforth be sent to the Rev. A. Rufus Morgan, of Chester, S. C.

The Rev. B. D. Chambers returned to his parish in Clarke County, Virginia, in time for Palm Sunday services, having been absent since the latter part of January on a trip to the Holy Land and Egypt.

The Rev. Joseph H. Harvey, who has been assistant in the Episcopal Missions to City Institutions, St. Louis, Mo., and Missionary, 1920-24, has accepted a call to St. Peter's Church, Talladega, Ala., and expects to be in residence by June.

The Rev. A. R. Price, rector of the Church of the Resurrection, Greenwood, has resigned his charge and has taken the rectorship of St. Mary's Church, Middlesboro, Kentucky, Diocese of Lexington.

The Rev. W. L. Kinsolving, who had charge of the summer services at St. George's Church, New York, for two years, is now in Warrenton, Va.

The Rev. D. J. Williams, missionary-in-charge Grace Church, Buena Vista, Colorado, and Chaplain Colorado State Reformatory, has resigned to take charge of St. Andrew's Church, Roswell, New Mexico.

The Rev. Malcolm W. Lockhart, rector of St. John's Church, Fort Smith, Ark., has accepted a call to be rector of St. James' Church, Baton Rouge, La.

The Rev. George A. Stams, formerly of St. Paul's Church, Mason, Tenn., has accepted a call to the Church of St. Mary the Virgin, Chattanooga, Tenn., and St. Paul's on the Mountain, Sewanee, Tenn., with address at Box 531, Chattanooga, Tenn.

The Rev. David R. Covell, rector of Trinity Diocesan Church, Washington, D. C., has accepted a call to be Executive Secretary for Religious Education and Social Service for the Diocese of Los Angeles, effective after June.

The Rev. J. F. McCloud, of St. James' Church, Macon, Ga., has accepted a call to be assistant rector of Christ Church, Nashville, Tenn., and will enter upon his new duties about May 15.

ORDINATIONS.

In St. Mark's Church, San Antonio, Texas, on Monday of Holy Week, the Rt. Rev. Wm. T. Capers ordained to the diaconate the Rev. Sylvester Parker Robertson. The sermon was preached by the Rev. George Belsey of Boerne. The candidate was presented by the Rev. S. Arthur Huston, rector of St. Mark's. Mr. Robertson was confirmed in St. Mark's Church in September, 1923. His seminary work was done at Boston University. He served in the Congregational ministry for eleven years and came to San Antonio from Haverhill, Mass. After his confirmation he served as lay assistant to the Rev. S. Arthur Huston, and will serve as his curate. During his short stay he has greatly endeared himself to the people of St. Mark's.

On Sunday, April 6, in Calvary Church, Montgomery, West Virginia, the Rev. Robert Audley Brayshaw was ordained to the priesthood by the Rt. Rev. R. E. L. Strider, D. D., Bishop Coadjutor of the Diocese. The sermon was preached and the candidate presented by the Rev. Howard Paul Pullin, rector of St. Stephen's Church, Beckley, West Virginia. The church was filled with members of Calvary Church, and many friends and parishioners of Mr. Brayshaw in other places. Mr. Brayshaw is in charge of the churches in Montgomery, Ansted and Hansford, where he has done excellent work for a year.

DEATHS.

The Rev. Norman Inwood, a retired priest of the Diocese of Long Island, died at Sierra Madre, Calif., Saturday, March 29, after a long and trying illness. Services were held in the Church of the Ascension, Sierra Madre, by his friend of Seminary days, the Rev. V.

D. Ruggles, and the Burial Office was said by the rector of the parish, the Rev. W. M. Shaw.

Back-Door Chances.

Mrs. Willard listened eagerly to Margie Horton, although her hands mechanically poured the milk over Junior's cereal, snatched the sugar bowl from baby's clutches and buttered the toast exactly to Mr. Willard's liking.

"Margie Horton, I envy you your Americanization classes," she declared; "think of all the good you do to those Polish girls, for instance."

"Milkman, mumsey," said Junior briefly.

Margie Horton smiled as Mrs. Willard scamped across the dining-room and pattered out into the hall. Then her smile faded as her sharp ears caught a scrap of the conversation.

"Do you talk Italian to your milkman?" she demanded as her little hostess reappeared.

"It does please him so," apologized Mrs. Willard. "I picked up a little Italian when I was in Naples the year I went abroad with Aunt Susan. The old cobbler near the station discovered I knew a little of his language first and he made such a fuss over it that I always talk to any of the Italian people I meet."

Before Margie Horton had time to make any comment the grocer clerk appeared. He was a handsome young French Canadian and took Mrs. Willard's order in an alert, intelligent fashion. As he rose to go he remarked pleasantly, "The leetle boy is better. My wife do what you say."

"Oh, I made such a pretty cap for baby yesterday," said Mrs. Willard, "and I made a pattern for Mrs. Dupois. This is the way it goes. Fold on this edge, do you understand?"

Margie Horton watched the eager young face as it bent over Baby Willard's fleecy cap and compared it carefully with the pattern.

"I understand," said the young man gratefully, "it will keep Victor's ears warm. Thank you." He smiled at both women as he went out.

"I like that boy," said Mrs. Willard; "don't let me forget to show you Victor's picture. He's adorable."

"Eleanor Willard," demanded Margie Horton, "how many other Americanization classes do you hold?"

Jack Willard paused at the door. "She gives our big Swede iceman our church paper; the little Russian Jew who buys our junk borrows our books and as black Rosa's baby is a month younger than ours she—"

"Jack, will you stop?" cried Mrs. Willard; "don't you understand that the only way I can meet our new Americans is by means of my back-door acquaintance? And that's such a drop in the bucket!"

"But that's the natural friendly way," said Margie Horton, her tired dark eyes suddenly radiant; "when we all do that, we'll all be better Americans."

"You're the most encouraging person," Mrs. Willard said gratefully. "Excuse me a minute, Margie. Junior, Junior, don't forget this is the day when you leave your magazines out for Joe Dombrowski. He'll be disappointed if you don't hurry."—Mary Davis.

If there is one thing more than another of a practical kind which we as Christian men and women need to learn, it is this, that devotion to God which can adorn and sanctify the hardest drudgery of life is not only a more difficult but a far more honorable thing than that which flares out only upon high occasions.—George H. Knight.

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No. 18.

And so the Word had breath,
and wrought

With human hands the creed of Creeds
In loveliness of perfect deeds,
More strong than all poetic thought.

Thou seemest human and divine,
The highest, holiest, manhood Thou,
Our wills are ours, we know not how,
Our wills are ours to make them Thine

—Alfred Tennyson

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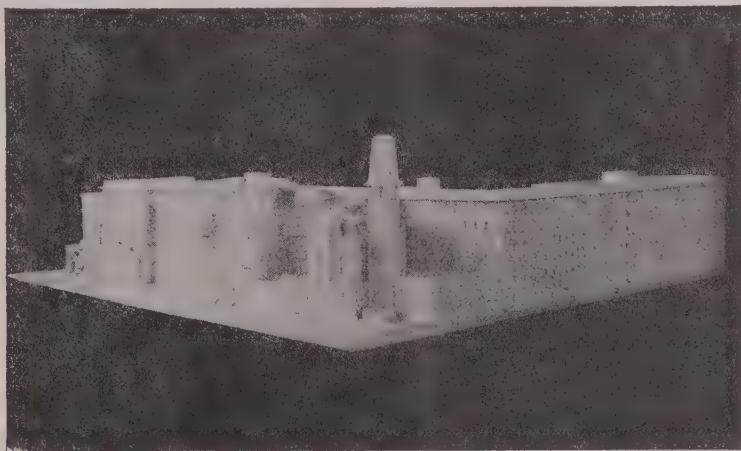
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perience is found to be, in fact, the God
required by the moral consciousness,
and to be the God required to explain
the world as we find it, and to be
the God revealed in historical Chris-
tianity, then the probability that each
of these largely independent lines of
approach to God is based on error be-
comes small. The probability that the
concordant result of all four expresses
some real insight into objective reality
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EDITORIALS

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MAY 3, 1924.

No. 18.

A PERSONAL MESSAGE FROM THE EDITOR

Today the "we" and "our" and other large vaguenesses of editorial expression shall be for a moment laid aside, because I want to speak in person, and—as it were—face to face with the Southern Churchman readers. Many of you are my friends whom individually I know; many others of you in the wide family who love the old paper I do not know; but I have a bond with you, nevertheless, because we have been thinking together through these recent years of many subjects which concern the Church's life. I want to tell you, therefore, in this direct fashion of a communication which I recently sent to the Board of Directors of the paper. Under date of April 14, I wrote:

April 14, 1924.

To the Board of Directors of the Southern Churchman.

My Dear Friends:

A month ago I submitted my resignation as Editor of the Southern Churchman at a meeting of the Board.

Your non-acceptance of the resignation, the earnest desire of members of the Board that I continue with the paper, and the affectionate urging also of the staff of the paper and of many of those who are closest to it in interest, have made me desire more than ever to continue my connection with it. I love the Southern Churchman and am proud of its high opportunity for service, and I value with a deepening gratitude the fellowship of those with whom I have worked on its behalf.

I am bound to the paper also by the desire to continue the definite purposes which I have followed in shaping its editorial message. Those who, like yourselves, are familiar with its editorial pages for the past few years, will know that steadily and very definitely the paper has sought to advance certain principles and to maintain very definite causes in the Church.

To begin with, the Southern Churchman had devoted itself wholeheartedly to furthering that great movement of missionary devotion which culminated in the Nation-Wide Campaign. Always it has maintained that there can be no vitality in our Christian life unless it is followed with that missionary fervor which the Nation-Wide Campaign has helped to evoke and in which the Southern dioceses, and particularly the Church in Virginia, has had high privilege of leadership.

The Southern Churchman has tried to interpret also the Social Gospel of the Kingdom of God. It has sought to relate the ideals of Christianity to the practical duties of business and citizenship. Its advocacy of Christian race relationships, its steady condemnation of the masked usurpation of the Ku-Klux Klan, its part in the protest against such industrial principles as the maintenance of the twelve hour day in the steel industry, and other editorials on many subjects of social concern, have all been simply the detailed expressions of the single purpose of interpreting Christianity as the leaven which must enter into all our life.

Above all the paper has been eager to add the full measure of whatever influence it might exert for the forces working toward some constructive international order. It has espoused the World Court and the League of Nations and held up with unremitting emphasis the responsibility of all Christian people, in the strength of the ideals of Jesus, to build such Christian world relationships as shall bring to an end the ancient paganism of war.

Particularly in relation to the Church itself, the Southern Churchman has tried to maintain and set forward that evangelical simplicity which is inwrought into its long tradition. It has sought with fair understanding and with positive conviction to point out the danger to the Church of that extreme sacramentarian and sacerdotal emphasis which under the name of being catholic, would tend, as a matter of fact, to make this Church self-complacent and sectarian. It has championed every movement for understanding with other Christian bodies, not only through such means of discussion as the proposed World Conference of Faith and Order, but through the clear realities of action such as the entrance of this Church into the Federal Council of the Churches.

Finally, the recent theological discussions in the Church have seemed to me to give the Southern Churchman an opportunity to make its particular contribution to a living faith. It has realized that it spoke to a constituency which included people both old and young, both conservative and progressive. It has been conscious that it must not leave out any element which is precious to any group, that it must never touch with anything but reverence the sensitive religious instincts of the older generation, nor yet must it fail to go forward with living approach to help, if it may, the restlessness and disquietude of the new. Steadily through these recent months, both in its editorial and in its news pages, the paper has tried to carry forward that ideal which I expressed on its editorial page almost exactly a year ago, on April 7, 1923:

"So the Southern Churchman will continue to stand for exactly what it has been standing for ever since the present editor has known it. . . It will try to express the simple and vital religion of its evangelical and missionary inheritance. It will exalt Our Lord Jesus Christ as the one perfect Incarnation of the Father, and as Master of all our life. And this it will do in dependence upon the Holy Spirit, who continually can bring new and fresh interpretations to ancient faith; and it will remember and try to make its own, the motto of the old Virginia Seminary, 'Seek the truth; come whence it may; cost what it will'."

I need hardly tell you how deeply reluctant I am even to think of relinquishing the editorship of the paper which has been the symbol to me of such vital interest, and through which I have had such happy fellowship with co-workers of the Board and of the staff. But I cannot escape the realization that I must not indefinitely hold this position. Indeed I have held it longer already than seemed possible when I gave up my residence in the city where the paper is published. I have had to carry the work in conjunction with the great responsibilities of Grace Parish. This, in justice to the Parish and in justice ultimately to the paper also, I must not too long continue to attempt. Therefore I am again laying my resignation before you, and with warm appreciation of the spirit which has made the Board formerly unwilling to accept it, asking that you do accept it now. I shall not specify any definite date for it to take effect, but shall be glad to continue the work of the paper for a short time to come—until the summer if necessary, in order to give the Board opportunity to provide for the future.

The Southern Churchman has behind it a long and honorable record of service for the Church. I am confident that the same ideals which have inspired it and which inspire it now, are those which the Board desires to carry forward. To all that has been right in the religious con-

sciousness of yesterday the paper will seek to add those conceptions of the ever-living truth which today and tomorrow may reveal. For such a future, as for the past, all of us who love the paper will want to cooperate.

Faithfully yours,

W. RUSSELL BOWIE.

The Board, according to my request, has accepted the resignation which I placed in their hands; but they have asked me to continue the editorial direction of the paper until new arrangements can be made; and have asked me also to make occasional contributions in the future. How far I may be able to do this I do not know; but I shall at any rate carry out the Board's request to continue the editorship until a new editor is installed.

Announcement as to whatever new arrangement may be perfected will be made in due time.

Meanwhile, I want to pay my tribute of affectionate admiration to those co-workers to whom is due much of my own great happiness in the work of the paper, and much of the appreciation which the Southern Churchman

has won from its friends. The Rev. R. Cary Montague as associate editor, Miss Fenton Williamson as the editor's secretary and the real creator of the make-up of the paper week by week, Mr. John H. Cooke as the business manager and Miss Susan Cooke as his assistant, Mrs. Conrad H. Goodwin in charge of the Family Department, and the Rev. Karl M. Block as special contributor for the page concerning the Young People's Fellowship,—have largely made the paper what it is; and I trust they may be able to "carry on" to make it the still better thing which we trust it is going to be.

Always the Southern Churchman has been signally blessed in the loyalty of its readers. They have given to the paper more than a casual support; they have given to it a pride of affection which one gives only to something rooted in dear traditions. I hope that in the years to come this company of readers will strengthen the paper more and more to bear its continuing witness to that simplicity of religion which has been the heritage of "Virginia Churchmanship" ever since at Jamestown the Church came to the shores of the New World.

RESOLUTIONS OF THE BOARD OF DIRECTORS

Whereas, During his ministry as rector of St. Paul's Church, Dr. Walter Russell Bowie, the present editor of the Southern Churchman, became associated with its staff and has for several years been its editor; and

Whereas, During the period of his association with the editorial staff, and, later, under his entire direction of the editorial policy, the paper has made marked progress in every way, and, through a large and increasing circulation, has been a vital factor in the constructive work of the Church; and

Whereas, Notwithstanding Dr. Bowie's acceptance of the call to become rector of Grace Church, New York, he has been willing and able, upon request of the management of this paper, to continue as editor of the Southern Churchman, without change in its editorial policy, and to the satisfaction of the many friends of the paper who had been most solicitous that Dr. Bowie should do so; and

Whereas, Through his leadership, though from a distant city, he has been able to direct the policy of the paper in accordance with his message and purpose as declared in the editorial of April 7, 1923, that

"The Southern Churchman will continue to stand for exactly what it has been standing for ever since the present editor has known it. It will try to express the simple and vital religion of its evangelical and missionary inheritance. It will exalt Our Lord Jesus Christ as the one perfect Incarnation of the Father, and as Master of all our life. And this it will do in dependence upon the Holy Spirit, Who continually can bring new and fresh interpretations to ancient faith; and will remember, and try to make its own, the motto of the old Virginia Seminary, 'Seek the truth; come whence it may; cost what it will'";

and

Whereas, Dr. Bowie has tendered his resignation to this Board of Directors; now, therefore, be it

Resolved, That the Board accept Dr. Bowie's resignation with regret and with deep and grateful appreciation of the service which he has rendered to the constituency of this paper and to the Church; be it

Resolved Further, That in the future conduct of the paper the Board will set before it the same ideals for which it has always stood.

FROM THOSE WHO KNOW

Whereas, The Rev. W. Russell Bowie, D. D., has tendered his resignation to the Board of Directors of the Southern Churchman, and

Whereas, That Board has regretfully accepted the same; now, therefore, be it

Resolved, By the Office Staff, that we who know him best through close personal association, do most honestly and sincerely regret the severance of a relationship, which has been both pleasant and inspiring, and that we take this opportunity of expressing to him and to those who know him through the columns of the Southern Churchman, our deep appreciation of his thoughtfulness and constant resourcefulness continually exerted for the progress and benefit of the paper, and wish him abundant success in carrying forward the great work he is now doing in New York.

R. CARY MONTAGUE,
Associate Editor.

FENTON WILLIAMSON,
Secretary to Editor.

JOHN H. COOKE,
Business Manager.

SUSAN C. COOKE,
Circulation Department.

tion with the publication of the Southern Churchman can appreciate all that Dr. Bowie's management and ability has meant to the success of the paper in recent years.

It was he who originated and edited for some time the "Christianity and Community" page. Soon after his return from overseas he recognized the importance of the growing movement among the young people in the Episcopal Church, and the need for it to have expression. With this end in view he enlisted the services of the Rev. Karl M. Block, who, by his knowledge of this work, has made that page a distinct and important feature of the Southern Churchman.

It was his plan to secure special articles from leading Churchman last year, and this year he suggested asking prominent secular writers to contribute the articles, which our readers have so much enjoyed, from the pens of Messrs. Bradford, King and Cabot, Mrs. Robins and Misses Montague and Bates, which will be followed by others.

We have no doubt that through the loyal support which our subscribers have always given to this publication, and the cooperation of the incoming Editor, the Southern Churchman will continue to render valuable service to the Episcopal Church, and through it to evangelical Christianity in ever-widening circles.

R. C. M.

The foregoing resolution very inadequately expresses the feelings of the Editorial Staff over the impending change in our office. No one who has not worked in close connec-

AFTER-THOUGHTS ON HOLY WEEK

By Katharine Lee Bates

Professor of English Literature at Wellesley College.

TO the Divinity of Jesus Christ and to the mystery of that divinity my heart would set no limits, but my mind chooses to dwell on such aspects of His earthly life as I find human in quality though superhuman in degree.

Some twenty-five years ago I was in Seville during Holy Week—the picturesque *Semana Santa* that hushes the sound of wheels and fills the streets by day and night with strange, gleaming, spirit-like processions. I can see them still—the different Brotherhoods, fantastic figures in their deep capes and high-peaked caps, with holes cut for the eyes, conducting their ancient *pasos*, heavy platforms, each borne on the shoulders of a score or more panting men beneath concealed by sweeping draperies, each followed by a long retinue of penitents. Upon these litters, of which nearly every Brotherhood displayed two, one carrying a Passion group and one a Madonna, the wooden images, mainly seventeenth century examples of polychrome sculpture, glittered in the costliest raiment, silks and satins, velvets and damasks, laces and cloth of gold, and in ornaments, bought, bequeathed, or lent by dames of high degree to their favorite Virgin for her festival, of the richest and rarest jewels. The changing colors of the processional costumes—the blues, whites, crimsons; the greens, ashens, sables; the violets, ambers, pearls; the silver shields and rainbow plumes of the Roman soldiers in escort; the yellow twinkle of innumerable tapers; the resplendent robes, the precious crosses of tortoise shell and ivory, the gold, gem-studded crowns of the Christs; above all, the scintillating Madonnas, whose platforms, ablaze with candles and with lamps of finest workmanship, were escorted by troops of the Civil Guard in gala uniform and by pealing bands of music, while all along the way acclaiming throngs rose to welcome Our Lady of the Star, Our Lady of the Angels, Our Lady of the Bitterness, Our Lady of the Utter Grief, Our Mother of Healing, Our Lady of Refuge, Our Lady of Victory, Our Most Holy Lady of Hope, Holy Mary of Anguish, Our Lady of Tears, and the rest—all combined in a series of dream pictures, magical, marvelous, immortal in memory.

But what had all that to do with Jesus of the Gospels?

Good Friday is the day when grief reigns throughout Christendom. About it there is an element of convention. In Spain the women wear purple, with knots of black ribbon in lieu of the usual bright flowers, in their hair, or black mantillas if they are on the streets. Even their ever-waving fans are black and often edged with jet. In Greece the devout keep a fast of excessive strictness. In Lutheran churches, as in Catholic, organs are hushed, and altars, fonts, pulpits draped in black.

Why?

Is this universal grief for the bodily suffering of that gentle Galilean who, nearly two thousand years ago, His back and shoulders torn by the scourge, His forehead pricked by the thorns, His hands and feet pierced by the nails, hung for a few tortured hours on the cross? I do not think that Christ Himself is sorry for a pain that is over; that was bravely borne and that has served so great an end; for in so far as the hard heart of mankind has learned the blessed grace of pity, it has learned that grace from gazing on the crucifix. From other suffering and, physically speaking, worse because more protracted suffering, we turn away our eyes. How many tears have we shed for the million and more martyrs of Armenia, eldest and saddest daughter of the family of Christian nations, those million and more martyrs who within this latest human generation have been put to death for their faith, often by unprintable torments?

In saying that the bodily suffering of Christ, which the

crucifix, the pictures and sculptures of Christian art, Good Friday services, have insistently pressed on our vision, our imagination, our sympathy, for nineteen hundred years, has made the world more merciful, I do not forget the racks of the Inquisition, nor the ferocities of the Crusades, the fires of Smithfield under Bloody Mary, nor the persecutions of witches and Quakers by the Puritans. But against these I am remembering St. Francis of Assisi, St. Columba of Iona, Florence Nightingale, John Howard, John Woolman, the Brothers of Mercy, the Little Sisters of the Poor, the Red Cross, and all the humble, unselfish multitude of healers and protectors that down the ages have ministered in the name of the Crucified to the suffering of man and beast. I think that Christ is glad to have endured that agony unto death which is slowly—so slowly—making the world more pitiful.

Is our Christian grief, then, for the anguish of His spirit in that He, the generous young Nazarene, eager to pour forth love and blessing on all the world, with a smile that rested on the lilies of the field and followed the birds of the air to their nests, the scamper of the foxes to their holes, He whose tender voice drew little children to His arms and comforted, as He walked the paths of Galilee, as He sat beside the wells of Samaria, the weary faces and the lonely hearts of those whose wonderful chance it was to look into His eyes and speak with Him, He whose divine overflow of loving kindness, whose irresistible faith in the power of soul over flesh opened the eyes of the blind, strengthened the limbs of the lame, till wheresoever He went the sick were laid at His feet and even the lepers clung to Him for cleansing, He whose purity shone on sinful hearts till the stains of vice and wrath and greed faded out and left them white as snow—is it for this we grieve, that He whose life was love died in the midst of hate, smitten, spat upon, derided?

As Christ looked forth, with dimming eyes, from the cross, He saw the city of His yearning: "O Jerusalem, Jerusalem, * * * how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Standing about the cross, watching His pangs with malicious triumph, He saw the chief priests, the scribes and the elders, those pillars of religion and learning, the most respectable citizens of Jerusalem, and heard their continuous taunt: "He trusted in God; let Him deliver Him now." The passersby on the high-road, hurrying to or from the city, intent on their own affairs, He saw pausing for a moment to enjoy the spectacle of an execution, the execution, for their better relish, of a false prophet, and heard them, too, revile Him, "wagging their heads and saying: 'If thou be the Son of God, come down from the cross.'" He saw the Roman legionaries lounging on the ground, throwing dice for His garments, blood-stained and torn as those poor garments were. Crucifying felons was all in the day's work for them, yet they may, for very boredom, have joined in the general mockery. Hate all about Him but not within Him. It was not hate that had the victory. Those dying eyes looked out upon that jeering throng with the old love, the old compassion: "Father, forgive them, for they know not what they do."

There is no greater miracle than that. Other religions may tell of herald star and broken tomb, but what myth-maker could invent those words?

But once more, does Christendom still grieve, as Christ's bewildered followers, the sick whom He had healed, the hungry whom He had fed, were grieving then, as His scattered disciples were grieving, as even His mother and John the Beloved, His mother's sister and Mary Magdalene, those four whom the courage of their love brought

to the foot of the cross, were grieving, for His failure, His defeat? They had thought it would all have been so different. The disciples, impatient and proud, could hardly wait for the entry into Jerusalem; and that waving welcome of the palms, those joyous shouts of Hosanna only six days before, had confirmed their expectation, at times a little dashed by His strange sayings, that all Judaea would hail their Master as the King of Israel.

If we could re-write history, what would it be? Would the Jews have acclaimed Jesus of Nazareth their Messiah, would Syria have glowed with one conquering flame of love to God and man, would the beautiful evangel have sped out into all the world and won the uttermost parts of the earth to the sweet worship of the Prince of Peace? Would we be dwelling today in "that great city, the holy Jerusalem, * * * having the glory of God"? For why might not the shining Zion be builded on this star of ours as well as on another? We have all the materials for heaven here on earth—the golden reed of righteousness to measure the city, the precious stones of beauty, mirth, fellowship, labor, love.

But Time answers like Pilate: "What I have written, I have written." The record of Christianity for nearly two thousand years is before us. Has Christ failed? There are those who claim that He has. They point to the misconceptions of Him by the Church that calls itself His own—that parades the carpenter's son as a royal figure laden with gems and gold, that presents the wandering heretic of Galilee as a bigot of this or that theology, that blasphemes the Lover of all life by cursing and persecuting

and slaying in His name. They point to a war-wrecked world, well-nigh in chaos. They remember how four years ago the Pharisees of politics let loose the mob that varies with every wind and hunts on every cry against that apostle of peace who strove to bind the nations of the globe in a league of brotherhood. Their hearts, sick with hope deferred, refuse to pray the still unanswered prayer: "Thy kingdom come."

Did not Christ Himself have His moment of despair, the supreme agony of His holy passion? Was His inspiration, His mission, but an error, a delusion, a phantom of the mind? The giver of the water of life thirsted. The light which lighteth the world was darkened. There came no angel, as in Gethsemane, to strengthen Him. "And at the ninth hour Jesus cried with a loud voice: * * * 'My God, my God, why hast Thou forsaken me?' * * * and gave up the ghost."

His Kingdom comes, but so slowly, so slowly, winning heart by heart, spreading from soul to soul. Yet surely Christ's kingdom comes. We have learned something of mercy—not much, but something. Criminals are no longer put to death, in Christian countries, by lingering physical tortures but by the swiftest and most nearly painless methods science can devise.

On Good Friday do we commemorate defeat or victory? As I see it, it is triumph. Had there been no Easter, this Son of Man who was the Son of God, lifted up on the cross of agony and shame, of love's last sacrifice, would have drawn all men unto Him. The Penitent Thief was with Him that day in Paradise.

CHRISTIAN BROAD CHURCHMANSHIP

By the Reverend James Sheerin

Part II

IN the endeavor to be thorough there can be no valid objection to starting out with an accepted platform of word and deed. It will be a working basis of breadth, simple and clear enough, but not always pleasing to the man who demands a definite and invariable verbal faith. A little modesty about faith is worth much boasting of steadfastness and certainty. We should remember Cromwell's much quoted plea, "I pray you, gentlemen, by the mercies of Christ, that you imagine that you may be mistaken." Few Churchmen better combine working and thinking than James Adderly, that aristocratic, socialist theologian of England, who has been many times High, occasionally Low and always Broad. He resents what he calls taking the Christian religion as if it were "a solid lump left on earth 1900 years ago." Therein he agrees with Bishop Lawrence's remark, "The faith once delivered to the saints is not a tightly packed parcel, but a living, vigorous body, with soul and spiritual powers." Insisting on development in faith as well as action, Adderly declares: "The cardinal doctrine of Christianity is the Divinity of the Holy Ghost. We are as truly living under His dispensation as the first disciples lived in the presence of the Second Person of the Blessed Trinity. We misunderstand the Spirit as they did the Son." He adds a very pertinent question: "If the Church of England does not stand for liberty to make free inquiry, and if its view of dogmatic authority is exactly the same as that of Rome, what is its special position in Christendom?" He lays down three essential principles, by which the Church may continue to work and prosper:

1. A common love of Christ.
2. A common desire for the furtherance of the Kingdom of God.
3. A common belief in the necessity of individual penitence.

If these are following faithfully, he contends, they will generate the spirit of unity better than any legislative action or formal conference.

Few men have been broader and firmer in faith than the late Bishop Henry Codman Potter. For that reason he was truly Broad. Addressing a Chautauqua audience he declared: "The task of the Church is to translate the mind of Christ, first by sympathy, then by painstaking curiosity. The Church has justly been severely criticised for its lack of interest in the mental, moral, and physical upbuilding of the masses." In this he laid down a broad principle of social service, in obedience to which he himself was a shining example, even though his inheritance and environment tempted in other and pleasanter directions. Men like Adderly and Potter have a firm faith that the Holy Ghost not only did not stop speaking with the death of the last Apostle, but that His voice is no weaker today than it was when the Apostles' and Nicene Creeds were formulated. A Churchmanship that follows such a lead is apt to be generous in several directions, both human and divine; and, being so, is truly broad as well as Christian. Such

a Churchmanship would be, for example, fair to both the thinking and the sinning man. The Roman Catholic Church was called by one of our Bishops, "the forgiving Church." He based that complimentary assertion on the pardoning work of the confessional. (It is possible that forgiving is sometimes a less fitting word for this work than excusing. But any man worthy of the description "Christian Broad Churchman" will be so human and Catholic in his sympathies as to share the heartache of a world in its mental vagaries as well as its sins. For this reason he will believe in the Church being comprehensive, that old abused and feared term. Seldom has the fact of comprehension been better stated than in words from the London Spectator quoted in the New York Churchman by and with the approval of Bishop Potter, and strange as it may seem, agreed to by the present Bishop of Vermont, who is ultra orthodox in the High sense:

"In a recent communication to the London Times a correspondent, while agreeing that the life and soul of the Church of England lies in its being comprehensive, wants to know how far comprehension is to extend? That is, on the face of it, a reasonable question; but it is just one of those questions which, if pressed remorsefully home, will ruin the Church. We should answer it by saying that the Church should try to comprehend all zealous, honest and religious men who are sincerely willing to be comprehended, and also willing to see comprehension extended to others. No doubt there must be limits to comprehension. We should not be too curious in our efforts to define them, but should rather be content with the knowledge that, in practice, there is always more danger of the Church being too little than too widely comprehensive. To ask for a rigid statement of what can and what cannot be done and believed in the Church, must end in exclusions. Those who ask so loudly for limits to be placed on comprehension mean that they want their own special doctrines comprehended, but not the doctrines which they dislike. Although we must not set rigid and unyielding limits to comprehension that need not prevent those who believe some of the practices and tenets comprehended to be mischievous from combatting them by spiritual means. Let those who hold that extreme ceremonial and sacerdotal doctrine are injurious fight them by preaching and practicing a better doctrine, not by disciplining their opponents, or by driving them out of their churches. Persecution never yet made converts to the side of the persecutors" (London Spectator, September 24, 1898).

The true Broad Churchman is, then, sympathetic and helpful in man's amusements, his labors, his studies, his spiritual aspirations, his search for truth, his social and moral hopes, etc. There is no vital limit. Nothing that is human is foreign to him. He humbly admits that truth is always beyond him and greater than anything he has discovered. He agrees with George Tyrrell that the "perpetual struggle after the ideal is essential." Like a great philosopher, he is content with the search. "If," said this

seeker after truth, "God should appear before me with all knowledge in one hand and the search for knowledge in the other, I should choose the search." The joy of conflict belongs to a man like this. He is content with little because he knows there is so much. The urgent desire is the great thing in philosophy as well as religion. The true Broad Churchman believes that the day is coming when requirements for admission to membership in the Christian Church will return to the simplicity and strength of Him who said, "Seek and ye shall find." The honest seeker will always be welcome, no matter how deficient in exact theology. Heresy trials are an offense to this basic principle. Indeed, heresy-seeking is itself the one great heresy, so contrary is it to the spirit of Him who said to disciples over fond of that way, "Ye know not what manner of spirit ye are of." Condemn as we will the *laissez faire* policy in ecclesiastical management, it is at least nearer Christian than the use of violent measures. "Muddling through," said to be the successful way of the English political and social worker, may seem unworthy of the orthodox man who is sure that he knows just what religious truth is, and who would enforce it with legal sternness, but we may justly surmise that it is quite agreeable to Him who said, "Learn of me, for I am meek and lowly." It is even subject to proof that such a policy, in a world of uncertainties, is in the long run far more honorably successful than the pushful disciplinarian process so loved by some and so disturbing to Church growth and peace.

Daniel Webster illustrates this kind of fundamentalism: "The Pilgrims had been great sufferers from intolerance," he contends. "It was not unnatural that their own faith and practice, as a consequence, should become somewhat intolerant. This is the common infirmity of human nature. Man retaliates on man. It is to be hoped, however, that the greater spread of the benignant principles of religion, of the divine charity of Christianity, has, to some extent, improved on the sentiments which prevailed in the world at that time. No doubt the first-comers, as they were called, were attached to their own forms of public worship, and to their own particular and strongly cherished religious opinions, yet a more friendly feeling toward all who profess reverence for God and obedience to His commands, is not inconsistent with the great and fundamental principles of religion. I might rather say, it is itself one of those fundamental principles."

James Adderly deserves another good quotation in this connection. Repeating with approval Bishop Creighton's famous claim, "The Church of England is the Church of the New Learning," he goes on to define it as the Church which welcomes scientific discovery and historical criticism as well as philosophy's suggestion; the Church which frankly confesses that it cannot see everything at once, which allows that it is possible for it to make mistakes, and ad-

mits that it falls short of absolute possession of truth.

Now this is what I call a truly Christian Broad Churchmanship, and as such I prefer it to "Broad Churchmanship as is," or a hard and fast Modernism. When Bishop Shipman was up for Suffragan Bishop in New York and some would cast him down in disgrace, I was one of those who did my bit to uphold him, without in the least asking about his ecclesiastical views, of which I knew next to nothing, except that he seemed to be peculiarly gentle and Christian, a virtue not always obtainable in "My Lords, the Bishops." In one of my communications which appeared in the *Living Church*, I said I was interested in preserving the *status quo* of the Church. Since then (I am not quite so egotistic as to trace this to my remark!) letters in Church papers have been full of scornful reference to the *status quo* as something to be abhorred. Yet I am willing to go on record as still believing that the *status quo* may be, and is frequently, a fine thing in the Christian religion. It is at times just as desirable as normalcy in politics, whether international or domestic. While it does politics, whether international or domestic. While it does not sound idealistic to zealous advocates of progress at all costs, it seemed to be needed politically if the nation was to get its breath for a time before going on to larger and better things than anything we had had since the war began. The same thing is apparently true of the Church at this moment. The Episcopal Church has a very beautiful *status quo* which we may safely defend in any presence. It is a status wherein there is a union of faith and reason found in like degree in no other Church—wherein there is a liberty less one-sided than Unitarianism, because, for example: it does not have to shut out orthodoxy in the interests of heterodoxy: it may be difficult to do; it is indeed very difficult when one's faith hinges on material facts that can easily be shaken; but what we should do is to rejoice in those very things in the Episcopal Church, which some orthodox critics consider its weakness. It seems to be the only Church in Christendom that frankly declares in its doctrinal and liturgical statements, "I am weak that ye may be strong!" If men find fault with its lack of definiteness, and would add a harsher discipline and plainer statements of disputed points in ritual or dogma, it is because they have failed to appreciate or understand its essential Christian character, by which, in spite of its undoubted faults—possibly because of them—it seems to have become an admirable institutional fulfillment of Our Lord's teaching, that the way to attain one's real life is to be ready and willing to lose the obvious. To be so brotherly as to approach all mankind with a welcome; to be willing to have a part in the religion that is common to man, to be a Church gladly sharing all the better racial inheritances, as well as sympathetic with the aspiring human soul everywhere—this is to be a true Catholic Church, and he who willingly rejoices in it is a true Catholic. He is also a true Broad Churchman!

Church Publicity

By the Rev. Thomas F. Opie.

Publicity is the basis of success in the business world. The Church has lost lamentably by its too conservative view regarding advertising. Using the word in its derived sense, any method that is honest and not too undignified, might well be used to turn the public to the Church—to "ad-vert" the public, as the true meaning of the word has it. Using the word PUBLICITY as an acrostic, we may get some significant thoughts as to Church publicity.

P stands for placards, which should be used freely not only for special occasions, but for the regular announcements of the Church's program. It also stands for publications. Where feasible the church should have at least a small publication of its own, of weekly or monthly appearance. P also stands for personality. While all egotistic personality, on the part of rector or pastor, should be suppressed, all publicity should have character, personality, distinctiveness.

U stands for you! If not orthoepically correct, this is at least euphonic and suggestive. Every man, woman and child in the church should be a publicity agency for the Church of Christ. Indeed he is just that, whether he so intends or not! He is a great "display ad"—advertising what is the nature and effect of the church on his own life. Be careful what "you" stand for!

B stands for bulletin-board, which every church should have. It stands for black-board, which every church should have—and which every church should use. It also stands for budget, which leads me to suggest that every church should put publicity in the annual budget. It is a big item in every big business—why not in the church's business, which is the biggest business in the world? If

it gets business for business, why not for the church?

L stands for latitude. The scope and comprehensiveness of church advertising should be as broad as human life and as comprehensive as the wants, the aspirations and the ideals of man. It covers a wide field of worship, entertainment, social diversion, education, uplift, praise, prayer and pardon—all of which have universal appeal and drawing power.

I stands for imagination. Pity the pastor—pity the church officer—pity the Christian of whatever type or standing who has no imagination. Use it in publicity methods and in publicity matter or content. Imagination rules the world, said Napoleon. Surely it rules the advertising world, for no advertising matter with real appeal ever was devised without it!

C stands for cards, which should be used freely, fully, frequently—by mail by hand and bulletin space. It also stands for calendar, an excellent method of church publicity—and for coherency, which every reading or display ad should possess!

I stands for the idealism which every piece of publicity should advance, no less than for the "insipidity" which characterizes so much of the average publicity reference to church services!

T stands for truthfulness, a thing not always adhered to, even by writers of church publicity. The plain truth is more impelling than varnished and embellished falsehood! Stick to the facts and the status quo!

Y stands for you, yourself—especially if you are not a convert to church advertising! Publicity is the church's vital asset. The church stands for publicity—"Publish the glad tidings." The Bible is the greatest publicity agency in the world! It tells the "good news" of God and of Christ—of pardon and of peace! Christ said, "What I tell you in secret, publish ye from the house-tops." The Church must "advertise," if it is to "turn" men to the Saviour and make its message known to mankind generally.

THE CHURCH AND YOUNG PEOPLES' WORK

By the Reverend Karl Morgan Block

VACATION ACTIVITIES.

MANY Leagues adjourn for a considerable period of the summer. It is felt to be wiser to discontinue the devotional meetings when enthusiasm still runs high and interest does not begin to lag than to drag on through the summer, when membership is depleted by vacation and few like to go indoors for a meeting of any character. Perhaps it will be helpful to suggest one line of distinctly religious endeavor during the heated months. In those parishes where a lawn or some other suitable space affords an opportunity for an outdoor service, the members of the League can offer to take charge of one service a month, conducting it entirely, and they can assist materially in the other services by attending, by bringing chairs, Prayer Books and Hymnals, singing in the volunteer choir, and doing those things that are usually delegated to the members of the Brotherhood or a few devoted saints to whom the rector always turns in his moments of desperation.

Perhaps the best use of the summer is that which contributes to the fellowship and social life of the League. Picnic parties and suppers in the woods, with a bonfire and group games will go far to develop a social consciousness and to hold a League together during the summer. If the day be not secularized, Sunday evening can be spent in the great out of doors, with a picnic supper and an informal devotional service. Some Leagues have combined service with pleasure and have gone to the institutions in the country, such as the Poor Farm, orphanages, etc., and have taken with them gifts of food or clothing for distribution, and have presented a prepared program for the delight of those who live in these institutions or homes.

The out of doors offers a fine stage for the practice of "stunts" and mass games, and recreation becomes re-creation for the group as well as for the individual.

Requests have come for a suggested Provincial Constitution. That adopted by the Province of Washington follows pretty closely the Constitution of the Province of the Mid-West, and is as follows:

CONSTITUTION OF THE YOUNG PEOPLE'S SERVICE LEAGUE OF THE PROVINCE OF WASHINGTON.

Preamble.

We, the young people of the Episcopal Church of the Province of Washington, feeling the great need of association for Prayer, Study, Fellowship and Service to the Church and country, under the authority of and with the consent of the Provincial Synod, do hereby form an organization that shall be an Association of Diocesan Young People's Organizations of the Province.

Article I—Name.

The name of this organization shall be The Young People's Service League of the Province of Washington.

Article II—Purpose.

The purpose of this League shall be to coordinate all the varied activities of the Young People's Organizations of the Province, and to stimulate and systematize the same in accordance with the fourfold ideal of Prayer, Study, Fellowship and Service.

Article III—Membership.

(a) The official Young People's Organization of each Diocese in the Province of Washington shall be eligible for membership. (b) In any Diocese having no Diocesan Organization, parochial organizations shall be eligible to membership, subject to the conditions hereinafter stated, where application shall be made by the organization with the written consent of the rector, (c) provided that the foregoing organizations adopt the following as minimum standards—(1) That the minimum age for membership shall be fifteen years, and (2) that the Presidents and Vice-Presidents shall be communicants of the Church.

Article IV—Central Council.

There shall be a Central Executive Council made up of two representatives, duly elected or appointed from each

Diocese, each of whom shall be a communicant of the Church and not under sixteen years of age. This Council shall have the general supervision of the activities of the Association, and shall determine all salaries, policies and plans of operations. The Central Executive Council shall have the power to appoint an Executive Officer, and such other officers as may be advisable, and to remove him or them at their pleasure. They shall meet at least twice a year at the call of the President. Their necessary expenses shall be paid by the Provincial Young People's Service League. A Quorum for business shall be a representation from one-third of the Dioceses of the Province.

Article V—Officers.

The officers of the Provincial Young People's Service League shall be the officers of the Central Executive Council. They shall be a President, four Vice-Presidents, a Recording Secretary, a Corresponding Secretary who shall be chosen by the President from his own Diocese, and a Treasurer; who, excepting the Corresponding Secretary, shall be elected from the members of the Central Executive Council. Note: Not more than two shall be elected from the same Diocese. Officers shall be elected by majority vote of the Central Executive Council for a term of one year, the election to be held during the month of January.

Article VI—Duties of Officers.

The Officers shall perform the duties usually incumbent on their respective offices. The first Vice-President shall be chairman of the Committee on Prayer; the Second Vice-President shall be chairman of the Committee on Study; the Third Vice-President shall be chairman of the Committee on Fellowship; and the Fourth Vice-President shall be chairman of the Committee on Service.

Article VII—Advisors.

The members of the Provincial Committee on Young People's Work shall be notified of and may be present at all meetings of the Central Executive Council. The members of the Provincial Committee shall not be entitled to vote, but within thirty days after may pass upon and by a majority vote of the Committee veto the action of the Council.

Article VIII—General Meetings.

Meetings of the Young People's Service League of the Province of Washington shall be held at least once a year, at a place and time designated by the Executive Board.

Article IX—Finances.

The dues for organization shall be one dollar a year for each five hundred members or fractional parts thereof. The Treasurer of each Diocesan Organization shall pay to the General Treasurer during the month designated, each year, before the annual meeting of the Executive Council, the required fees, in accordance with this provision. Where there is no Diocesan Organization, each Parochial Organization shall be assessed one dollar for each one hundred members or fractional part thereof.

Article X—Reports.

The chairman of each Standing Committee shall submit a written report at the Central Executive Council meeting held during month designated each year and at such other time or times as he may be called upon by the President. The report of the Executive Council, including the Treasurer's report, when approved by the Advisory Board, shall become the Annual Report of the Young People's Service League to the Province.

Article XI—Amendments.

This Constitution may be amended at any meeting of the Central Executive Council by a four-fifths vote of the members present, provided that a copy of the proposed amendment shall have been sent to each member at least one month before the meeting.

(Continued on Page 23.)

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

LAUGH AND STAY YOUNG.

Hon. Chauncey Depew jovially and robustly passed his ninetieth birthday recently. He says in ten years time he may stop playing golf. He also says, "It is a good thing to laugh at yourself." As he has been practicing it very successfully for some ninety years we feel that he is an authority on the subject and is no doubt right.

Nevertheless, we would like to amend his maxim slightly, and change it to "Laugh with yourself." According to some authorities there is a real scientific value in laughing. It produces vibrations that kill or stop the progress of microbes. It also produces an atmosphere that makes life pleasanter for yourself and others. The reason that we suggest laughing with yourself is because its practice is so unusual. Unfortunately it is quite the exceptional thing for persons who think upon laughable incidents with sufficient intensity to laugh at them after they have happened. This is proved by the fact that if you walk down the street alone and laugh out loud, people will turn in astonishment to look after you, as though you were a sort of freak. On the other hand, if you walk with a deep frown it creates no comment.

We have a theory that laughter is an expression of the soul. This may sound fantastic at first, but there is a better reason for it than is apparent on the surface. We claim that we are the only animals endowed with a soul. We are certainly the only animals endowed with audible laughter, therefore, it is not too far-fetched to think that the soul gives itself expression in this way.

Whether this be true or not there can be no doubt that cheerfulness is a quality that can be cultivated through the means of meditating upon cheerful incidents. The person who thinks happily will be happy, whether alone or with companions, and the more we practice this habit of thought the easier and pleasanter it becomes.

We do not need to confine such bright and cheerful meditations merely to ludicrous or light incidents of life. We can carry the practice into our religious life as well, and select the beautiful, happy incidents of Our Saviour's life as food for meditation.

This practice will add immensely to our own joy of living, and to the joy we give to others.

A NEW VARIETY OF HOME MISSIONS.

"Letters are continually being received, telling of the far-reaching influence of the Cathedral services on Sunday afternoons, through the radio. In distant cities and towns, 'shut-ins' living nearby and lonely people back in the mountain districts have testified to the help they have derived from these services, both through the music of the Cathedral choir and the sermons preached there every Sunday afternoon.

A young man, paralyzed and helpless for many years, in the Blue Ridge Mountains near Front Royal, Va., has been supplied with a radio outfit, and, on Sunday afternoons, friends assemble by his bedside to get some account from the invalid boy of the service at the Cathedral. Through the interest of some friends a loud speaker is to be installed in this mountain home so that numbers of the mountaineers may participate in the service."

The foregoing item comes to us from the Washington news, and undoubtedly it offers some suggestive thoughts for spreading Christianity in the community.

Broadcasting of the Cathedral services will do much to familiarize people with the usages of the Episcopal Church. Although the listeners will not be able to see the choir vestments and setting of the church, nevertheless the singing of the chants, the repeating of the prayers, and the reading of the psalter will undoubtedly arouse an interest in the Prayer Book amongst those who listen that would not otherwise be felt, and perhaps will do much to abolish a prejudice among ignorant mountain people against the Church that once existed.

We recall the horrified comment of an old mountaineer who attended service many years ago in St. Thomas' Church, White Sulphur Springs, where they have quite a handsome eagle lectern. The old man went home and said, "Them Episcopalians won't do. They worships a owl."

Of course radio will not familiarize the mountaineers with the eagle lectern, but at least a responsive service will not be such a surprise as it was to the person who once said that the trouble with Episcopalians was that they spent too much time talking back to the preacher.

If rural rectors would find and report the shut-ins in their communities, in many cases steps could be taken by the more wealthy parishes to furnish them with radios, and so to start a new kind of missionary enterprise.

BETTER LET WELL-ENOUGH ALONE.

We publish herewith the following letter from the Department of Missions, because it has a bearing on the general function of this department:

"Southern Churchman, Richmond:

The Department of Missions has just received the following cable from the Council of Advice of the Missionary District of North Tokyo.

"Japan exclusion act detrimental to mission work; cannot too strongly urge upon you the necessity of petitioning the President of the United States to veto the bill."

"This would seem to be a time when Christian citizens having convictions on this subject may properly express them.

JOHN W. WOOD,

"Secretary Department of Missions."

April 26, 1924.

Of course we regret anything that has a detrimental effect upon mission work, at the same time when we already have a pretty big race problem with us, it seems unfortunate not to take the necessary steps to prevent another such question arising in this country. We heartily sympathize with the Japanese who want to come to America, but they themselves have shown that they appreciate the dangers of unlimited immigration, because they have excluded the Chinese. Another curious phase of this question is that Australia and New Zealand absolutely forbid immigration of either Japanese or Chinese, and yet neither of those countries take offense at that attitude on the part of those commonwealths of the British Empire.

We do not believe that it would attain any good end for President Coolidge to veto this bill, because the present temper of Congress, and we are inclined to think, of the country at large, is such that there can be little doubt of its being re-passed over his veto, so that the only thing accomplished would be a further agitation of the question, and prolonged aggravation of ill feeling.

THE GENERAL SYNOD OF THE CHUNG HUA SHENG KUNG HUEI

By the Reverend Edmund J. Lee.

THE Chung Hua Sheng Kung Huei which translated literally means The Chinese Holy Catholic Church, is the Church formed by the union of all the Anglican Missions in China, and includes, of course, the three American Missionary Districts of Shanghai, Anking and Hankow. The governing body of this Church is the General Synod, which, like our own General Convention, meets once in three years. The fifth of these General Synods has just been held, March 17 to 22, in the city of Canton.

Political conditions in South China are unsettled in the extreme. For several years the province of which Canton is the capital, has been in a state of civil war. In addition, the country districts are infested with bandits, while thousands of pirates lurk in the islands off the coast and the inland waterways. It was with some misgivings, therefore, that the delegates from the north went south. And we found, too, on arrival, much to suggest both war and bandits. On the steamers that took us from Hongkong to Canton barbed wire and iron bars shut off the pilot house and first cabin from the Chinese passengers, while Sikh guards, heavily armed, paced up and down, constantly alert. In Canton itself soldiers were everywhere, coolie laborers were for the most part women, the men being in the army or in hiding to avoid conscription. Military motor cars and those of wealthy citizens carried armed guards on the foot boards with pistols held ready for instant action. Arrests and executions were frequent occurrences.

On the other hand business seemed brisk and there were signs of general prosperity, while foreigners were living their lives and doing their work without apparent strain or anxiety.

As a matter of fact our whole nine days' stay in Canton was without untoward incident of any kind, so far as the members of the Synod were concerned. It did not even rain; while the only military action was a big military funeral. The people were extremely cordial and friendly.

Canton is at the extreme southeastern corner of China. Travel there involves a large expenditure of both time and money. For this reason only two of the dioceses sent full delegations. Furthermore, war conditions and brigandage, not being peculiar to Canton, prevented one diocese from sending any delegates, while another, for the same reason, was able to send but two. The result was that this was numerically, a small Synod, there being only forty-nine member in the House of Delegates as against seventy-four in 1921. On the other hand there were fourteen Bishops in the House of Bishops. Three more than in 1921, though these three were really visitors from the neighboring dioceses of Singapore, Sarawak and the Philippine Islands.

The Synod organized for work on Monday, March 17. Bishop Graves of Shanghai was elected chairman of the House of Bishops, and the Rev. Dr. Pott, President of St. John's University, chairman of the House of Delegates. In the latter house thirty-five of the forty-nine delegates were Chinese. They presented four distinct dialects, but most of them understood either the

Mandarin dialect or English, the two official languages of the Synod. The necessity of translating every speech or statement made progress necessarily slow. Even so, thanks to the clear head and genial masterfulness of our chairman, we were able to work with real expedition and when the hour for closing came on Saturday, March 22, the slate was clean. The Synod had done all that it planned to do.

It is only possible to refer briefly to the principal achievements of the Synod. Much time was taken up in work on the Canons, probably one-half of the total time of the sessions. The Church here is in process of organization, and the steps in organization are embodied in its Canons. The old Canons were revised and new Canons added on new Bishops, new Dioceses, the Ordination of Priests, the Making of Deaconesses and the Discipline of the Clergy. The Committee on Canons was instructed to prepare drafts of Canons on Marriage and Divorce and on the Discipline of Bishops. When these are passed by the next Synod, our body of Canons will be complete, which means that our Church will be thoroughly organized.

The third day was, as always, a joint meeting of the two houses sitting as a Board of Missions. Stirring reports were heard of the splendid work done by our missionaries in the province of Shensi. Our workers in this Province are all Chinese and the work is financed by the Chinese Church itself, the annual budget being raised from the several dioceses by the apportionment method, as with us.

The reports testified to steady progress in the work in Shensi, and also to the growth of the missionary spirit in the Church at large, evinced by the steady increase in missionary offerings. The larger apportionments for the next triennium to meet the expenses of the rapidly enlarging work were accepted by the several delegations without a murmur. Even so, the total amount did not appear adequate; and here a dramatic episode occurred, when the Bishop of Sarawak arose, and, speaking also in behalf of the Bishops of Singapore and the Philippine Islands, said that they would bring the matter of the support of the Shensi Mission before their Chinese congregations on their return and felt sure that we could count on a generous response.

A notable step in the development of the work in Shensi had already been taken the preceding day by the two Houses voting separately. This was the formal setting apart of the Province of Shensi as a Missionary District of the Chinese Church, with the right of representation in the General Synod. This prepares the way for the election of a Chinese Bishop for Shensi, with full Diocesan powers. This action will probably be taken by the Synod of 1927.

Reference has been made above to the Bishops of Singapore, Sarawak and the Philippine Islands. They came to the Synod in company with several Chinese Christians representing the Chinese congregations in their respective dioceses. There are literally millions of Chinese in Siam, the Malay Peninsula, Bernese and the Philippines. Many of them are very wealthy and the trade of these countries is largely in their hands. Our Church has some flourish-

ing congregations, among them totaling some 2,000 communicants. They came asking that a deputation consisting of one Bishop and one Chinese priest be sent to visit them, and that they be given the privilege of sending delegates regularly to the General Synod. These visitors were given a most cordial welcome by the Synod. Their requests were granted, and now the congregations of "Overseas Chinese" are definitely linked up with the Chinese Church.

This meeting of the Synod bore witness to a definite growth among us of the spirit of Church unity. A strong resolution was passed endorsing the National Christian Council, founded two years ago, and commending it to the moral and financial support of the several dioceses and the Mother Churches of the West. Another resolution strongly recommended that the Chinese Church take part in the preparation for the Conference on Faith and Order by prayer and by discussing in sectional conferences the questions put out by the Preliminary Conference at Geneva.

In addition the Synod urged that clergy and laity alike support, as far as possible, the work of Union congregations in places where our Church has no work and Church members were urged to connect themselves with any Christian Church in places where they were sojourning.

Finally the Standing Committee on Christian Unity was reappointed as the Commission of the Chung Hua Sheng Kung Huei in connection with the World Conference on Faith and Order.

In a certain way this Synod might have been termed the Women's Synod. It did everything that remained possible to do for women in the matter of Church privileges. The previous General Synod had approved of women being elected members of parish vestries and diocesan synods and this is now the general practice with us. This Synod opened the doors of the General Synod to women delegates, and recommended that women equally with men, on being licensed by the Bishop be allowed to speak in consecrated buildings and to lead in prayer at other than the regular services of the Church. Furthermore, it was recommended that Deaconesses, equally with Deacons, be given seats in diocesan synods; and a Canon on the Making of Deaconesses was passed that should further the rapid development of the order in the Chinese Church.

Finally, women representatives of nine dioceses meeting at the same time with the Synod, organized with much earnestness and enthusiasm the Chinese Women's Missionary Service League, and adopted a constitution which was later formally approved by the Synod.

This account has already grown to alarming proportions and must be brought at once to a close. By way of summary, however, this meeting of the Synod has unquestionably made a valuable contribution toward the development of the Chinese Church. It was characterized by a fine spirit of unity that was in itself an evidence of the presence of the Spirit. We commend the Chung Hua Sheng Kung Huei to the prayers of our brethren at home that He who has begun this good work may perfect it until the day of Jesus Christ.

Church Intelligence

Consecration of the Rev. J. C. White.

The Presiding Bishop has taken order for the ordination and consecration of the Rev. John Chanler White, Bishop-elect of the Diocese of Springfield as follows:

Time: Wednesday, May 14, 1924.

Place: St. Paul's Church, Springfield, Ill.

Consecrators: The Rt. Rev. Dr. Talbot, Presiding Bishop; the Rt. Rev. Dr. Fawcett, Bishop of Quincy; the Rt. Rev. Dr. Weller, Bishop of Fon du Lac.

*Preacher: The Rt. Rev. Dr. Johnson, Bishop of Colorado.

Reader of Litany: The Rt. Rev. Dr. Griswold, Bishop-Suffragan of Chicago.

Presenters: The Rt. Rev. Dr. Webb, Bishop of Milwaukee; the Rt. Rev. Dr. Moore, Bishop of Dallas.

Attending Presbyters: The Rev. E. J. Haughton and the Rev. Jerry Wallace.

Master of Ceremonies: The Rev. Arthur Wilson.

Registrar: The Rev. Dr. Charles L. Pardee.

Ethelbert Talbot,
Presiding Bishop.

Bethlehem, Pa.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Social Service at the Coming Council.

A number of the delegates have already been elected to attend the Diocesan Council which meets in St. Paul's Church, Alexandria, on May 21. On Tuesday night before the opening of the Council there will be a special service for the discussion of Social Service. Brief addresses will be made by Dr. Mary Brydon, the Rev. Messrs. F. D. Goodwin and R. Cary Montague, after which there will be an open discussion of problems confronting the Diocese in this field of Christian activity.

A Beautiful Tribute.

A memorial of an unusually helpful kind is being planned by the members of Grace Church, Richmond, in memory of their late beloved rector, the Rev. Landon R. Mason, D. D. A fund of at least \$5,000 is being raised, the interest from which is to provide a scholarship at one of the diocesan schools for a deserving boy or girl, to be known as the Mason Memorial Scholarship. The Easter offering of Grace Church, amounting to almost a thousand dollars, went for this purpose, and a thousand dollars is to be used in the same way, from the sale of the church property when this congregation moves up to the present building of Holy Trinity Church; these sums, together with scattered contributions, make almost half of the necessary amount already in sight. Any friends of Dr. Mason, who may wish to assist this cause may do so by sending their contributions to Mr. C. L. Cooke, Treasurer of Grace Church, 316 East Grace Street, Richmond, Va. It is a beautiful idea, and a fitting tribute to the sweet personality of Dr. Mason.

A Pleasant Surprise for the City Missionary.

Friends of the Rev. R. Cary Montague, City Missionary of Richmond, gave

him the most delightful surprise a few days before Easter Sunday. On Thursday morning his automobile was "borrowed" to go to see a charity patient, and when it was returned, it was brand new, the very latest model. About twenty-five organizations from almost every church in Richmond had contributed to the fund that made this rejuvenation of the Ford possible. No more useful expression of their appreciation of Mr. Montague's services could have been devised by these good people than that of providing him with this improved transportation, as his old car was beginning to need frequent attention to keep it in running order.

Memorial Pulpit: On Easter night in St. John's Church, Mathews, Kingston Parish, the handsome oak pulpit to the memory of the late Rev. John Robert Matthews was used for the first time. This pulpit has been erected to the memory of Mr. Matthews by admiring and loving friends and the congregation and Woman's Guild of St. John's Church again thank those who contributed to this work of love around which sacred memories and tender feelings will ever cling.

Piedmont Convocation: The one hundred and thirteenth semi-annual meeting of the Piedmont Convocation will be held at Emmanuel Church, Middleburg, the Rev. Campbell Mayers, rector, beginning Monday evening, May 12, and continuing through Tuesday and Wednesday. The speakers from outside of the Convocation will be the Rev. Karl Morgan Block, of Roanoke, and the Rev. Roy Mason, of Charlottesville.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

The Observance of Easter in New York.

Each year it is the duty of your New York correspondent to report Lent and Easter with more people in churches than on any present season of the name. If such report were accurate in former years, it is much more to the point in 1924. Primarily, this advance is due to larger number of services. The Lent just ended saw several halls, heretofore vacant, rented this year and noon day services carried on in them. It also saw Presbyterian, Baptist, Congregational and other churches issuing Lenten Cards, using terms long used by the Church, but belonging to the nomenclature of the ages. People attended these services and so swelled the numbers.

A pioneer in noon-day services, Trinity Parish has reached the point where at the very beginning of the Lenten season crowds fill the edifice. St. Paul's Chapel has also reached this stage. John Street Methodist Church, a near neighbor of St. Paul's, is also getting crowds such as it never gained in former years. On up town the same growth is seen. This year in New York Lutherans maintained two noon-day series. Good Friday saw one of the worst storms of the year, but only in small measure were numbers in the churches affected.

Easter day was sombre, but seven thousand people attended a service at dawn on Columbia University grounds. Methodists on Washington Heights gained the first \$500,000 of \$4,000,000 needed to erect a church and apartment houses, to be known as Broadway Temple. Jews celebrated their holidays simultaneously with Christians, and the Rabbi of the foremost Jewish Temple in the world, Emanu-El, New York, argued in his sermon that Jews did not crucify Christ. At the Cathedral, Bishop Manning preached. Here and at St. Thomas, St. Bartholomew's and others, vast crowds attended. In some churches, for the first time at Easter, 1924, held Holy Communion services at seven, eight, nine and eleven, not because they are numbered with the ritualistic churches, but to accommodate crowds that had to be served by a single priest.

The Actors Guild.

The Actors Guild, with headquarters at the Church of the Transfiguration, has now a membership of two hundred and forty-five, and has just changed its membership requirements to take in persons of all faiths, although its Council is and will remain in largest part Church communicants. The chairman of the Council is the Rev. Randolph Ray, rector of the parish, which has granted the Guild the use of a room as social parlor. The president of the Guild is Mr. George Arliss. Recently new chaplains have been appointed in four cities, and prominent Church clergy in other cities have been asked to serve. The four accepting are the Rev. Drs. Van Allen of Boston, Hadley of Syracuse, Van Etten of Pittsburgh and Nelson of Cincinnati.

The older organization, the Actors Church Alliance, long having the Rev. Walter E. Bentley as leader and splendid worker, is also active among Church communicants in the theatrical profession, and held its annual service in the Cathedral of St. John the Divine on Low Sunday, the Rev. Randolph Ray being the preacher.

To Revive Archdeaconry System.

It is the announced policy of the Diocese that the Archdeaconry system is to be revived, as means of giving different districts a larger measure of local self government. For the present the two Suffragans are to serve as Archdeacons, and divides the archdeaconries between them. The system has been tried in the Diocese for many years, and at times has found favor, at other times has been discarded. When two Suffragans were chosen it was announced by some that the system had gone forever. Most of the successful work of extension was done under the system.

C.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Easter Pageants.

Three Church Schools in Savannah celebrated Easter in pageantry at the annual festivals Easter afternoon. "Prepare ye the Way," or "The Easter Messenger," was the title of the Christ Church pageant, and it showed in an impressive way the lessons studied during Lent, as it brought out the seasons and colors leading up to the Resurrection season. At St. John's Church "An Easter Pilgrimage" was made during the festival, by representatives of each department to the symbols in the chancel, the congregation taking part in a

service of worship. St. Paul's Church School had its pageant on the lawn by the church, and was given by the members of the Young People's Service League. The pageant depicted the discovery of the Resurrection of the Risen Lord, and showed the characters of those going to and from the empty tomb. Junior choirs assisted in all of the festivals as well as the adult choirs in two of the services.

In St. Paul's Church, Savannah, the Rev. S. B. McGlohon, rector, the Church School Service League has an organized choir of thirty boys and girls who sang at the Children's Lenten service every Wednesday afternoon. The members of the League studied "The Honorable Japanese Fan" during Lent, and made the palmetto crosses distributed to the congregation on Palm Sunday. Easter Monday an Easter egg hunt was held and the proceeds given to the rector for his parish charity fund.

The Church Attendance Campaign at Christ Church, the Rev. David Cady Wright, rector, Savannah, ended on Palm Sunday, the goal of five thousand at the service of Morning Prayer, having been reached that day and for two Sundays previously. On the final Sunday the rector made a plea for cooperation in realizing his vision in the plans he has for parish development. At the fifth annual Easter sale of the Church School the sum of \$150 was realized for the Children's Easter Offering.

At Holy Trinity Mission, Blakely, where there are 20 communicants, members of the Woman's Auxiliary held a prayer service every Monday and Friday afternoons, conducted by one of the members. Prayer, alms-giving and fasting were emphasized, and to these were added the less familiar words as excellent Lenten monitions, "reality, definiteness and patience." During Holy Week, the Vicar, the Rev. H. Scott-Smith, of St. John's, Bainbridge, had services on Monday and Good Friday. The members of the Mission raised the necessary amount for a Communion Service, which was used for the first time on Easter Day.

E. D. J.

TENNESSEE.

Rt. Rev. Thos. F. Gallor, D. D., Bishop.
Rt. Rev. J. M. Maxon, D. D., Coadjutor.

Successful Preaching Mission.

A most successful preaching mission was conducted in St. Mary's Cathedral, Memphis, from March 27 to April 6 by the Rev. J. A. Schaad, as missionary. The following churches of the city cooperated in the movement in a splendid spirit and participated: Calvary Church, St. Luke's Church, Grace Church, St. Mary's Cathedral, Holy Trinity Church, Good Shepherd, St. John's and St. Alban's.

The keynote of the mission was sounded in the opening service when Dr. Schaad preached a powerful sermon on "Conscience" and throughout the mission the consciences of the people led them to renewed consecration and dedication of their lives.

During the mission Dr. Schaad spoke to members of the Woman's Auxiliary on the general subject of China as seen through an American girl's eyes; the missionary having a daughter serving as a missionary at Anking. One of the outstanding features of the mission was the broadcasting of the services on Sunday morning, April 6, over WMC radio station of the Commercial Appeal, to an invisible congregation of twenty-

five thousand people. Many responses have come in expressing their appreciation for the help received from this sermon on the text, "Jesus Christ, the same yesterday, today and forever."

As a result of this preaching mission about fifty new members were added to the Cathedral and the Dean, the Rev. I. H. Noe, has been compelled to hold another confirmation class to instruct the many candidates received as a result of this mission. The spiritual influence of Dr. Schaad will have an effect upon the spiritual lives of the people of Memphis for years to come.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Out-Door Service Planned.

A great out-door service is planned to be held in the amphitheatre on the Cathedral grounds on Sunday afternoon, May 18, with the Bishop of Washington as preacher. At this time a service flag will be presented as the permanent possession of the Cathedral. This flag is the outcome of an undertaking of the Brotherhood of St. Andrew, by which was compiled a record of the names of all the men of the Episcopal Church who were in the military and naval service of the country during the World War, with a special record of those who fell in action. All of these are represented by this great service flag and this, with the roster of names, will be permanently placed in the Cathedral.

New Church To Be Consecrated.

The new building of St. James' Church, Indian Head, will be consecrated by the Bishop of Washington on Tuesday morning, May 13, and as many as possible of the clergy and laity are urged to attend this service. This building is the first to be erected by the Phillips' Foundation.

Church School Service League Meets.

The spring meeting of the Church School Service League was held at St. Margaret's Church on Saturday afternoon, April 26. At this time the members of the League of St. Margaret's Sunday School presented a Japanese missionary play, entitled "The Honorable Japanese Fan."

The Churchman's League of Washington held its third meeting of the season at Cosmos Club on April 29 at 8 o'clock. At this meeting officers for the ensuing year were elected. The speaker on this occasion was Dr. Thos. E. Green, director of the speakers' bureau of the Red Cross, and his subject was "A Challenge and Its Answer."

M. M. W.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop
Rt. Rev. W. G. McDowell, D. D., Coadjutor.

Mercer and Hadley Missions.

Messrs. Mercer and Hadley, lay evangelists, held a series of daily services at the Church of the Advent, Birmingham, from Palm Sunday to Easter, inclusive. The attendance has been good, as it was during the week preceding, at All Saints, Mobile, when the aisles had to be utilized for seating room. The talks of these laymen are striking, and even startling, without being sensa-

tional. They succeed in being simple and direct as well as notably earnest, and so arrest. They address their message to men, women and young people in separate groups as well as in general.

E. B.

WEST TEXAS

Rt. Rev. W. T. Capers, D. D., Bishop.

Good Friday and Easter in San Antonio

The three-hour services were held in St. Mark's, San Antonio, on Good Friday, and, during the entire service the church was well filled, and very great interest manifested. Easter was a bright and perfect day, and there were three celebrations of the Holy Communion: at seven, nine and eleven o'clock. Eight hundred and sixty-three communicants received. The sermon was preached by the rector, the Rev. S. Arthur Huston. An overflow service was held on the lawn at eleven o'clock. The sermon was preached at this service by the Rev. Mr. Robertson, curate of the parish.

St. Paul's, San Antonio, had one hundred and forty-seven to receive at the services of the day, and hundreds were turned away, who were unable to get into the church. There were actually more communicants than they have on the communicant list of this church, showing that there were a number of visitors present. So far, as reports have been received at this writing, the Easter services have been well attended throughout the diocese, and a large percentage of the communicants of the diocese received on this day.

B. S. McK.

DALLAS.

Rt. Rev. H. T. Moore, D. D., Bishop.
Rt. Rev. H. T. Moore, D. D., Coadjutor.

Easter Throughout the Diocese.

Easter in Dallas was marked by great rejoicing. From all over the Diocese come tales of unprecedented congregations and liberal offerings.

In Weatherford the new church was crowded in the morning and in the afternoon the Knights Templars had a special service.

In Paris, the offering reached the sum of five hundred dollars.

In Dallas, Bishop Moore celebrated at Christ Church, Oak Cliff (where there is at present no rector), in the morning and at the Cathedral at noon. There were over eight hundred communions made at the Cathedral and the offering amounted to sixty-three hundred dollars. At the noon service the crowd was so large that not only were one hundred and fifty extra chairs placed in the Cathedral, but many people were standing throughout the entire service and still more were unable to obtain admission.

At the Church of the Incarnation (the Rev. C. E. Snowden, rector), there was great rejoicing over pledges of ten thousand dollars as a payment towards the lot upon which it is expected to build a new church. As soon as an additional sum of ten thousand dollars has been received the lot will be entirely paid for. The Children's Lenten offering also amounted to seventeen hundred dollars, creating a new record.

The Lenten Round Table Fellowship was a great success in the City of Dallas, and particular stress was laid upon the course on the Life of Our Lord, given by the Rev. E. H. Eckel of Fort

Worth. The members of his class presented him with a copy of Headlam's Life of Christ at the last session.

As the result of the Pilgrimage Services in Dallas, a fund was placed in the hands of Bishop Moore to enable him to send two clergymen from mission stations to summer schools, it being in the option of the clergy to decide between Evergreen and Sewanee.

There is a profound feeling of unity and rejoicing throughout the entire Diocese this Eastertide.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.
Rt. Rev. R. E. L. Strider, D. D., Coadjutor.

An Easter Sunrise Community Service was held on the historic mound at Moundsville, W. Va. An interesting address was made by the Rev. J. E. Scott, D. D., Methodist Episcopal, the Rev. William Meade, rector Trinity Episcopal Church, participating in the service. Community singing and a band added to the impressiveness of the occasion. On this mound, where in the olden time the red man welcomed the rising sun, almost three hundred Christians welcomed the Risen Son of Righteousness.

C. G. C.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D. Bishop.
Rt. Rev. T. I. Reese, D. D. Coadjutor.

Cincinnati Notes.

Easter in Cincinnati was marked by chilly, cloudy weather, and yet all reports point to large attendance at the churches and generous offerings, in spite of the numerous drives for contributions for many worthy causes, past, present and future.

The Lenten noon-day services at Keith's Theatre, four days each week, totaled the highest attendance in six years. The grand total was 19,332, an average of 716. The speakers were the Rev. Dr. Wm. J. Scarlett, of St. Louis, the Rev. Dr. Samuel McComb, of the Cambridge Divinity School; the Rev. Dr. S. S. Marquis, of Detroit; the Rev. Dr. J. Howard Melish, of Brooklyn; the Rev. Frederick S. Fleming, of Chicago; the Rev. Reese, Coadjutor, and the Rev. B. H. Reinheimer, Executive Secretary of the Diocese.

Confirmations were numerous, and the Rev. Frank H. Nelson, D. D., at Christ Church, presented one hundred and three, the largest class in the history of the parish and probably in the history of the Diocese. St. Andrew's Mission to the colored race was crowded on Palm Sunday when the Rev. E. H. Oxley, D. D., presented thirty-five. There were a large number of adults in the classes.

At St. Stephen's, Winton Place, thirteen were confirmed, all adults but two and seven of them men, only the children having been brought up in the church. The Church School's Easter offering was over \$150, as compared with \$45.92 a year ago.

St. Phillip's, Northside, is going ahead as a united parish and three hundred attended three services held by the rector, the Rev. Ben C. DeCamp.

Christ Church, the Cathedral, where a Mission by Dean Jones has just closed, the Advent, Grace, Avondale, Epiphany, Redeemer and others report excellent attendance and many communions.

The will of Miss Mary T. Hart, which disposes of an estate valued at \$340,000, bequeaths \$500 to the Protestant Epis-

copal Free Hospital for Children. Miss Hart was a prominent social worker of the Roman Catholic Church.

C. G. R.

NORTH TEXAS.

Death of Clergyman's Wife.

Mrs. Virginia Showell, wife of the Rev. John Letcher Showell, priest-in-charge of St. Paul's Church, Lubbock, died of pneumonia early Sunday morning, April 6, having been confined to her bed only four days. She had made for herself a place in the community in which she lived and in the district, being active in all sorts of civic affairs, as well as a dominant influence in the life of the mission, and an indefatigable worker for Woman's Auxiliary interests. She had also won a place in the hearts of all who knew her, which will not soon be filled by another. Preliminary services were held in the church at Lubbock, the Rev. Messrs. E. H. J. Andrews and Frank Eteson officiating, and the body was then taken to Vienna, Md., for interment. The Rev. Mr. Showell and little daughter, Elizabeth, will remain East.

Mr. J. C. Prude, of Colorado, member of the Council of Advice of the District, an earnest Christian and devoted Churchman, passed to his rest in Passion Week, at a ripe age, and after a lengthy illness. He will be greatly missed in the District.

The Rev. E. H. J. Andrews has recently received for St. Mark's Church, Plainview, a beautiful silk church flag for processional purposes. It was given by Miss Jane Ely, of All Saints' Church, Elizabeth, N. J., the rector's former parish, in memory of her sister, Florence, a member of that congregation. The Woman's Guild of St. Mark's has ordered of R. Geissler, New York, an oak reteros, and Judge and Mrs. Meade F. Griffin are giving a memorial marble font.

The place of publication of the North Texas Adventure, the monthly District periodical, has been changed from Stamford to Plainview, and is now under the editorship of the Rev. E. H. J. Andrews, chairman of Publicity.

Miss Mabel Cooper, representing the Department of Religious Education of the National Council, has recently visited a number of the Church Schools of the District in the interest of the work among children, holding thirteen conferences with teachers and parents, and making many addresses.

E. H. J. A.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.
Rt. Rev. F. W. Sterrett, D. D., Coadjutor.

"A Teaching Mission on Religion and Health."

On Palm Sunday night the Rev. F. C. Sherman finished a most inspiring series of addresses and sermons in a "Teaching Mission on Religion and Health" in St. Luke's Church, Scranton, Pa., the Rev. R. P. Kreidler, rector.

Dr. Sherman preached every day at noon and every evening during Passion Week. Between four hundred and five hundred persons heard him daily at the two services. From the very start of his Mission on Passion Sunday,

Dr. Sherman made a deep impression upon the people who kept coming in increasing numbers. Not only was his appeal met by the attentive congregations made up of Church folk, but fully half of the people present had had hitherto no connection with the Episcopal Church. So interested were those who attended that a special conference was arranged for Saturday night, when a "question box" was conducted and Dr. Sherman endeavored to answer the many queries that had arisen during the week of the Mission. The notices in the daily newspapers were extensive and gave wide publicity to the movement of the American Guild of Health.

Many who appreciated Dr. Sherman's strong presentation of his subjects on Religion and Health felt that he had answered many of the modern problems concerning these two great subjects. Many private interviews were held. It was felt by those deeply interested in the Mission that Dr. Sherman had done great good for the Church in the community. He offered a sane presentation of many difficult problems and had clearly shown the great place spiritual healing could hold in the life of Christian people. He was urged to return next fall and some went so far as to feel the necessity of establishing a School of Applied Christianity, such as Dr. Sherman has established elsewhere. Those who observed the effects of the Teaching Mission on Religion and Health, were unanimous in their praise of Dr. Sherman's preaching power and the clarity with which he taught day after day to eager attentive congregations.

WESTERN MICHIGAN.

Rt. Rev. J. N. McCormick, D. D., Bishop.

Bishop Joseph Francis is confirming for Bishop McCormick, who is in Europe, and spent Palm Sunday in Grand Rapids, where he confirmed two classes at Grace Church, the Rev. G. P. T. Sargent, rector.

A new plan was tried this year—the children were confirmed at the Church School service at 9:30 A. M., thus visualizing confirmation to the Church School. Adults at the eleven o'clock service. There were sixty-nine candidates in all.

In the afternoon the Bishop visited St. Phillip's (colored) Church and confirmed an unusually fine group of adults, a class of twenty-eight.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

For the Japan Reconstruction Fund.

The first of a series of dinners to be given in behalf of the Japan Reconstruction Fund in the Diocese of Pittsburgh, took place on Thursday evening, April 24, 1924, at the Fort Pitt Hotel. The Rev. Alleyne Carleton Howell, D. D., of St. Stephen's Church, was chairman, and Mr. Warren H. Turner acted as toastmaster. The addresses were made by the Rt. Rev. Dr. Alexander Mann, Bishop of Pittsburgh, and Mr. Lewis B. Franklin, Vice-President and Treasurer of the National Council. They were illustrated with moving pictures. There were about fifty present, consisting of rectors and key men from the parishes of the city and its vicinity.

National Field Department Conference.

The annual conference of the Field Department of the National Council was held in Pittsburgh on April 23 and

24, on the former day and evening, at the Fort Pitt Hotel, and on the latter at Trinity parish house. About thirty Diocesan Executive Secretaries and other clergymen were present, and discussed plans for a more business-like administration of the Church's work. The Rev. R. P. Mitchell, of New York, National Field Department Secretary, was elected Chairman. Among other matters discussed was the program for the next triennium. Among those present were Mr. Lewis B. Franklin, Treasurer of the National Council; Mr. John W. Wood, Executive Secretary of the same; and the Rev. C. E. Jackson, G. F. Patterson, L. G. Wood, G. H. Madara, B. H. Reinheimer, Loaring Clark, H. A. Flint, etc.

J. C.

OKLAHOMA.

Rt. Rev. T. P. Thurston, D. D., Bishop.

St. Mary's Church, Paul's Valley, is again in the limelight in this District. Over \$1,900 has just been raised by the local people towards the cost of repairs to the little church building. The Bishop has promised an extra thousand dollars and it is hoped to start work at once. The Bishop expects to have a resident clergyman for this work, and to which will be added the Missions at Purcell and Sulphur.

St. Philip's, Ardmore, had one hundred and forty-eight people in attendance Easter Sunday morning, which is a splendid figure when one takes into consideration that this work has been for so long a time without a resident clergyman.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Activities at Pennsylvania State College.

The Rt. Rev. J. C. Ward, D. D., Bishop of Erie, was a recent visitor to Pennsylvania State College, on the large colleges of America. Bishop Ward officiated at the early service held at St. Andrew's, the Rev. Edward M. Frear, chaplain. After his evening duties were over at the College Chapel, he again visited St. Andrew's to give a special address to the evening group. At the close of the service he went to the rectory to meet the State College students from the Diocese of Erie, and any others who found it possible to enter the already over-crowded house. The students assisted Mrs. Frear in serving the refreshments. Every one enjoyed the Bishop's hearty good fellowship.

That same day also Mr. John Henry Frizzell gave an address at Morning Prayer on his work as a member of the staff of the National Chapter, Brotherhood of St. Andrew. Mr. Frizzell was for many years a member of the faculty at Pennsylvania State College, was one of the early lay readers of the parish, a charter member of the local chapter of the Brotherhood of St. Andrew, and for many years its director. The congregation, students and faculty, were deeply impressed by his vigorous portrayal of possibilities for work with men and boys within our Church.

St. Andrew's Church has enjoyed a record attendance recently, particularly on Palm Sunday and Easter. On the former day, the congregation exceeded the seating capacity by ten per cent, and chairs had to be brought out for use.

Entire Town Observes Good Friday.

It is believed that the observance of Holy Week and Good Friday in Tyrone, stands as a sort of example to other towns. During Holy Week there were daily evening services at Trinity Church, and, in addition, under the auspices of the Ministerium, union services were held each evening in one of the Protestant churches. On Good Friday, in addition to the three hours' service conducted in Trinity Church by the rector, the Rev. F. T. Cady, a union three hours' service was held at the Lutheran Church. Every store in town closed from noon on Good Friday until three o'clock, so that on the whole, the entire town joined in observing the day.

A new altar rail has recently been erected in the Church of Our Saviour, Montoursville, the Rev. H. W. Brueninghausen, rector. The rail is composed of four brass standards, and a top rail of oak. The gateway can be closed by a sliding oak rod. It was dedicated by the rector on the Fifth Sunday in Lent.

York: On the Fourth Sunday in Lent, Bishop Darlington visited St. John's Church, York, the Rev. Paul S. Atkins, rector, and administered Confirmation to twenty candidates.

In the afternoon, he also visited St. Andrew's Chapel in the same parish, and confirmed a class of ten candidates. At St. Andrew's he also dedicated a new lectern and prayer desk presented to the chapel in memory of the late Robert A. G. Ault, by his widow, Mrs. Ault. Mr. Ault served the church for many years as a lay reader, and his labors have contributed measurably to the present flourishing condition of St. Andrew's Chapel. Addresses were also made by the rector, the Rev. G. F. Caruthers, D. D., of Columbia, and Mr. Francis Driver, the lay reader in charge.

A. A. H.

NORTH DAKOTA.

Rt. Rev. J. P. Tyler, D. D., Bishop.

Activities at the Cathedral.

A Quiet Day was held in Gethsemane Cathedral on the Feast of the Annunciation. The day's devotions were conducted by Dean Cowley-Carroll, the topics being the general subject of "Benediction." The addresses given throughout the day were, "The Peace of God Which Passeth All Understanding," "The Grace of Our Lord Jesus Christ," "The Love of God," "The Fellowship of the Spirit," and the closing one from the Deur Miseratur, "And God even Our Own God shall give us His blessing." The Men's Club of the Cathedral have undertaken a splendid piece of extension work for the parish. They have underwritten the cost of a publicity campaign to be carried on until June. The method will be by the publication of a weekly Cathedral Bulletin of a program of all parish activities for each week, which is distributed at the services and mailed to over two hundred Church adherents; by the insertion of a display advertisement in the Fargo papers each week for the Sunday services; and by mailing follow-up letters to prospective members of the parish organizations. Already the results are very noticeable in the increased attendance at the church services.

Men's Club Organized.

The annual parish meeting of St. Paul's congregation, Grand Forks, was the largest in recent years, and as the outcome of the gathering of such a large number of men a Men's Club has been organized and promised to be a most useful part of the Church machinery. Extensive alterations are being made in the basement of the Guild Hall. The new kitchen at the rear is being completed, the dining-room enlarged, and the present kitchen will be fitted up for a primary class room. The total cost when equipped will be in the neighborhood of \$2,500. The ladies of the Guild to earn money during Lent have conducted a most successful lunch room on the third floor of the Ontario store.

An Outstanding Piece of Rural Work.

A record piece of rural work has been accomplished by the Rev. C. E. Beach, who is in charge of the Missions at Park River and Langdon. In the little nearby village of Easby there are seventy-five residents. During Lent Mr. Beach held the first service of the church ever held in this little town in the one and only church in the place. Eighty souls attended this service, some coming in from the nearby farms. He made arrangements to hold a service there every other Thursday and at the first two services had a total of 144 present. In addition to this evening service in the church he holds a twenty-minute service at the school house at the close of the school at four o'clock for the school children. Every other week Mr. Beach goes to Langdon for his work there, and on his way on Saturday afternoons, "between trains" he holds a Bible class in the school house at Easby at which he has had an average attendance of twenty-five, mostly children, with a few adults. This Bible class was requested by the G. F. S. Branch in this little community, and at one of the services had an admission service for the G. F. S., at which six new members were admitted.

Good Work Among the Indians.

The work among the Indian children at four of the Government Schools in North Dakota, is steadily growing. At the school at the Fort Yates Agency there is a fine Sunday School of seventy-six pupils, which is conducted by Mr. Paul Abraham, one of the government employees at the agency, a full-blooded Indian, educated, and a good Churchman. From the school at Bismarck there were eight Indian girls confirmed at St. George's Church in January, and one more with the last class in March. On Easter Day at Trinity Church, Wahpeton, thirty-one Indian boys and girls from the school in that town were baptized and fifteen confirmed; this good work having been brought about by Mr. Earle G. Lier, a postulant for Holy Orders, who is holding services twice a month in Wahpeton.

The Men's Club of All Saints' Parish, Minot, are backing the publication of the "All Saints Messenger," a weekly bulletin of the affairs of the parish, which has been in successful operation for some time.

C. L. B.

He who cannot keep his temper or be self-sacrificing, cheerful, tender, attentive at home, will never be of any real and permanent use to God's poor abroad.—Charles Kingsley.

Family Department

MAY.

1. Thursday. SS. Philip and James.
4. Second Sunday after Easter.
11. Third Sunday after Easter.
18. Fourth Sunday after Easter.
25. Fifth (Rogation) Sunday after Easter.
- 26, 27, 28. Rogation Days.
29. Thursday. Ascension Day.
31. Saturday.

Collect for Second Sunday After Easter.

Almighty God, Who hast given Thine only Son to be unto us both a sacrifice for sin and also an example of godly life, give us grace that we may always most thankfully receive that His inestimable benefit, and also daily endeavor ourselves to follow the blessed steps of His most holy life; through the same Jesus Christ our Lord. Amen.

For the Southern Churchman.

Simple Trust.

W. B. Lydenberg.

How sweet the life of him who trusts in God!
 Peace lays her hand in his and guides his steps
 To where flow never-failing streams; soft is
 The bed she makes for him, refreshing is
 The sleep she brings, and through the night of fear
 She watches at his side; when morning breaks
 She whispers in his ear a song of joy,
 And puts upon his lips a word of thanks,
 And strength within his limbs; she fills his arms
 With food that satisfies, and on his brow
 She puts the light of love, truth in his words,
 And honor in his name; and when death strikes
 His fragile form she lifts his fluttering soul
 And lays it in the bosom of his God.

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

The Greeks Brought to Christ.

The Rev. Louis Tucker, D. D.

The Greeks came to the Temple to worship; they were, therefore, proselytes converted to Judaism, or else Greek-speaking Jews. But they were European tourists. They arrived during a great speech of Our Lord's, or they would not have known He was there. They waited, or He would not have seen them. We, who have been tourists, recognize the state of mind. They introduced themselves to Philip, who had a Greek name. Philip told Andrew, who was mate of the boat; and Philip and Andrew told Jesus.

The narrative does not say Our Lord saw the Greeks. His answer may be addressed to Philip and Andrew. Comment seems unanimous that he did see them. It was the kindly thing to do. Our Lord's speech is luminous if addressed to Greeks, strangers, Europeans, and His last public act. It is obscure if addressed to two apostles to whom He said many later things. We take it that He saw the Greeks.

But, if this be true, we begin to understand why God the Father spoke, later; for it was the closing of Our

Lord's public ministry, as the baptism of John, with the Voice there, had been its opening. Our Lord had finished His last great oration. His teaching was done. Never again would He sway a great crowd with a great speech. In the quiet of that realization He sat and saw the widow give her mite and was a little comforted. Private teaching there would be still, suffering hideous, past realization, there would be, but His last sermon was preached and He knew it and sat realizing it.

To Him in this pause, came the message from the Greeks. I think He took them as representative. Certainly Christendom at large has since taken them as representative. They said something, for He "answered."

"The hour is come that the Son of Man should be glorified," ending, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

Our Lord knew that He must die for our sakes, that we may receive His nature.

Suppose He had not died. Suppose He had chosen to exercise His power, overthrow His enemies and reign? There are implications here so stupendous that he who dare unravel them can see, as by a lurid lightning-flash, deep into what it was that Satan wished. The third temptation in the wilderness was not the only time the Arch-tempter had hopes of the fall of God. Our Lord went on:

"If any man serve me let him follow me; and where I am there shall also my servant be; if any man serve me, him will My Father honor. Now is My soul troubled; and what shall I say? Father save me from this hour?—but for this came I unto this hour. Father, glorify Thy name."

Then came there a voice from heaven saying, I have both glorified it and will glorify it again. The people therefore that stood by and heard it said that it thundered. Others said, An angel spoke to him.

Here, in a clear-cut and quite commonplace way, is told the most stupendous miracle Christ ever caused. It uses a few dozen words, half of them comment of spectators. That God should speak in an audible voice to men—not to one man in a vision, but to many quite ordinary and normal men—is unheard of, outside of Rabbinical legend and the Book of Job. Rabbis had a technical name for it—the Bath Quol. Comparing various rabbinical stories we are struck by certain common elements. The Voice settles some point disputed between Rabbis. It is known to all who hear it as the Bath Quol. The miracle recorded here differs in these points. But this was the last voluntary public appearance of Our Lord as the baptism by John was the first. There had been a voice from God at the baptism, as John bore witness. It was fitting that there should be a voice from God now, at the close of the ministry. Many bystanders held that the final seal on a man's inspiration was the Bath Quol. They believed it given to great religious teachers. It was fitting that the Voice at the end of the ministry should be audible to all.

It was subject to misinterpretation, as all facts are. Nothing seems easier to see than a fact. Really, nothing is harder. The power to admit that fact is one of the rarest in human nature. Place before any group of men a fact new to them and observe the result.

Not one in ten admits it. The attitude of most is, We will not have it so. So pathetically true is this that the difference between a great genius and an ordinary man is largely the ability to see facts. The dry comment of John is exhaustive and laconic. It was the Voice of God. Nobody believed it. The human mind reels and staggers before the awful implications involved.

No greater, more majestic thing can happen in all the fathomless profound of human experience. It is awful past awe, pathetic past tears. God spoke to man and in heart-breaking stupidity man did not know it. Some said that it thundered. Then was answered the question as to why God does not speak to man often or always. He did—and they did not know it. It was right that it should be done once and the record kept for witness. If God, in an audible voice today were to speak the words men need most to hear, we do not guess, we know what would happen. Some would say it was supernatural. Most would say it thundered. As for the effect: it would not be the changed lives of any great number of men, the reform of the city, the upspringing of good or the overturning of evil. There would be no effect at all.

Our Lord's next saying, concerning the Prince of this world and the judgment of this world, is inexplicable on the plane of this world. Olshausen takes it that the reference is to another stage in the progressive fall of Satan, marked when Gentiles sought to enter the Kingdom of God. To us, the reference seems that God spoke to men without a mediator and men did not know it. This was necessary. The simple obvious and easy plan had to fail before any other could be put in practice. God knew it would fail. It was not done to increase His knowledge, but ours. The logic of events cries out for it, and until done the ground was not clear for the other, the terrible plan, that would not fail.

But when God spoke to man and man did not know it, then a judgment was irrevocably and automatically passed upon the Power that brought man to such a state. That such a thing could be was, itself, the judgment. To that greater public opinion of the Universe where the dead and angels, and, perhaps, intelligences other than both make up the thinking public, the event must have been conclusive. One of their peers had so managed the government intrusted to him that, when the Father spoke to men, men did not know it. No comment need be made as to the character of that peer.

As to what language God spoke—which seems to trouble some—it seemed to Hebrews to be Hebrew. But we doubt greatly if it were really any language. It is to the spirit God speaks. Probably, if any Greek understood, it seemed to him Greek. To each it seemed his mother-tongue because it would be heard by the spirit of each.

Jesus spoke of being lifted up. Our Lord, we think, spoke without irony, holding it really exaltation. To those who knew His many predictions of crucifixion the thing must have seemed a grim jest, an iron jest, more bitter than cursing; for crucifixion was held the most degrading of all deaths. The people answered:

"We have heard out of the Law that Messiah abides forever, and how say you the Son of Man must be lifted up? Who is this Son of Man?"

This was sane exegesis, and its explanation rests on the resurrection. Only through resurrection can the Son of Man, when lifted up, abide forever. But Our Lord had told them of the resurrection. They knew the answer

and could not believe it. He therefore went on:

"Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light believe in the light, that ye may be children of light."

This is the end of Our Lord's public teaching.

For the Southern Churchman.

Within.

Jesse Joutite.

From the midst of the worry and turmoil
and din,

From the grasp of the busy day,
I may slip apart to the soul's "within"—
It is not so far away.

And there in the flash of a moment's space
A lasting respite gain;
A glimpse of my Master, face to face
Wipes out the stress and the strain.

From the very midst of the urgent throng
That press me on every side
I can slip away, and not be long
Till I rest at the feet of my Guide.

The touch of His hand is a potent power
To ease the curse of the strife;
I return to conquer the busy hour;
To redeem the day of life.

From the shadow of grief and sorrowful
woe
That steal of the spirit's best,
I can slip away, where soon I know
I can lean on the Master's breast.

No time nor place the whole day through,
Nor noise nor trouble nor din;
But what He patiently waits for you
If you will go "within."

"Easy to Live With."

"Are we easy to live with? This is an essential test of the genuineness of character. How we appear to society is comparatively a slight matter, for that chiefly means the estimate of people who do not know us; but how we appear to those who live with us is a very significant matter. A few shallow, hollow courtesies suffice to secure popular favor, only sterling character persuades those who live with us. There is something wrong about persons who are habitually and really difficult to live with. We may explain and excuse our incompatibility by a variety of specious and flattering ingenuities; but usually people hard to live with are guilty of serious moral deficiencies. The more we imbibe the spirit of Our Master, the more shall we win the good opinion of those with whom we live. If when we finish our friends can write for our epitaph, 'He was easy to live with,' little more need be said.—Selected.

"The Village Of In-the-Skies."

"The Village of In-the-Skies" is not an African village, though there are many Africans among the inhabitants of that city. "Musoko wa mu diulu," literally translated back into English, "The Village of In-the-Skies," is an African name for Heaven, the city of God.

That wonderful city of Heaven as pictured in the Bible presents the sharpest kind of contrast to an African village. It is a durable, indestructible, ever-lasting city, while every African village is a temporary, changing, decaying thing, fighting its pitiful losing battle with the elements every year. Pouring

rains wash down the mud walls, violent winds pull off the thatched roofs, white ants eat up the wooden posts, lightning and fire come to destroy what wind and ants and rain have left. An African village is an excellent example of things temporal which pass away. This year, a house may be new and in a way attractive. Next year the roof looks ragged. Then the walls begin to weaken and break, then the tenant moves out to a new structure. The roof blows away, the posts decay, the rain beats down the broken mud walls, the grass springs up, and the place of that house shall know it no more, neither shall the passersby.

"The Village of In-the-Skies" is beautiful. What magnificence that wonderful village does possess! There are trees there, undying trees, and doubtless yet more beautiful than palm or pine, oak or mango, or maple, and a clear crystal river of unpolluted water, where no crocodiles lurk to destroy those who choose to delight themselves beside the still waters. As African villages, on the contrary, are the very antithesis of beauty, the "Village of In-the-Skies," with its order and beauty is a thing of great price.

"The Village of In-the-Skies" is holy and happy. And its holiness makes the unholiness and unspeakable iniquity of an African village look yet more exceeding sinful. The crookedness of the paths about an African village is but a reflection of the perverseness of the human hearts that know not God. What darkness that can be felt and what misery that cannot be told there are in the average African village. What a relief it will be to multitudes to be eternally freed from such environment. No polygamy, no intrigues, no child marriages, no slavery, no cannibalism, no extortion, no fears, no liars, no thieves. No graves, no "madilolos," or wallings for the dead, no tears. What a happy village Heaven is!

Do you wonder that two of the most popular hymns in the Buluba Hymn Book are the one beginning, "Nengimbe musambu wa musoko muimpe, Musoko wa Nzambi kulu" (I will sing a song of the village beautiful, the village of God in the skies), and the other, "Musoko udi muimpe kulu" (A village there is beautiful in the skies). These joyful hymns are sung over and over again, and God only knows what wells of satisfaction and comfort they have been to suffering souls serving God in uncongenial surroundings in numbers of wicked, and ugly and unhappy African villages.—Rev. J. H. Longenecker, in Christian Observer.

THE PARABLES OF SAFED THE SAGE.

The Parable of the Nest in the Spout.

The Sparrow hath found her an house and the Swallow a nest in the House of God that standeth hard by to where I and Keturah we live, and the Pigeons also, they dwell there, and prosper and are happy.

Now in the summer time, when rains are infrequent, they make their nests in every old place imaginable, and lay their eggs and hatch their young. And there is a window high up that overlooked a place where a Gable projecteth and there is an Eavespout and a Downspout. And the Downspout hath an Iron Grating over the top inside the Eavespout. And a Pigeon builded her nest above that grating. And it was a cool and well-ventilated nest.

And I and Keturah we saw it, and we said, That pigeon taketh large chances.

But the latter rains delayed, and the little birds hatcheth, and they lay there shockingly Nude on top of the few

sticks of a nest that were on the top of the grating in the Eavespout. And the Mother Pigeon brought them food, and I began to think that they would grow and get away before the Rains came and the storms blew.

But there came a night when there was a Storm.

And I wakened and Keturah wakened also.

And I knew what was in the mind of Keturah.

And I said, It is foolish of us to be troubled about it. There are Pigeons enough, and they increase until they be a Nuisance. Nevertheless, I am not happy to think of them in that place.

And I rose, and I went into the House of God. And the tempest was beginning to break, and the lightning flashed.

And I stretched forth my hand, and took the frightened little things, and I brought them inside. And I carried them out, and place them in a sheltered corner on the ground under where the nest had been. And the Mother Pigeon found them there and sheltered them till the storm was past.

Now that did not hurt me, nor greatly interrupt my sleep. For though I was wetted in the rain, yet Keturah had my Bath-Towel ready, and I was soon dry, and I went to sleep sooner than I should have done if I had thought of those little birds drowning in the cold rain.

And I said unto myself, It is not that the Pigeons are worth it, if a man were to value his time and his labor; but there are other measures of value than those that may be estimated in cash.

And I said, I will never deny that in the sight of God we men are worth saying.—Selected.

The Fire and Cloud.

Lend me, O Lord, Thy softening cloud,
When sunshine makes a heaven below,
Lest in the desert I be proud,
Forgetful whence the sunbeams flow.

Lend me, O Lord, Thy fire divine,
When darkness hides Thee from my soul,
Lest in the desert I repine,
Forgetful whence the shadows roll.

Be Thou the shade on my right hand,
When in my strength I stand alone;
And when in night I lose the land,
Be Thou my star, my guiding One.

Cloud of the Cross, Light of the Crown,
With eve and morn my path beset,
Let pride on Calvary's steep lie down,
Let faith arise on Olivet.

Thy cloud that meets me in the day
Is but the shadow of Thy wing,
Concealing from my sight the way
That faith alone may homeward bring.

The fire that meets me in the night
Is the full brightness of Thy face,
Revealing through my tears a light
That leads me to Thy dwelling-place.
—George Matheson.

District Visitor (calling on Mrs. Harris, a new arrival in the village)—You seem to have a great many children, Mrs. Harris.

Mrs. Harris—Yes, mum; and what's more, all their names begins with haitch. There's 'Uberty, my oldest. Then comes 'Ilda, 'Arriet and 'Orace. Then there's 'Arold and 'Arry and 'Ector and 'Onoria. They're all haitches; all except the baby and we christened 'er Holive.—London Titbits.

Freedom's battle, once begun,
Bequeath'd by bleeding sire to son,
Though baffled oft, is ever won.

For the Young Folks

The Knight.

Dear God, I want to be a knight,
Prepared and calm, with lance and rest.
I want to stand for truth and right,
With all the finest and the best.
Oh, God, with Thee to lead I can
Go forth into the world to be
A brave and knightly gentleman,
Staunch, kind and nobly free.

God, help me to take a fearless part
In times of trouble, peace and strife;
May love and kindness rule my heart,
And shape each purpose of my life.
Let stalwart honor point the goal,
And loving service be the light
That leads the onward marching soul
Of God's own little knight.

—From John Martin's Book.

For the Southern Churchman.

The Prophets.

Eugenie du Maurier.

The prophets were men, chosen of God, to foretell things that were to take place. They were teachers, too, who told the people the punishment that followed sin; and they begged those who were sinful to ask pardon of God. Isaiah was the prophet who foretold that Christ would give sight to the blind, hearing to the deaf, speech to the dumb, and that He would help the poor and crippled.

Daniel is one of the prophets children love to hear about. He was thrown into the den of lions, because he was not afraid to let the people know that he prayed to God and trusted Him, and, after spending a whole night in the lion's den, came out unharmed. He chose to follow the law of God and to please Him rather than to please the rich and sinful. To Daniel was given the knowledge of when Christ would come. The angel Gabriel came to him in a vision and from that vision Daniel knew when Christ would come, and how He would die. All this Daniel told to the people.

Ezekiel was the prophet who foretold that Christ would raise the dead to life.

The last and greatest of the prophets was John the Baptist. It was of him that Jesus said: "There hath not risen among them that are born of women a greater than John the Baptist." His mission was to prepare the people for the true knowledge that Jesus was the promised Saviour. Saint John had spent many years in the desert when God called him to preach. He said to the multitude: "Repent ye, for the kingdom of heaven is at hand." He recognized Jesus and exclaimed: "Behold the Lamb of God." John, who had baptized Jesus, was put in prison for telling a wicked king what a sinful man he was for not keeping God's law. Even while in prison John continued to hear of Jesus, by sending messengers to ask questions. At last he sent to ask if He were indeed the Christ. Jesus gave to the followers of John that answer as it is given in the Gospel: "The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them." All this was but another way of saying that He had done the things which the prophets had foretold. Then Jesus added: "Blessed is he that is not offended in me."

John was in prison. John was to die a cruel death because he braved the anger of a wicked king. None went to comfort him.

Jesus knew He was to be betrayed by a trusted friend, and was to die like a criminal. But blessed is he who is brave enough to follow Jesus even when that following means prison and death.

The Twins Build a Dog House.

One lovely morning Sally washed the breakfast dishes while Sam went on an errand to Grandfather Holcomb's. Since grandfather lived just across the road, Sally hurried. She was hanging up the dish towel when Sam came back carrying a number of boards.

"What are you going to do with those boards?" she asked.

"Granny gave them to me," explained Sam, "and I am going to make a dog house."

"A dog house?" replied Sally, "what for?"

"Well," said Sam as he took a handful of nails from his pocket, "maybe we shall get a dog; lots of people do, so I'm going to get a house ready. Granny said that she'd save all her bones for us too."

Sally was delighted. "O Sam!" she cried. "Then all we need is the dog!"

"That is all," answered Sam, "and I've got eight cents saved and you have eleven."

"But," said Sally, "we need a bicycle ever so much more than we need a dog, so that Billy can ride to and from Mr. Knapp's farm; you know we do, Sam."

"Of course we do," agreed Sam, "but that needn't keep us from making a dog house. I'm going to get the saw and the hammer."

Mr. Knapp's farm was two miles away, and Billy, the twins' twelve-year-old brother, went there to work every morning and returned in the afternoon in time to deliver evening papers. It was a long, hot walk to take every day in addition to his working, and mother thought perhaps Billy wasn't strong enough to keep it up all summer. Some afternoons when grandfather wasn't busy he would hitch up old Fan and fetch him, but every one thought that Billy really should have a bicycle.

The twins were interested in everything that Billy had to tell them about the big farm, especially Lassie, the big collie dog and her six puppies.

"You see," explained Sam, sawing a board in two, "I'm not worrying about getting a dog yet; we shouldn't have a place for him now anyway, but such things do happen, you know they do, Sally."

They sawed and hammered away, and mother came to see what it was all about. She couldn't stay long, for she had to get back to her sewing, but she thought that it was a good plan to make a house and said that, even if they didn't get a dog, the house would be fine for Biddy Speckle and her brood when the eggs were hatched.

When the house was nearly done—and it was really a good job for two eight-year-old children—grandfather came. He inspected their work and said that he had some hinges that they might use for a door. Then he told them that Mr. Knapp wanted him to do some work at the farm,—grandfather was a carpenter,—and he thought that, if he started before dinner, he

might get through in time to bring Billy back with him.

"How should you two like to go with me?" he asked. "Ask your mother and get your hats; I will ask granny to pack enough lunch for you."

After agreeing most joyfully the twins raced to the house, and by the time old Fan and grandfather and the lunch basket were ready they were ready too.

Old Fan jogged along until by and by they came to the farm. There were the big rambling farmhouse, the great red barns, the rather untidy-looking barnyard. There were tall trees and bright flowers and chickens, ducks and doves everywhere.

"Did you ever see a lovelier place to play?" whispered Sally as Mr. Knapp, a big, jolly, red-faced man, came up to them.

"Play anywhere you please, children," said Mr. Knapp. "I don't think that you can get hurt."

"May we see the puppies?" asked Sally timidly.

"Of course," answered Mr. Knapp, and he led the way to the barn. There in a clean box stall lay beautiful, gentle Lassie and round her played her puppies.

"Oh, the darlings," crooned Sally. She sat down on the floor and lifted one into her lap. "What's this one's name?" she asked.

"That's Bob; he's the biggest of the lot," answered Mr. Knapp.

"And who is this?" asked Sam, patting the smallest one, who sniffed at his bare toes.

"That's Scamp," answered Mr. Knapp. "He's always getting into mischief and leading others into it too. He got into a trap set for a rat the other day and lost two toes."

Then Mr. Knapp and grandfather went away, and the twins played happily with the puppies.

Just before dinner a big automobile drove into the yard, and Mr. Knapp and a gentleman came to the box stall. The gentleman picked up one puppy after another, and the children could hardly believe their eyes and ears when he said that he would give Mr. Knapp fifty dollars for Bob.

"I'll take him with me on my way back this afternoon," said the gentleman, and he and Mr. Knapp left the barn.

"Fifty dollars!" gasped Sally. "Let's not play with them any more. We might hurt them; and besides, there are so many other things to see."

Soon Billy came, and they all ate their dinner under a big shady tree. Mr. Knapp brought out a pitcher of cool milk for them.

After dinner grandfather and Billy went back to their work, and the twins went to play in a big shed near the barn. Old wagons and sleighs and machinery were stored there, and back against the wall where it was almost hidden by cobwebs they found a bicycle.

"It's a perfectly good one, Sally," cried Sam excitedly, "a splendid one!"

They wheeled it out, and Sam and Sally took turns trying to balance themselves on it. They pretended to take a sleigh ride in an old cutter and were having an altogether happy time when Mr. Knapp came and asked whether they knew where Bob was.

"He's gone, and so has Scamp," said Mr. Knapp. "The man who bought Bob may be back any time after him, and I must find him."

"We'll look," said Sam.

"We'll be sure to find him," said Sally.

They ran here and there about the yard and at last Sally shouted: "There is Scamp, Mr. Knapp, right over there

behind the barn by that pile of lumber."

They all hurried over to where Scamp was sniffing at a hole in the plank.

"Why," gasped Mr. Knapp, "that's where the old well is!"

Sally picked up Scamp, and Mr. Knapp pulled away the plank and looked in. A pitiful whimper came from the well, and deep down in it they could see a small dark wet head and two tiny forefeet resting on some rubbish.

"He'll drown," said Mr. Knapp. "We haven't a ladder long enough to reach the bottom. Besides I'm too heavy to climb it if we had, and all the men are in the field."

"Couldn't I do something?" asked Sam. He was winking to keep back the tears, and Sally was sobbing into Scamp's soft coat.

"I have an idea," said Mr. Knapp and he hurried away to the barn. Soon he was back, and grandfather came, too.

"I wonder," he continued, knotting a new rope about the handle of a big wooden pail. "I wonder, Sam, if you would be afraid to go down in this and get him."

"N-not if grandfather will help hold the rope," answered Sam.

Grandfather said that he would hold it with both hands; so Sam climbed into the big wooden pail, and Mr. Knapp and grandfather lowered him carefully down into the well until he could reach Bob. He picked up the shivering, dripping puppy, and they were quickly drawn up.

"We'll fill that well up tomorrow," said Mr. Knapp, covering the opening with several new planks.

He took the cold, wet puppy and carried him back to the box stall, where Bob snuggled up to the soft warm coat of his mother. Sally put Scamp down, and he licked his shivering little brother.

Mr. Knapp watched them for a minute and then asked: "How would you two like to have Scamp? You deserve something for saving Bob, to say nothing of the fifty dollars he is worth."

"Oh," breathed Sally, "to keep for our very own?"

But Sam slowly shook his head. "We should like to have Scamp, sir, but I guess, if you want to give us anything, we need the bicycle most for Billy to ride to work on."

"The bicycle! What bicycle?"

"That one," said Sam, pointing to it.

Mr. Knapp looked at the bicycle. "It's Mark's old one," he exclaimed. "Why, Billy can have it if he needs it; we haven't any use for it."

"Thank you, sir," said the twins soberly.

Sam and Sally wheeled out the bicycle.

"Aren't you going to take Scamp?" asked Mr. Knapp. His eyes were twinkling.

"Are you going to give us the puppy too?" they cried.

Mr. Knapp laughed. "Of course," he said; "no telling what mischief he'll get into next, and I'm too busy to keep watch. Besides I think you ought to have a dog."

It was a happy group that started for home a short time later. Sam and Sally and Scamp rode in the front seat with grandfather, and Billy and his bicycle rode behind. Billy whistled between his teeth as he pinched the tires and examined the brake. The twins and grandfather laughed and joked.

"We must put the door on Scamp's house," said Sally presently.

"Yes," answered Sam, "and tomorrow we shall make a house for Biddy Speckle. I think there are boards

enough. I knew we ought to make a dog house, only we didn't make it soon enough!"—Youth's Companion.

For the Southern Churchman.

The Return of the Birds.

Bettie Gray Long, Age 11.

The birds are coming back again,
I love to hear them sing;
To the South they say good-by,
To us they bring the spring.

The robins are the first to come,
Next the bluebird fair—
Oh! how I love to hear them sing—
As they flit through the air.

The Discontented Little Spruce Tree.

A Danish Legend.

Once a discontented little spruce tree lived in a wood. The reason the little spruce tree was discontented was that it was covered from top to bottom with short, stiff little needles, though all the other trees in the wood were covered with leaves that fluttered in the wind and were never stiff and straight.

One day the little spruce tree said, "All the other trees in the wood have pretty leaves. I have only prickles. Nobody touches me. I wish I might have leaves like the others, only much prettier. I wish I might have leaves of shining gold!"

When the spruce tree awoke in the morning it was covered with leaves of gold that shone in the sunlight and brightened all the wood.

The little tree was so proud all that day that it wouldn't look at the trees with common green leaves. "No other tree has leaves like mine, and I am now the most important tree in the forest," it said in its heart. But that evening an old miser came with a huge empty sack and stole every gold leaf. Then he went away with his huge sack full of leaves and left the poor little tree naked and shivering in the moonlight.

"Oh," it said, "I wish I might have leaves of glass!"

The next morning when the little tree awoke it was covered with sparkling leaves of glass that shone like diamonds in the sun; and when the gentle winds came singing through the wood the glass leaves made tinkling music. The little tree was then prouder than ever until a wild storm came and broke the leaves into tiny bits that soon covered the ground below.

The poor little naked tree wailed with grief. "Ah, me," it said, "Now I wish I had asked for common green leaves!"

When the little tree awoke the next morning it was covered with the prettiest soft green leaves that had ever been seen in the wood; but an old goat came along and ate every one of them and the little tree was left bare again.

"Oh!" cried the little tree. "Why did I ask for gold or glass or green leaves? If only I had my old prickles back again I should be so happy!"

The next morning when the little tree awoke it was glad to find that the prickles had come back; all the dear little old straight prickles once more covered it from top to bottom. It had not realized before how comfortable the little prickles could be, or how pretty they looked. But after that the little tree was contented with its prickles, no matter how straight and stiff they were. From that day to this no little spruce tree has ever been known to ask to have its leaves changed.—Selected.

Pussy-Deer's Stolen Trip.

"There, Pussy-dear, I'm sorry to leave you, but Grandpa Tracy is ill, and Natilee, mother and I are off to his home in an hours' time. Mother says that kittens might be in the way, and so Dollie, next door, is going to keep you." With the explanation Anne embraced the black kitten serenely sleeping on the porch and hurried away to dress. Very soon everything was ready, and the big car stood waiting at the gate.

"Don't wake Pussy, Natilee," Anne said as they tipped by. "I don't want her to see us go." The little girls were comfortably seated, and soon tearing along toward the Tracy's at a rapid rate. The twenty miles were rapidly driven, and they were all happy to find Grandpa better. After finding out that Anne and Natilee began having a good time on the farm. Each morning they would visit the cows, horses and colts, making friends with all the barnyard animals. One day Anne received a card from Dollie. "We are going to stop by and see you all tomorrow," it said. Then at the bottom a postscript, "Pussy, dear is well." Natilee and Anne gasped, "Who'll keep Pussy-dear while Dollie comes?"

"Oh," comforted Anne, after thinking for a moment, "she's only coming for a day, you see!" Natilee and herself then began planning a happy visit for Dollie. Bright and early the next morning up rolled the car with their little friend and her parents. Mrs. Sams jumped out, lifting carefully a basket by her side.

"This is something for Grandpa Tracy," she said. Anne took it, and as she did so something inside began to move.

"It's alive!" she cried in astonishment, but Dollie's mother shook her head. Just then, as if to assert that her little mistress was quite right, there came a clear "m-e-o-w" from under the cover of the basket. In an ecstasy of delight the children knelt and opened it quickly, and Pussy-dear, black and merry as any one after her stolen drive, jumped out.

"You precious kitty!" Anne said. "You just had to find a way to come, and now that Grandpa Tracy is getting well, you can stay, too, for a nice visit and change of air."

Every one joined together in a great laugh, while Mrs. Sams remembered that she had left the basket open to put something extra in just before the car came to the door, and, hurrying in, closed it without looking inside again.

"We are so glad," said both Anne and Natilee, clapping their hands as they led the way happily. Pussy-dear was in the procession also, enjoying the frolic as much as any of the guests.—Kathleen Hay, in Child's Gem.

No One Can Do Your Work.

No one of my fellows can do that special work for me which I have come into the world to do! He may do a higher work, a greater work, but he can not do my work. I cannot hand my work over to him any more than I can hand over my responsibility or my gifts. Nor can I delegate my work to any association of men, however well ordered and powerful. They have their own work to do, and it may be a very noble one. But they can not do my work for me. I must do it with these hands or with these lips which God has given me.—Ruskin.

Faith in God is a ladder out of every pit, a stairway to every height.—Selected.

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Obituaries

MRS. OLIVE CARY MacDONALD SMITH. Died, in Naples, March 11, 1924, OLIVE CARY MacDONALD, wife of Chard Powers Smith, of New York, and only child of Gordon MacDonald and Belle Cary MacDonald, late of Montgomery, Ala. She was the great niece of the late Col. John B. Cary and of the late Col. W. Gordon McCabe.

Living as a child in Montgomery, later in Cambridge, Mass. (where she graduated from Radcliffe in 1914), and for shorter periods in New York, and different parts of Europe, she never settled permanently in Virginia, but the love of the old State and of her "kith and kin" there, instilled by her mother, was a part of her intense and radiant personality. As a broad culture distinguished her mind, so gallantry and tenderness glorified her spirit, and it was meet, in remembrance of her lifelong devotion, that she should be brought back from across the seas to sleep in Hollywood on the James.

MRS. W. GORDON McCABE.

MRS. LOUISE FAUNTLEROY SEABROOK Just at dawn, on Good Friday, April 18, 1924, that day on which we commemorate the death of the world's Redeemer, the beautiful spirit of MRS. LOUISE FAUNTLEROY SEABROOK passed from this earthly life to that "long, sweet life, unmarked by years, one bright unending morrow." Born in Staunton, Va., daughter of Dr. and Mrs. Archibald M. Fauntle-roy.

For several years an invalid, separated from home and friends, she had resided in Albuquerque, New Mexico, where she died. Highly gifted by nature, of rare beauty of character, she was tenderly

beloved by relatives and friends, to whom, as well as to herself, this separation was most painful. But with heroic Christian fortitude and patience, a shining example to those around her, she bore both this separation and her bodily suffering and illness. Now, all suffering ended, she has passed to her heavenly home, "beyond this land of woe, where trials never come nor tears of sorrow flow."

She leaves to mourn their loss two little sons, several brothers and sisters, and a large circle of friends. Interment in the family lot Thursday, April 24th, at 2:30 o'clock, Mount Hebron Cemetery, Winchester, Virginia.

A. D. J.

Personal Notes

The Rev. C. B. N. O. Reader, assistant at the Church of the Transfiguration, New York, has accepted a call to be minister in charge of St. Thomas' Church, Louisville, Ky.

The Rev. Joseph Burton, rector of Trinity Parish, Renovo, Pa., has accepted a call to the rectorship of St. Paul's Parish, Greenwich, N. Y., in the Diocese of Albany.

The Rev. W. E. Daw has resigned from Holy Cross Church, Fort Plain, N. Y., his resignation to take effect on July 1, at which time he will retire from the active ministry of the Church, after forty-two years of service, and will make his home at Athens, Pa.

The Rev. J. J. Dimon, rector of St. Andrew's Church, Washington, D. C., has been honored with the degree of Doctor of Divinity by Kenyon College, Gambier, Ohio. Dr. Dimon graduated from Kenyon College and from its Theological Seminary.

The Rev. Gilbert S. B. Darlington, a son of the Bishop of Harrisburg, and Treasurer of the American Bible Society, New York City, sailed for England on the White Star liner, "Celtic," to attend to Bible Society matters in England and on the Continent, on April 5.

The Rev. J. S. Moore, of St. Paul's Church, East Las Vegas, New Mexico, has accepted a call to the rectorship of the Church of the Redeemer, Eagle Pass, Texas.

The Rev. Ernest W. Wood is minister-in-charge at St. John's Cathedral, Denver.

The Rev. Richard Bolton, of St. Paul's Church, White River Junction, Vermont, has resigned to accept the charge of the Church of the Holy Innocents, Como, Miss., and the adjacent field.

The Rev. Henry Steele will be in charge of St. Peter's, Denver, for an indefinite period, pending the calling of a new rector to succeed the Rev. Philip Nelson.

The Rev. E. D. Williams, who was called to the Church of the Advent, Alice, Texas, entered upon his work there on May 1. He has been in charge of missions at Kenedy, Texas, and surrounding towns for the past three years.

The Rev. George D. Ashley, formerly rector of St. Mark's Church, New Milford, Pa., entered upon his work as assistant minister at Christ's Church, Pelham Manor, N. Y., and vicar of Grace Church, City Island, on April 12.

The address of the Rev. Albert Neilson Slayton is changed from Charleston, W. Va., to 3780 Clifton Avenue, Clifton, Cincinnati, Ohio.

The Rev. William H. A. Hall, of New York City, has accepted a call to the Church of St. Michael and All Angels, Seaford, L. I., and St. Mark's Church, North Bellmore, with residence at Seaford.

Until further notice the address of the Rev. John Letcher Showell is changed from Lubbock, Texas, to Box 12, Ocean City, Maryland.

ORDINATIONS.

On Tuesday in Easter Week, April 22, 1924, at the St. Mary Memorial Church, Pittsburgh, the Bishop of Pittsburgh ordered Deacon, Henry J. Saunders, B. A. The candidate, a member of St. Mary's Parish, was presented by the Rev. Walter N. Clapp, rector. The Bishop preached the sermon and the Rev. William F. Shero, Secretary of the Standing Committee, read the Litany. The Rev. A. N. Roberts read the Epistle. The choir of St. Mary's Church sang the Missa Marialis, the Rev. Lester Leake Riley, rector of St. Peter's Church, Pittsburgh, acting as precentor. The Rev. Rudolph H. Schnorrenburg, of the Diocese of California, acted as chaplain to the Bishop.

Mr. Saunders is a graduate of St. Stephen's College and a senior in the General Theological Seminary. He served in the Seventy-eighth Division, A. E. F., 1917-1919. After the Armistice he spent two terms in study under the Divinity Faculty in the University of Cambridge, England.

In addition to the officiating clergy the Rev. Messrs. Brace, Tucker, Dickson, Midgley, Anthony, Fleming, Ockenden, Zimmermann and Bigham, of the Diocese of Pittsburgh, were present.

Mr. Saunders will complete the course of undergraduate study at the General Theological Seminary and return to New York for post-graduate work at the Seminary and at Columbia University.

On March 28 the Rt. Rev. G. G. Bennett, D. D., Bishop of the Diocese, advanced to the priesthood in Trinity Cathedral, Duluth, the Rev. A. Edward Saunders. The candidate was presented by the Very Rev. Harry G. Walker, and the Rev. James Mills, and the sermon was preached by the Rev. William Elliott.

The Rev. Mr. Saunders will remain in charge of St. James' Church, South Hibbing, Minn.

In the Church of the Good Samaritan, Gunnison, Colorado, on the Feast of the Annunciation, March 25, 1924, the Rt. Rev. Fred Ingley, D. D., Bishop Coadjutor of the Diocese, advanced to the priesthood the Rev. Bernard Francis Geiser.

The candidate was presented by the Rev. John S. Foster. The sermon was preached by the Rev. Robert Y. Davis, who also acted as the Bishop's chaplain. Mr. Geiser studied at St. John's Theological Seminary at Greeley, Colo., and was for a time in charge of the Church's work at Alamosa, Colo. He will remain as minister in charge at Gunnison and adjacent missions in which places a constructive work is being done.

THE CHURCH AND YOUNG PEOPLE'S WORK.

(Continued from Page 10.)

Adopted at a meeting of the Advisory Board and Diocesan representatives of the Young People's Societies held at the Church of the Epiphany, Washington, D. C., February 9, 1924.

PROGRAM.

May 11—Third Sunday After Easter.

Topic: Field Work in Our Diocese.

Hymn: "Oft in Danger, Oft in Woe."

Prayer: Direct us, O Lord, in all our doings, with Thy most gracious favor, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy Holy Name, and finally, by Thy mercy, obtain everlasting life;

through Jesus Christ Our Lord. Amen.

Bible Reading: Acts 2:38-41.

Papers: I. Classify the field work of the Diocese:

(a) Missions,

(b) Religious Education,

(c) Social Service.

II. Outline the method of approach to the problem of evangelizing:

(a) The Mountain People,

(b) The Mining Camp,

(c) The Foreign-Born.

Open Forum: Which is most needed in our Diocese at present, Churches, Schools or Hospitals?

Compare your solution with the Foreign Field.

Sentence Prayers.

Apostles' Creed.

Hymn: "Oh God, Our Help in Ages Past!"

Benediction.

Who Sat Beside Mother?

"Mother, hasn't old Miss Jones a funny voice when she sings? I 'most laughed out loud when I heard that squeaky sound."

Little Mary Marsh was tripping home from church between her father and mother. She felt like a very good little girl, for she sat quietly through the long sermon (at least, it seemed long to Mary), and sung out of mother's Hymn Book, and had bowed her head at prayers. Another reason that Mary was satisfied with herself was that she had on her new dress and her Sunday hat. She had looked at all the little girls near her in church, and had decided that none of them had on as nice clothes as she had.

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"I like to come to church," Mary said to herself, "when I've got a new dress to wear."

And then she had found Miss Jones' squeaky singing very funny, as she said on her way home.

But instead of answering her question and saying, "Oh, yes, Miss Jones' singing was very funny," Mary's mother asked the little girl a question: "What were you thinking about, Mary, while you were singing so nicely off my Hymn Book?"

"Why?" Mary exclaimed in surprise.

"Were you thinking about the dear Lord as you sang, and how He wants to come into our hearts by His Spirit, and make us love what is pure and bright?" asked Mrs. Marsh.

Mary did not answer for a minute; she was thinking. Then, as she was a truthful little person, she said, with a queer half-smile: "No, mamma; I was thinking that if I couldn't sing any better than Miss Jones, I wouldn't sing at all."

"And how about the prayer time, when you bowed your head; were you trying to lift up your heart and ask God to make you His obedient child?"

"No," said Mary, her little face getting red, "I opened my eyes and counted the tacks in the carpet. Do you think God was mad with me, mother?"

"Oh, no," answered her mother, smiling. "He knows what a little girl you are, but I think He was sorry you were not at church."

"Not at church!" cried Mary. "Why,

mother, I was sitting beside you all the time."

"Yes; but I don't think God counts where our bodies are. He is always seeing our spirits; and when we go to church and don't lift up our hearts to God, the place where we sit looks empty to Him."

Mary walked along very soberly for awhile, and then, brightening suddenly, she said: "I 'spect God saw Miss Jones at church today."

"Yes," Mary's father said, thinking it was time for him to have a part in the conversation; "and I have an idea that her squeaky voice made a beautiful sound by the time it got to God's ear."

They had reached home, and nothing more was said about church right then. But Mary made up her mind that God was going to see a whole little girl, body and spirit, too, sitting beside her mother next Sunday.—Pearls for Little Ones.

The Son of God is dressed like a servant going round washing the feet of Judas. Have you ever served at all? Are you humble enough to serve, or are you looking for the best place? When you do anything, are you very sore if you are not noticed? Are you trying to do the noticed work, and leaving somebody else to do the unnoticed work? "I am among you as he that serveth" said Our Lord. From that moment personal service becomes the distinguishing mark of a Christian.—Bishop Winnington-Ingram.

The Spirit of Missions

G. WARFIELD HOBBS
EDITOR

KATHLEEN HORE
Assistant Editor

Vol. LXXXIX

MAY 1924

No. 5

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Vol. 89.

RICHMOND, VA., MAY 10, 1924.

No. 19.

The child-like faith that asks not sight,
Waits not for wonder or for sign,
Believes, because it loves, aright==
Shall see things greater, things divine.

Heaven to that gaze shall open wide,
And brightest angels to and fro
On messages of love shall glide
'Twixt God above and Christ below.

Keble

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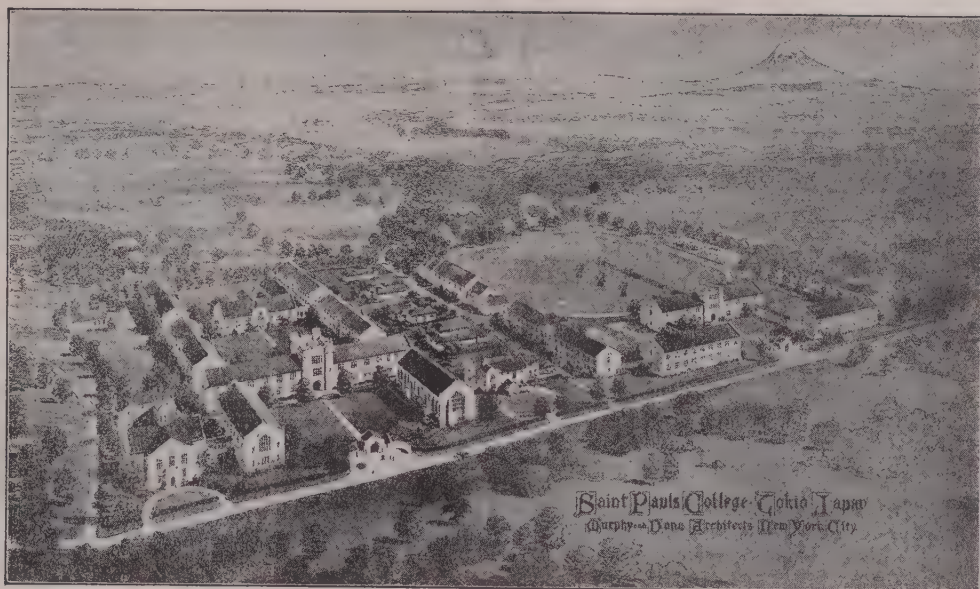
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The lark cannot soar as high as does the eagle, but it sings while it soars.

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In the field of observation chance favors only those who are prepared.—Pasteur.

Those who bring sunshine to the lives of others cannot keep it from themselves.—J. M. Barrie.

No matter how heavily handicapped we may be, there is always something to be done for His glory.

Take joy home,
And make a place in thy great heart for her;
And give her time to grow, and cherish her;
Then will she come, and oft will sing to thee,
When thou art working in the furrow;
aye,
Or weeding at the sacred hour of dawn.
It is a comely fashion to be glad.
Joy is the grace we say to god.
—Jean Ingelow.

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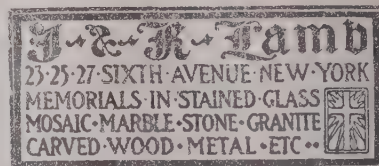
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EDITORIALS

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No. 19.

ENRICHMENT THROUGH DIFFERENCE

A meeting of the Church Congress is a valuable experience as a stretching exercise for the mind. It puts one through a course of intellectual gymnastics in which the movement of one's own thought must for a time follow the very unaccustomed movements of somebody else's. Whether by way of agreement or resistance, it calls unusual mental muscles into play. It is a good help toward staving off the stiffness of premature intellectual old age.

Consider, as illustration, the Congress held last week in Boston. Not even the most stodgy and complacent person could sit through its sessions without having his ideas limbered. No matter how "set" he might prefer to be, he was taken in hand by exponents of opposite views, who politely but firmly pulled him in different directions. His mental joints might creak, but the blood would flow with a more tonic current. Shall we Discontinue Making Creeds a Requisite of Church Membership?" he heard the question asked, and there was not to be one answer only. Instead, Dr. Foley, of the Philadelphia Seminary, with his incisive thinking and his delightfully lucid speech, gave the reasons why he thought such use of the Creeds should be discontinued; and Bishop Hall, of Vermont, promptly followed by an equally vigorous statement as to why he thought it should not. "Is the Language of the Conciliar Decrees Relevant to Modern Thought?" Yes, said Professor Frank Gavin; no, said Professor Kirsopp Lake. What is "the Christian Approach to the Solution of Industrial Problems?" Mr. William H. Barr, President of the National Founders Association, had one idea about that; the Rev. John Howard Melish had another, and Miss Mary Van Kleeck had another still; and meanwhile the listener was dull indeed if he did not have the impulse to construct for himself some more definite idea than he had had before.

We need in our Church, and never more than at this present time, the discipline and development which come from hearing men who represent precisely those ideas which we may happen to like least. In a period of controversial discussion especially, men tend to draw apart into little like-minded groups. They preen their own favorite ideas in the congenial atmosphere of general agreement. They confirm themselves in the notion that they and their friends are all right and the other people all wrong. It may be a pleasing delusion, but it is decidedly an unhealthy one, and may be subject to a rude awakening. It saves dignity to awake more gradually, by deliberately beginning to open one's ears to what the other person has to say.

In James M. Williams' "Principles of Social Psychology," there is an unvarnished but nevertheless useful description of a certain type of clergyman who "is disturbed by the suggestion of doubts from without rather than by doubts from within, and develops a series of arguments with which he answers objections from without, and which serve also to quiet doubts which may happen to arise from within. Thus he tranquilizes himself by developing a closed system of, to him, logically perfect ideas. He assumes that he is a representative of God on earth, and

that, as such, it is not necessary for him to THINK. All truth is absolute truth that has been revealed by God to His priesthood, and his attitude is one of worshipful acceptance of the revelation. This he passes on to his people, with the arguments therefor, and seeks to develop in them an attitude like his own. Thus tranquilized by the logically complete circle of ideas, the intellectual impulses become quiescent."

It is to be hoped that the type of clergyman—or of layman either—who has become so satisfied with his religious formulas, that it is henceforth "not necessary for him to think," is rare; but, as a matter of fact, it may well be suspected that all of us have a streak of that tendency in us here and there. At some point or other we have established our minds in a complacent fixity; and, if we are not to become fossilized, those may precisely be the points at which we need to have our ideas broken up by some healthy questioning.

But the experience of attendance at a meeting of the Church Congress does not result only in making one's thought more flexibly alive. It does that, but it also does something more. If it loosens the tight knots of narrow and prejudiced thinking, it also strengthens the bonds of more fundamental convictions. It is impossible to listen to the earnest messages of men of opposite types of Churchmanship, striving in mutual courtesy to set forth the truth as they see it, without feeling that there is a deeper conviction underneath their different ideas upon which they all alike are standing. During the Church Congress in Boston it was impressive to see how naturally and simply men who had just been speaking on opposite sides some subject, such for example as the relevancy today of the language of the Creeds, would turn to sing the same hymn out of the same book. "The Church's one foundation is Jesus Christ her Lord" and "Jesus shall reign where'er the sun" called out the same impulse of devotion from them both.

Perhaps that holds for us a suggestion as to the richest value of the ancient Creeds. Often today they are so used as to make them an instrument of cleavage, instead of the bond of faith which they ought to be. That is what happens when men insist that their articles shall bear a fixed and rigid interpretation. Immediately there is division—just as there would be with reference to the hymns—if anybody thought of doing the same thing there. If nobody were allowed to sing "All Hail the Power of Jesus' Name" who did not first give a thoroughly correct statement of belief on "the Stem of Jesse's Rod," nor to sing "Rock of Ages" without defining "the water and the blood" which should "be of sin the double cure," the ranks of the singers of the hymns would be very much reduced. But we all sing together because we know that the one thing big enough to care about is that we should all pour out unitedly our devotion to Jesus Christ; and when we remember that the Creeds also can be treated not as hard catechisms, but as the supreme music of the Church's faith, then we know that men of different interpretations can go on saying the Creeds together, just as they are doing now.

A MEETING OF MANY MINDS

The Church Congress, Assembled in Boston, Seeks the Truth Through Differences.

By Special Editorial Correspondence.

Marked by an excellent program, and admirable local arrangements, the jubilee session of the Church Congress, which was founded fifty years ago, drew together in Boston from April 29 to May 2 a group of clergy and laity for open discussion of the most vital subjects now occupying the mind of the Church. The entire proceedings of the Congress will shortly be put forth in a published volume, and in the meantime a partial report can do scant justice to the value of the papers which were read. The historical address, for example, which was delivered at the opening session by Dr. Roland Cotton Smith, was so brilliant a piece of research and expression that it became the continuing subject of enthusiastic comment; yet its length prohibits the publication of it in the Southern Churchman. We shall give to our readers the paper read by Bishop Hall in the discussion on "Shall We Discontinue Making Creeds a Requisite of Church Membership?" and we hope to print also Dr. Foley's paper with its dramatically opposite answer to the same question.

Bishop Lawrence's Address.

In his address of welcome to the Congress on Tuesday evening, April 29, Bishop Lawrence said:

"Within the past few months there has been a lull in the public debate. Headlines on fundamentalism and modernism, on the inerrancy of the Scriptures or the fact of the Virgin birth, no longer greet us at the breakfast table. But most of the newspapers and laymen and many of the clergy have not really reached down to the fundamental issue.

"The real issue, which lies far deeper than the immediate settlement of these doctrinal questions, is whether the Christian Church is to be a Church wherein there is large liberty of thought, opinion and interpretation; or whether the Church is to be even more than ever broken up into sects wherein each contains only those people who think and believe just alike; whether in such an historic Church as ours the layman is to have reasonable liberty of interpretation, or whether he is to be limited in his interpretation to those of his bishop, his rector or the general sentiment about him. I have singled out the laymen, for I believe that they need to be aroused to the issue. Those men and women who say, 'I know nothing about these things—that is my rector's business; what he thinks is, I guess, good enough for me,' are playing into the hands of doctrinal and spiritual servitude.

"There is not a bishop, priest or layman of this Church who interprets each article of the Creed as he interpreted it ten or twenty years ago. The critical question is how far can one go in his change of interpretation and remain loyal to the faith. It is just here that the question of the method of testing arises. How are you going to decide when a man in his progress of interpretation has crossed the line of orthodoxy of loyalty, and entered the domain of heresy and disloyalty?

"One of two methods is open to the Church. The first is by law, by trial under the law. That is an historic method, definite, orderly, and sure to bring a result. The Church has its constitutional order for such a trial. If any one of us believes a clergyman to be a heretic or disloyal because of his use of some form of ritual which we believe to be contrary to the standards of the Church, we may call him disloyal, and set going the canonical processes toward a trial. We are then doing what is consistent and under law. The verdict of the court will decide as to whether our charge is right or wrong, whether he is a heretic and disloyal or not; and also whether he should be excommunicated or remain in the Church.

"But experience in the past half-century has given both clergy and laity the impression that although that man's case is settled, the question of doctrine is not settled; for thought, forms of expression and interpretations change and develop in such a way that the same problem turns up in an awkward way in another form or personality.

"Again, every one knows that an ecclesiastical trial gets the thought, interest and work of the Church out of perspective, and exaggerates the importance of what may be secondary or even trivial. Hence there has arisen a general sentiment that ecclesiastical trials in matters of doctrine and ritual are not advisable. Take any group of Churchmen today, be they bishops, priests or laymen, and

if the question arises, the almost unanimous answer is, 'Avoid a trial by all means unless conditions become intolerable.'

"What, then, are we to do?" says the law-abiding Churchman. Is everybody to think and do what is wise in his own eyes? If so, we are on the way to confusion worse confounded. The fact is, and for one I believe it is a fact for which we may be very grateful, the Church has resolved itself into a spiritual, not just a legal body; wherein we are in general bound together not by decisions of courts or identical interpretations, but by bonds of a common faith in our Lord Jesus Christ, and a common spirit of brotherhood; and he who is not in sympathy with the spirit finds himself spiritually outside, though he be formally within. We know men here and there who might have been tried and deposed with the eyes of the whole Church upon them, who have quietly subsided or renounced the ministry because they were not at home in it.

"Good people may cry out that there are awful risks in this. So there are awful risks in ecclesiastical trials. When we think the situation through, we discover that you must have one or the other. If we believe in the trial method, let us stand to it. But if we do not, then let us stand to that, to the principle that we of the Church are bound to each other by spiritual bonds, by a loyalty as each of us understands it to Christ and His Church. We are a family. If, then, this is understood, I want to suggest in as brief a form as I can four elements which are essential to the unity, peace and life of the Church.

Four Essentials for Peace in the Church.

1. We must have mutual confidence, confidence in each other's soundness of faith as each interprets it, in his integrity and loyalty. A family wherein the brothers and sisters call each other liars and hypocrites is no longer a family, though they live in the same house.

2. We must cultivate a broad sympathy, the habit of trying to appreciate the other man's point of view. Religious convictions reach into the very depth of men's lives and emotions; upon their faith rest their hopes in this life and that to come. Hence when their religious convictions are disputed, they are touched to the quick, and the reaction is often painful and violent. They leap to the defense of their faith, not only by standing for their position, but by knocking down the other. And a man's loyalty to his creed is often measured by the violence of his defense. Whereas he who has full confidence in his faith can afford to go slow and try to understand the other man's point of view. Perhaps the opposing disputants have essentially the same beliefs, but, as is often the case, do not understand each other's language; by tradition or local habit they are using the same words, but with different meanings.

3. Patience. It is a good rule for every clergyman or layman interested in religious subjects to read once in a while the life of a scientist or the story of one bit of scientific work. Contrast the patience of a Darwin or a Pasteur or of any student of science in the laboratory of today and realize how patiently and persistently he follows up his line of thought and experimentation, unwilling to come to a definite conclusion or conviction until all signs and acts bring him to that point, with one of us who may read two or three articles or a volume or two of theological literature, which is in harmony with our preconceived ideas, and then go forth and not only proclaim the thoughts that we have gained as truth, but question the honesty or the loyalty of those who may not agree with us.

No Christian can afford to be tentative in his deeper convictions. No one was more convicted of His faith than our Lord. On the other hand, no one of us can afford to shut his eyes intellectually or spiritually against any new ray of truth that comes to illumine or to broaden or vivify our convictions.

4. And finally, the touchstone of all sincere belief is a love of the truth and a determination to reach it. Our Lord, when accused of being false to the traditions of His elders, turned upon His accusers with the charge, "Ye seek to kill me, a man who hath told you the truth." He said, "I am the Truth."

"We must not allow any one phase of thought, be it science or philosophy, to monopolize that great title. We must believe, and we do believe, that the Holy Spirit that leads the Church into the fuller truth of Christ is the same that leads us into the fuller truth of nature and the interpretations of the Christian Creed. We cannot afford to be in a hurry to settle the questions which are now under dis-

cussion. They run very deep and demand study and the most thoughtful consideration, but for the present the matter of chief importance is that we have an atmosphere so full of mutual confidence, sympathy, patience and love of

truth that we may all be led into a common spirit, and through that into a fuller knowledge of the truth as it is in Christ Jesus."

(To be continued.)

THE PERMANENT VALUE OF THE CREEDS

By the Right Reverend Arthur C. A. Hall, D. D.

THE question assigned to me is, "Shall we discontinue making creeds a requisite of church membership?" My answer is (1) No, not if we desire to retain our position in historic Christendom. From the first the Catholic Church has required a profession of belief as a condition for baptism. What we call the Apostles' Creed is a slight enlargement of the Baptismal Creed at Rome from, at any rate, the second century.

To give up this requirement might well be understood as the surrender of a definite faith. Hesitation was felt by the English bishops when application was made for the consecration of bishops for the new United States on account of our apparent loose hold upon the Creeds as shown in the omission from the Proposed Prayer Book of the Nicene Creed (not to speak of the Athanasian Hymn) and the omission from the Apostles' Creed of the clause concerning the Descent into Hell. What doubt might be entertained of our orthodoxy not only by English, but by South African or Indian or Canadian bishops if we now dropped the Creed altogether from our Baptismal service! Is this a time for creating fresh difficulties within our own communion when efforts are being made to bring about a reunion of different religious bodies? Not only would division—perhaps disruption—be caused in our Anglican fellowship, and fresh obstacles raised to union with Latin and Eastern churches, but many of the Protestant bodies would be shocked at such a proposal. Methodists, for instance, require profession of the Apostles' Creed from adults at baptism. Congregationalists of course in accordance with their fundamental principles of independence cannot have a creed (unless they are baptized into the faith of Park Street or of the New Old South); but then, however large and formidable Congregationalism may loom in Boston and New England, we may remind ourselves that after all New England is but a corner of Christendom.

2. The Creed or profession of belief, of course, does not stand alone; it is not an exclusive test of discipleship. The promise of renunciation of evil and of obedience to God's commandments always accompany the profession of belief. It is an immense pity to allow the idea of all being concentrated on belief as conditions of admission to the Christian society.

The Christian religion has its rule of life and conduct equally binding with the rule of faith. Humility, truthfulness and honesty, purity (in and out of marriage) and self-control, love and unselfish service are as much matters of Christian obligation as belief in the Trinity, the Incarnation, the Atonement, or a future life. Plain and open violation of these rules ought to be visited with the Church's discipline and suspension from Christian privileges as much as heresy.

In the Renewal of Vows, which is often made at the close of a Mission or a Retreat, all three promises of renunciation, belief and obedience are treated alike. I have often wished that something of this sort might be more frequently introduced into our public worship, at any rate in more elastic and less strictly liturgical exercises. The Creed should not be allowed to stand alone in people's minds; by itself it is an "inadequate expression of Christian allegiance."

The continual repetition of the Creed is with a view to life and conduct. We are to build up ourselves, our moral and spiritual life, on the foundations of our most holy faith, to find in it continually fresh motives for resisting temptation and for the practice of virtue. We see that we may embrace and follow; we believe that we may obey. In the long run and in general faith is a necessary element of discipleship. We must believe what Christ is and who He is, if His commandments and example are to be unhesitatingly obeyed and followed, and His help to be sought and relied on.

The central place of the promise of Belief, following that of Renunciation and preceding the promise of Obedience, has often been pointed out, and its significance. The enemies that we renounce would be too strong for us, and God's commandments that we promise to obey would be too difficult, were it not for the support given by our belief. This is the victory that overcometh the world, even

our faith."

3. But why, it is asked, cannot the Church be content with a much simpler confession of faith, such for instance as that reported to have been made by the Eunuch baptized by Philip the Evangelist (I need not discuss the genuineness of the text), "I believe that Jesus Christ is the Son of God"? Why insist on the elaborate definiteness of the Creeds? Well, there is nothing very elaborate in the terminology or thought of the Apostles' Creed. But, more generally, we must answer that the simpler Apostolic and Scriptural confession cannot remain sufficient when its meaning has been evacuated or questioned. It was not for love of defining that the Church elaborated the Creed, but only to safeguard the meaning of the simpler formulas, when the force of these had been explained away. The line taken by Athanasius in word and action is enough to refute this apprehension. When words have been emptied of their meaning, the coin, as it were, debased, fresh terms to safeguard the old meaning have to be found. When it was said Jesus was the Son of God as we all are His sons, sharing in some degree His being, the Church was obliged to add or prefix the word "only," the only Son of God; and when this declaration of unique sonship was explained away by Arius by the declaration that Christ was God's Son, in a unique sense as being the first of all created beings, higher than the angels, but still Himself created, the Church was forced, in order to guard her belief, to add such expressions as those of the Nicene Creed. "Begotten not made," "of one essence or being with the Father," internal to the Divine Being and therefore of necessity coeternal with the Father. Arius taught that the Son of God had come into being out of non-existence, that "once He was not." No, replied the Church, His generation is a law of the Divine Life, rather than an event in time, however remote.

One cannot go behind (in the sense of ignoring) discussions and controversies when once these have arisen. What was a perfectly sufficient statement before questions were raised may become quite inadequate afterwards. The claim to be "American," sufficient before double or divided allegiance was defended, may need supplementing afterwards. So the fourth and fifth centuries supplement the first; the Creeds and Councils guard the Sense of Scripture.

4. Undoubtedly the Creed contains truths into the full meaning of which we have to grow; there are phrases that need explanation, like the Descent into Hell, or the Session at God's right Hand. But is not this true of other yaws? The exact meaning of "the world" as a spiritual enemy certainly requires interpretation. "The devil and his works" would, I am afraid, require and receive a good deal of explaining and explaining away by some.

All this belongs to the conception of the Church as a school of Christian instruction and training. Candidates for baptism or confirmation are not expected to be theologians, dogmatic or moral; they are to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. But in outline of doctrine within which their thought and life are to grow, must be accepted; surrender to the teacher's authority must precede learning and discipline. The apostle commended and thanked God for the hearty obedience of Roman Christians to the form of teaching whereunto they had been handed over for moulding of thought and life.

5. Are the "difficulties" of the Creed so great as to be a reason for its abandonment? Let it be insisted on that what we "chiefly learn" therein is belief in—entire surrender to—the Personal Living God, made known to us as the Father, the Son, and the Holy Ghost, our Creator, Redeemer and Sanctifier—God, God as Man, God in men and women.

Let it be shown that the truths we profess to believe about the operation of the Father, the Son and the Holy Ghost are not dry doctrines, but facts telling of the accomplishments of His purpose for us—the life and death of the incarnate Son, His sympathy with us in all our experiences from the cradle to the grave and beyond; His conquest of death, not the mere escaping from it; the provision of the Holy Church, with its fellowship and ministries of grace; the promise of cleansing here and of perfected life hereafter.

These are not dry doctrines, nor are they mere facts

*An address delivered at the Church Congress in Boston, April 30, 1924.

and historical events. Each clause (I quote the Cambridge pronouncement) has its "underlying religious meaning"—not now for the first time "discovered," nor separable or in contra-distinction from the literal fact believed.

For us the Eternal Son was born in our nature, that we might be reborn in Him; born of the substance of the Virgin Mary, His mother, by the power of the Holy Spirit, without spot of sin, or inherited taint, that there might be

a real fresh start for human kind; for us He died and rose again that we with Him might die to sin and rise to newness of life in fellowship with God. The faith embodied in the Creed, the Creed embodying the faith, is something to be learned, and loved, and lived. Let the Creed be repeated with joyous exultation as a hymn of praise to our Creator, Redeemer and Sanctifier, into Whose Name we have been baptized.

CHRISTIAN BROAD CHURCHMANSHIP

By the Reverend James Sheerin

Part III

ONE of the paradoxes of that radical and brainy Anglican Broad Churchman, Benjamin Jowett, was an utterance that ran something like this: "There is more inspiration in the King James version of the Bible than there is in the Hebrew original!" Hebraically, the verse is confusing and scarcely justifies the translation, but I know of no finer sentiment in the Old Testament than that of the ninth verse of the Eighty-ninth Psalm, which the Prayer Book makes read thus: "Thy truth, most mighty Lord, is on every side." A little faith in that inspiring fact is needed today by those who are frightened at the results of the new and passing interpretations of essential truth. It is a blessed thing to be free, not indeed from legitimate research, but from the need of anxious or bitter debate. It is a more blessed thing to be able to preserve one's sense of what may be called a singing faith in the midst of sordid controversy, or in the presence of restatements of the old faith. If it happened that denials of the Virgin Birth and the physical resurrection would also mean that all the beauty of painting and poetry, and all the glorious aspirations of music, are to be eliminated from the Christian religion, we would surely be of all men most miserable! Against this unhappy outcome, however, two comforting facts remain: First, we are by no means sure as yet that, in spite of all the tumult and the shouting, it is necessary to eliminate any of those ancient and beloved beliefs; and, second, even if they should have to be changed or reduced, it will still be possible to fling about the truths that succeed them, or the eternal facts they stood for, a new and better halo of devout beauty, either in music or art. If Broad Churchmanship of the radical kind cannot do this, it is doomed to dismal failure. The "old, old story of Jesus and His love" must always be the centre of any Modernism worthy of the name Christian.

A few present-day Modernists seem able to do this. Among them I should set high Dr. Bowie, whose words ring with gospel fervor in spite of his scientific leanings. Phillips Brooks succeeded in helping conservative and radical alike because his breadth did not eliminate "the little town of Bethlehem" where "the hopes and fears of all the years met." This great preacher of Christianity was never so broad or so intellectual as to cease singing like a child:

"No ear may hear His coming,
But in this world of sin,
Where meek souls will receive Him still,
The dear Christ enters in."

It was also Phillips Brooks who laid down, in his lectures on toleration, a simple platform of true Broad Churchmanship which is as workable today as it was forty years ago. To him it was mainly the duty of extending brotherly sympathy from the solid foundation of a sure faith. His big arms of brotherly love included four concentric circles, as he called them. There is all humanity to be admired and loved. There is religion of whatever name. There is Christianity of every kind. And there is one's own particular Church. The true Christian should include all four. No one of them should be left out. The breadth of Phillips Brooks was never so lofty as to make him scorn his own Church. He was never like Father Stanton, leading English Catholic, who proudly exclaimed at the time of the Pan-Anglican Congress, "I thank God I never was an Anglican!" Nor was he like that distinguished American clergyman, who, emulating the sneering manner of commodore Vanderbilt's "the public be damned," says in mistaken breadth, "Episcopalians be damned! I am working only for the outsider!" The great need of the moment is perhaps a species of Churchman who will not be ashamed of being an Episcopalian while keeping an open and friendly mind to everything worth knowing and gaining in any other direction.

From the character of certain fathers of the American Revolution who, though they were officials in Episcopal

churches, have been often described as skeptics, there could be made an admirable composite picture of an American Churchmanship which would be vastly attractive and helpful to the people everywhere, and which is of the very essence of that intangible religion which has many times induced strong-minded men of the world to lean without always knowing why towards the Episcopal Church. As one cornerstone of this American Churchmanship, I should take George Washington—gentlemanly, firm, sedate, a man of few words, diffident as to dogmatic utterance, but absolutely reliable in what he did say or do. For a second stone I should take Benjamin Franklin—self-made man of the world, sane, practical, clear-headed, moral and efficient, with a wholesome commonsense that carried him through printing shops and royal courts to the heights of useful greatness. For a third I should take Thomas Jefferson as typical of the dreamer—call him either religious mystic or political reformer—whose material buildings indicate his love of order and beauty, whose great Virginia University reveals his belief in thorough education, whose Declaration of Independence showed him an irrepressible social idealist. Perhaps Patrick Henry could be added to this list for patriotic impulse and beauty of verbal expression, while John Marshall would continue the Washington strain of upright character, bolstered by profound interpretation of fundamental principles. Alexander Hamilton could be included for cool reasoning untroubled by mere passing emotions. Then, as crowning all, old William White, unpretentious saint of the Church, careless of mere outward display, devoted to an every-day Christian character which stood the test of years, ready to cooperate with all good men, Christian or not, so long as the public good was furthered. The theologian's points we quarrel about today did not much concern these great men. Not one of them probably ever gave a second thought to such doctrines as the Virgin Birth or the resurrection of the body. Considerations of the other world they usually left to a merciful God. It was not that they did not believe in these things, but that life and the duty of the hour seemed greater and more absorbing. They lived on in their necessary environment, whether it were gay or sad—doing their bit, as the modern saying goes; helping and encouraging all with whom they came in contact, leaving thus a fairly permanent and noble state, as their enduring monument.

We may well be proud of these splendid products of the English race and religion. The true Broad Churchman never forgets them when enumerating Episcopalians, and he would emulate their achievements in character and service in such degree as his lesser endowment permits. Over and over one sees statements that Jefferson or Franklin in particular were "Atheists." Half this ignoble charge is traceable to the excessive dogmatist in the Church who will not recognize the validity of any undogmatic Churchmanship. The other half probably arises from an erroneous yet serious acceptance of that antique jest, that the Episcopal Church does not interfere with either man's religion or his politics, as though this really meant that it had no religion! Rightly understood, there is no greater truth. The simple fact is that these great men did not carry their religion on their sleeves, as emotional types do. But they were none the less profoundly religious and Episcopalian, in a noble sense very much under-estimated. A quotation from a letter of Thomas Jefferson seems fairly expressive of the attitude of all strong men who shrink from religious boastfulness or shun even the usual expressions of faith, who may be even then good Christians and "good Churchmen" in the most important sense of that much misused phrase of the over-correct:

"Say nothing of my religion," says Jefferson to the secretary of the Constitutional Convention. "It is known to myself and my God alone. Its evidence before the world is to be sought in my life. If that has been honest and dutiful to society, the religion which has regulated it cannot be a bad one."

"It is a singular anxiety that some people have that all should think alike. Would the world be more beautiful were all faces alike; were our tempers, our talents, our tastes, our forms, our wishes, aversions and pursuits cast exactly in the same mold? If no varieties existed in the animal, vegetable or mineral creation, but all were strictly uniform, Catholic and Orthodox, what a world of physical and moral monotony it would be! These are the absurdities into which those run who usurp the throne of God and dictate to Him what He should have done. May they, with all their meta-physical riddles, appear before that tribunal with as clean hands and hearts as you and I shall. There, suspended in the scales of eternal justice, faith and works will show their worth by their weight."

"I have made a wee little book which I call the Philosophy of Jesus. It is a paradigm of His doctrines, made by cutting the texts out of the book and arranging them on the pages of a blank book, in a certain order of time or subject. A more beautiful or precious morsel of ethics I have never seen. It is a document in proof that I am a real Christian; that is to say, a disciple of the doctrine of Jesus, very different from the Platonists who call me an infidel and themselves Christians and preachers of the gospel, while they draw all their characteristic dogmas from what its author never said or saw. They have compounded from the heathen mysteries a system beyond the comprehension of man, of which the Great Reformer of the vicious ethics and deism of the Jews, were He to return to earth, would not recognize one feature."

There are great utterances in this Jeffersonian quotation and none greater than the charge that men calling themselves Christians have drawn "all their characteristic

dogmas from what its Author never said or saw"! In this error of dogmatists may be discerned the root cause of the unhappy divisions and failures of the Christian Church.

Few can be more aware than the writer, in concluding this essay in peacemaking, that much said or quoted belongs rather to the realms of sentiment than to the world of exact science and approved theology. Much is left unsaid that ought to have been included with a description of anything like a desirable Christian Churchmanship. No answer is attempted to some perplexing doctrinal questions which are sure to arise in spite of all that has been said. But time and space fail one, even if ability were at hand, to attempt anything like a solution of bewildering theological problems in religious metaphysic. The most that can be claimed at the end is that it is a modest effort to point the way across the desert of controversy to an oasis where weary travelers in the as yet but dimly outlined Kingdom of God may refresh themselves, with some assurance of being able to proceed a step or two further in the adventure toward the more abundant life. Meanwhile, the essential aim may chime the more readily with that great petition in poor Cranmer's Litany, which teaches us to pray not only to be delivered from all false doctrines, heresy and schism, but also from hardness of heart and contempt of God's Word and commandments. Who can say which is the most difficult work? It may be easier to get rid of false doctrines, heresy and schism than it is to live the life of Christ. At any rate, there is a perpetual need for prayerful effort to subdue that sin of sins, hardness of heart. If once that is conquered, the other task may be disclosed as not quite so difficult as had been feared.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

THE CHURCH IN UGANDA.

Mr. Editor: The Bishop of Uganda, with whom I have the pleasure of stopping for a few days, returned last Thursday from a tour of three weeks through a part of his large Diocese, more than twice as large as our three Virginia Dioceses taken together. During this visitation he confirmed 2,067 of the natives. Let no one imagine that confirmation here is an easy step. It means not only ability to read, but a special religious training covering at least two years—that is, a year and a half or longer for baptism and six months for confirmation. The Diocese of Uganda has 38,544 communicants. The increase in the number for 1923 over the number for 1922 was 1,478. The increase for 1924 will be much larger. The number of baptisms, mostly of adults, in 1923 was 15,786. The number of children in the mission schools of the Church of England for the year 1923 was 137,026, an increase of 19,667 over the previous year.

I crossed Victoria, Nyanza, a week ago by steamer from Kisumu to Eutebbe, so that I have been but a short while in the so-called protectorate of Uganda. I have had many surprises in this short week. There is no church building in Virginia so large or so impressive as the cathedral here in Kampala. It is built of reddish yellow brick, with a central dome, and seats over 4,000. I went to early service yesterday in the Lady Chapel, where the language is English, and to the later service in the main body of the cathedral, where the language is Luganda. It is interesting to note, by the way, how these native languages make the changes at the beginning of the word. Buganda is the chief province of Uganda; the people are the Baganda, and the language is Luganda.

I was speaking of the surprises which meet a new visitor. They are too many to tell in a brief letter. I sat in the service yesterday behind two native girls who had on wrist watches. A number of natives rode to church on their own bicycles. Visiting one of the higher schools last week, I saw that a number of the boys had their bicycles. I have been out from Kampala in four directions in automobiles, and from what I have seen and heard I guess would be that the roads of Uganda are, on the average, ahead of our roads in Virginia.

But my intention in writing was merely to say a word

about the Church's progress here. Uganda is unique among mission fields, and fortunate in not having fifty-seven varieties of missionary workers. There are only the Church of England and two branches, we may say, of the Roman Catholic Church, one branch represented by the French White Fathers, the other branch being English. It is quite different in the colony of Kenya, which lies between Uganda and the Indian Ocean. In Kenya, while the Church of England and the Scotch missions predominate, there are many different organizations at work, including the Friends, the Church of God and the Seventh-Day Adventists. I do not mean to say that the various missions in Kenya are not doing important and effective work. For they are, all of them, spreading good influences among the natives not only in direct religious teaching, but in education and in health. I only mean to say, what is a natural fact, that where the work of conversion and Christian training can be done by fewer separate organizations, the progress is likely to be more satisfactory.

I should say that the handicap to the general progress of Uganda is the unsatisfactory condition of the land question. The native chiefs are simply landlords, who exact heavy tribute from the tillers of the soil. But this is another story, and one that could be told of other lands besides Uganda.

JAMES H. DILLARD.

Kampala, March 17, 1924.

THE COUNTER REFORMATION.

Mr. Editor: There is a much quoted proverb—"Revolutions never go backward." Whilst the saying is not quite true, the epigram, roughly speaking, is justified, for it seems to be true that very important revolutions are never completely reversed; and yet great revolutions may encounter serious reactions which stop just short of utter reversal.

All intelligent people, Protestants, Roman Catholics and unbelievers alike, think that the religious Reformation of the sixteenth century, whether right or wrong, was an event of tremendous significance.

I am unable to take the point of view of the Church of Rome, but her intense and prolonged agitation of the Council of Trent, her repressive discipline of recalcitrants, her numerous excommunications, her vigorous employment, on occasion, of "the arm of the civil law," her accentuation of the influence of the Papacy and her flood of dialectics illustrate the importance that Church attached to the movement.

On the other hand, no person can read the history of the Reformation without being profoundly impressed with the deep thought and earnest feeling of the Reformers. And yet notwithstanding all the agony and bitterness and martyrdom and triumph of that mighty struggle we are now in the midst of a formidable Counter Reformation.

For ninety years the Church of England and the American Episcopal Church have been contending with an anti-Protestant crusade. It began in 1833 in what was known

as "The Oxford Movement," amongst a group of enthusiastic students and a few professors of the University. Its adherents now call themselves "Catholic Churchmen" or "Anglo Catholics."

They have grown greatly in numbers, but far more in Romanism, especially within the last ten years; but I think it was not until the "Anglo-Catholic Congress" met in London in the autumn of 1923 that Churchmen generally realized the determination of Catholic Churchmen to undo the work of the Reformation. Every distinctive doctrine and practice of the Church of Rome, except Papal infallibility, seemed to be, more or less, favored in that assembly, not excepting a yearning for submission to the "Holy Father," as they affectionately called the Pope. The worship of the Virgin Mary was so flagrant that the Bishop of London, who was present, withdrew from the hall, presumably to signify his disapproval of the Romish heresy.

If any prominent American Catholic has condemned the recrudescence of Romanism at the Anglo-Catholic Congress it has escaped my attention. We have no reason to doubt that our ultra American Catholics heartily endorse everything that transpired there. The manifest program is to Romanize the Protestant Episcopal Church.

A symptom of the Counter Reformation appeared in the Churchman of February 22 as an item of news. It was copied from the Daily Nashville Banner. I quote a very small part of a long, elaborate account of the celebration of the anniversary of King Charles I of England.

As everybody knows, he was the one of the Stuart dynasty who, after a long reign of lawlessness, tyranny and treason, was tried by a patriotic parliamentary court, condemned and executed for his crimes.

The special feature of the strange service held in our little church at St. Andrews, Tenn., was the veneration paid to a hair of the beard of the royal convict, whom the monks of the Order of the Holy Cross call a saint and martyr.

I pass by without further comment the political depravity of the attempt to rehabilitate the character of one of the infamous Stuart Kings. As a religious function it was unique in the Protestant Episcopal Church.

"St. Andrews, Tenn.—(Special.)—With all the pomp and splendor of the ancient rites of the Episcopal Church, St. Charles' Day was celebrated in St. Andrew's Church

here on January 30 by monks of the Order of the Holy Cross, who have a monastery at this place.

"The Sacrament of Confirmation was administered to a class of five by Bishop James M. Maxon, who wore his red cope and mitre. The candidates were anointed with the holy oil or chrism, after the ancient custom. This oil was specially prepared and blessed by the Bishop himself before being used.

"Father Baldwin, the celebrant, carried on a velvet cushion a relic of the Saint, a hair from the beard of King Charles enclosed in a reliquary made at the abbey of Caldey, off the coast of Wales.

"During the singing of this hymn the elements were solemnly presented and censed. Then the Bishop was censed, then the sacred ministers, the visiting clergy, the choir and congregation."

I am far from believing that all Catholic Churchmen approve of such abject superstition and slavish sentiment as the monks of the Order of the Holy Cross paraded at St. Andrews, Tenn., on "St. Charles' Day."

I recall it simply to illustrate the depths of religious degradation to which the vanguard of the Counter Reformation has sunk; and this in the twentieth century!

I cannot believe that a majority of the members of our Church who once called themselves "High Churchmen," and who are now claimed by the leaders of the Catholic party, have really become virtually Roman Catholics, and wish to overthrow the Reformation; that great religious and political revolution meant too much to the human family and particularly to the Anglo Saxon race to be surrendered without a struggle. The old-time High Churchmen, from Bishop Hopkins to Bishop Tuttle, would have followed Cranmer, Latimer and Ridley to the stake rather than have accepted what the Catholic party stands for today.

I am not impugning the sincerity of our Catholic brethren; indeed I admire their conscientiousness in refraining from submission to the Church of their passionate affection, and tarrying in a Church whose Prayer Book must be abhorrent to their devotions, only because of Rome's latest dogma, Papal infallibility, although they gladly accept the "primacy" of the Pope.

WALLACE CARNAHAN,

Jackson, Miss.

Book Reviews

JULIA CHESTER EMERY. By Margaret A. Tomes. Published by The Woman's Auxiliary to the National Council of the Protestant Episcopal Church, 281 Fourth Avenue, New York. Pp. 134. Illustrated. Price \$1.00.

This booklet is beautifully gotten up and well illustrated. In thirteen chapters it gives an interesting account of the devoted life of Miss Emery. Beginning with her New England ancestry and education, it tells of the beginning of her work with the Woman's Auxiliary, which was the origin of that splendid organization. It also gives an account of her travels, and concludes with the recognition of her labors expressed by her friends.

R. C. M.

THE NEW HYMNAL: A Musical Edition. Published by the Parish Choir, Boston, under license from the Church Pension Fund. Boston. Stanhope Press.

The General Convention of 1922, by authorizing the Church Pension Fund to license the publication of musical editions of the New Hymnal, has given official authorization to any edition so licensed. The present volume will meet a real need in the Church, and without the confusion that attended the publication of the "Church Hymnal Revised," the last work for the Church of that stalwart scholar, Dr. Charles L. Hutchins. But all "Hutchins' Hymnals" bear a family resemblance; and choirs that have found the Hutchins Hymnals of 1870, 1893 and 1920 to be rich in dignified and devotional musical settings, will not be disappointed in this newest member. It is the heir, indeed, of Dr. Hutchins' latest and most ripened judgment; it lacks few tunes that appear in the Church Hymnal Revised except those that accompanied words not included in the New Hymnal; and it includes such well-loved settings as "Geneva," "O Bona Patria," Hemy's "Paradise," "Brookfield" and "Knightsbridge." The usual complement of chant settings is provided as well as plain song settings of the Morning and Evening Canticles.

There is no slur upon the scholarly edition of the New

Hymnal already in use in the prediction that this volume will commend the New Hymnal to many who have hitherto found it somewhat difficult to use. No one edition could fill every need. Would it not indeed be well to have a new musical edition every few years—say about as often as the books wear out; prepared with due—but not too much—regard for the standard and familiar settings, and an open eye for the many new and fine tunes that are being written every year? What choirmaster has not one or more of his own, known to his own choir, perhaps, but never heard outside his own church walls? In this edition some of the most tuneful and least difficult melodies are of recent date.

It was a distinct purpose of the Commission that prepared the anthology adopted as the New Hymnal by the General Convention of 1916 to make ours a singing Church; and this purpose the Parish Choir edition will certainly further. The man in the pew wants to sing; but even though he holds in his hand a musical edition most thoroughly and officially authorized, if he cannot "catch" the tune he is as "straitly shut up" as Jericho was before the trumpets blew. We believe he can catch these; that the easily read topography will help him; and that many silent voices will, through the use of this musical edition, be raised to "praise God in His sanctuary."

M. L. G.

THE IMPERIAL VOICE. By Lynn Harold Hough, Th. D., D. D. Published by The Macmillan Company, New York. Pp. 146. Price \$1.50.

This book contains eighteen sermons on various modern topics, though not controversial, preached by its distinguished author in various notable places ranging all the way from the London City Temple to the Central Methodist Episcopal Church of Detroit, of which he is the pastor. These addresses are not long, and afford much material of a useful character to preachers who are continually searching for data in preparation for special sermons. Several of the sermons were preached at baccalaureates at such prominent seats of learning as Northwestern University and the Ohio State University, and all of them were delivered in places where the speaker would feel the responsibility of being especially accurate in his statement of facts, and careful as to his choice of English.

We commend the book to ministers and lay readers.

R. C. M.

THE CHURCH AND YOUNG PEOPLES' WORK

By the Reverend Karl Morgan Block

THE CONFERENCE IN BOSTON.

The Young People's Fellowship Committee of Massachusetts, in their attempt to reach a greater number of young people than ever before, felt that the radio was a means of giving greater publicity to the movement and an opportunity to educate and inspire a large number who might not otherwise be reached. On the afternoon of Friday, May 2, a program was presented for this purpose from the Station WNAC, the Shepard Stores, Boston. The purpose of the Conference was given by Miss Eleanor Whipple, of the Young People's Committee, and editor of "The Fellowship," the Diocesan Fellowship paper.

"The purpose of a Conference is for the education and inspiration of those who gather together to share its messages.

"A Conference has information to spread about the subjects in hand. It offers practical helps and suggestions about the problems which are discussed and suggests improvements for methods used. New ideas are created and new thoughts stimulated. A Conference endeavors always to encourage cooperation between those interested in young people's work.

"It makes an appeal for a development of higher ideals, and better purposes, and more definite goals. It influences the desire to train for leadership. The inspiration of it all increases the interest of the people and arouses their enthusiasm for action and for serving.

"The purpose of this Young People's Conference embraces all of these things with a special use and adaptation in the field of the rapidly growing and widespread Youth Movement of the Church particularly in this nation. This Youth Movement has had its greatest advancement and widest extension within the last few years. Very marked has been the spontaneity of the formation of young people's groups throughout the country. Conferences are being held regularly in the interest of the movement.

"It is significant of the willingness of the young people to discuss and work out the big problems that confront them. It shows a readiness to volunteer to train for the responsibilities of leadership.

"Such conferences furnish programs whereby the young people, alert and interested, can conduct matters themselves and offer their services in the activities of the Church. They have developed the consciousness that there are plans for them to work out and a place for them in the Church's life.

"They realize that others should know of their purposes and work, and that others need the education and inspiration that a Conference can give.

"Their attempt to reach the outsider on a larger area of ground than that of a Conference in one place which every one could not attend has resulted in the use of the radio as a means of giving information about the Young People's Movement and what it means; showing the need for leadership for which the Church and the world are crying out; for presenting the challenge of the youth today."

The Conference opened with a prayer given by the Rev. Karl M. Block, Virginia, associate editor of the Southern Churchman.

There followed a chorus led by Miss Harriet E. Woods, of All Saints', Brookline, and assisted by the choir of the Church of the Messiah, Auburndale.

Mr. Henry S. C. Cummings, chairman of the Young People's Committee, gave an address on the Fellowship Movement and spoke as follows:

"It is indeed a very happy privilege to be speaking to the young people of Massachusetts this afternoon. A Conference such as this cannot help but carry with it a message of enthusiasm and inspiration to the many thousands interested in young people's work.

"The Fellowship Movement is an outgrowth of the war period activity, when every man, woman and child were expected and required to play some helpful part. At perhaps no other time in history was there so much need for young blood and leadership as there was during the war. At perhaps no other time in history were the efforts of these young people more appreciated or so freely given and encouraged as then. It seemed to bring out the latent maturity in youth far sooner than many believed possible. So, when the World War came to an end, it found the bulk of its citizens, its leaders, its workers among the young people of the land.

"The spirit to organize into groups for mutual counsel, for mutual inspiration and companionship, has therefore naturally spread from Church to Church, from coast to coast, and from nation to nation. The movement is characterized by an almost irresistible desire on the part of

the young people to play an active and useful part in the Church, social and community life through the channels of devotional and social gatherings. There has seemed to have been periods when the Church failed to offer sufficient appeal to its younger members, and it has been to these groups that the fellowship has functioned most strongly. It has taken up the work where other forms of activity have waned in interest, and it has offered them a part in the Church life that has made them better Churchmen, better citizens, better Americans and better Christians.

"In all of these groups or fellowships there is a kindred similarity in purpose, in ideals and program, and an indescribable and unwritten bond between them. They each aim to contribute something worthwhile in the lives of their members. They each find inspiration in worship and self-expression. Through study they find development of the mind and ability to interpret life—to master its problems and to search out its truths. Through fellowship they find companionships, and friendships, and jolly good times which draw together many for the cause of one. Through service it shares a part in the needs of the community, the Church and the home. In each these qualities of worship, study, fellowship and service play an uppermost part.

"In times past the younger members of any church or community have been expected to follow others, to be influenced by them, and to be but a part of the silent congregation of inactive workers. Today these same younger members seek to not only share a part in being good followers, but have learned the constructive art of leadership, in striving to help others to follow by their example and serve. They seek to have a part in influencing and to take more than a negative part in all the opportunities placed before them. Through study they desire greater knowledge to lead; through service greater opportunity to serve.

"So, therefore, the Fellowship Movement has rapidly grown and spread. Everywhere active enthusiastic responsible youth energy is welcome. Everywhere leaders are sought and looked up to—everywhere training for leadership, for self-expression, for those things which develop and broaden one's character are encouraged and allowed freedom in their attainment.

"The movement finds expression through many channels. From its youngest to its oldest it offers some appeal, some program—some activity that draws out the best that is in each—that inspires a quest for the best—that offers opportunities for development. In some fellowships this is accomplished by demonstrations or rallies; in others by conferences or get-togethers; or by publications and broadcasts. Some by service, while others by fellowship and worship and study. On each of these one might have much to talk about, for they each represent forms of activity which young people like to have a part in sharing, which are productive of results.

"Interest wanes when there is no part for one to share. Interest requires activity. It requires work and some part, no matter how insignificant, in the great work of the Master, and His Church. Every Church has a very vital interest in the religious education of all its members, and more especially its young people. In developing religious life and thoughts as in anything, they must be inspired during the period in life when youth is receptive. The fellowship realizes the great potential power of those who make up its membership. It realizes it has a sacred duty in focusing the attention of all its members, and more particularly those who are unaffiliated with any Church, on the great truths and ideals of Christian citizenship. It realizes that in youth foundations for character and future greatness depend, and it challenges for an opportunity to play a part in such an important period in the lives of these young people of the Church.

"The Fellowship Movement includes all forms of young people's work, although it endeavors to reach particularly those between the one or another of these organizations, when otherwise they might be drifting or losing their interest. I wish there might be time to describe to you the part that each group plays in the life of the young people. They each have accomplished such admirable results and have grown in such a rapid way that they deserve to be known more in detail. However, such groups as the Girls' Friendly, the Scouts, the Sir Galahads, the King Arthur's, Fleur de Lis, Queens of Avolon, Y. M. C. A., Y. W. C. A., Camp Fire Girls, Young People's Fellowships and many others offer opportunities for you each to share a part, for you each to investigate and for you each to en-

(Continued on page 23.)

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

BOOTLEGGERS AND CHURCH PEOPLE.

The above is the title of an editorial which is so excellently worded and entirely to the point that we print it herewith with thanks to the Richmond Times-Dispatch, whose editor drives home his argument with exceedingly plain language when he writes as follows:

"When a preacher linked together Church people and the bootleggers, in a sermon delivered the other day, some of the uninformed protested he had gone too far. He had not gone far enough; the fact is that the bootleggers could not live without the Church people. By 'Church people' is meant those who attend church, whether they actually profess belief in this, that or the other faith, sect or denomination, or not. For it isn't the criminals nor what we carelessly speak of as 'the lower classes' that keep the bootleggers busily engaged in a profitable business, and it is certainly not the very poor.

"It happens that a very large percentage of the rich, the comfortable, the moderately well-to-do and of those in ordinary circumstances are Church people in the sense in which the phrase was employed by the preacher and in which it is used here. And it is these people who support the bootleggers. Some not so fortunately placed buy raw, home-brewed stuff only; but the Church people buy that and also buy the so-called 'good stuff,' which, whether it is actually good or not, is always much more costly.

"The dozens of kings of the bootleggers, whose capture is reported every now and then, and all their agents and retailers, and of course all the big jobbers, make huge profits by dealing with the Church people—either directly or indirectly. Those people who make no pretense at church membership or church attendance are not able, for the most part, to buy any liquor more expensive than the stuff run through copper—or dangerous lead—coils yesterday or the day before.

"Of course the preacher did not go too far. To the shame of our people, he would not have gone too far if he had said that, with comparatively few exceptions, any man who wants liquor, who has the money with which to buy it, and knows where it can be had, buys it without the slightest regard for the laws of the State and nation except such regard as is necessary to enable him to avoid the penalty for disregarding it. Until obedience to the law for the law's sake and for the sake of organized society becomes recognized as every man's solemn duty, that will always be the case.

"Certainly it is the case now. And certainly the preacher was within the strictest bounds of moderation when he spoke of bootleggers and Church people together. Without the Church people the bootleggers would starve."

Within the past six months a United States Senator has been shot in the streets of Washington, and a Virginia State official has been shot dead in the Allegheny Mountains. Crimes of this character are being committed all the time and in all directions, and it seems to us that it is time for our Church people to recognize the responsibility for this situation which the above editorial so squarely places upon them.

Everybody knows that Episcopalians are society leaders in their communities. In many places persons have been accused of joining the Episcopal Church largely for the purpose of getting into "good society."

This fact places a duty upon our people which they ought not to ignore. If the women of the Episcopal Church would make up their minds not to serve liquor at their entertainments it would have a great effect in starting a law-enforcement campaign.

It is no longer a question of whether we approve of prohibition. The issue is not a wet or a dry one. Prohibition is a part of the Constitution, and when it is ignored it is the Constitution that suffers. If persons come to the conclusion that prohibition can no longer be enforced, they have the right to start agitating for a repeal of the Eighteenth Amendment, but until that repeal is accomplished it is the duty of Church people to abide by the Constitution, and the blood of the bootlegger, and the man who

pursues him, is upon our heads so long as we continue to provide the market for his goods.

PROVIDING A REMEDY.

A communication comes to us from the Publicity Department pointing out the need for hospital visitation for both social and spiritual purposes, and we quote as follows:

"One of our negro Churchmen, a layman in charge of a mission, recently had occasion to spend three weeks in a hospital for an operation. Partly because funds were limited and partly for the experience of observing and practicing the need for patience and contentment, he had often preached to similar sufferers, he presented himself as a 'pauper' at a 'pauper institution,' the division for colored people in the City Hospital, expecting pauper food and treatment of which discouraging reports had been heard.

He received, so far as he could judge, the best possible faithful and proficient care. 'Just so far as the natural body needed attention, just so far it received the same.' But the point of his story follows, and is repeated, not at all for the benefit of our many faithful, broad-hearted overburdened chaplains in institutions, but for the benefit of ordinary lay people.

"At the same time," writes the observer, in The Church News of Missouri, "into the same institution, to undergo the same doubtful outcome, went also the spiritual body. In my case it was fully prepared and had at its side a kindly priest and loyal friends. But I had occasion to observe much—much that by Church people is being left undone. In other words, the spiritual body has no such preparatory methods nor care, treatment or general interest awaiting the great majority of unfortunates as has the natural body. I looked often to the beds of other sufferers. With a very few exceptions there were no kindly spiritual visitors to 'prepare' the spirit as well as the body prior to that doubtful operative journey. No smiling Churchman or Churchwoman to greet the awakening soul after its dangerous trip through etherland. . . . Visitors from the world administering to the wants of the natural body only. Very few ministers of any kind came. Here and there (as in my case) a spiritual advisor might be seen ministering to 'one of his own flock' while patients near and far looked on wishfully. What a glorious opportunity for the Church; what a vast field, neglected, where the seed is so apt to take root and bring forth. Hundreds, in a season thousands, of souls being neglected spiritually, while every modern method is being applied for the welfare of the body. In the wards under my observation during my entire stay I saw 'the Church' visit only one other besides myself.

"Not a priest, not a lay worker who made ward visitation a daily or even a Sunday obligation. Not a Church tract distributed, to encourage the faithful or to bring light and truth to the misguided.

"And was I afflicted that my eyes might be opened to the condemnation of the Church? God forbid! Rather that my experience may prove another means by which I and others interested in the extension of His Kingdom might the better observe certain things which are 'left undone' and forthwith proceed to do them, in the name of Christ and to the glory of God."

In Virginia this need has been met by the organization of a hospital auxiliary which consists of committees of visitors from various churches. Each church adopting a hospital, and the committee consisting of from four to eight ladies who go in the New Testament style, two by two, to make their visits at least once a week, keeping records of the number of visits and number of attentions rendered, and reporting to a city chairman, who in turn reports to the Executive Secretary for Social Service for the Diocese. In Virginia last year no less than 24,242 visits were made to patients in hospitals and similar institutions. The attentions rendered to these patients ranged all the way from the carrying of a magazine or a bunch of flowers, to the caring for the infant of a patient while the mother received treatment for three weeks. The record shows that 13,300 attentions were rendered during the year.

We quite agree with the plea for this kind of help from the writer of the communication above. It is a call for help that should be heeded by every rector who has a parish within reach of a hospital, which thereby creates for him an opportunity and a responsibility.

Church Intelligence

Mid-Week Student Conference

"Bridging the fatal interval between success and failure, identifying oneself with Christ rather than approving of Him; living as a Christian rather than accepting our Lord's principles as true—this is the need of the age." With these words Bishop Woodcock, of Kentucky, in the keynote address, launched the annual Episcopal Student Conference of the Mid-West at the University of Illinois on April 26. True to the essential spirit of that first, vigorous talk, the Conference concerned itself to the problem of applying Christian principles to life. More and more as discussion illuminated this or that phase of the Christian message, it was felt that there must be no compromise of Christian principles with the mental habits of the age; the fatal interval must be bridged and Christianity become a matter of life rather than theory.

The Big Ten Conference, attended by about thirty delegates from the Universities of Northwestern, Chicago, Michigan, Wisconsin, Ohio, Miami, Kenyon College and other institutions of the Mid-West Province, was held under the auspices of the Chapel of St. John Divine at the University of Illinois. The Rev. J. H. Randolph, student pastor at Ohio State, was in charge of the program, ably seconded by Brewster Stickney, of Illinois. The purpose of the Conference, as brought out in the keynote address, was to make our Lord a more real, vital and commanding figure in the philosophy of student life. The Conference was promulgated by the joint support of the Fifth Province and the National Student Council.

During an open forum following Bishop Woodcock's speech, the problem of science and religion was broached. From the general trend of discussion, it would seem that, at least among students, there is absolutely no fundamental question in the Episcopal Church. Students could not see any essential conflict between science and religion.

The Saturday session began with Holy Communion, celebrated by the Rev. J. H. Randolph, and followed by a breakfast which served as a mixer for the students. The Rev. Horace Fort, secretary of Berkeley Seminary, then spoke on "The Church and the Age." Mr. Fort's sympathy with student opinion, his vigor, earnestness and his acquaintance with the field, went a long way towards the formation of practical Christian attitude towards the problems of the day. "Society is disordered because men try to live apart from God," said Mr. Fort. "The principles of Christ are hidden in compromise, our allegiance is split into contesting fragments. Christ, however, demands our entire allegiance. Allegiance to Christ is above loyalty to party, State or nation."

After this talk the Conference split into three discussion groups on the following subjects: "Campus Religion," by Perry Hoden, student head of the Province; "Christianity and the Church," by Agnes Hall, Secretary of the National Student Council, and "Christianity and Industry," by Horace Fort. Student opinion seemed fairly unanimous that the spirit of modern industry, as shown up in its attempts at political corruption, and its attempts to carry on low wages and child labor,

is incompatible with the spirit of Christ.

During the lunch hour the Rev. John M. Page, student pastor at the University of Illinois, sketched in a short, informal talk the "chapel-less" condition of Illinois, where three hundred and fifty Church students are without a church building in which to worship. Immediately after luncheon the girls met for a short confab, guided by Miss Ruth E. Butler, of the University of Illinois, and the men gathered for a smoker at the chaplain's house. During the men's smoker the subject of war inevitably came up. The absurdity of the prevalent custom of missionaries calling upon the guns of their nations in time of danger was one interesting turn of the discussion. Opinion upon the abolishment of the R. O. T. C. was well divided. It was agreed that war is a symptom whose roots lie deeper than the problem of defense, and could only really be solved by Christian men going into business, politics and the Church, with the avowed intent of establishing the kingdom of God on earth.

The All-Conference dinner held on Saturday night was a truly brilliant affair. Early in proceedings the various units of delegates began to sing their college songs. Later all joined in with good will on familiar songs.

Following the dinner and sing-song, Bishop-elect John C. White, of the Diocese of Springfield, spoke to the students. "You are all missionaries," he said, "in student work. You should all feel proud of this Church of ours and her wonderful heritage. It is your high privilege to broadcast your Church's message on the campuses of universities. The Bishop-elect went on to speak of his thirty years' work in Southern Illinois. He said that in Bloody Williamson County, the scene of countless massacres and murders, there are many strong and seemingly vigorous churches, but they have failed. "It is a challenge to us," he said, "to see what our Church can do there."

The situation at the University of Illinois was dramatically represented by "The Hole," a one-act play, written and presented by students. April showers on Sunday morning, prolonged and intensive, interfered with plans for the annual outdoor communion, but a sheltered place was arranged for in time, and the celebration, Bishop-elect White officiating, was well attended by delegates, visitors and resident faculty people and students. At the 11 o'clock service, held in one of the University lecture halls, the Rev. Benjamin F. P. Ivins, dean of Nashotah House, preached on the subject of Modernism. A student audience of 1,500 heard Dean Ivins at the All-University service on Sunday night on the subject of Dynamic Religion.

During the course of the Conference resolutions were passed in regard to future meetings of the students within the Province, and the National Student Council was invited to meet in the Province at the next National Triennial Conference. The Conference closed with 5 o'clock Evensong. Delegates said that they took with them to their own campuses a firmer faith, a clearer vision of the needs of the age, and an overwhelming sense of an abiding fraternal relation with other students of the Episcopal Church.

W. O. C.

Geneva and Princeton.

The twelfth annual session of the Geneva School and the fifth of the Princeton School will be held this year at Hobart College, Geneva, N. Y., and Princeton Seminary, Princeton, N. J., respectively, from June 30 to July 11. These schools were established by the Synod of Province II, and their aim is to give inspiration, training and opportunities for service to those who attend. To this end each day begins with a celebration of the Holy Communion, continues with content and method classes, and conferences on various methods of service, and a sunset service and various evening events bring the day to its close.

Particular care is taken to keep a good part of each day free for the development of the social life of the schools, for both old and young; the young people's leaders provide regular and organized recreation for their groups, and the hostess sees to it that there is opportunity for the older people to develop the friendships of past years and to form new ones; many new ideas are passed around with the cup of tea served on the campus.

In this 1924 session there will be classes on Discussion Methods, Story Telling, Pageantry and Drama, Christian Social Service, Personal Religion, Prayer Book, Kindergarten Methods, the Church School Service League, Church School Administration, the Church in China, the Program of the Church, Churchwomen's Opportunities and Possibilities, Girl Scout Leadership, Church History, Young People's Program, Church Music, Girls' Friendly Society, Problems of Girls, Problems of Boys, Family Case Work, the Why and How of Missions, and Bible Study; not all of these at each school. Among the leaders will be the Rt. Rev. David L. Ferris, D. D., who will be the pastor of the Princeton School and will also teach the class in Personal Religion for Young People; the Rt. Rev. Paul Matthews, D. D., will lead an Adult Bible Class. The Rt. Rev. G. Ashton Oldham, D. D., will be the pastor at Geneva and lead the young people's class in Personal Religion; at Geneva also will be Mrs. Charles E. Hutchison; Miss Julia Williamson, director of the Girl Scouts of Philadelphia; Miss Mildred H. Brown, the Rev. C. Clark Kennedy, the Rev. Frank Damrosch, Jr., the Rev. T. A. Conover, the Rev. Stanley Brown-Serman, Miss Helen Olmstead, Miss Cora Jennings, Miss Frances R. Edwards, Miss F. H. Withers, Mrs. J. W. D. Cooper, the Rev. F. T. Brown, the Rev. R. W. Patton, D. D., Dr. John W. Wood, Mrs. H. W. Woodward, the Rev. C. V. Kling and Miss Agnes Hall at Princeton, Mrs. Reginald Williams, Miss Eveleen Harrison, Mr. Alfred Newbery, the Rev. R. Keating Smith, the Rev. Arthur R. Cummings, the Rev. Canon Charles S. Lewis, Miss Sarah W. Ashurst, Mrs. H. P. Veazie, Miss E. Withers, Miss Martha Bullitt, the Rev. A. R. McKinstry, the Rev. John S. Littell, D. D., and Miss Clarice Lambright.

There will be three study periods of one hour each, which is a departure from last year's plan, and the cost of attending the school is \$21.85. The registration at each school is limited to three hundred, and not more than five delegates from any one parish can be accepted.

Full details of these schools may be obtained by writing to Mrs. R. C. Collison, 681 Castle Street, Geneva, N. Y., regarding the Geneva School, and to Mrs. G. H. Lewis, St. Andrew's Rectory, Beacon, N. Y., regarding the Princeton School.

Alumni Day at the General Theological Seminary.

The following events are scheduled for Alumni Day at the General Theological Seminary, Tuesday, May 27.

10:30 A. M.—Celebration of the Holy Communion in memoriam of departed alumni and former students; report of the Necrologist.

11:30 A. M.—Business meeting of the Associate Alumni in Sherred Hall.

1 P. M.—Alumni luncheon in the gymnasium.

2 P. M.—Reading of alumni essay in the chapel; essayist, the Rev. Theodore C. Foote, Ph. D., class of '84; subject, "The Mystery of the Gospel."

The Peninsula Summer School.

The Peninsula Summer School will be held this year at Ocean City, Md. Lectures will begin Tuesday morning, June 24, and continue through Saturday, June 28. The closing exercises will be held on Sunday, June 29.

There will be courses for the clergy, Church school teachers, women workers and young people. The Rev. Dr. Thomas J. Lacey, D. D., will lecture on the Life of Christ; the Rev. R. B. Mathews, D. D., will repeat his course on Church history; the Rev. F. E. Seymour will deal with the principles of teaching, and Miss Cora C. Schumacker with child psychology. The Rev. F. M. Taitt, D. D., will give a course on pastoral theology. Mr. T. B. Symons, of the Maryland Agricultural College, will give instructions in rural work.

The Rev. Franklin J. Clark, Secretary of the National Council, will instruct Mission Study leaders. The young people's section will be represented by Dr. Howard A. Kelley, of Baltimore; the Rev. H. W. S. Powers and Miss Florence L. Newbold.

Special rates have been secured at the hotels. Further information may be secured from the Rev. P. L. Donaghy, Middletown, Del.

J. H. E.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Establishment of a New Mission Station.

The Rev. W. W. Brander, rector of St. James-Northam Parish, Goochland County, has recently established a mission on Little Byrd Creek in the section north of St. Paul's Church, West View. He is holding services at present in a schoolhouse, but hopes shortly to erect a chapel. He has secured a mission worker, Miss Mary A. Stubbs, to work in this field, and will have a Seminary student to assist him during the summer months.

Suburban Church Buys Property.

The congregation of Varina Church, in Henrico Parish, about six miles from Richmond, has purchased a tract of forty acres in a most desirable location, of which ten acres will be reserved for a future church, parish house and rectory and churchyard. The congregation is worshipping at present in the Varina High School building, and funds are being collected for the erection of a church.

The Rev. Joseph B. Dunn, D. D., who has been holding services for several months past at St. Mary's Church, Lorraine, in Goochland County, has accepted the charge of that work to date from April 1. Dr. Dunn was compelled several years ago to give up the charge

of St. Paul's Church, Lynchburg, on account of ill health, and is now living at Westhampton, near Richmond. His health has now sufficiently recovered to permit him to undertake the charge of St. Mary's Church. St. Mary's Church is situated on the edge of Goochland County, within ten miles of Richmond, and in line of development of suburban residences on the James River west of the city.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Meeting of the Cathedral Association.

The annual meeting of the National Cathedral Association was held on Wednesday, April 30, in the Cathedral close, beginning with the service of the Holy Communion in Bethlehem Chapel. At the business session, held in Whitby Hall, of the Cathedral School for Girls, delegates from the important branches of the Association all over the United States read or sent reports to be read, telling of the progress of the work in the several locations. The Bishop of Washington addressed the Association in his usual inspiring and stirring way and made several announcements of interest concerning the Cathedral. Of these, much interest was manifested in the gift of \$100,000 by a New England woman for the organ to be placed in the great Cathedral. When completed, this organ will probably be the largest in this country. Specifications are now being prepared by the Cathedral organist, Edgar Priest. At this meeting it was also announced that plans are complete for the erection of the Cathedral library, which will be a memorial building, containing a remarkable reference library of books pertaining to theology, Church history, etc., for the use of clergy and laity throughout the city and nation.

Delegates and members of the Washington committee were guests of Bishop Freeman at luncheon in St. Alban's Guild Hall, and in the afternoon at 3 o'clock Bishop and Mrs. Freeman received the delegates and a number of invited guests at the Bishop's house.

The day's program closed by a service of evensong, sung by the Cathedral choir in Bethlehem Chapel.

The annual meeting of the Laymen's Service Association of Washington was held at the Church of the Advent on Wednesday evening, May 7. Dr. Glazebrook, the president, presided, and reports were read from the officers and committees. After the business meeting an entertainment and social hour were enjoyed by the members present.

Girls' Friendly Society: The annual meeting of the diocesan organization of the Girls' Friendly Society was held at Epiphany Church May 5 and 6, beginning with a Corporate Communion of all members and associates of the society, celebrated by the Rev. R. L. Wolven, of the Church of the Epiphany. Business sessions were held during the day, and on Monday evening the annual festival service of the society was held at the Chapel of the Nativity. At this service the sermon was preached by the Rev. Arlington A. McCallum, rector of St. Paul's Church, Washington Circle. On Tuesday evening a reception for all members and associates of the society was held in Epiphany Parish Hall from 8 to 10:30 P. M.

The fiftieth anniversary of the laying of the cornerstone of the Church of

the Ascension will be celebrated at Ascension Church on May 29, Ascension Day, by a special program which is being planned by the rector, the Rev. Thomas W. Cooke.

The Bishop of Washington plans to leave this city for Europe some time in the latter part of the month of May, where he goes for a much needed rest. He expects to be away from the Diocese about six weeks. Growing demands are constantly being made upon the time and strength of the Bishop, and few if any are refused, and the Church people of Washington will be glad to know that their Bishop has been persuaded to take a few weeks of rest and refreshment.

M. M. W.

Farewell Dinner to the Rev. D. R. Covell.

Many gifts were presented to the Rev. David Ransom Covell at a dinner given in his honor on April 30 at the City Club.

In behalf of his friends a platinum Hamilton watch and chain and knife was presented by Mr. Roe Fulkerson; four large silver Gorham candlesticks by Mr. Claude Claudy in behalf of the men of Harmony Lodge, and a black leather suitcase with ebony appointments by Grand Master Charles Roberts from Mr. Covell's Trinity neighbors.

Mrs. Covell was not forgotten. Mr. Roberts presented her with a one-hundred piece set of flat silver, and a handsome hand-carved book of remembrance was presented by Judge Kathryn Sellers in behalf of her women friends.

Mr. Covell goes to California to be the Secretary of Christian Education and Social Service, with headquarters at Los Angeles.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Enlarged and Refitted Parish House.

Trinity Parish House, Portsmouth, has been greatly enlarged and fully equipped throughout, making it one of the most complete parish houses in the community. Seven additional rooms were added, a fair-sized guild room and an office for the rector. Two large rooms on the second floor provide a women's rest room and additional class rooms. A well appointed stage in the auditorium adds much to the use of the building. Floors throughout are of composite and the whole heated by gas-steam. Already the building is taxed to its limit, and the Church School and Girls' Friendly and Young People's Societies especially have greatly increased. On April 30 the vestry gave a house warming to the whole parish and all four congregations in Portsmouth united in viewing, inspecting and enjoying the new building, and were hospitably entertained by the mother church. All the buildings of Trinity are now in excellent shape. The rector, the Rev. Charles H. Holmead, is completing three happy years of service.

Meeting of the Central Convocation.

The Central Convocation of Southern Virginia held its regular spring meeting at Johns Memorial Church, Farmville, Rev. F. M. Diehl, rector, April 28 to May 1. The Convocation was unusually helpful and inspiring, and there was a good attendance.

At the opening service Monday night, which was a missionary service, Rt.

Rev. H. St. G. Tucker spoke on the reconstruction work to be done in Tokyo.

The Rev. C. E. Stewart was the preacher at the communion service Tuesday morning, and the Rev. A. P. Gray at Evening Prayer. In the afternoon the Rev. M. S. Taylor led a most interesting conference on "Paying the Tithe." Dr. E. C. Eggleston, President of Hampden-Sidney College, also spoke on "Stewardship."

The preacher at Morning Prayer on Wednesday was the Rev. E. W. Melli-champe, and at Evening Prayer the Rev. M. S. Eagle. The conference in the afternoon was on "Missions," the Rev. J. M. B. Gill giving a most inspiring and enlightening talk on the subject, especially from the viewpoint of China.

Dr. J. C. Hall, Dean of the Convocation; Bishop Thomson and Bishop B. D. Tucker led the devotional services on the three mornings. The Rev. R. R. Phelps preached at the closing service Thursday morning.

Two new members, the Rev. J. M. B. Gill, of St. Paul's Church, Petersburg, and the Rev. A. M. Lewis, of Christ Church, Emporia, were welcomed by the Convocation.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.
Rt. Rev. W. G. McDowell, D. D., Coadjutor.

Bishop Partridge at Birmingham.

On May 1, from one to three, the clergy of Birmingham and a score or two of laymen met the Bishop of Western Missouri at the Tutwiler Hotel for luncheon, and to hear him present the claims of reconstruction work in Japan. The meeting was presided over by Bishop McDowell. In a most persuasive and powerful address Bishop Partridge presented the claims of Japan in quite a new setting, showing himself a wonderful advocate of a marvelous people with back of them a wonderful history; great constructive capacity and a genius for doing the kind thing and for leadership.

E. B.

PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Bishop.

Installation of Bishop Garland.

The service for the installation of the Rt. Rev. Thomas James Garland, D. D., D. C. L., Bishop of the Diocese of Pennsylvania, was held in the Church of the Holy Trinity, Rittenhouse Square, Philadelphia, St. Philip and St. James' Day. The procession formed in the parish house on Twentieth Street and marched down Walnut Street to the entrance to the church. The order of the procession was: The master of ceremonies and his assistants; the students of the Divinity School; the clergy of other communions; the clergy of the Eastern Orthodox Church; the clergy of other Dioceses; the clergy of the Diocese; the faculty of the Divinity School; the officers and committees of the Diocese; the bishops; the President of the National Council; the Presiding Bishop.

Bishop Garland, with his attending bishops, was met at the door of the church by the Presiding Bishop, the President of the National Council and the President of the Standing Committee, and conducted to the entrance of the sanctuary.

The sermon was preached by the Rt. Rev. Thomas F. Gailor, D. D., Bishop



The Rt. Rev. Thos. J. Garland, D. D.

of Tennessee, from Rom. 1:1-3, "The gospel of God concerning His Son, who was born of the seed of David according to the flesh."

A reception and luncheon in the Bellevue-Stratford followed the service. at which Mr. Edward H. Bonsall presided. The speakers were Bishop Talbot, the Rev. F. B. Lynch, President of the Philadelphia Federation of Churches; the Rev. Dr. Perry, President of the Standing Committee, who spoke for the clergy, and Mr. Samuel F. Houston spoke for the laymen. The Hon. W. Freeland Kendrick, Mayor of Philadelphia and a member of our communion, was unable to be present on account of illness.

Bishop Garland made the closing address and pronounced the benediction.

Presentation of United Thank Offering.

The twentieth annual presentation service of the United Thank Offering of the Diocese of Pennsylvania was held Thursday morning, April 24, in the Church of the Incarnation, Philadelphia, at which Bishop Garland presided. The Rev. N. V. P. Lewis, D. D., rector of the Incarnation and Dean of the Convocation of North Philadelphia, was the preacher. The United Thank Offering represents the contributions of women who day by day lay aside money to be used for carrying forward work which women of the Church are doing in all parts of the world. The offering amounted to \$12,709.63, more than \$5,000 increase over the amount at the same time last year.

R. R. W.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Signal of Whistles on Good Friday.

Attracted by the remarkable charge of Judge D. A. R. Crum last fall to the grand jury of Crisp County, Ga., and which was printed in the Manufacturers' Record of Baltimore and in the Atlanta papers, the Rev. J. Harry Chesley, vicar of Christ Church, Cordele, asked the authorities of the Cordele Sash, Door and Lumber Company and the Beechwood Mills of that town to sound a signal of three long, clear blasts from their whistles at 12 o'clock on Good Friday that the people of the community might stop for one minute

in observance of the Master of men. In recognition of this observance, Mr. Chesley, who says it was eminently fitting that lumber mills should sound this call, as though to say, "Is not this the Carpenter?" has received the following letter from Judge Crum:

Rev. J. Harry Chesley, Vicar of Christ Church, Cordele, Ga.
Reverend and Dear Sir:

Cyrenne Commandery, Knights Templar of Georgia, has directed me to express to you its very deep appreciation of the thought and reverence which prompted you in bringing public attention to the fact that Good Friday was the anniversary of the crucifixion of our blessed Saviour. In these days of thoughtlessness of much that is sacred, it is indeed well that we have one to remind us of these solemn occasions.

Our community wishes for you and yours long life and peace among men, and finally sweet companionship with Him who died that we might live.

Very respectfully and sincerely yours,
(Signed) D. A. R. CRUM.

Judge Crum, though a member of the Methodist Church, has accepted from the Rev. Mr. Chesley a copy of the Book of Common Prayer for use in court chambers, and for which Judge Crum has expressed his appreciation.

A small altar was dedicated on Easter morning in the Beginners' Department of St. John's Church (the Rev. W. A. Jonnard, rector), Savannah. It was made by a former pupil and was the gift of the teachers of the department to promote reverence and teach the meaning of the altar. Two tiny seven-branched candlesticks and a vase were also presented, the gifts of two little pupils and their mother. The two choirs of this parish rendered three beautiful cantatas during Passion and Holy Weeks. The boys and men sang Mercadante's "Seven Last Words" on Thursday of Passion Week and Stainer's "Crucifixion" on Good Friday night, and the women's choir sang Maunder's "From Olivet to Calvary" on Palm Sunday night.

The Rev. J. A. Schaad, who held a mission in St. Paul's Church, Augusta, in March, returned to this parish, which has no rector, for the services of Maundy Thursday, Good Friday and Easter Day. In the afternoon the Church school gave a very attractive pageant.

E. D. J.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt. Rev. H. B. Delaney, D. D., Suffragan.

Work Among Deaf Mutes.

A mission for the deaf mutes of Burlington and Alamance County has been started by the Church of the Holy Comforter, with monthly services by the Rev. R. C. Fortune, a deaf minister of Durham. There are some twenty or thirty mutes in the community, and it is an inspiration to them to have the services of one who speaks in the sign language. A union Bible class for the deaf mutes in the parish school house every Sunday, conducted by one of the deaf of Burlington.

The annual Diocesan Convention meets in St. Paul's Church, Winston-Salem, the Rev. Robert Gribben, rector, May 13 and 14, and an interesting session is expected.

Work Among Young People: The last of April a meeting of the Executive Committee of the Diocesan Young

People's Fellowship was held with the Rev. Charles Scovil, Executive Secretary, in Concord, and plans were made to enlarge the scope of this work in the Diocese.

T. F. O.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Many Pay Tribute to Bishop Talbot.

A large membership of the Churchman's Club of the Diocese assembled at their annual spring dinner to pay tribute to their Presiding Bishop, the Rt. Rev. Ethelbert Talbot, D. D.

Bishop Talbot was the only speaker of the evening. His first greeting was to assure the laity present that the Church had nothing to fear from the recent controversies, that he recalled far more serious ones in his own day and the Church has remained triumphant. However, he urged that if all Christians everywhere for the next twenty years would forget all controversy and sum up their whole idea of Christianity into two words, "Follow Me," at the end of that time the Christian churches would be an effective power for righteous not only in this land, but in all international affairs as well.

The major part of the Bishop's address consisted of numerous interesting anecdotes connected with his work as Missionary Bishop of Wyoming.

The officers elected for the ensuing year were: Edward Guest Gibson, President; George Weems Williams, Vice-President; Richard C. Norris, Second Vice-President; Alexander Payson Knapp, Secretary; John Glenn, Jr., Treasurer.

R. F. H.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.
Rt. Rev. R. E. L. Strider, D. D., Coadjutor.

Ohio Valley Churchmen Meet.

Ohio Valley Churchmen's Club banquet was held Thursday evening, May 1, at St. Matthew's Church Parish House, Wheeling. Over one hundred representatives from Ohio and West Virginia in the vicinity of Wheeling attended. Several amendments to the club constitution were proposed to give this laymen's organization a definite field in Church work. The president, Robert Ewing, Dr. T. H. Downing, J. L. McLain and others discussed the suggested changes. A musical program, a talk by Scout Executive K. L. Brown and several demonstrations by Boy Scouts concluded an interesting occasion.

C. G. C.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.
Rt. Rev. F. W. Sterrett, D. D., Coadjutor.

St. Luke's, Scranton.

The culmination of the Lenten season for St. Luke's Church, Scranton, the Rev. R. P. Kretler, rector, really occurred in the confirmation service held on the Sunday after Easter, when a group of fifty-three persons were confirmed by the Rt. Rev. Ethelbert Talbot, D. D.

Several outstanding things have occurred in this parish during the Lenten season which show evidences of a deep spiritual revival in the congregation.

The magnificent organ installed by Casavant Bros., of St. Hyacinthe, permitted some noteworthy organ recitals to be held during the Lenten season, to which hundreds of people came each week.

On Easter Even nineteen children and three adults were baptized, and in spite of the rainy and inclement weather on Easter Day, large congregations filled the church at the various services and generous offerings were received from the parishioners, both old and young.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Easter at Amherst.

(From the Amherst "New Era.")

"Very beautiful Easter services were held in Ascension Church at Amherst on Sunday. The rector, Dr. T. D. Lewis, delivered an able discourse on the resurrection, presenting in that chaste eloquence that characterizes his sermons irrefutable arguments for the survival of the soul. The music was rendered by an augmented choir. Mrs. Irvine Whitehead sang, in a sweet mezzo soprano, solo passages in Stephen's Te Deum. Mrs. T. P. Campbell sang an offertory, 'Hail, Thou Risen One!' Her clear, bird-like soprano filled the auditorium, fitly echoing the joy of the season. The exquisite decorations were entirely of Florida palms and Easter lilies, memorial gifts from friends. The dark, rich verdure of the tropical foliage formed an effective background for the white emblems of immortality. The congregation that packed the auditorium went out with expressions of appreciation, indicating an inspiration to lead a sweeter and higher life."

Activities at Christ Church, Blacksburg.

The rector, the Rev. J. Hubard Lloyd, attended a students' meeting at Sewanee the first week in April. Two surplices have been made by the Auxiliary, the material for one having been given by Mrs. R. J. Davidson. They will be sent to the Japanese clergy. The Auxiliary also made a violet stole which will be sent to Japan with the surplices. Another was made by the Altar Guild, to be retained at Christ Church. Both are alike, having a design of a cross entwined with a crown of thorns, embroidered in gold thread. An exquisite lace collar to be worn with the stole was presented to Christ Church by the Rev. Meade Bolton MacBryde, rector of Grace Church, Washington, D. C., in memory of his aunt, Miss Maria L. Bolton, who was for many years a devoted member of Christ Church.

As an Easter present the Auxiliary sent a baseball outfit to the boys in one of the cottages at the Home for Homeless Boys at Covington.

Service was held in Christ Church at 11 o'clock on Good Friday and celebration of the Holy Communion on Easter Sunday at 11. The Easter music, especially the offertory, Schilling's "Christ Our Passover," was beautifully rendered by the choir. The church was filled with spring flowers. An unusually large congregation was present and the offering was for the Japanese Relief Fund. The contents of the Auxiliary blue boxes, also presented at this service, amounted to \$40.05. The usual children's service was held at five in the afternoon and the children brought their offerings of mite boxes and flowers and greatly enjoyed the rector's

talk to them on "The Journey to Emmaus."

T. A. S.

FLORIDA.

The Late Bishop Weed.

The Finance Committee of the Diocese of Florida, at a regular meeting held at Jacksonville, Fla., on the 6th day of March, 1924, unanimously adopted the following resolution upon the death of the Rt. Rev. Edwin Gardner Weed, third Bishop of Florida, who passed into life eternal January 18, 1924:

We, and each of us, desire to express our deep sorrow and our sense of loss in the death of the Rt. Rev. Edwin Gardner Weed, D. D., S. T. D., third Bishop of Florida. The Church and State have lost a great leader and a strong man. He trod the Master's way unwavering and unafraid and laid down his life in the Master's cause after a loving service of more than thirty-seven years. He used his great talents for the good of man and to the glory of God, rather than for personal ambition or selfish and vain glory. He taught peace, charity, mercy and love in this world, and we testify to the noble work and the great good done by him; to the universal esteem and love in which he was held everywhere and by every one, whether in or out of the Church; to his charming personality, his greatness of mind and heart, and his beautiful and noble character.

He was a true and loyal friend to Florida in days of sore distress, a pillar of light and strength in dark and weary days; he has been a loving father to us for more than thirty-seven years, a source of comfort in our sorrows, an inspiration of joy in our days of happiness.

In humble pride of his memory and in sorrow of his taking off, we invoke the intercession of the whole Church for the repose and peace of his soul, and that the work which he so greatly loved may be carried on and prosper under God; that the loved ones nearest and dearest to him may find comfort and consolation at the altar where he served, and that all who knew and loved him may, in obedience to his injunction and example, look always to Him who is the chief Shepherd and Bishop of our souls.

Personal Notes

Dr. Rudolph B. Teusler, founder and director of St. Luke's Hospital, Tokyo, arrived in New York April 29 for work on behalf of the Japan Reconstruction Fund.

The address of the Rev. Frank E. Cooley is changed from Cincinnati, O., to 28 East Fifth Street, Newport, Ky.

Archdeacon Claiborne, of Sewanee, Tenn., conducted the three-hour services, and also preached the sermon at the Easter service in Trinity Church, Trenton, N. J. (the Rev. Hamilton Schuyler, rector). These services were largely attended and the excellent addresses of Archdeacon Claiborne will long be remembered by those who availed themselves of the opportunity of hearing them.

The Rev. Herbert A. Donovan, of St. John's School, Cape Mount, Liberia, West Africa, has been appointed by the

(Continued on page 22.)

Family Department

MAY.

1. Thursday. SS. Philip and James.
4. Second Sunday after Easter.
11. Third Sunday after Easter.
18. Fourth Sunday after Easter.
25. Fifth (Rogation) Sunday after Easter.
- 26, 27, 28. Rogation Days.
29. Thursday. Ascension Day.
31. Saturday.

Collect for Third Sunday After Easter.

Almighty God, Who showest to them that are in error the light of Thy truth, to the intent that they may return into the way of righteousness; Grant unto all those who are admitted into the fellowship of Christ's religion that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. Amen.

The Son of Man.

He left the Father's bosom and His throne
And took our life of mortal woe instead.

Home, love, dominion, all were His in heaven;
On earth He had not where to lay His head.

He saw the sun, whose torch of light and heat
His breath had kindled, in the west grow dim,
A thousand lamps flashed out for homeward feet,
Not one was trimmed or candle set for Him.

And, while unseen, the keys of death and hell
And life and glory at His girdle hung.
No lowly latch for Master knew Him well,
No door for His tired footsteps inward swung.

That never soul redeemed should vagrant go
Unhoused through the hereafter, rest denied,
That all who would the Father's house might know,
A stranger, pilgrim, Jesus lived and died.

Without the walls that spurned His love as dress,
Mid faithless scorn and alien pity hurled,
He suffered, outcast, that His sheltering cross
Might be the rooftree of a homeless world.

—British Weekly.

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

The Unbelief of the Jews.

The Rev. Louis Tucker, D. D.

Our Lord ended His public ministry with the words, "While ye have light believe in the light that ye may be the children of light." John 12:44-50 gives another speech; but it is a summary. Was this summary made by Our Lord Himself or by St. John? Comment attributes it to St. John; justly so, we

believe, partly from the synoptical nature of the matter, partly from the introduction, which says Jesus "cried" using the technical word for a herald's message, and partly from sheer instinct.

But though He had done so many miracles they did not believe. St. John quotes Isaiah, attributing the blinding of their eyes and hardening of their hearts to supernatural power—Divine, says some comment, diabolic acting with permission of the Divine, says others. Therefore, says St. John, they could not believe. The whole passage is a happy hunting-ground for Predestinarians and all other theologians who have not grasped that God works through all laws of nature and time does not limit Him. St. John, commenting, says, "These things says Isaiah when he saw His glory and spake of Him." Isaiah saw the time of Christ on earth, else he could not have reported from sight, not hearing, how the Jews treated Him. That is, Isaiah was borne forward in the spirit along the stream of time. We deal here with a truth too great for some. To pure spirit time and space are not entities. They do not govern or condition the spiritual state. In this lies solution of the problem of prophecy, explanation of the whole involved tangle of Predestination, certainty of the mistake of Mahomet, contradiction of John Calvin and reason for the overthrow of Arianism. It is not easily apprehended by most minds. Four out of five who read will hold it sheer nonsense; as is proven by the fact that there have been so many Arians, so many Calvinists, so many Augustinians, so many Mahometans. Only he who has wrought out some portion of the explanation for himself can perceive the whole. This paragraph is the plainest bald statement of matter-of-fact—and to many it will seem mysticism. Let him understand who can.

The Jews of Our Lord's day seem degenerate. That they did not recognize Our Lord is little; if He came to our day and generation, with His glory hidden, our generation would not recognize Him either. They crucified Him; but we fear that we would, too. They lied about Him; but so would we. Not for these things, therefore, do we hold them poor. But their chief man, having soldiers, arms and money, lacked resolution properly to police their chief city; and here, in St. John 12:42, we find another discreditable fact, "Nevertheless also among the chief rulers many believed on him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God."

That a man should not believe—that can be understood; that a man, believing, should flinch from acknowledgment—that can be understood; but that many should believe and all flinch seems never true of any other nation since. There surely must have been extenuating unknown circumstances. Also, the Holy Spirit, as yet, had fallen upon none of them.

But this belief of many, while it brought no open acknowledgment, created a situation. Our Lord knew of it. He had His own means of knowing the thoughts of all. Moreover, some of the chief men must have taken earthly means of letting Him know that they

were not unfriendly. The very noblest would do so from sympathy; a kindly message might be pleasant to Him. The very meanest would do so from prudence; He might triumph.

Every great man in Jerusalem had his large town house, or his larger suburban mansion with gardens. Search by the authorities was difficult. Some of these houses were available to Our Lord as refuges. He could pass from one to the other, evade arrest, disappear. He could drop into the gardens of the rich and vanish. It had become hopeless for the authorities to arrest Him.

The purpose of His Incarnation would be defeated if He were not able to escape. It would be defeated if He—being able to escape—were not arrested by His Own consent. Events were rapidly shaping themselves to this climax.

Missionary Heroism.

We missionaries are none the less American because we have put Christ first and have turned our backs upon our native land to cast our lot with the benighted peoples of pagan lands. We owe, to no small degree, the fact of our being missionaries to our being Americans. Though in submerging ourselves in the life, language, and customs of another race, we have lost much that Americans hold dear, we still swear allegiance to the flag, still cling to the traditions of the land which gave us birth, still claim her as our own, and are still ready to offer up our lives in her defense. Though, of course, our primary aim to make known the Christ and though the motive that compels us is the conviction that we owe to others what Christ is to us, still we are Americans and all unconsciously live and move and have our being in a miniature America we can not leave behind. There is so much about her institutions, her ideals, her very life which she owes to the Master and which was born of His Spirit, that we feel that we are none the less true missionaries because we are one hundred per cent American.

It struck me as very strange that our Chaplain, who marched with us to the Rhine, should have left his post as a missionary in China to return to the States and enlist as a buck private. One of our nurses, I remember, had left her missionary work in Egypt, and return to the States that she might "do her bit" for the land she loved. The doctor, with whom I am now associated in the missionary service, gave months of valuable service on the firing line along the Meuse. I did not then understand what now after three years of service as a missionary is simply a matter of experience—that the missionary sees the glory of his country as his countrymen who have never known the indescribable degradation of heathen races, can never see it; that he realizes that for the sake of the world America must be upheld and maintained in her strength; that he sees great channels of blessing flowing from her to the far corners of the earth; and that he knows that the redeemed of heathen races bless God with profound gratitude for those who from her shores have come bearing the Good News of the Gospel of Christ.

Why should we missionaries so often be looked upon even by our fellow Americans as strange, impractical freaks who are rather to be pitied than otherwise, when we are simply the natural, one might say, inevitable fruits of America's Christian institutions, her lofty ideals, her passion for world betterment and world redemption, her

Christian homes, her churches and her schools?

It is often thought that the missionary would not be where and what he is if some personal handicap had not closed for him the door to high achievement in either business or professional life. This idea in the light of the history of missions is ridiculous. As a boy I was a great lover of thrilling stories of heroism and adventure. I literally devoured such books as "The Count of Monte Cristo" and "The Three Musketeers." But not until finally in later life I got hold of the lives of such great missionaries as Livingstone and Carey and Morrison and Brainerd, was my thirst for the heroic quenched.

Here was adventure that made my old Diamond Dick tales look like nursery rhymes. Here was achievement I had not dreamed fell within the scope of man. Here were heroes, real men of real blood who had lived and died for a great cause, the lachet of whose shoes my old-time war-gods were not worthy to unloose.—F. J. Huegel, in the Christian Herald.

For the Southern Churchman.

To Feel Thy Hand.

L. C. Cummings.

It is not necessary to understand my cross, if only I can walk in the darkness or light with faith that God is leading the way!

We are too apt to repine and too prone to fear, because we are trusting ignorantly to ourselves and our own seeming wisdom.

It is most difficult to give up our lives to the guidance of God to stay in the narrow path set before us.

How much more alluring and interesting it is to stray aside, and yield to our own guidance and inclinations! But in doing so we have often fallen prostrate by the wayside; for without divine help we lose the way.

Though we may be called to walk through a dark and seemingly endless tunnel of sorrow and disappointment, of apparent failure of all our plans, yet we are safe, if we but feel God's hand leading us; we walk more safely in the dark with Him, than alone by sight. We come more surely out into the Light at last. Just to feel His hand leading us and be sure that

"Thou every erring step, wilt guide me right"

"Till night is gone—and I behold the Light."

"Of Wounds and Sore Defeat."

Of wounds and sore defeat
I made my battle stay;
Winged sandals for my feet
I wove of my delay;
Of weariness and fear
I made my shouting spear;
Of loss and doubt and dread
And swift oncoming doom
I made a helmet for my head
And a floating plume.
From the shutting mist of death
And the failure of the breath,
I made a battle horn to blow
Across the vales of overthrow.
O harken, love, the battle horn!
The triumph clear, the silver scorn!
O harken where the echoes bring
Down the gray disastrous morn
Laughter and rallying!

—William Vaughn Moody.

To go through life, simply acknowledging our imperfections, and coddling them, encircles us in the smallest kind of a world.

For the Young Folks

Roads.

Answer, soul of mine—which way
Hast thou made a road today?
Hast thou followed love's sure chain
Over hill and over plain?
Whichever choice, thou'st made,
There another road is laid—
Not a transient, fading trail,
Not a path that shall not fail.
Evermore some foot shall stray
O'er the road thou mad'st today.
Ah, let each of us beware
How his thoughts and motives bear!
Every road that we shall choose,
Other pilgrim feet will use,
Some will follow where we lead
Long as life shapes life, indeed.
Have a brother's care, and pray
God to mark thy road each day.

—Selected.

For the Southern Churchman.

The Voice in the Wilderness.

Eugenie du Maurier.

St. John spent many years in the lonely deserts of Judea, a place of barren hills and deep, narrow valleys on the west side of the Dead Sea. In this lonely region he prepared himself to become the Voice that was to tell the people that Jesus was the long promised Saviour.

Strong with the strength gained in the hardships of the desert, John was fearless in reproving the wicked, but so wonderful in speech that many Jews thinking he might be Christ, constantly asked: "Who are you?" His answer was: "I am the Voice of One crying in the wilderness, make straight the way of the Lord, as said the Prophet Isaiah." Hundreds of years before this time Isaiah had foretold the Voice in the wilderness that would say: "Prepare ye the way of the Lord, make straight His paths; every valley shall be filled; and every mountain and hill brought low; and the crooked shall be made straight and the rough ways plain; and all flesh shall see the salvation of God."

Do you know why roads are called highways? Long ago, when good roads were not as common as they are now, roads were raised above the adjoining fields to prevent them from being covered with water in times of wet weather. In England such roads are called the king's highway because they were considered to have been given by the king. In olden times, when the king went to see distant parts of his kingdom, great pains was taken to make the road safe and easy to travel. Hollow places were filled and smoothed; hills were lowered; crooked, winding places were straightened; bridges were made safe or new ones built; and everything was done to insure a happy journey for the king, and to show him how welcome he was. To get all this done, messengers had been sent before the time of the expected visit, and the people had not only prepared the roads for his coming, but their towns, their homes, their children, were all in readiness.

St. John's mission was to tell the people to prepare for the coming of the King. It was for that he had left the desert of Judea. The world was a wilderness of people. They needed a road over which the King could travel, but that road was the road to their hearts.

Christ could not find a resting place in a cruel, wicked heart, nor in a selfish, unforgiving one. So the messenger's words bade them to repent of their sins. The ways to be smoothed over were in their own lives. Pride was a mountain they must make low, and deceit was a crooked way that must be made straight. They were to prepare for Him Who said: "Blessed are the meek; blessed are they that hunger and thirst after righteousness."

So into every heart that is made straight the King still comes. The road of repentance smoothes and prepares for His coming. They who accept and welcome His coming are they who have heard the Voice and are ready to follow Him Whom those of old looked for, longed for, but failed in great measure to know when He came.

The First Day at School.

James was walking toward the school house, and he was walking very slowly indeed. The great day when he was going to school had come at last, but now James wished he were going anywhere but to school.

He had just moved to Ridgewood and knew very few of the boys and girls. The teacher was a stranger. He dreaded to meet her and so many strange children. Mother had expected to take him; but baby was ill in the night, so mother could not leave her.

"Can't I wait till you can go with me?" asked James.

"No, dear," answered mother. "It is much better to be there the first day. You will like it after you get there. The teacher will be kind and you'll soon make friends with the boys and girls."

James walked so slowly that all the other pupils had gone into the school. He was the only one in sight and it seemed as if he could not make his feet drag him into that school house to face that strange teacher and all those boys and girls.

"What's that?" He stopped suddenly and listened.

From a big bush by the side of the road came a sob. James went up to the bush and there, crouched behind it, was a little girl crying.

"What's the matter?" he asked.

"I have to go to school," sobbed the little girl, "and I don't want to. Mother made me, but I'm afraid the boys will chase me."

"No, they won't," James comforted her. "Come with me!" He squared his shoulders manfully. "What's your name?" He held out his hand.

"Jessie Warren," said the little girl, rising to her feet and, taking James' hand, she started toward the school house.

"And wasn't it funny?" James said to his mother afterwards, "I forgot all about not wanting to go myself. I didn't want Jessie to be afraid, and I forgot that I minded."

"That's always the way when we help some one else," said mother. "We forget our own troubles. School was nice, after all, wasn't it?"

"Yes, it was!" exclaimed James fervently. "The teacher's fine, too. She tells us stories, and the boys and girls play games and have lots of fun at recess. School's all right. I'm glad I go, and Jessie is, too, now. We didn't know how nice it was or we would have run there."—Selected.

Proof.

How do you know the world is round?
Soft light filled her eyes of blue.
Because wherever the road I've found
Its always led back to you.

And how do you know that God's up
there

On top of that big blue cup?
Because the children, and flowers and
air

Are always reaching up and up.

But how do you know God loves us here
So really and truly true?

Oh! I've known that ever since my dear
He sent me the gift of you.

—Mabel Alleyne Story, in N. Y. Sun.

The Old Apple Tree.

Little Bobby Grey lived in the country with its grandpa, who was a farmer. Bobby's grandpa owned lots of hens and ducks and geese and turkeys, and many nice large fields where horses and cows fed upon the sweet, tender grass.

Bobby's grandpa was a very old man with a snow-white beard, and Bobby, who was only six years old, loved his grandpa and used to help him drive in the cows every night, so that they might be milked. At other times Bobby would drop potatoes into the holes his grandpa made, so that when the summer was gone there would be enough potatoes to last all the winter while the snow was upon the ground.

Close to the farmhouse where Bobby and his grandpa lived there was a big apple tree, and one day, when the apples were all red and ripe, Bobby and his grandpa went out to gather them. Bobby's grandpa stood upon a ladder and picked the apples, while Bobby, who was too little to climb a ladder, stood underneath the apple tree and picked up the apples.

It was nice and warm under the tree, and Bobby, being very little, soon became tired.

"Tell me a story of the apple tree, grandpa," he asked. "Where did it come from? How old is it?"

So Bobby's grandpa put his basket of apples upon the ground and sat down, and little Bobby curled up beside him and listened to the story of the old apple tree.

"It was a long, long time ago," began Bobby's grandpa, "when I was a little boy like you. I lived with my mother and father in the same house you are living in now. There were no trees here then, no fences, no horses nor cows, only a few hens and ducks, and two turkeys. My mother and father were very poor, and often my father had to go a long way off to work, so that my mother and I could have food to eat.

"One day I was playing in front of the house when a man rode up on a fine horse. When he reached the house he stopped his horse. 'Little boy,' said he, 'I am very thirsty. Will you give me a cup of water?'

"So I ran into the house and told my mother, and she brought out a pitcher and a cup and went to the well and drew up a bucket of clear, cold water.

"When the strange man on the horse had drunk all he wanted, he handed the cup back to my mother. Then he took from his pocket a ripe red apple and handed it to me. 'Plant the seeds of this apple, little boy,' he said, 'and when you are grown up you will have lots of apples.'

"So I said, 'Thank you, sir!' and ran to the house with the nice red apple. My mother cut it into four pieces and

showed me the little black seeds inside the apple. Together my mother and I planted the little black seeds. After awhile there was a little apple tree. The rain came and watered it, and the warm sun shone down on it, and it grew and grew and grew. Ever since then that little apple tree has been growing there in the corner where my mother and I planted the seeds the man gave me more than fifty years ago."

Bobby Grey looked at his grandpa, then he looked at the old apple tree. "Grandpa," he asked, "if you and I were to take the seeds out of one of those big red apples in the basket and plant them, would they grow?"

Bobby's grandpa nodded his head. "Yes, Bobby," he said, "I think they would."

So little Bobby Grey watched his grandpa while he cut open a big red apple, and together Bobby and his grandpa planted the seeds.—Christian Observer.

For the Southern Churchman.

The Dream Playmates.

Estelle T. Oltrogge.

One night I dreamed of the orange grove,

And the fairies danced 'neath the big white moon;

I thought I saw the bright stars move
When the June-bug played such a lively tune.

And one night I looked right up through the trees

In the face of the moon till my eyes felt strange,

And the music that came so light on the breeze

Made me wish that there never could come a change.

Tonight I may play with the angels small,

For they often come and play half the night;

So give me a bath, clean nightie and all,
Hear my prayers, kiss me and turn-off the light.

What Bennie Learned.

"Where is mamma?" said Bennie, dashing into the house quite out of breath. He had just spent his first morning at school and he had a lot to tell.

"Here, laddie. How is my big boy, and what did he learn today?"

"I didn't learn anything but 'm-e,' and I knew that already."

"'Me,' that's the easiest word for most of us to learn, and one of the greatest," said Uncle Tom behind his paper.

"But I did have the best time," went on the eager little voice. "So many boys to play with! I never knew there were so many in town. We played games at recess. And, mamma, I wish you would not send the car for me any more. I would rather walk home with the other boys."

Uncle Tom looked at him curiously over his paper. Never had he known Bennie to refuse a ride before.

"And oh, mamma," Bennie said coaxingly, "please put a lot more sandwiches and things in my lunch box."

"But, laddie, I am afraid you will be sick. I gave you such a lot."

"Oh, I did not eat all of them myself. I divided with the fellows. Some of them did not have very much lunch and they ate them quick as a wink. So I want a dozen—two dozen if you can

spare that many, and some more ginger cookies."

"I will put in a plenty," said his mother softly, as she smoothed his damp curls.

"You're the bestest mamma in the world."

"Humph!" said Uncle Tom, aloud. "He did not learn 'me' after all."

Can you guess what he meant by that?—Selected.

Hallo! Mr. Leery.

I have just come upon a little idyll, says the Bookman in the British Weekly, that is a testimony alike to the charm of Stevenson and the charm that still lingers at the heart of London. Because she was born in America, the small daughter of the curator at Dr. Johnson's house, in Gough-square, had never seen a lamplighter. She knew Stevenson's "Child's Garden" and those verses of "The Lamplighter"—

"But I, when I am stronger and can choose what I'm to do,
O Leerie, I'll go round at night and light the lamps with you."

but for her he belonged, like very elves and gnomes, to the world of fantasy. Then, about a year ago, when she was six, she came to England and went with her mother to live in the curator's house, next to what used to be the home of Dr. Johnson, and Gough-square happens to be one of those London by-ways where at nightfall the lamplighter still plies his calling. One evening, to her amazement and delight looking out at her door, she saw him fitting across the square doing his magic, and when he paused at the lamp close to her she gasped wonderingly, "Hallo, Mr. Leery." By the best of good chances the lamplighter knew his Stevenson, especially that poem about himself, so he laughed and said, "Hallo, are you coming round to light the lamps with me?" and in an ecstasy of incredulity she went, and helped him to push his rod up into the dark and conjure the flame out of nothing. Ever since, toward dusk, she is used to being summoned from the parlor into fairyland by a tap on the window and a voice crying outside, "Hallo, are you coming to help Mr. Leery?" There had seemed no more in common between the old Doctor and R. L. S. than between Gough-square and that hill at Samoa, but with this little incident in mind I shall never now be able to keep them apart.

How She Listened.

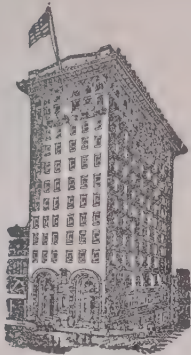
Two little girls said their prayers together one night. At the close one girl jumped up quickly, but the other girl knelt quietly by the bed. "What were you waiting for?" asked the other little girl.

"I was waiting for God to answer."

"Did He say anything tonight, sister?" she asked, looking startled.

"You know," was the answer in a low tone, "we said 'God bless all my friends,' and right away I thought of Sadie, because we had a quarrel today, and while I waited I seemed to hear God say, 'Tell her you are sorry.'"—Sunshine.

Consider the day's duties. They are the order of the day, issued by your Great Commander. Take each one of them as from His hand. Especially remember that routine, distasteful tasks are of God's ordering, and that He will superintend their performance with eye and arm.—Bishop Brent.



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Obituaries

DRAKE: Entered into eternal life, April 19, 1924, in Wake Forest, N. C., JOSEPH EDWIN DRAKE, in the ninety-second year of his age. Four daughters survive: Mrs. R. F. Graves, South Hill, Va.; Mrs. W. R. MacNair, Henderson, N. C.; Mrs. Rozelle McKinnon, Wake Forest, N. C., and Mrs. Fred. H. Harris, Norfolk, Va.

RESOLUTIONS.

For Colonel Massie.

The Sunday morning Bible class of Grace Church has adopted the following resolutions on the death of Colonel E. C. Massie, who for years was one of our teachers and a leading spirit and inspiration in the class:

"God in His infinite wisdom and mercy has taken to Himself the soul of our beloved teacher, and wishing to express our appreciation of his many noble qualities, and our affection for him, therefore:

BE IT RESOLVED, That in the passing of Colonel Eugene C. Massie this class, the Church and this entire community have sustained an irreparable loss. To each of us he was a personal friend and guide, an example of piety and righteous living. The chief object of his useful life was the propagation of the teachings of our Lord and Saviour, Jesus Christ, unto salvation. For the good of others he spent his substance and himself, and the world is better because he lived.

He is not dead, nor sleepeth; his pure soul has only blossomed into everlasting life.

RESOLVED FURTHER, That these resolutions be spread upon our minutes, printed in the daily paper and a copy sent to his family.

H. H. VADEN,
B. H. RANDOLPH,
JNO. C. EASLEY,
Committee.

This class is now named the Eugene Massie Bible Class.

PERSONAL NOTES.

Rev. Leslie F. Potter, rector of St. Mark's Church, Frankford, Philadelphia, missionary curate of that parish. Mr. Donovan graduated from the Virginia Seminary in the class of 1923, and after being advanced to the priesthood by Bishop Rhinelander went as a missionary to Liberia.

For the present, the address of the Rt. Rev. Frank Hale Touret, D. D., Bishop of Idaho, is Nantucket, Mass.

The Rev. James M. Wright, formerly of the Diocese of Tennessee, is now vicar of Christ Church, Augusta, Diocese of Georgia.

The Rev. DuBose Murphey, rector of the Church of the Resurrection, Starkville, Miss., has accepted a call to be rector of All Saints' Church, Austin, Tex.

The Rev. Benjamin Bean, rector of the Church of the Ascension, Pawnee, Okla., has accepted a call to be rector of St. Peter's Church, McKinney, Tex., and after June 1 may be addressed at 608 Lamar Street.

Ordinations.

In St. James' Church, Clovis, New Mexico, on April 22, 1924, the Rt. Rev.

Frederick B. Howden, D. D., Bishop of the district, ordained to the diaconate Raymond Elliot Brock. The Rev. Mr. Brock has been lay reader in charge of St. James' Church since October, 1922.

For the Southern Churchman.

A Dandelion.

Frederick Herbert Adler.

I saw a child down in the slums esteem you dear,
As misers love to hoard a treasure-box of gold.
Though oft I hear you called a weed,
e'en with a sneer,
I saw a child down in the slums esteem you dear.
You bring to meanest men the gift of beauty's cheer,
For God cast wide your seed, with love-ties manifold.
I saw a child down in the slums esteem you dear,
As misers love to hoard a treasure-box of gold.

Dependability a Priceless Trait.

At first glance it may seem that dependability is a pretty big word to fit into the lives of tiny individuals. But an hour spent in observation on any playground will reveal this characteristic and the lack of it also.

A group of wee boys and girls were enjoying recreation in the park. "You push me in the swing and then I'll give you a nice long one," pleaded Jimmy. So Elinor pushed Jimmy up in the swing many times until her little face was flushed and her arms tired. "Will you swing me as long as I'm swinging you?" she asked several times, and Jimmy always answered, "O, sure, lots longer."

But Jimmy didn't swing Elinor. He saw some of the boys headed for the slides and followed, feeling no compunctions whatever, although he left Elinor in tears.

Right across from these two children sat a small girl watching her baby brother two years younger. Repeatedly her playmates came along and asked her to wade with them in the pond, but this faithful little miss shook her head decidedly, explaining that she couldn't move from that seat until big sister came back from swimming in the tank.

So within ten yards of each other these children demonstrated both a lack of dependability and a true application of it in child life. And since they were too young to have spent much of their time under any influence except mother's, we must draw our own inference as to where the responsibility lay.

When a child is sent to do an errand a mother should hold him to his task and make him understand that she depends on him for the execution of that duty and nothing must be allowed to interfere. If Billy is given a nickel to go one block to the store for a lemon, he should receive from mother the idea that this is an important mission. And it is.

But if he stops and rides on a playmate's new kiddie car and loses the nickel—what then? Well, it would be much easier to give him another nickel and send him off again, especially if one is in a hurry to make lemon pudding. But there is an element involved much more important than five cents' worth of merchandise, for perhaps when Billy is twenty-one he may be sent by his employer to deposit a thousand dol-

YOUNG PEOPLE'S WORK.

(Continued from page 11.)

courage.

"I like to think of each group that is organized, no matter how small it may be, that it is doing just as did the disciples in the days of Christ. In that day, though few in number, they were the organizing spirit, the spark which has thrown out light through the whole world by sharing messages from our Master, which today through our fellowships and other ways we are trying to carry on! Each of us can be disciples of Christ. Each of us can help organize the young people in our church and community. We each can help, and by our united efforts and unselfish service we shall not only build up our own characters, but the character of the community in which we live.

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lars in a bank. Where is he going to learn dependability for the big task if not from the first small duties assigned him?

So even though Billy's allowance may be only ten cents a week—or five, he should pay back the loss from his personal funds. If he is old enough to do the errand he is old enough to do it in a dependable way.

We cannot erect for our children a far-away, grown-up ideal of dependability and expect them to reach it at maturity by some stroke of magic. The vital qualities of character are developed from day to day amid the activities of their childhood and youth.

All mothers agree that it isn't easy to stop each day and translate dependability into terms that the little tots can understand, but in justice to the future it is fully worth while.—Edith L. Reid.

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Prof. Graves, of the University of Virginia, who was a student and later a teacher under Lee's presidency at Lexington, wrote: "I am delighted with your little book. No one could have better, in short compass, collected the facts which show Gen. Lee to have been the best of great men, and the greatest of good men. I think it should be in the hands of all our young people," etc.

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A musical selection was given by Miss Margarite Clark, violinist, accompanied by Miss Mary Barnes, both of the New England Conservatory of Music.

The Rev. Karl M. Block gave an inspirational and very interesting address on "The Goal of the Young People's Movement," what it means to the Church.

The boys of the choir of the St. Paul's Cathedral sang the chorus from Gallia by Gounod, Jerusalem, O Turn Thee to the Lord.

Another inspirational address was given by the Rev. William Appleton Lawrence, rector of St. Stephen's, Lynn, on "The Challenge of Youth," bringing out as the strongest point that the real challenge and the most worthwhile goal is the development of character rather than the material gains—"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold."

The program closed with several well-rendered piano selections by Miss Mary Barnes.

The young people feel that another step has been taken in accomplishing more publicity as one of three things most needed by all groups doing young people's work—leadership, publicity, cash!

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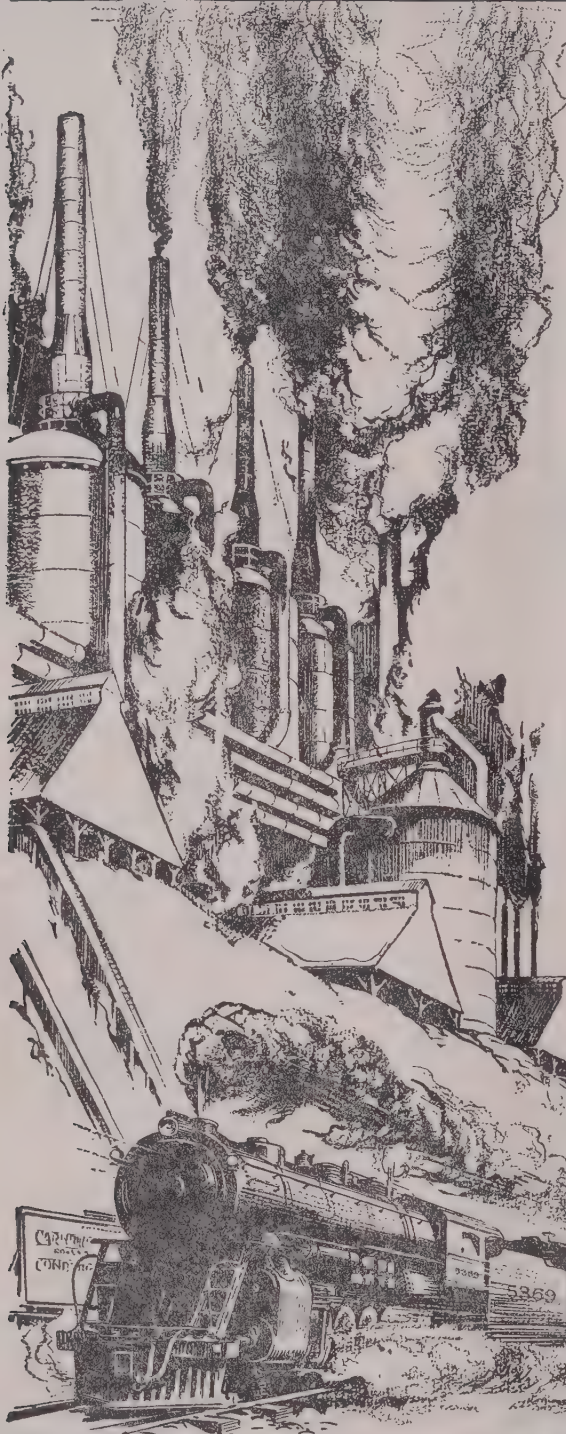
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<i>Coal burned by locomotives</i>	14,000 tons
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<i>Taxes paid</i>	\$26,000

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Southern Churchman



Vol. 89.

RICHMOND, VA., MAY 17, 1924.

No. 20.

Eternal Ruler of the ceaseless round
Of circling planets, singing on their way,
Guide of the nations from the night profound
Into the glory of the perfect day,
Rule in our hearts, that we may ever be
Guided and strengthened and upheld by Thee.

O clothe us with Thy heavenly armor, Lord,
Thy trusty shield, Thy sword of love divine:
Our inspiration be Thy constant word;
We ask no victories that are not Thine.
Give or withhold, let pain or pleasure be;
Enough to know that we are serving Thee.

—From the New Hymnal

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"The worst kind of record is a blank
one."

It is better to go to Jesus in despera-
tion than not at all.

"A good conscience is able to bear
very much, and is very cheerful in ad-
versities."

Let us not foolishly think that we
are some extraordinary soil that pro-
duces crops without travail.

Questions about Jesus, growing out
of wonder and reverence will never
wreck anybody's faith.

Humanity—love, hope, fear, faith—
these make humanity. These are its
sign and note and character.—Brown-
ing.

"The glory of the good is in their
consciences, and not in the tongues of
men. The gladness of the just is of
God, and in God; and their joy is of
the Truth."

Every morning comes the light, and
a fresh chance of doing better. Is it
not the sheerest folly and ingratitude
to let yesterday spoil the God-given to-
day?

"There are two kinds of discontent
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works and the discontent that wrings
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EDITORIALS

Vol. 89.

RICHMOND, VA., MAY 17, 1924.

No. 20.

CHRISTIAN PURPOSES FOR THE NATION

A recent bulletin of the National Council for the Prevention of War presents the following items of information, which go to show how pleasing a matter the "next war" might be:

That airplanes can be brought down, automobiles stopped and armies killed or rendered unconscious by an electric ray is the conclusion of a writer for *The New York World* of April 9 after witnessing the experiments of H. Grindell Matthews in London.

A motor cycle was started roaring sixty feet from the secret electrical apparatus. "Watch it!" cried the inventor as he threw a switch. The engine stopped.

Mice were killed. Vegetation was shriveled. An oil lamp was lighted. The laboratory was set on fire. The assistant had been—unintentionally—rendered unconscious for two hours. All of this occurred some sixty feet from the death-dealing apparatus.

Aircraft will soon be obsolete, says Mr. Matthews. So will machine guns. Hostile troops could be killed, or stopped and captured, by his ray.

No insulation of airplane magnetos against the ray is possible, he believes, since the ray will penetrate the thickest glass insulation. Besides, the ray would set the wings afire, thus bringing the machine down in any case.

Condensed from copyrighted article by Arthur E. Mann in the *New York World* of April 9, 1924.

Simultaneously with the announcement of the Matthews ray in England we learn through a copyrighted dispatch to the *Chicago Tribune* from Paris, dated April 13, that the French, too, have a "demon" ray that will annihilate armies.

The dispatch states that the discovery was made by a French scientist while conducting laboratory experiments in the autumn of 1918. The French Government, we are told, was preparing to install apparatus on the western front for the purpose of annihilating the German army when the Armistice came.

The new poison gas developed in Germany embodies carbon monoxide, in the opinion of the eminent French chemist, Dr. Pierre Louis Rahm, writing in the *Matin*.

The German chemists, he says, probably have succeeded in getting solutions of metallic carbonyls, particles of which can penetrate the filters of gas masks and then give off carbon monoxide. This gas, colorless and odorless, is one of the deadliest known to science.

Meanwhile, in Washington, the Foreign Relations Committee of the Senate has appointed a sub-committee, with Senator George Wharton Pepper as Chairman, to conduct hearings on the entrance of the United States into the World Court. It is plain that many members of the Foreign Relations Committee, and the Chairman, Henry Cabot Lodge, conspicuous among them, are cynically indifferent to the whole World Court proposal; and it is altogether

possible that the appointment of the sub-committee and the inauguration of "hearings" is nothing but a pompous pretense, designed to consume time and result in nothing. But it is also possible that the determined sentiment of the nation may make itself so unmistakable that even the lethargic Senate may be awed into attention. Men like Bishop Brent, of our own Church, and other spokesmen of the conscience of American Christianity, have gone to Washington to appear before the Senate Committee. Multitudes of men and women from all Christian congregations ought to back them up by telegrams and letters to Senator Pepper.

If the "next war" came and our sons were wiped out by the new gases and electric rays above described, we should bitterly regret whatever we had left undone in building beforehand the safeguards of peace.

Another matter now pending in Washington which is of vital importance to Christian people, because it involves grave possibilities of provoking international bad temper, is that section of the proposed immigration law which has reference to Japan. For a number of years, the immigration of Japanese into America has been controlled by the so-called Gentlemen's Agreement, under which the Japanese government undertook to deny passports to laborers seeking admission to this country. Under the working of this agreement, there has been a net increase by immigration in the Japanese population of the territory of the United States, including Hawaii, of only 16,096 in the last fourteen years. For the last three years, more Japanese have returned from this country than have come into it.

No one questions the RIGHT of Congress to pass a new law prohibiting Japanese immigration into this country; but the point in question is that Congress should choose to pass the law IN A WAY which wantonly offends the self-respect of Japan, notwithstanding the emphatic desire to the contrary of the Secretary of State and the President of the United States. As Dr. Sidney L. Gulick, one of the most eminent authorities on the Orient and our relations with Oriental nations, has said:

"The proper way to meet the situation is, in my judgment, for Congress to request the State Department to confer with the Japanese Government with a view to abrogating the Gentlemen's Agreement and finding some substitute mutually acceptable. This might be embodied in a new treaty. This is not only the Christian way to do things, but also the right international way of dealing with such problems.

"To break a treaty or a definite friendly agreement by abrupt legislative action instead of in the way provided by the treaties and by well-established customs and principles of international intercourse, is morally wrong and internationally disastrous. Many persons believe that the action of Congress in the matter is on a par with regarding a treaty as a mere 'scrap of paper'.

"There is a right way and a wrong way to do this thing, a friendly and an unfriendly spirit. Congress is doing it in the wrong way and in the wrong spirit. All that the churches are asking is that Congress take into consideration the moral questions involved. In this connection it is particularly to be regretted that the Senate was stampeded into action by the misinterpretation of the note from Ambassador Hanihara. The manifest blunder of the Ambassador, however, does not justify a wrong procedure by Congress.

"A careful study of the whole situation shows that the existing Gentlemen's Agreement has served its purpose and should be abrogated, but in a proper way.

"The serious aspect of the present situation is that ex-

traordinary misunderstanding and much positive misinformation have aroused bitter feelings and recriminations on both sides of the Pacific.

At the moment when these words are written, the question of the legislation affecting Japan is being considered in a conference between committees from the Senate and the House of Representatives. President Coolidge is reported to be urging such a modification of the new law as will accomplish all the real purposes desired and yet avoid the wholly needless affront to Japan, which the bill as at present drawn conveys. The sentiment of the country ought to rally unmistakably to this position. It would be an intolerable blunder if Congress, through sheer callous bad manners should destroy the good will which the United States now possesses in the Orient, and rouse resentments which play straight into the hands of every militarist and jingo and loud inciter of possible war both in this country and in Japan.

MORE DISCUSSIONS OF THE CHURCH CONGRESS

The Views of Thinkers on the Creeds, on Marriage and Divorce, and Other Subjects.

By Special Editorial Correspondence.

The summary of the proceedings of the Church Congress, begun in the Southern Churchman last week with the report of Bishop Lawrence's opening address, is continued in this issue with material for which we are indebted in large part to the excellent reports printed in the Boston Evening Transcript.

WHAT DO THE GOSPELS TEACH US?

On Wednesday morning, April 30, (the first full day of the Congress), the subject for the opening session was, "What Do the Gospels Teach Us?", and the essayists were the Reverend Burton S. Easton, of the General Theological Seminary, and the Reverend George A. Barton, of the Philadelphia Divinity School.

Here is a fragment from Dr. Easton's paper:

"Specifically, what do the gospels, critically considered, teach us about Christ's own estimate of His person? The rapid advance of gospel criticism in the twentieth century, and particularly since the war, has upset many older views, but has substantiated others more clearly. Christ's conviction of His Messiahship is among the latter; the difficulties in the second gospel are now seen to be the result of a revision of an originally clear tradition to prevent its abuse at the hands of Judaizers.

"Now Messiah means vastly more than prophet. The Messiah was to do more than proclaim the kingdom and urge repentance, for even a general reform of mankind would not be the kingdom but a preparation for the kingdom; the kingdom is a supernatural gift from God brought through the Messiah. No doubt Christ used language that implied that the kingdom in some way was already present as He worked, but this was only an anticipatory stage. There was no thought that these beginnings were ever to reach a consummation by an orderly process of evolution: the development was essentially discontinuous and catastrophic. The completed work of the Messiah is as supernatural as the kingdom.

"By irresponsiveness on the part of the people and by the bitter hostility of the ruling classes it eventually became clear that Christ's earthly work would be crowned not with success but with death. Here was a collision between the Messianic conviction and the certain earthly prospect. This antinomy could be resolved only by the use of apocalyptic terms; the Messiahship would be realized beyond the grave from the heavenly realm, as a celestial Messiahship. When this conviction was reached we do not know; but there is no reason to doubt the gospel tradition that it was first revealed to the disciples at the time of St. Peter's confession. Such a secret was to be closely guarded, for the disciples knew as well as their Master the effect of disclosing so momentous a claim. But when Christ was placed on trial before the Sanhedrin there was no longer any reason for secrecy; the highest representatives of the chosen people had a right to the truth.

When asked if He claimed to be Messiah, Christ consequently answered that He so claimed in the highest possible sense the term would bear, that He claimed to be the Messiah from heaven. To the ears of the Sanhedrin this was blasphemy and for this blasphemy He was crucified."

Writing on the same question of "What Do the Gospels Teach Us?", Dr. Barton said in part:

"What the Gospels teach us depends upon how we approach them. It was long ago noted by those who approach them uncritically that each Gospel presents its own portrait of the Master—Mark, a marvelous teacher and worker of wonders; Matthew, the Jewish Messiah; Luke, the sympathetic Saviour of mankind; John, God walking in the flesh. He who simply reads the Gospels finds on their pages these different aspects of the life of the Son of God.

"A hundred and fifty years of critical study of the Gospels as historical sources has taught scholars that the Gospel of John is more of a theological treatise than an historical source; that Matthew was written by one who took considerable liberty with his material under the influence of a theory of the revelation of the Messiah to Old Testament prophecy; that Mark reveals the real humanity of Jesus; that, while Luke presents in the main an historical picture, he tones down the humanity and to a degree heightens the elements of marvel in the Lord's life. Underlying Matthew and Luke there are traceable two or more documents of which Mark was one. The portrait of the Master in these documents presents variation in detail.

"What is the picture of the really historical Christ as it is reconstructed by critical study based on these documents, when allowance is made for the idiosyncrasies of individual writers? It is the portrait of a real man, gracious and loving, pure and sinless, the depths of whose conscious life reach into the depths of the infinite as no other life has ever done, who sees truth with unparalleled clearness, whose radiant personality heals men's ills, physical and mental, who knows himself as one with God in nature and purpose, who therefore reveals God as no other can, and who knows it his mission to do so.

"In handling the details of this life scholars are divided into two groups, and some of the details of the portrait as drawn by the different groups differ. One group accepts the accounts of the temptation as historical, believes that in this experience Our Lord determined not to be the kind of Messiah the Jews expected, and that some of the eschatological utterances attributed to Him in the Gospels are later accretions. The other group rejects the narratives of the temptation as unhistorical, believes Jesus responsible for all the eschatological material in the Gospels; thinks that He expected the kingdom of God to come by cataclysm, but was more than once disappointed in this and so determined to die. Jesus, as this group of writers see Him, shares more of our human limitation and frailty than when seen through the eyes of the

offer group, but as seen by either group He reveals God through a perfect humanity and is the Saviour of the world. The present writer is, however, one of those who regards the narratives of the temptation as real.

"For many readers of today some of the miracles in the Gospels are difficult to believe. We should remember that men then understood nature but little, they expected wonders, and explained what they saw in accordance with their theories of the universe. We can often distinguish between what they witnessed and their explanation of it, and gain for ourselves and for the modern world a view of the Master as attractive and compelling as that in any of the Gospels was for men in the first century."

DIVORCE AND RE-MARRIAGE.

At the second period of the morning session of Wednesday, the question of "Divorce and Re-Marriage" was discussed by the Reverend Milo H. Gates, of New York, and by Dr. Katherine Bement Davis, General Secretary of the Bureau of Hygiene of the Rockefeller Foundation.

One striking paragraph from Dr. Gate's paper was the following:

"I have spoken about the practical confusion of the clergy, being at one and the same time State agents and priests of the Church. We must cease to be State agents. We must act only as priests of the Church. I hope to see the publication of banns restored. It seems to me that the Church ought to take the stand—perfectly logical, perfectly consistent and perfectly Christian—that she will bless only the marriage of her own children. If we do this, we shall be doing just what we ought to do, and what the Prayer Book, by its arrangement of services, clearly shows should be done. We baptize our children, we instruct them, and bring them to Confirmation. After Confirmation comes the marriage service. I cannot see how we are called upon, neither can I think that we ought otherwise to officiate. I do not conceive that this question is a question here to be considered, except as affecting the Church of which we are members. The Church's ideal is clear—the union of one man and one woman for life."

Dr. Davis' paper was an appeal for very thoughtful study of social facts.

"Whether you are a fundamentalist," she said, "and believe literally that on the sixth day God created man and woman, physically complete in essentials as they are today, or whether you are a modernist, believing in evolution and that mankind has developed slowly and painfully, through countless ages from the primeval protoplasmic particle, the end result is the same.

"Today we are here on earth—the human race—composed of two sexes, male and female.

"Again—whatever may be our conception of human marriage—whether we regard it as a divine ordinance, sanctified by Jesus Christ and the Church, or whether we consider monogamous marriage as we know it in our Western civilization to be simply the result of the development of race experience, conditioned by climate, economic history and thought-trends, for our purposes in this discussion the problem is identical.

"We of the United States are representative of the countries in which civilization is based ideally on the permanent union of one man and one woman who bring into the world, condition the lives and train and educate the children who form the next generation. The fundamental and most important fact from which we cannot get away, if we would, is that the world is made up of men and women who come together to continue the race.

"Today as perhaps never before in history we are questioning all human relationships. Our Christian monogamous marriage cannot escape. If it is to endure as we know it, or even in modified form, it must justify itself as on the whole the most satisfactory relationship possible between man and woman.

"In this situation what should be the attitude of the Christian Church? It is not enough for it to reiterate its belief in the divine origin of this relationship in its present particular form. We must be prepared to meet criticism with a reasoned programme based on the best that science can furnish us. Such a programme in my judgment must be based on two considerations:

"First—A recognition of the questioning spirit of the times which cannot be ignored or repressed.

"Second—A recognition of the Church's own responsibility for a considerable part of the dissatisfaction with the married relation, as it has existed in the past and as it has largely been continued up to the present.

"In view of this we should undertake a very searching and fundamental study of the marriage relationship itself, as a pre-requisite to a complete understanding of the present day restlessness and protest. This study should include not only the economic situation militating against early marriage, the change in the position of women, economic, social and political, but more important than these aspects, if some of our modern thinkers are to be believed, the sex relationships themselves. Such a study calls for the cooperation of the foremost scientists of the day—the sociologists, the physiologists and that of the various groups studying man's mind and its influence on behavior.

"The knowledge so gained should be used by the Church in all its departments, first for the education of parents, second for the teachers of youth, and third for youth itself.

"Unless the Church is willing very soon to take a prominent part in such a programme there is grave danger that it will find its leadership superseded so far as this relationship is concerned.

"Some of us believe that regardless of our own convictions as to the divine inspiration of all its creeds and doctrine we can at least agree that it is not out of place for the Church to aid a movement that is seeking better to adjust the most vital of human relationships and thus help in the fulfillment of Christ's words: 'I am come that they may have life and that they might have it more abundantly'."

WHAT SHALL WE DO WITH THE CREEDS?

On Wednesday afternoon, "The Value of Auricular Confession" was discussed by Dr. Delany, of the Church of St. Mary the Virgin, New York, and by the Reverend Percy G. Kammerer, of Trinity Church, Pittsburgh.

The value of the Congress in stimulating thought through disagreement was vividly exemplified in the Wednesday evening session when the subject was "Shall We Discontinue Making Creeds a Test of Church Membership?"

The Rt. Rev. Boyd Vincent, D. D., Bishop of Southern Ohio, the Rev. George C. Foley, D. D., professor of Divinity at the Philadelphia Divinity School, and Dr. George Emerson Brewer, emeritus professor of surgery at the College of Physicians and Surgeons, New York, were the principal proponents of simplifying the requirements, and the Rt. Rev. Arthur C. A. Hall, Bishop of Vermont, championed the continuance of the Creed. During the discussion which followed the formal addresses, Bishop George Ashton Oldham, of Albany, also spoke in favor of the Creed, and Bishop H. R. Hulse, of Cuba, appeared on the other side of the question, saying that no man should be asked by the Church more than the Saviour asked, which was "Follow Me."

Professor Foley declared that all those whom Christ would have welcomed ought to be welcomed now. "Many desire to follow Christ," he said, "who are perplexed about some of the Church's affirmations. It is simply tragic to have to leave so much genuine goodness outside of the Church, for it is all of divine inspiration. We desire to have every follower of Christ as Lord within the family where he belongs; we therefore advocate the discontinuance of the Creed as requisite to Church membership."

Bishop Vincent's opinion was that the general effect of the use of the Creed as a requisite to membership in the Church is to make Christians think they are saved not by their own faith, but by the Church's corporate faith. He would require a profession of faith only in Jesus.

On the other side of the question, Bishop Hall declared that the Church from the first has required a profession of belief as a condition for baptism, and he thought that to give up the requirement might be regarded as surrender of a definite faith. Division and perhaps disruption might be caused within the Episcopal Church, by such action, he thought, and many of the Protestant bodies would be shocked by such a proposal.

CHAPTERS OF A MISSIONARY'S LIFE IN CHINA

A Letter from the Reverend and Mrs. Lloyd R. Craighill

DEAR Friends in America:

Another China New Year Day finds me beginning a letter to you, but this time in our own Nanchang instead of Shanghai, as last year. We woke up at three this morning to the sound of a perfect bombardment. I found myself wondering if I wasn't getting some idea of trench warfare, for the cannon fire-crackers were being set off with such a tremendous roar. Perhaps the excess of gun-powder does produce rain, for certain it is that a gentle little patter is coming down, and I pity the Chinese callers who have to go through the streets today all dressed up in their new silks and satins which spot with water.

Last night Mr. Craighill prowled around the streets before the nine P. M. service which Mr. Den had arranged for those who wanted to find in the church an escape from the ancestral worship, which was going on in so many homes. He said the streets were full of interest. For you could peer into almost any door-way and see the table spread with the evening meal which the spirits are to partake of on their arrival. The red candles glowing on the table make a spot of brilliance in the gloomy recesses of the Chinese room and often a pan of lighted charcoal stands in the doorway to assure the spirits of a warm welcome. But the childlike conception of welcoming back the ghosts of the departed with such material preparations struck me anew as I heard about it. I am glad we can believe our dear ones who have gone before are close to us in another realm.

But I'm supposed to tell you something about what we have been doing for the women and girls in this half of the year since we came back from our Kuling summer. As I think back over the fall I realize that the beautiful weather was in part responsible for making it one of the best seasons of work we have had. With such streets as we are blessed with here in Nanchang, rough, half-paved, with old worn stones full of holes—the condition in rainy weather makes us long for flying machines. But in the fall we have very little rain, and the women can come out on their little bound feet without difficulty, and schools have almost always their full quota of scholars.

The great accomplishment was the arrival of Deaconess Pitcher, who has become so firmly established already we don't know how we ever got along without her. She began to show her genius for really caring for people and taking an interest in them as individuals at once, and though pretty much hampered by the change of dialect, and her one year of language study, out she started on a round of calls with our little Nanchang Bible Woman, realizing quite rightly that the only way to get the language is to use all you have all the time. Moreover, in some marvelous way she could come back home and tell us what the women had talked to her about! Of course, she has found out all kinds of things during these calls—the friendliness and cordiality which make our visits a pleasure as well as the poverty and ignorance which show us how much we are needed. And there is nothing which helps along those long morning hours of Chinese study so much as the knowledge that in the afternoon you'll be going somewhere to use the new word you've learned.

I had the supervision of the girls' day school, which is in better condition than it ever has been, thanks to the arrival of a normal school graduate for the lower grades, as well as the return of Miss Heng, a St. Hilda's girl, who is teaching the two grades of older children. My special contact with the school children themselves has been in a club, "The Pioneers," for the older girls, worked out somewhat along the lines of the Girl Guides, by the Y. W. C. A., and which has met Sundays instead of the more orthodox Sunday-school Class. I'm a little appalled by the varied knowledge the leader is called on to have—all the way from First-Aid to tying six kinds of knots!—but it is a splendid incentive to keep on learning myself.

The women's classes for Inquirers and Catechumens have met at our house once a week, and I greatly enjoyed teaching them. This year, thanks to something Deaconess Pitcher had tried in America, and her collection of tiny pictures illustrating the Life of Christ, we had each one of the women make her own illustrated book of the Lord's Prayer and the Creed, learning a clause and adding a picture each week. They loved it, and I'm sure it gives added content to the words.

Now I'm going to give you some idea of our Christmas, for that, I'm glad to say, is becoming each year more truly a time of joy and thanksgiving to our church members and adherents. This year we could say was the best yet, and not just because there were larger numbers and more events and more presents and prettier trimmings. All

this fall we have felt more deeply the undercurrent of spiritual growth in our church members, and the Christmas season was just another expression of it. You felt conscious of it Sunday in the hearty service, in our quaint Chinese guest hall which does duty for our church and which was delightfully trimmed with hemlock and cedar, as well as star-shaped lanterns, all done by the church people themselves. There were some infant baptisms that morning, reminding us of the message which the Christ Child has for these little ones in China. And Christmas Eve, after dark, we held a lantern service at which there were eleven baptisms, including my class of eight women which has grown so dear to me. After the service the congregation poured out into the courtyard, which was hung around on all four sides with lanterns on which were written the characters for Christmas. In the center of the yard were two huge lanterns on standards, symbolizing "The Light of the World" and "Love" from which the members lighted their candles and then proceeded to form a procession, carrying their lanterns and singing Christmas carols as they marched around our compound. I stood on the upstairs porch and looked down at the beauty of those dancing lights and then to the starry Heavens above, and thanked God the star of Bethlehem was still "guiding to the Perfect Light."

Christmas Day itself was full to the brim with "good will to men" if not "peace on earth"! First we had our own breakfast (Oregon apples, waffles and sausage, if you want me to be exact!) and then our tree, which had an excuse for itself in the fact that the Y. M. C. A. Allens with their two little boys are still living with us. It was just like home—cutting strings and pulling out presents to be showed off or tried on, as the case might be—and thinking of our beloved families and friends who made that part of the day for us. And then before we knew it came troops of church members to wish us "Merry Christmas" on their way to the eleven o'clock service of Morning Prayer and Holy Communion.

That was followed by a—would you call it "church dinner?"—which they had prepared themselves. They even played "Donkey Party" and "Going to Jerusalem," while they were waiting for the call to dinner. I sped back home to try in vain to collect various members of the household for our own Christmas dinner, but at four o'clock we sat down under green and red paper streamers to a real "home side" meal, ending up with plum pudding according to a recipe of Mrs. Allen's English mother.

But that wasn't the end, for the St. Matthew's School play, interspersed with musical and other numbers by various church members and friends drew a large crowd in the evening, while the next day the little school girls gave a "play" all their own, showing the transforming influence of Christianity in home life. I was proud of their poise and ability in general, and they were made most happy by gifts of soap and wash clothes and crayons, sent from America. That evening the school boys had their presents and repeated their play for the neighborhood Sunday-school children. Do you wonder that Wednesday we dropped into our chairs with a dull thud, read our Christmas books, and refused to be pried out on any pretext? And yet it really was a lovely Christmas!

I see that Mrs. Craighill in the above has given you some of the more interesting features of our half year's work, but there are still a few things concerning the work of our congregation about which I think you will be glad to hear. The most encouraging of these is the organization of a preaching band among the church members to preach the Good News in the surrounding country and in open places in the city. This "missionary" work originated among our Chinese Christians and has been carried out and supported by them. They can get a hearing when the presence of the foreigner would excite only idle curiosity or perhaps opposition.

Such things as growth in numbers make tame reading. When I report such statistics as:

Confirmations	13
Adult Baptisms	9
Infant Baptisms	8
Catechumens admitted	26

it perhaps doesn't strike a spark of interest, but if you knew Mr. Lee, the flower gardener, who was confirmed, and Mr. Kao and Mr. Hu and a number of other young government school students who were admitted Catechumens in

one class, then you would feel truly thankful as I do for the spreading faith in Our Lord that those cold figures represent.

Part of this growth has been due to the Wednesday night prayer meetings, which Mr. Den has succeeded in developing in recent months into a time of free discussion and spontaneous prayer. The thirty or forty who come every Wednesday evening enter with evident interest into a discussion of such subjects as The Right of Free Betrothal, Ancestor Worship, Foot Binding, Home Relationships and the like. On such subjects China is doing some thinking today, and men and women are eager for any light Christianity can give them on their problems.

The first group of buildings is at last completed. St. Matthew's School will begin its new term in its new home on February 20. Soon the foundations will be laid for the church parish hall, and girls' school, which will complete the group. We are encouraged from the appearance of the present structure to believe that the completed whole will be a beautiful as well as serviceable fabric. The carved window frames and doors; the round door-way opening into the pebbled courtyard with its raised brick-faced flower bed against the south wall, up which we hope to train some vines; the dark red color of the wood work with just enough black to form a contrast; the gray tiled roofs; and crowning all the bell tower, somewhat like a little square Chinese summer house with its up curving roof, in which hangs our American church bell and from

which you can have a most interesting and varied view of the city; all these distinctly Chinese features combined with the airiness and light and sanitary features contributed by Western architecture, make us feel that we have here a combination which will appeal to the Chinese as well as to you who may come to visit us. How I wish you might be with us for the opening reception tomorrow, when we have invited church members to come in the morning, parents of the school children, and the foreigners in the city, to come in the afternoon and inspect us. I have taken some pictures which we may be able to have published so you can see for yourselves something of what we look like.

With greetings to you all, and again a request that you continue to aid us by your prayers and interest in this work which we all share together for our Master,

Yours most sincerely,

MARIAN G. CRAIGHILL.

LLOYD R. CRAIGHILL.

Nanchang, Kiangsi, China.
February 25, 1924.

February 28, 1924.

P. S.—Extra!!—Edward Gardner Craighill, eight and one-fourth pounds, arrived on February 25. Both he and his mother have been doing splendidly these past three days. Great rejoicing and thanksgiving amongst our friends, Chinese and foreign in Nanchang.—L. R. C.

RECRUITING FOR THE MINISTRY

A Report Prepared for the Board of Christian Education of the Diocese of Los Angeles

By the Reverend Robert B. Gooden and the Reverend Irving Spencer

THE question of securing men for the ministry is such a big one that we do not believe that any cut and dried methods can be pursued. The Roman Church makes constant efforts in every way to secure men for the ministry. They make these efforts, not on behalf of a falling Church and of a Church begging for men for the ministry, but on behalf of a growing Church, for whom it is a privilege to serve and for whom every family, ought to be glad to have one member, if possible, as a priest. We believe that it is a mistake to preach the call to the ministry in such a way that young men will think that the Church is in great need and begging for them to serve. This may be true, and always will be true, for the field is always white to the harvest and the laborers few; but, at the same time, we must remember that the Church is a divine institution and cannot fail. Work in the ministry must be presented as a privilege and as a glorious opportunity, and never as a frantic call to supply a Church starving from the lack of clergy. We feel that there is too much talk in the latter strain and not enough in the former strain.

A first suggestion for recruiting the ministry is that parents need to be educated. Systematic efforts should be made to train them that the ministry is as possible a vocation for their sons as any other vocation. In their minds today there are numerous thoughts about vocations for their children, but the ministry practically never enters into these thoughts. The reason for this, it is not necessary to discuss here. It is hardly to be expected that young men will seek a vocation that never even enters into the minds of their parents, or, if it does enter, only meets with disapproval. We cannot lay down any rules as to how this effort should be made to educate the parents, but that it must be done and can be done this committee steadfastly believes. It is a question for each rector to decide for himself. He ought to have enough interest for the vocation in which he finds himself to interest and educate the parents of the boys who are to come along and carry on his work in the future.

The second suggestion is that it is possible for the clergy to come into touch with their boys and find out what they want to be. No man has such a unique opportunity for this as the rector of a parish. How many rectors of parishes have any notion whatever as to what is in the minds of the young men with respect to their life work? If a young man has already made a decision, well and good. Encourage him in it. If he is in doubt or has not thought of the matter at all, there is an opportunity to mention the ministry as a possible career. This would include the preparation necessary and the methods to follow in order to secure ordination. It is not beyond the bounds of possibility to have some kind of vocational club which will meet from time to time to discuss questions of vocation, where the vocation of the ministry will have

not only an even break with other vocations, but where it may be with propriety be presented as the most important vocation. It surely is not too much to ask that the rector should be familiar enough with the young men of his flock to know what each one intends to do for his life work. We read that the good shepherd knows his flock.

A third suggestion is that the clergy should use their teachers. By teachers we mean the heads of every parish organization, and not only the teachers in the Sunday School. As an executive, he might get together all these heads and tell them that one of their duties is to make a systematic and continuous mention of the vocation of the ministry for the boys that come under their charge. This could be done in the Sunday School, in the Choir, in the Boy Scouts, etc. In this way an atmosphere of vocation might be created where the ministry would not only not be left out, but would be included with emphasis. It is useless to expect, under the present day conditions, that the ministry as a vocation will be thought of seriously, unless it is done within the organizations of the Church through the church teachers and leaders in these several organizations, at the definite request and command of the rector.

A fourth suggestion is about sermons on the ministry. Your committee believes that sermons on the ministry ought not to take the form of appealing to boys to come into the ministry, but should set forth the glory of the ministry as a vocation. All types of men can find themselves in the ministry—the scholar, the devout, the ascetic, the man of the world, the pioneer, the man of adventure, the teacher, the writer, the orator. Such different men as Edward Pusey, Phillips Brooks, and Hudson Stuck, may find the largest field for every effort which they may put forth. Sermons that are pleas will be of no avail. Sermons that speak in the language of glorious adventure, hard service, and rich rewards—not in terms of money—will not fail of some response.

A fifth suggestion is based on the fact that the third Sunday in Advent is not enough out of the fifty-two Sundays of the year in which to stress the ministry. The Ember Season should be more definitely used for what they are intended. This committee would make a suggestion which ought to appeal to the clergy. Of all the Sundays in the Church year, the Sunday after Ascension is perhaps one of the hardest Sundays definitely to use. The poet speaks about being "betwixt two worlds; one dead, the other powerless to be born." The Sunday after Ascension finds the Church with the ascended Lord, but the gift of the spirit not yet come. His last command still lingers in the ears: "Go ye into all the world and preach the gospel to every creature." In a week the Church is to be gladdened with the Spirit of God. Why could not this Sunday be used with very great advantage to stress the min-

(Continued on Page 23.)

THE CHURCH AND YOUNG PEOPLES' WORK

By the Reverend Karl Morgan Block

SERVICE OF ADMISSION.

A serious question is raised by the publication in a number of Diocesan Handbooks of a Form of Admission Service to be used by Service Leagues and Fellowships as a means of introducing formally members who have passed their probationary period—where such an arrangement obtains—or have been duly elected into the local society. Without doubt it dignifies initiation to have some Service of Admission and there is a certain educational advantage in defining the aims of the League or Fellowship at the very beginning of ones relationship to the society of which he becomes a member.

It is the character of the service that causes comment. Most of the Leagues suggest that the service be held at the chancel rail, that members be initiated by the acceptance of certain obligations put to them in question form, and by the bestowal of some badge or pin. The greatest danger involved in this type of service is that your new member categorically assumes certain obligations, pledges if you will, under the most solemn auspices. It is true that frequently the answer gives some leeway so that the pledge is not absolute, but one questions very seriously whether we are not detracting somewhat from the solemnity of the Lord's Supper and the Confirmation Office by arranging more services at the chancel rail. We now have a similar service for the Brotherhood of St. Andrew, the Daughters of the King, the Admission of Choristers, the Girls' Friendly Society and some feel that the time has come to call a halt. Is the Young People's Service League an exclusive or an inclusive organization? Are not all of the requirements for membership inherent fundamentally in our Christian profession? Are we not obscuring the central emphasis by singling out a few features of the Service League program and thus discounting others which are quite as fundamental? If this society is for all young people who are presumably baptized Christians and overwhelmingly communicant members, what is the special virtue of this type of Admission Service? Will this Service materially incite to the carrying out of the promises made? If not, then we have more broken pledges, in addition to the invasion of the sanctuary where the gain is questionable at best. There are some young people certainly who decline to put themselves on record in so formal a fashion and it may militate to keep out of the League those who belong, nominally to other Christian communions and who would naturally feel an embarrassment about accepting pledges in the chancel of an Episcopal Church with a clergyman in the robes of his office and all of the solemnity associated with the Confirmation Service. A more helpful method might be to have a service conducted entirely by the young people in their own meeting. It would not lack in dignity and it would thus avoid those difficulties enumerated above. In order that the meaning of this article may be perfectly clear there is appended hereto a form of service which is a case in point.

Form of Admission Service.

Note: Leader (President or Councillor) and candidates should, at the invitation of the Priest, go to the Altar Rail and kneel.

Lord's Prayer or Y. P. S. L. Prayer.

Prayer for Christian Workers, (C. S. S. L. Prayer.)

(All standing) Leader will say: "Reverend Sir, I commend unto you these candidates to be received as members of The Young People's Service League."

Priest: "Are you persuaded in your heart that the candidates you present fully understand the Rules of The Young People's Service League?"

Leader: "Yes."

Priest: "Are you here, in the presence of God and this

congregation, willing to abide by these Rules, and to help others to do the same?"

Candidates: "I am."

Priest: "What is the Rule of Prayer?"

Candidates: "The Rule of Prayer is to pray daily for the Church, the Church School, and God's blessing on The Young People's Service League."

Priest: "What is the Rule of Service?"

Candidates: "The Rule of Service is to study and work in the Five Fields, and to make an earnest effort to lead others to do the same."

Priest: "What is the Rule of Fellowship?"

Candidates: "The Rule of Fellowship is to be friendly and courteous to others at all times, and to share with them the privileges I have received."

Priest: "What is the Rule of Worship?"

Candidates: "The Rule of Worship is to attend, if possible, the services of the Church, and Church School; and to read the Bible every day." (Bible reading optional.)

Priest: "What is the Rule of Gifts?"

Candidates: "The Rule of Gifts" is to give to God regularly each week some gift which has cost me an effort."

Priest: "Do you promise to abide by these Rules?"

Candidates: "With God's help, I will endeavor so to do."

Priest: "Let us pray." (Prayers to be selected by Rector.)

Priest: "I receive and admit you into The Young People's Service League to share its privileges and duties. May the spirit of the Blessed Master make you strong in His service, so that you may show by your life and conduct that you are not ashamed to fight against the world, the flesh, and the devil; and to continue God's faithful soldier unto your life's end. May God bless you abundantly in His Service. Let us pray."

Hymn (kneeling): "We build our League on Thee, O Lord."

Benediction.

THE MACON CONFERENCE.

Leaguers From Dioceses of Atlanta and Georgia Hold Three Days' Conference at Macon, Georgia.

Even the most skeptical would have been converted to a belief in the ability of the young people of the Church to conduct their own meetings and develop their own organization had they attended the sessions of the Annual Conference of the Y. P. S. L. of the Dioceses of Atlanta and Georgia, May 9-11, at Christ Church, Macon, Georgia. In addition to the Macon delegation there were about one hundred and fifteen delegates and members from the Leagues of the two Dioceses. Twenty-four Leagues were represented. Altogether two hundred persons joined in the Conference Sessions.

The Conference began with a banquet in Rotary Hall at which addresses were made by the Bishop of Georgia and the Bishop of Atlanta, and the Rev. W. A. Jonnard, of Savannah, and the Rev. Karl M. Block, of Roanoke, in addition to shorter talks by the young people and the Rev. O. J. Hart, whose Parish League acted as host. Mr. Thomas M. Johnson, the President of the Joint Diocesan League, who is also the presiding officer of the Y. P. S. L. of the Province of Sewanee, was the executive officer of the Convention.

It was decided to maintain the inter-diocesan relationship for a year or two longer, but the Constitution of the Diocesan League was somewhat changed to allow for a full complement of officers in each Diocese. The matter of a Diocesan pin brought forth considerable discussion, but it was overwhelmingly decided to retain the pin of the C. S. S. L. until 1925 and the meeting of the General Convention. It was determined to continue working for the Diocesan objective—the construction of a boat to be named the "Georgia"—for the use of the Rev. Robert G. Tatum of Tenana, Alaska. A demonstration meeting was held with the subject, "Our Principles," with short talks on Worship, Service, Study and Fellowship. After a picnic supper a devotional service in preparation for the Corporate Communion was held on the Winship estate. In spite of most inclement weather almost one hundred and fifty attended the Corporate Communion. The Conference closed with the Morning Service and the Convention Sermon preached by the Rev. Karl Block. It was decided to give the morning offering to the Rev. Mr. Chu for his work in the Diocese of Anking, China.

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

A GREAT OPPORTUNITY FOR THE CHURCH.

From North Carolina comes the following news item which we take pleasure in quoting, trusting that other clergymen throughout the country will follow the example of those of North Carolina in attending their state conferences of Social Workers:

"At the recent State Conference for social workers held in Charlotte, there were a dozen or more clergymen of the Episcopal Church present and a number of laymen and women of the Church, showing the interest that this Church is taking in welfare work in its broadest sense. The conference is an annual meeting held under the auspices of the State Board of Public Welfare and there were some five hundred persons attending the various sessions. There was little interest shown in the conference on the part of organized Christianity and the writer met only two ministers of other churches than our own, though the work being done is distinctly applied Christianity—care of defectives, wayward boys and girls, prison reform, and welfare work of every kind.

"It is an interesting fact that the retiring president of the conference, Dr. Joseph Hyde Pratt, is a Churchman, as is also Mrs. Kate Burr Johnson, head of the State Department of Public Welfare, than whom there are possibly no more devoted advocates of reform and social betterment in the South. One of the sessions, that devoted to the Church and Social Service, was presided over by an Episcopal clergyman, the Rev. Lewis N. Taylor, chairman of the Social Service Commission of the Diocese of North Carolina. Dr. Worth Tippy, Executive Secretary of the Social Service Commission of the Federal Council of Churches of Christ in America, was the speaker at this meeting. Dr. Alva Taylor, another social reform advocate of national reputation, was on the program and spoke on industry and public welfare."

By reason of its broad view of life, and liberality in most things we believe that the Episcopal Church has a very unusual opportunity for leadership in social work, and it is indeed fine to see our clergymen taking their positions in the advance guard of the Army of Social Welfare.

With this opportunity comes, as is always the case, a responsibility which we cannot shirk. It will be remembered that St. Luke tells us in the ninth chapter of his gospel that Our Saviour sent His Apostles forth with a double commission "to preach the Kingdom of God, and to heal the sick." We feel sure that He Who included prisoners amongst those for whom He had regard and consideration, would want us to interpret "the sick" to mean those who are weak in spirit and will, and by reason of this weakness, have fallen under the condemnation of the law.

"The purpose of such conferences as that referred to above is to improve conditions of public health in rural communities, and of jails, almshouses, and other provisions for the poor and recreant everywhere. Attendance at such meetings is most certainly a part of Our Saviour's Commission.

The annual or biennial reports of the State Board of Public Welfare, or State Board of Charities and Corrections, or of Public Charities, as it is variously called in different states, should be in the library of every clergyman. These reports are gladly sent free of charge upon application to the secretary of the board. They contain information about every charitable and penal institution in the state, giving its location, conditional admission, etc.

The State Boards of Health also issue valuable bulletins giving the steps necessary to be taken for procuring free clinics.

Both these boards are always eager to have the cooperation of the clergy, and respond gladly to any inquiries relative to procuring district nurses, or placing homeless children, and it is the duty of the clergy to use the assistance which they so readily give.

WHAT SHALL A CHRISTIAN DO WITH \$5,000,000?

Mr. Arthur Nash, of the A. Nash Tailoring Company of Cincinnati, is much concerned over his rapidly increasing wealth. According to his statement, the following situation confronts him:

"In 1918, the year previous to starting to try to live actually as I thought the Man of Galilee would live, do literally by every man and woman in our factory just as I would want them to do with me if our positions were reversed, and actually deal with every customer on our books as I would want to be dealt with if I were the customer, our company had done \$132,190 worth of business. The first year of the Christ Crusade in our industry, 1919, we did \$525,678 worth of business. The next year, 1920, which was considered a panic year in the clothing industry, we did \$1,580,700 worth of business. The next year it was \$2,077,559. We were hampered this year by lack of room in a building we had expected to be adequate for some time, and during the latter part of the year were compelled to move our entire factory into our present plant. In 1922 we did \$3,751,181.25 worth of business, and in 1923 \$5,958,508.67.

"So far this year we have averaged more business each week than we did in the entire year of 1918, and we have averaged more business each month than we did in the entire year of 1919, and we did more business in the first three months than we did in the entire year of 1920. The business for the first four months exceeded by far the entire year of 1921. Our business so far this year has practically equaled the business for the same period of the two previous years, 1922 and 1923, added together.

"Now as to the question of profits. Early in our experience, in a great meeting with the workers, the wage of the corporation was fixed on a piece work basis. It was decided that a fair remuneration for the company would be \$1 per suit net profit. As our suits retail for \$23.50, this is about four and one-half per cent on our turnover. This year it is evident that we will make nearly or quite five hundred thousand suits and our capital at the beginning of this year was one million dollars, so you can readily see that our profits, if we make the number of suits indicated, will be a half million dollars, or fifty per cent on our capital stock—and our earnings have approximated this percentage during this entire period.

"With all of us, the workers and myself, investing our earnings and savings in stock of the company, and with the successive stock dividends, the workers now have over three hundred thousand dollars in stock and I personally hold over six hundred thousand dollars worth.

"We are now in process of enlarging our corporation, making the capital three million dollars, and will very shortly declare another one hundred per cent stock dividend. As any one can readily see, this will give me over a million dollars worth of stock in the A. Nash Company.

"I am offering this statement to the religious publications of our country, with the privilege of using all or any part of it, for one purpose. That is because I want to know the answer to the questions raised above. I know that these papers are read by ministers and other thinkers who are spiritually minded and who think in terms of righteousness and peace."

He concludes with the following question and paragraph:

"What would a man do who sincerely and honestly wanted to follow the letter and spirit of the teachings of Jesus, if He were placed in the situation described in this article?"

"Of course I have no way of knowing how many of the religious papers, especially the official papers of the various denominations, will publish this article; but I feel certain that if it receives a general distribution, I will have thousands of replies. I ask the privilege of reserving the right to quote from any communications received.

"Arthur Nash,

"President, The A. Nash Co.

"Elm, Henry and Pleasants Sts., Cincinnati, O."

May 25---The Day: Japan---The Object

In every parish and mission on Sunday, May 25, there is to be, in so far as the plan of the Japan Reconstruction Fund has been followed, a general offering which marks the culmination of the raising of that Fund.

Immediately after the earthquake and fire, the first week of September, every effort was directed to the raising of an

little or no organization, within four months. By that time full first-hand information had been obtained from Japan, and the Emergency relief was followed by the effort, now at its height, to secure funds which would not only provide permanent physical reconstruction in Tokyo, but would fulfil the American Church's desire and determi-

TO THE PEOPLE OF THE CHURCH:

No one can visit Japan and take the trouble to inspect our churches, hospitals and schools without being profoundly impressed with the blessing with which God has crowned the work and sacrifice of Christian missionaries.

This is true in a special degree of the work of the representatives of our own communion, by whose labors a native Church, with eight Bishops, two of whom are native Japanese, has grown into corporate activity and efficiency.

Many manifestations of the Japanese Government's recognition of the educational and benevolent work of this Japanese Christian Church—the Nippon Sei Kokwai—have been given in recent years; because the Church has appealed not only to individuals but to the Japanese nation itself.

The earthquake and fire have checked the progress of this Church. St. Luke's Hospital, St. Paul's Middle School and St. Margaret's School have been destroyed; three of the University buildings have been badly damaged, and seven churches with

homes of the clergy, are in ruins.

The people of Japan, the Government, our own people and our fellow Christians are eagerly waiting to see what the American Episcopal Church is going to do to meet this crisis. With resolute faith and splendid enthusiasm our two Japanese Bishops and their clergy and people are worshipping in temporary buildings and private houses, confident that we will not permit to pass unheeded this unexampled opportunity to impress Japan with the reality of our determination to spread the Gospel of the Kingdom.

We have adopted the slogan, "Let us rise up and build," and we believe that our Church people everywhere will respond to our appeal.

May 25, Rogation Sunday, has been appointed by the National Council as the day for special offerings to be made for this great cause; and "God loveth a cheerful giver."

THOS. F. GAILOR,

President National Council.

WM. COOPER PROCTER,

Chairman Executive Committee.

Emergency Fund for the almost desperate needs of the present year and to keep the work going until permanent reconstruction could be accomplished. The distinction between the Emergency and the Reconstruction Fund was explained at the time. The Emergency Fund of \$500,000 was completed, with

nation to continue its great mission to the Japanese.

Every opportunity has been taken to reach the people of the Church with full information. There has been much cooperation from the parochial, diocesan and general Church papers, while Bishops and clergy have made evident

their whole-hearted support of the undertaking.

The unprecedented opportunities offered by the needs of the work in Tokyo have, during the past four months, been presented to many groups, and now, as far as possible, all communicants and all the Church School children are to receive information and pledge cards sent out in preparation for the general offering of May 25.

Since, in spite of every effort, there are still Church people who know only too little about the whole great undertaking, it is not superfluous to summarize once more its cause and its purpose. The earthquake and fire literally wiped out the churches, St. Paul's Middle School for Boys, St. Margaret's School for Girls, St. Luke's Hospital and our missionaries' homes in Tokyo, and greatly damaged St. Paul's University outside the city. This is the barest possible statement, taking no account of the personal losses of missionaries, or the situation of our Japanese staff, thus left without means of support except as the Emergency Fund carries them for the time being.

The Japan Reconstruction Fund is to build the churches, and the schools, and the great hospital, and the necessary houses for the mission staff. Details and explanations are available, showing the irresistible appeal made by each of these phases of the Church's work. A total of \$3,000,000 is needed, of which \$600,000 is to come from the use or disposition of the land now owned by the Church in Tokyo, leaving \$2,400,000 to be given by the men and women and children of the Church.

It is hoped that all the pledges, large and small, including those that have been made previous to the general offering, may be presented in that offering on Sunday. This "material" gift of money provides for the demonstration of Christianity through St. Luke's Hospital, the training of Christian leaders for the leading nation of the Orient, and the building up of a native self-supporting Church in Japan.

Church Intelligence

Have They Registered?

The second Boy Conference on the Ministry at St. Paul's School, Concord, N. H., is less than two months' distant. Registrations to the present are larger than in 1922, when the Conference was about to be tried as a venture of faith. It proved a success not only in point of numbers, but in the fine spirit which prevailed, and because of the inspiration which came to over three hundred boys, some of whom, doubtless, will embrace the opportunity of a life work which the ministry affords; all of whom, certainly, went home with higher ideals.

As one result of the first conference, the Archbishop of Canterbury has asked for all data regarding it, and the expediency of such a conference in England is now being considered by the Archbishop's Committee.

The June meeting at Concord will carry forward the work of giving the Ministry a hearing among a new set of boys. With the hearty cooperation of the clergy and laity, the young men should go back to their respective parishes, probably not settled in mind about their life work, but with a keener sense of the Church's need and a de-

sire to serve her.

Let it be remembered that this is a conference about the ministry. The Committee takes pains to assure itself, its selected group leaders and the Church in general that, while inevitably personal convictions will be deepened, its purpose is the study of a vocation, and that, too, on an objective basis rather than in a too personal way. No pledge from any boy will be asked for or accepted.

The speakers at the general meetings will be: Bishop Slattery, Bishop Roberts, Bishop Brent, the Rev. Samuel S. Drury, the Rev. S. G. Scott and others.

Thirty group leaders have been carefully chosen not only for their experience in student and parochial life, but also because of their ability to put clearly and forcefully before the boys the opportunities for unique service which the ministry affords.

All registration blanks, which are sent only by request, should be sent in before June 1, the last day of registration.

Clergy, laymen, boys! "The fields are white already for the harvest, but the laborers are few. Pray ye, therefore, the Lord of the Harvest that He will send forth laborers into His harvest."

St. Augustine's Conference.

St. Augustine's Conference for Negro Church Workers will be held June 2 to 6 at St. Augustine's School, Raleigh, N. C.

The object of the Conference is to train Leaders for the Work of the Church in the Departments of Education, Social Service, and Missions, and among the directors of the various courses are such well known leaders as Miss Mabel Lee Cooper, the Rev. Dr. Gardiner L. Tucker, Miss Emily C. Tilton, the Rev. Shelton Hale Bishop, Dean Charles N. Lathrop, the Rev. Floyd Tompkins, Jr., and the Rev. A. Myron Cochran. The speakers for the special night meetings are: the Rt. Rev. Joseph B. Cheshire, D. D., Diocese of North Carolina; the Rev. Robert W. Patton, D. D., Director, the American Church Institute for Negroes; the Ven. James S. Russell, D. D., Principal, St. Paul School, Lawrenceville, Virginia; Mrs. Kate Burr Johnson, Commissioner of Public Welfare, North Carolina State Board of Charities; the Rev. Leroy Ferguson, rector, St. Cyprian's Church, Boston, Massachusetts; the Rev. Robert I. Johnson, St. Cyprian's Church New Bern, North Carolina; Wallace A. Battle, Principal, Okolona Industrial School, Okolona, Mississippi; the Rev. Shelton Hale Bishop, St. Philip's Church, New York City.

The School Chapel and other buildings on the campus make a charming environment, and the climate in June

is delightful. It is hoped that the clergy will take advantage of the opportunity to hold conferences, and that the lay people, young and old, will attend in large numbers.

Delegates will be assigned accommodations in the order of their application. The registration fee of one dollar must be sent with the application, which should be sent to Lieut. Lawrence A. Oxley, St. Augustine's School, Raleigh, North Carolina. Make checks payable to Miss Bertha Richards, Treasurer.

INFORMATION WANTED.

To The Editor of the Southern Churchman:

I desire to secure a copy of the memoirs of the Rev. Devereux Jarratt of Virginia, and also, if possible, a copy of a volume of sermons published by him. Mr. Garrett was minister for several years in Bath Parish, and one of the early Evangelicals. His Memoir was published about the end of the eighteenth century.

If any reader of the Southern Churchman can assist me in this matter I shall be greatly obliged.

(REV.) E. CLOWES CHORLEY,
Historiographer of the American Church.
Garrison, New York.

Memorials To Archdeacon Stuck and Dr. Betticher Consecrated.

Two men whose lives were consecrated to the mission work of the Church in Alaska, were fittingly remembered at the Church Missions House, New York, Thursday, May 8, at a service of the Holy Communion in the Chapel, where a baptismal font to the memory of the Rev. Charles E. Betticher, and an altar book to the memory of the Venerable Hudson Stuck, were presented and consecrated by the Rt. Rev. Thomas Frank Gailor, D. D., President of the National Council of the Church. The memorials were made possible by gifts secured in the Mission House.

During the service, which was simple and impressive and was attended by a majority of the Missions House staff, Bishop Gailor spoke feelingly of the transforming and mellowing influence of God's love in the lives of the two men which were given up to the service of the Church, and of the influence and example of their work upon those who are following in their footsteps among the people of Alaska.

Meeting of American Seamen's Friend Society.

At the ninety-sixth annual meeting of the American Seamen's Friend Society held recently at the Society's offices, seventy-six Wall Street, Winchester Noyes, president of J. H. Winchester & Company, steamship operators, was elected a member of the Board of Trustees to succeed Courtlandt C. Clarke. At the annual meeting of the Board the officers of the Society were reelected as follows: John B. Calvert, D. D., President; Nehemiah Boynton, D. D., Vice-President; George S. Webster, D. D., Secretary; Clarence C. Pinneo, Treasurer, and Reginald L. McAll, Assistant Secretary.

PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Bishop.

Pageant Presented at St. Stephen's.

In St. Stephen's Church, Philadelphia, the Rev. Dr. Carl E. Grammer, rector, a pageant entitled "Easter Dawn and New Life," was given by the Sunday

School the first Sunday after Easter. The pageant consisted of two episodes: Easter at the Tomb and Eternal Life. The first episode represented four Roman soldiers guarding Christ's tomb, the three women and four of the Apostles.

The second episode pictured New Life, Motherhood, Religion, Education and Youth. All parts were taken by active members of the Sunday School, and it was in charge of Superintendent George H. Streaker. The musical program was in charge of Mrs. F. C. Kuebler and the royal trumpeters were four women.

A short address was made by Dr. Grammer, who explained the meaning of Easter, the bringing of joyful tidings of the new world to the old.

Dr. Toop's Tenth Anniversary.

Beginning Sunday, May 4, and concluding on Thursday night following, the Parish of Holy Apostles, Philadelphia, celebrated the tenth anniversary of the rectorship of the Rev. George H. Toop, D. D.

Sunday morning was observed as "Family Sunday," and there was a corporate communion in which the vestries of the three chapels of the "Mother Church" were represented. The chapels are the Mediator, the Holy Communion, and St. Simon the Cyrenian.

On Thursday night Dr. and Mrs. Toop were given a reception in the parish house of the church by the communicants of the "Mother Church" and the chapels. Bishop and Mrs. Garland stood with Dr. and Mrs. Toop at the reception.

Dr. Toop received a purse of \$1,100 from his parishioners in honor of the occasion and Mrs. Toop received a diamond brooch.

Philadelphia Association of the Virginia Seminary.

The sixty-fourth regular semi-annual meeting of the Philadelphia Association of the students of the Theological Seminary in Virginia met on Thursday, May 8, at one o'clock, in the City Club, Philadelphia. Luncheon was served in the Gold Room, followed by the business meeting at which the Rev. R. W. Trapnell, rector of St. Andrew's Church, Wilmington, Delaware, was re-elected president and the Rev. R. R. Windley, curate of St. Mark's Church, Frankford, Philadelphia, was re-elected Secretary and Treasurer.

The speaker was the Rev. E. A. Rich, rector of St. James' Church, Stanton, Del., and chaplain of the penitentiary in that county. The Rev. Dr. Berryman Green, Dean of the Seminary was also present and made an inspiring address to the members of the association.

Plans were made for the annual pilgrimage of the Association to the commencement of the Seminary.

The Annual Service for members and associates of the Girls' Friendly Society of the Diocese of Pennsylvania was held Thursday night, May 1, in Holy Trinity Church, Philadelphia. The Rev. Llewellyn N. Caley, D. D., was the preacher and the offering was for the Girls' Friendly Holiday House at Cape May, N. J. In Holy Trinity Parish House there was a display of the Diocesan Lenten work of the various branches of the Society, which was for All Saints' Mission Girls' School, Bontoc, Philippine Islands, and the Home for Consumptives, Chestnut Hill, Philadelphia.

R. R. W.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.
Rt. Rev. R. E. L. Strider, D. D., Coadjutor.

Archdeacon of West Virginia: The Rev. William Meade, rector of Trinity Church, Moundsville, has accepted the Bishop's appointment as Archdeacon of the Diocese of West Virginia. He will begin his new work June 10, and will have his headquarters at Clarksburg. Mr. Meade studied at the Virginia Seminary for the ministry after some years in business, was ordained to the diaconate in 1917 by Bishop Gibson and the following year to the priesthood by Bishop Brown. He married Marie Gray Baughan, who died in 1920. His first charge was at Leed's Church, Fauquier County, Virginia, from where he came to Trinity Church, Moundsville, in 1919. He has been Dean of the Northwestern Convocation, Secretary of the Wheeling Clericus and Delegate to the Synod meeting in Washington in 1923. Mr. Meade's great grandfather was Bishop Meade of Virginia, his father a rector in Virginia and also Archdeacon of that diocese. He seems particularly fitted for this work and we wish him every success.

C. G. C.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Conference on Chaplains' Work in Army and Navy.

Members of the Army and Navy Commission of the Church have been attending a conference at Governors Island on the subject of work of chaplains. The chairman of the committee in charge is the Rev. Dr. H. Percy Silver, a former chaplain at West Point, and member of the Commission. A purpose of the meeting was to consider how best to get in closer touch with enlisted men. On one evening the Commission and chaplains were entertained at a Fifth Avenue home. Among those attending were Bishop Perry, the Rev. W. C. Bell, D. D., of Virginia Seminary; the Rev. Otis E. Gray, of Kansas; the Rev. John T. Axton, Chaplain General of the Army; Chaplain Wheat, of West Point; Chaplain Watts, of Sacketts Harbor; Chaplain Fell, of Jefferson Barracks; Chaplain Dickens, of the Navy Yard at Philadelphia, and the Rev. Dr. Edwin B. Niver, of Marine Barracks, Va. With the guests were General Bullard, of this Department.

Y. W. C. A. Delegates Attend Cathedral Services.

Four thousand delegates and visitors of the World Y. W. C. A. have been in session in New York, and changed slightly the conditions of active membership in Associations. Heretofore actives were required to be members of evangelical churches. Now the conditions are somewhat wider, without, however, going over to any stand that indicates Modernism in theology. It is predicted that the new position taken by women, somewhat more liberal than the former, will have marked effect upon Y. M. C. A., in which Association active membership requirements have been discussed for years. At the Cathedral Bishop Manning welcomed the delegates at a special service. Every state was represented, as well as forty-six foreign countries. A procession formed outside the Ca-

thedral, bearing flags of all the State and of all the countries that have delegates. Included among those who marched were Lady Gladstone, Countess of Portsmouth; the Hon. Mrs. Montague Waldegrave; Countess Elsa Bernadotte of Sweden; Miss Edith Picou-Tivberville and Miss Charlotte Niven of London, Fraulein Hilda Zarnack of Berlin, Mrs. H. C. Mei of China, and Mrs. Robert E. Dickinson, Chairman of the foreign work of the Association. The Girl Reserves also marched. There was special music by the Cathedral choir.

Meeting of The Church Club.

The Church Club, at its meeting April 30, reelected Henry Goddard Leach to be president for 1924-5. Vice-Presidents are Judge Finch, Frank L. Polk, formerly Assistant Secretary of State, and John E. Rousmaniere, Secretary Edward C. Parrish, Treasurer Edward S. Pegram and 1927 Trustees, Messrs. F. Shelton Farr, Henry L. Hobart and Lyman Johnson.

A resolution was passed by the Club endorsing the plan to build the Cathedral and urging other bodies of laymen throughout the nation to aid the Bishop in completing this splendid expression of Christian faith. C.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

The Valley Convocation.

The one hundred and forty-second semi-annual meeting of the Valley Convocation was held at Meade Memorial Church, White Post, the Rev. John F. Coleman, rector, April 29 to May 1. At the opening service the preacher was the Rev. Francis A. Brown of Woodstock, his subject being 'the Parable of the Sower.'

On Wednesday morning Holy Communion was celebrated by the dean, the Rev. Walter Williams, and the Convocation Sermon was preached by the Rev. R. B. Nelson, on "Knowing the Truth."

At the business session the parish reports were all interesting and encouraging, the principle features being the experiment of Sunday moving picture services at Winchester, the splendid children's Lenten offering of \$390.40 by the schools at Millwood and Boyce, and an account by Mr. Williams of the union revival services at Harrisonburg.

The Rev. B. D. Chambers, who had just returned from a trip to Egypt and the Holy Land, gave a most illuminating recital of his impressions drawn from personal experiences and observations.

Bishop Brown spoke on the Church's Program for 1924 and the Seminary Endowment Fund, and urged the hearty cooperation of the members of the Convocation. At the evening service the Bishop preached and confirmed a class of seven persons, and opened the exercises on Thursday with a most helpful and instructive devotional hour, speaking on "Authority in the Home and in the Church."

An excellent essay was read by the Rev. Dennis Whittle on "Types of Religious Expression," followed by a discussion of the subject by the Rev. Messrs. Torrence and Vest and Bishop Brown.

A resolution touching the subject of moving picture services was passed unanimously and forwarded by the Secretary to the Diocesan Social Service Commission.

An invitation from Front Royal was accepted for the fall meetings and the

Rev. John F. Coleman was appointed convocation preacher. It was decided to have essays read at the spring sessions only. After further routine business the convocation adjourned, the benediction being pronounced by the Bishop. J. F. C.

The Coming Council.

At the meeting of the Council at Alexandria, May 20-23, a gathering of clergy and lay delegates and others interested is called by the Bishop to meet in St. Paul's Norton Memorial on Tuesday, May 20, at 3 p. m., to discuss the Diocesan Budget. On the same night the Board of Social Service is to hold a mass meeting in St. Paul's Church. The luncheon will be served each day by the ladies of the three Episcopal Churches in the commodious Westminster Building of the Presbyterian Church, very kindly lent for the occasion. The committee on arrangements is experiencing the usual embarrassment caused by the failure of so many of the clergy to realize the necessity of notifying the Committee at an early date of their intention to attend and the name and address of the lay delegate.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Activities of Epiphany Church, Danville.

The Second Circle of the Woman's Auxiliary has recently decided to organize a "Day Group" for the young women in the church who cannot arrange to attend the night meetings. The night meetings will be, as heretofore, for business women. By organizing the "Day Group" it is hoped that in time the membership and work of the Second Circle will be doubled. Both meetings will be held the same day, the night meeting being a repetition of the day meeting. Both groups will meet together quarterly. The president will have charge of the day group and the vice-president will be actively in charge of the night group. The Second Circle has a record of having had one or more meetings every month for the past four years.

The Lenten season was a busy one with a very full and interesting program.

There were four reading classes each week, the subject being 'Stewardship.' The book read was "Money the Acid Test." Lenten services were held four afternoons a week, and there was a visiting minister every Wednesday night.

For the first time in the history of Epiphany the Three Hour Service was held on Good Friday. The entire service was conducted by the rector, the Rev. Malcolm S. Taylor, and was so arranged that the congregation could come and go without interfering with the service. A good many stayed for the entire time. The congregation, as well as members from other churches, attended in large numbers and all enjoyed and appreciated the service thoroughly.

Bishop Beverley D. Tucker visited Epiphany Easter morning for confirmation and Christ Church Chapel in the afternoon, where there was also confirmation. The Bishop preached splendid sermons at both churches.

The Church School children had an unusually attractive service Easter afternoon. The offering was the best for many years amounting to more than \$400.

WESTERN NORTH CAROLINA.

Rt. Rev. J. M. Horner, D. D., Bishop.

Meeting of the Morganton Convocation.

The Convocation of Morganton was in session in Lenoir the week of May 7, the Rev. S. R. Guignard, of Lincolnton, presiding. The Rev. J. P. Burke, rector Valle Crucis and Chaplain of the Valle Crucis Female School, in Watauga County, is Secretary and Treasurer.

The meeting was full and interesting, and the reports from the various parishes, mission stations and industrial schools for boys and girls (several of which are included within the convocation), were heartening. The most important of these are the Valle Crucis School for Girls, located in Watauga County, upon the farm where Bishop Ives located the once celebrated school for boys in the mountains and which prospered until the Bishop apostatized to Rome; and the Patterson School for Boys, an industrial school, established upon a six hundred and forty acre farm in Caldwell County, bequeathed for that purpose by the late Hon. Samuel L. Patterson. This school is flourishing and doing much good, and there are many buildings, dormitories, etc., in evidence of the good being accomplished. Only a few weeks ago the school had the misfortune to lose by fire one of the principal buildings, the fine old colonial residence, which was used as a dormitory.

One of the most pleasant incidents of the meeting was on Wednesday, May 7, when the Rev. Harris Thomas, rector of St. James' Parish, Lenoir, introduced to the convocation Mrs. Peterkin, widow of the late Rt. Rev. George W. Peterkin, Bishop of West Virginia, as a guest. Mrs. Peterkin is on a visit to her daughter, Mrs. Walker, at Rhodhis, this county, and was in attendance upon the meetings of the convocation. Mr. Thomas was a graduate of the Alexandria Seminary, and for years one of Bishop Peterkin's most trusted missionaries and co-workers. It must have been pleasing to Mrs. Peterkin to have been so enthusiastically greeted by the convocation and affectionately welcomed as the help-meet of the great missionary Bishop, especially under the auspices of one of the Bishop's most trusted and beloved presbyters.

After a delightful luncheon tendered to the convocation by the Kiwanis Club of Lenoir, the members paid a visit in automobiles to the Patterson School in the "Happy Valley," seven miles away.

W. W. S.

An Active Parish.

Trinity Church, Asheville, has had a most encouraging year. All during the year the services have been well attended during week days as well as on Sundays. Often on Sundays chairs have had to be used to accommodate the crowds.

Palm Sunday people were turned away on account of the big crowds attending service. Easter the church was well filled at the early service, and many people could not get in at eleven o'clock. The afternoon service was held for the children. The children's vested choir of thirty boys and girls rendered the music. The church was crowded to the doors.

On Tuesday after Easter a unique service was held for the kindergarten children of the public schools, in the church at ten-thirty A. M. Three hundred and seventy-five children of kindergarten age were present, as well as the Mayor and City Commissioners, the

Superintendent of Schools and the School Board and parents and friends of the children. This service was held at the suggestion of a little child who replied to his teacher's question, "What do you children want to do at Easter time this year?" "Let's go to the 'Piscopal Church." The little fellow was not a member of the 'piscopal church, but had heard much about it. So the teacher took it up with other teachers and the result was one of the most wonderful and inspiring services Trinity Church has ever had. The church was beautifully decorated and the service and setting made a profound impression on all present. The children's vested choir led the music and all the children sang Easter carols and hymns.

The Sunday after Easter many chairs had to be used to supplement the pews to seat the big crowd that came to service and it was estimated that the congregation was as large as on Easter Day.

At the night service on Low Sunday the church was crowded to the doors. Bishop Horner confirmed sixty people, presented by the rector, the Rev. Willis G. Clark.

The additions to membership of this class, plus seventy-five taken in during the year by transfer, bring the list of resident confirmed members of the parish up to 1,051. Within the last eight years the parish has grown 100 per cent. The Sunday School has also increased in the same proportion.

The Rev. J. Lunday Sykes, of Cristobal, Canal Zone, will have charge of Trinity Parish during the month of July while the rector is on his vacation.

EAST CAROLINA.

Rt. Rev. Thomas C. Darst, D. D., Bishop

Opening Service of New Church.

The initial service at St. Andrew's, handsome new brick church on Wrightsville Sound, near Wilmington, recently erected under the direction of the Rev. Frank D. Dean, was conducted on Sunday, April 27. Mr. Dean, minister-in-charge, was in charge of the service, while the sermon was delivered by the Rt. Rev. T. C. Darst, D. D. The Rev. Alexander Miller, rector of St. Paul's, Wilmington, and the Rev. J. R. Mallett, rector of St. John's, Wilmington, were also present in the chancel. A large number of memorial gifts were dedicated at this service by Bishop Darst, including most of the furnishings for the chancel and sanctuary.

Campaigning for Special Funds.

East Carolina is this month in the midst of three campaigns to raise funds for special objects. The Thompson Orphanage campaign to raise \$150,000 in the three North Carolina Dioceses to carry out a building program, is receiving the hearty support of the clergy and laity. Bishop Darst has asked all of the parishes and missions to take a special offering on May 25 for the Japan Reconstruction Fund. Under the leadership of the Rev. R. B. Drane, D. D., rector of St. Paul's, Edenton, plans are being made for a drive to secure funds to aid in the erection of the Hunter Building at St. Augustine's, a school for Negroes in Raleigh, N. C.

Vacant Parishes Being Filled.

Several parishes and missionary fields in East Carolina, which have been without rectors for some time, are now filled, and Bishop Darst expects to have every church in the diocese supplied with services by the summer. The

Rev. E. F. T. Jillson, of the Diocese of Lexington, has accepted a call to Holy Trinity Parish, Hertford, and is now in residence there. The Rev. H. D. Cone, of the Diocese of Vermont, is spending the month of May in Clinton, where he has under consideration a call to St. Paul's Parish. The Rev. S. E. Matthews, recently ordained to the diaconate by Bishop Darst, is now in charge of the Church in Hyde County.

East Carolina set itself a goal in the children Lenten mite-box offering, asking the Church Schools to raise \$6,000. There was much interest manifested, and, judging from the reports received by the diocesan treasurer so far, the goal will be reached. The record of three small schools will be of interest: St. David's, Creswell, with a goal of \$100, raised \$130; St. Andrew's, Columbia, was asked to raise \$30, and contributed \$55. St. Luke's, Roper, exceeded its quota of \$60 by \$5. These amounts represented from five to seventy-five per cent increase.

The Young People's Conference, which is scheduled to meet in Greenville, N. C., on May 24, 25 and 26, will have as its leader the Rev. Gordon M. Reese, according to an announcement made by the Rev. W. R. Noe, Executive Secretary of East Carolina. St. Paul's Church, Greenville, under the leadership of the rector, the Rev. J. E. W. Cook, is planning to take care of three hundred delegates. In this they will be assisted by members of other Greenville churches.

The Preaching Mission of the Rev. J. A. Schaad in St. John's, Wilmington, during Passion Week, was a very successful one. A number of the Wilmington clergy assisted the rector of St. John's, the Rev. J. R. Mallett, in arousing interest in the mission.

Bishop Darst Plans Trip to England: His people have heard with interest that Bishop Darst contemplates an ocean voyage this summer, with a short visit to England. His physicians have urged the necessity of such a trip. In addition to his heavy diocesan duties, Bishop Darst has been in great demand as a speaker outside of East Carolina. The past year has been a very busy one for him, and the news that he is to have a real rest has been received with pleasure. T. P. JR.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.
Rt. Rev. W. G. McDowell, D. D., Coadjutor.

Collecting the Japan Fund.

The Diocese of Alabama has made careful plans for collecting the Japan Reconstruction Fund under the chairmanship of the Rev. M. S. Barnwell, rector of the Church of the Advent, Birmingham. This appeal was presented to five convocational conferences of the Woman's Auxiliary, which met in succession the last few days of April and early in May. The Auxiliary undertook to arouse interest and direct attention to the information set forth by National Council.

St. Paul's Church, Carlolville, a rural parish of fifty-three communicants, sent in its Lenten offering Easter night, which, with a small subsequent addition, amounted to \$125.

The Executive Committee of the Diocese met in Montgomery, April 28, devoting itself primarily to Japan reconstruction, Negro Industrial Education, and Diocesan Missions. The diocese has

recently purchased an Episcopal residence in the city of Birmingham, which will be occupied October 1, by the Bishop-Coadjutor, Dr. McDowell.

The Rev. Oscar Randolph, of St. Mary's Church, Birmingham, as a volunteer speaker for the Near East Relief, has spoken in a number of Alabama Parishes this spring, raising several thousand dollars for this outstanding Christian charity. E. C. S.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.
Rt. Rev. F. W. Sterrett, D. D., Coadjutor.

The Convocation of Reading.

At the recent meeting of the Convocation of Reading, the following resolutions were passed:

Whereas, The Convocation of Reading of the Diocese of Bethlehem had the great pleasure of hearing the Lord Bishop of Honduras tell of his work in particular and of the work of the Church, touched by the Caribbean Sea, in general; therefore, be it

Resolved, That we rejoice greatly in knowing of the many opportunities awaiting the Church in this region, and recommend a generous support of this field to those of our fellow-churchmen who are able;

Resolved Further, That this Convocation puts itself on record as heartily endorsing, as an ideal to be worked for, the suggestion made by the Bishop of Honduras for the formation of one Regional Church of the Anglican Communion in the Central American and West Indian spheres—this being in harmony with the recommendation of the Lambeth Conference of 1920;

Resolved Finally, That pending the consummation of this plan we trust that no further transfers be made from one jurisdiction to the other of either the Province of the West Indies or the American Church.

It was ordered that these resolutions be sent to the Church papers.

The Rev. A. B. Turner of Calvary Church, Tamaqua, has resigned his charge and accepted a call to the Church of the Good Shepherd, Pitman, N. J. Mr. Turner begins his new work on June 1, 1924. While at Tamaqua he greatly improved the property, making a number of very desirable changes and re-decorated and repainted the whole church. The Convocation at its last meeting bade him Godspeed and expressed its heartfelt regrets on his leaving the diocese. H. P. W.

WEST TEXAS

Rt. Rev. W. T. Capers, D. D., Bishop.

Bishop Capers' Tenth Anniversary Celebrated.

The Diocese of West Texas on SS. Philip and James Day, May 1, very fittingly celebrated the tenth anniversary of the ordination and consecration of their Bishop, the Rt. Rev. William Theodotus Capers, D. D. With two or three exceptions, every clergyman of the diocese was present and many of the parishes and missions of the diocese were represented by their respective vestries and bishop's committees. The visiting clergy were the Rt. Rev. James M. Maxon, D. D., Bishop-Coadjutor of Tennessee; the Bishop's brother, the Rev. Walter B. Capers, D. D., rector of St. Andrew's Church, Jackson, Mississippi; the Rev. W. P. Witsell, rector of St. Paul's Church, Waco, and the Rev. Charles Clingman, rector of Trinity Church, Houston, Texas. On Wednes-

day evening, the Eve of SS. Philip and James Day, an inspiring service was held at St. Mark's Church at which Bishop Maxon was the preacher. Thursday morning at ten o'clock the Holy Communion was celebrated at St. Mark's Church, Bishop Capers being the celebrant, assisted by the retired Bishop of the Diocese, the Rt. Rev. James S. Johnston, D. D.; Bishop Maxon, the Archdeacon of the Diocese, the Rev. B. S. McKenzie, and the rector of the parish, the Rev. S. Arthur Huston.

At this service the Bishop delivered an address in which he showed that the diocese had made marked progress during the past ten years. Some of the interesting figures which he gave were as follows: five parishes that had formally drawn from three to six hundred dollars a year from the Board of Missions had become self-supporting and were now contributing each from six hundred dollars to twelve hundred dollars a year to the support of the missionary work of the Church. Four missions had become parishes and five new missions had been organized.

The Bishop's report showed that the gain in the communicants was twenty-nine per cent over the number that he found at his consecration. He also showed that the total amount of the annual contributions to the Diocese had increased nearly \$50,000. He reported that every parish of his diocese was manned, with the exception of one. Five of the present clergy he himself had ordained, another one of his clergy was ordained in the East as a candidate from West Texas. His report showed that seven parish houses, six rectories and three churches had been built during his episcopate, and that two new churches were now under construction. His report further showed that the diocesan indebtedness of the schools had been reduced from \$150,000 to \$42,000, and that the schools were in a most encouraging condition.

After the celebration of the Holy Communion Bishop and Mrs. Capers gave a delightful luncheon to the Bishops, the clergy and their wives. At half-past seven o'clock, at the Menger Hotel, a very beautiful banquet was given in honor of the Bishop and addresses were delivered in which loving testimonials were offered in behalf of the Bishop's faithful and devoted services.

The address of the clergy to their Bishop was read and presented by the Rev. Charles W. Cooke. Judge S. G. Tayloe read and presented to the Bishop the address of the laymen, paying like high tribute to Bishop Capers and pledging anew their love and their loyalty. The keynote of all that was said in eulogizing Bishop Capers emphasized his gift of fellowship, his exalted character, his untiring and devoted service, his sweet humility, and his unwavering loyalty to the Master. The Rev. Dr. Moore spoke for the Protestant Churches of the city and the Rotary Club, through one of its delegated members, paid high tribute to the Bishop as a noble citizen and a faithful friend.

B. S. McK.

DELAWARE.

Rt. Rev. Philip Cook, D. D., Bishop.

The Rev. Royal S. Hoagland, of Little Rock, Arkansas, has been appointed by Bishop Cook to take charge of the congregation of St. Matthew's Mission, in Wilmington, for the months of June to September, inclusive. The Bishop has offered the use of the beautiful chapel at Bishopstead for the use of this Mission for the summer.

J. H. E.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

An Unfortunate Omission.

Recently an article was published, giving an account of the founding and the splendid work and wonderful achievements of the Parish Industrial School of St. Paul's, Lynchburg. The writer would call attention to the fact that he failed to note a most important and interesting item in this connection.

For thirty-six years the school was conducted under the guidance of Mrs. John Holmes Smith as its president. Mrs. Smith served during a large part the long rectorship of Dr. Carson and then successively under the Rev. James M. Owens, the Rev. Dr. William A. Barr and the Rev. Dr. Joseph B. Dunn. She resigned during Dr. Dunn's rectorship, saying she thought it time to have "new blood" in the management of the school.

Hundreds of homes in Lynchburg are the better, not only for her practical teaching in the school, but also for her ennobling influence and the example of her beautiful character.

This correction is made by one who has known and admired Mrs. Smith for many years and has seen her closely associated with so many of the activities of St. Paul's that he did not realize, when writing the story of this school, that she had given so much of her energy and loving service to this particular enterprise and that to her was attributable so large a measure of its success.

St. Luke's, Pedlar Mills, Reopened.

Some important repairs and improvements have just been completed at St. Luke's Church, and it was reopened for use on Sunday, May 11.

This church, as it stood originally, was the oldest Episcopal Church in Amherst County. It was built about one hundred years ago, two of its founders being John and R. S. Ellis, grandfather and great-uncle of the present rector, the Rev. Josiah R. Ellis. Some time later one wall gave way and the building was condemned for many years, until Dr. McBryde, who was sent to Lexington Parish as a deacon, rebuilt it out of the old brick in 1871. For fifty years no improvements of any kind have been put on the church, and for thirty years it was without a rector.

Several years ago the Rev. Josiah R. Ellis took charge of the work and moved to Pedlar Mills to reside. The church has now been remodeled, putting the chancel in modern form, and making other modern improvements. Among the changes noted from the old days, but by which the past and present are connected, is a memorial window with this inscription, "To the Glory of God and in Loving Memory of Charles Lewis Ellis and Roberta Camm Saunders, His Wife. Erected by Their Children and Grandchildren, 1924."

T. A. S.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Centennial of St. Mark's Parish, Lewistown.

The One Hundredth Anniversary of St. Mark's Parish, Lewistown, the Rev. William Heakes, rector, which had been in progress for several days, reached its culmination on St. Mark's Day, when

prominent clergy and laity, representing the Diocese of Harrisburg, city officials, pastors of Lewistown churches of several religious bodies, and prominent local men, gathered in the Carlisle Tea Room in the afternoon and eulogized the parish and its beloved rector. Those conveying congratulatory addresses were General Charles M. Clement, Chancellor of the Diocese of Harrisburg; Richard M. H. Wharton, Treasurer of the Diocese of Harrisburg; State Senator Frederick W. Culbertson, the Rev. Dr. James Martin Yeager, the Rev. Dr. A. Lawrence Miller, Mayor Robert B. Montgomery, and Meredith Myers. The Rev. William Heakes, speaking on behalf of the parish, traced the history of the parish from its founding one hundred years ago, up to the present day. Mr. Wharton, who also acted as toastmaster, recounted the splendid record made by the local parish, a record that its members might well be proud of. He said that if all the parishes of the diocese gave as liberally and regularly in proportion to their means as does St. Mark's, the office of Diocesan Treasurer would be a pleasure.

General Clement told of the early struggles of the local parish, and its triumphs over hardships and difficulties. He praised the successful efforts of Mr. Heakes, asserting that he and his parish have contributed substantially to the upbuilding of the Episcopal Church in Pennsylvania.

The Rev. Dr. Miller, after presenting greetings from his congregation, spoke briefly on "Religion in the United States."

State Senator Culbertson spoke on "Purity in Politics." He said that it seemed to him that the word "politics" is more misunderstood than any word in the English language. He declared that it was a sad comment upon the body politic to have only twenty-one and one-half per cent of those entitled to cast ballots go to the polls and vote, that it is a well known fact that most of the ill repute into which politics have fallen is due to the carelessness of good people in not attending to the simple duty of voting and making sure that only good men are elected to places of responsibility. He gave it as his opinion that eighty per cent of the men now in public life are absolutely honest. Politics will be made just as good or just as bad as good people make them through voting or their failure to vote.

Mayor Montgomery's address was devoted principally to historical facts and figures relating to the community.

One of the pleasing features of the evening exercises was a pageant depicting the costumes worn by the ancestors of the present members of the parish. The periods were in terms of a quarter of a century, and the couples marched into the parish house to the strains of appropriate music. At the conclusion they united with the audience in singing "Auld Lang Syne."

After a few introductory remarks by the rector, the Venerable F. T. Eastment, of Phillipsburg, also a former rector of St. Mark's, Lewistown, gave the address of the evening. Addresses were also made by the Rev. W. C. Heilman, of Harrisburg, and the Rev. Alexander McMillan, of Carlisle.

Mr. Heakes announced that he contemplated retiring from the active ministry just as soon as he could secure another house in Lewistown, and move from the rectory. He has been rector of his present parish for fifteen years. He has been forty-two years in Holy Orders.

A. A. H.

(Continued on Page 22.)

Family Department

MAY.

1. Thursday. SS. Philip and James.
4. Second Sunday after Easter.
11. Third Sunday after Easter.
18. Fourth Sunday after Easter.
25. Fifth (Rogation) Sunday after Easter.
- 26, 27, 28. Rogation Days.
29. Thursday. Ascension Day.
31. Saturday.

Collect for the Fourth Sunday After Easter.

O Almighty God, Who alone canst order the unruly wills and affections of sinful men; Grant unto Thy people that they may love the thing which Thou commandest, and desire that which Thou dost promise; that so among the sundry and manifold changes of the world our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ Our Lord. Amen.

A Bell.

Had I the power
To cast a bell that should, from some
grand tower,
At the first Christmas hour,
Outring
And fling
A jubilant message wide,
The forged metals should be thus allied;
No iron Pride,
But soft Humility and rich-veined Hope
Cleft from a sunny slope,
And there should be
White Charity,
And silvery Love, that knows not Doubt
nor Fear.
To make the peal more clear;
And then, to firmly fix the fine alloy,
There should be joy.

—Clinton Scollard.

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

Our Lord's Prophecy About Jerusalem.

The Rev. Dr. Louis Tucker.

"And as Jesus went out and departed from the Temple one of His disciples spoke of the Temple, how it was adorned with goodly stones and gifts, saying, Master, see what manner of stones and what buildings. The Temple was bathed in a glory of golden light. Being east of it they saw it dark against the sunset, but its metal roofs and pinnacles must have blazed like torches and like flames.

"And Jesus, answering, said to them, As for these great buildings which you see, Amen, I say unto you, the day will come when there shall not be left here one stone upon another that shall not be thrown down.

The prediction has been fulfilled. Plenty of foundation stones are in position, but they are older work, protected by debris. Herod's temple is down. Any stone building adorned with gold to excite the cupidity of vandals is sure to be destroyed; if not in one thousand years, then in two thousand or in three. This evidently occurred to the Apostles as they talked.

Our Lord lodged at Bethany. The road leaves Jerusalem, dips down a vast hollow, swings up the other side and rounds the shoulder of a great hill, almost a mountain. The hill was full of olive-trees and called the Mount

of Olives. The crest commands a magnificent view of Mount Zion and seems to have been a favorite resting-place of Our Lord. "And as He sat upon the Mount of Olives over against the Temple Peter and James and John and Andrew asked Him privately, Tell us when shall these things be; and what shall be the sign when all these things shall be fulfilled, and of Thy coming, and of the end of the world?"

The four had improved in eschatology since the Transfiguration and had about reached the stage of the ordinary Christian now-a-days; that is, they had grasped the fact that Christ was to go away and come again. He answered: "Take heed lest any man deceive you. For many shall come in my name, saying 'I am Christ,' and shall deceive many, and the time draweth near; go ye not therefore after them."

The four asked: 1. When should Jerusalem be destroyed? 2. What was the sign of (a) the destruction of Jerusalem, (b) of the second coming of Christ and (c) the end of the age. It was a complicated question, though the four thought it simple; for they held that all these things should happen at one time. Their question was built on the scale of weeks or months. Our Lord's answer is built on the scale of millennia, comprising at least two thousand years in its gigantic sweep.

He begins with a warning against false Christs. Edersheim applies it to the time before the destruction of Jerusalem, but remarks that the pseudo-messiahs reached their climax under the Emperor Hadrian. The warning was given privately and so to the infant Church and not to the Jewish nation. The persecutions which made permanent the separation between Christianity and Judaism occurred before the destruction of the city. After the separation Christians were not likely to follow a Jewish pseudo-messiah. The warning, therefore, applies primarily to the time before the destruction of Jerusalem. But it is general. Any one, at any time, coming and claiming to be Christ and lacking the signs, is to be avoided.

Next Our Lord warns against taking political or physical convulsions as signs of His coming. The end is not yet. The phrase, "By-and-by" in Luke 21: 9, has reversed meaning in the last two centuries. It once meant "immediately" and is used in that sense in the passage. We are not to take political convulsions nor famines nor pestilences nor earthquakes as signs of His coming, though nation rise against nation and kingdom against kingdom—a clear prediction of the dissolution of the Roman Empire. All these are not signs of His coming though modern inaccurate sermonizing, based on the English version of Luke 21:9 frequently says that they are. Look out the meaning of by-and-by in King James' time, or read Luke 21:9 in the original.

Next, Our Lord turns to persecutions. After all these wars and rumors, says St. Matthew, and before them, says St. Luke, come persecutions. Both predictions were fulfilled. Mark 13 suggests the solution by omitting time-notes in connection with the statement. The passage ends: "And the gospel must first be published among all nations."

This gives the first clue as to time. Wars, earthquakes, false Christs and persecutions are not signs of His com-

ing. These things must needs be and the end is not yet. They mean nothing chronological. We are not to be afraid. He said they must come. But one definite thing which can happen only once in one world must be done. The gospel must be published among all nations. The context seems to imply failure to convert the nations.

The net instinct of Christendom interpreted "All nations" as the Jewish world, and looked for the times of the end and the second coming as soon as the gospel was published among all in contact with Judea. The thing was done, the destruction of Jerusalem followed, but Christ did not come. The Church as a whole then transferred the interpretation of "All nations" to all nations touching the Roman world. At last the thing was done. The destruction of the Roman world followed, but Christ did not come. The instinct of Christendom now interprets "All nations" as all the nations of the globe, and works to publish the gospel among them all.

A Prayer For Planting Time.

Now I shall make my garden
As true men build a shrine
An humble thing where yet shall spring
The seeds that are divine,
Since each a prayer I sow them there
In reverential line.

O, little is my garden space,
But great the prayer I pray;
With every seed against earth's need,
That men may sow today,
My hope is thrown, my faith is sown
To make the harvest gay.

O, gardens spacious, gardens small,
For you my prayer is said;
That God's Own Hand may touch the
land
And give His people bread,
As once before on that far shore
His multitudes were fed.

—Theodosia Garrison.

How to Make the Church a Power.

It has been said that if we could ask St. Paul to preach for us, and tell us how to make our Church a power in the city, he would say, "I charge you first of all to pray." He would say: the first thing is not to secure pledges, to provide elaborate music, or to see how many rich people you can persuade to come to church. The question is, Do the people pray? You cannot prosper without prayer.

Prayer is crowded out of modern life, while crowds of people run about to hear preaching. The Catholic Church was not three days old when two of its chief Bishops were arrested and sent to jail. The Christians at once began to pray, and "great grace fell upon them all." The Church was without money to support a single Bishop, or Priest, or Missionary. They prayed, and at once there was a great outpouring of offerings. Men sold houses and lands, brought the proceeds and laid them down at the Apostles' feet.

Consider the frantic efforts, the desperate expedients of Christian people today to raise money for the Church, and the neglect of the simple remedy—prayer.

St. Paul once wrote a letter to a struggling Mission, advising it how to become strong. He said not a word about bazaars or dramas. He utterly overlooked the advantages of giving a dance for the young people, or getting up a world's fair, or running to and fro selling tickets for the salvation of the world. He simply told the people to pray. "Continue steadfastly in

prayer and persevere in the same." When he wrote to large city parishes like those in Rome and Corinth, his advice was the same: "Continue instant in prayer." "Pray without ceasing."—St. John Evangelist Messenger.

For the Southern Churchman.

You and Your Time.

The Rev. Thos. F. Opie.

"Time was made for slaves," runs an old adage. It may be so, but we are the slaves of time! We hear people say, "O, I haven't time for that"—but the fact is, they have all the time there is—or else all the time there is "has them." If you haven't time, Time has you!

"I have only just a minute—
Only sixty seconds in it;
Forced upon me—can't refuse it!
Didn't seek it—didn't choose it!
But it's up to me to use it.
I must suffer if I lose it—
Give account if I abuse it.
Just a tiny little minute—
But Eternity is in it!"

Minute by minute, we have time for love, for kindness, for friendship, for helpful counsel and constructive service. We have time, really for self-betterment and for world betterment. We waste time enough in the course of life to build the finest character extant! We waste time enough to store the mind full of facts, information and knowledge. "I wasted time," says Shakespeare in Richard the Second, "and now Time doth waste me!"

"Time wasted is existence," says Young in Night Thoughts—"Time used is life." Many find life irksome, burdensome, intolerable—a mere existence, because they do not know how properly to employ their time—or else, knowing, they fail properly to employ it. Time well used reduces monotony, makes even routine tolerable and puts zest, interest, art into life—indeed, this makes of life the greatest of arts!

Even the time spent on cars, or in waiting for the train, or for an appointment, can be used to great advantage, if one carries with him a bit of good literature—and almost any one may provide himself with real masterpieces in minute volumes which he may stick away in his pocket! Then he can store it away in his mind.

But time is fleeting. What are you doing while the wheels of time are so rapidly revolving? Many seem only to be watching the process! They are making little or no contribution to life—and therefore find life empty and dull and uninviting. The sun rises that it may set. Apparently, we are born that we may die! Is life sweeter because you have lived? Is the world happier? Is your community sweeter, richer, purer because you have lived in it? Or are you so detached and disinterested as not to be a part of your community life? If so, the sooner you pass on and are no more seen, the better for the community! It might make more room for some one who would mean something to the life of the community to have you pass out—and in passing, you might not have left anything by which to be remembered. Identify yourself, in goodness, truth, beauty, with something fine and worthwhile in life—and you will live long after you have left it—in sweet memory, in spiritual force, in indestructible personality.

No waster-of-time, no lazy, lax and lethargic individual in all history has left his name written nobly on the

pages of time. This is for those who are up and doing—those who contribute much to life and who make history by useful service and noble self-sacrifice. Time cannot kill a Moses or a Paul, nor a Luther, nor a Wesley, nor a Lincoln, nor a Lee, nor a Roosevelt, nor a Woodrow Wilson. Their names will live on forever—because their works remain in the fabric of the race's life.

"Three-fold the stride of Time, from first to last—
Loitering slow, the Future creepeth—
Arrow-swift, the Present sweepeth—
And motionless forever stands the Past!"

The past is buried—the future is unborn—only the present is alive and vital. It is yours today, to make lovely and true and fine and noble the moments as they come and go. Make of your life a noble work of art to leave behind you when you are called up higher.

For the Southern Churchman.

Lilac.

Julian Meade.

Come with me, Weary one, into the fragrant lilac bower,
To drink sweet perfumes of the radiant, queenly flower,
Beneath its sheltering arms and an azure sky,
We'll find new life, new hope, you and I.

"You say you've many a load of care?"
so has this tree;
Yet not a plaintive word it tells to you and me.
Why, March came with an avalanche of snow,
Killing many a bud—this to the mother tree was woe!

But some braver, stronger buds survived the cold;
Now they are floral clusters, like amaranth of old.
Each little face is a sweet forget-me-not,
Redolent of fragrance never to be forgot.

When we are children we pluck them for our mothers;
A little later and we gather for still others;
But lilac! whatever the age or time or place
Who can forget your loveliness and subtle grace.

Come with me, Weary one, we'll leave the garden fair.
Our fortune, let us with the wide world share,
For God such splendor in Nature has revealed
That every child of His beholding, may be healed.

The South Side.

"May I come in?" called the girl's bright voice.

"Pull the bobbin and the latch will fly up," was the merry answer.

The girl pushed open the door and ran across the room to the bed. Nobody could have guessed the pain and wearisome plaster cast from the cheery voice; still less could one have guessed that the need to earn made the weeks of pain still harder to bear. These things the woman lying there told to her God, never to her guests.

The girl held up a forlorn handful of late asters. "The very last," she

declared. "I hunted and hunted!"

"Are you sure?" her friend asked quickly. "I've always found them later than this every year. Did you go over to the south side of the hill?"

"No," the girl confessed laughingly. "I believe I looked on every side but that! I'll go straight back and hunt again."

Twenty minutes later she returned laden with autumn bloom.

"You are right," she said. "I had no idea that the south side made such a difference. The slope was half covered with the beautiful blossoms, so big and deep colored! I'm going to put them in this pitcher beside you so that you can reach your hands down deep into the autumn and pretend you're picking them yourself."

"Then," her friend returned, "I should have to give up the memory of somebody who picked them for me."

The girl stopped her pretty work. "Now I understand the difference!" she said slowly. "You will insist, willful woman that you are, in living on the south side of life, and getting every bit of sunshine there is, while most of us deliberately go and sit on the north side and grumble because it's cold! Never mind, I've caught your secret now, and I'm going to sit in the sun. Then maybe I'll blossom!"

The white face in the bed smiled. "And the best of it all is, that there always is a south side," she answered—"the sun's side, and God's."—Presbyterian Review.

For the Southern Churchman.

What of the Church?

L. C. Cumming.

Do you, who regularly attend the services of the church, feel edified and helped? Does the Lord speak to you and you to Him? Are you effectively influenced more seriously to be honest, generous, pure and holy in your daily life?

Do you pray? Is "going to church" like prayer—a reaching out for God in your life? A hospital where the weary and heavy laden and troubled, yes, even the outcast, may come and find welcome and hope for healing? Is it true that to go to church is to go to God?

But where are the poor and the outcast then; and why are they not seen in greater numbers in the church? Has the impression obtained currency that they are not wanted and that there is no welcome or healing there for them? If so it seems to the average man that the church to which he is urged to go—needs his labors outside its confines and that no missionary field is more promising and urgent today than this!

What are we doing about it? Is it a fact that the church today is but a select circle of the well-dressed and immaculate—a hospital still, but only equipped with a hospital staff?

The average man is trained in business fundamentals never to "buy into a fight" and he believes that in religious matters (as in his business affairs) division has done more to weaken and hide Christ and good will from the view of men than all infidelity!

What of the church for the average man today?

My restless heart impatience feels,
I long to see and know;
The Lord so strangely with me deals,
I know not how to go;
But as in doubt I hesitate,
I hear a quiet voice say "Wait."

—F. S. Shepard.

For the Young Folks

Mary, the Mother Glad.

Eugenie du Maurier.

I often think of Mary—
Mary the mother glad,
Who lived in the Nazareth cottage,
When Christ was a little lad.

I think of her in the morning,
As she put on His little frock;
And brushed the curls on His forehead,
Smoothing each shining lock
And heard Him speak with reverence
A little sunrise prayer,
With a look of childlike wonder
Upon His face so fair,

When Joseph had gone to the workshop,
The cottage made trim and neat,
And Jesus played with the children
Who lived across the street;
I think like the sound of music
Was the echo of His voice,
Which sent her pulses thrilling
And made her heart rejoice.

And when He brought His bruises
For her to touch and kiss,
And she smiled away His troubles
With all a mother's bliss—
I think that over her spirit
Stole a promise of endless rest
As she "magnified the Father,"
Who had given her His best.

Then, when the shadows deepened
And the Child, now tired of play,
Rested His head on her bosom
At the close of a weary day,
As she taught Him a psalm of praises,
And mused on prophecies dear,
I think that the song of angels
Fell on her listening ear.

And so I think often of Mary—
Mary the mother glad,
Who lived in the Nazareth cottage,
When Christ was a little lad.

The Sweet Peas' Secret.

"If I had known that it was so much work to make a garden I would never have started this one," said Bobbie to himself. But this is just what you would have expected of Bobbie, because he had started so many, many things and most of them were still not finished. And he could always find such good excuses for himself. Now it was too hot, his back ached, and he was too tired to plant even one more seed.

He had so many plans when the garden had first been started and insisted upon doing every bit of the work himself. It had been spaded and raked, and every seed had been cradled in the soft brown earth except the sweet peas. "Guess there will be enough plants to water and enough weeds to pull without planting any more seeds," Bobbie said, and after looking about to see if any one was watching, he popped the package of sweet pea seeds under a large stone.

Soon the warm rain pattered down upon the earth, and some of it soaked in under the stone where the sweet peas were hidden. It softened the paper package, which melted and allowed the little seeds to roll out upon the ground.

At last each seed burst its tight little jacket and sent forth a tiny shoot, which some day should be a sweet pea

vine bearing bright colored blossoms. For many years the sweet pea family had flourished in the bright sunshine, and each little plant knew that its very life depended upon its reaching the air and sunlight. At first they tried to grow up through the hard stone, but this could not be pushed aside as easily as the soft earth. Then they saw that there was just one thing that they could do—push their way out instead of up.

One day Bobbie came down to his garden to see if any more baby plants had appeared since the day before, and he saw something which surprised him. A pale, sick-looking sweet pea vine had pushed its way out on every side of the stone and seemed to be staring at Bobbie accusingly. As he started back he felt as if they were saying: "We did our work better than you did and have come to tell the world what a lazy, careless boy you are. We had to work in the dark with a great stone on our heads, but didn't stop for one minute until we reached the sunlight. Now what are you going to do to help us?"

Bobbie had planned to play ball that afternoon, but instead he spaded up the sunniest spot against the garden wall, carried each little plant to its pleasant new home, and patted the soft warm earth about its roots. Later he gave each plant a ladder of twine to help it climb and kept the earth so moist and soft about the roots that the vines grew taller and stronger every day until at last they could peep over the garden wall.

Then the beautiful blossoms appeared, pink and lavender and white. They were so large and bright and fragrant that the bees and butterflies seemed to like that part of the garden best of all.

People passing by would stop to admire the beautiful blossoms and to ask Bobbie: "What is the reason that your sweet peas are so much larger and brighter than mine?"

"I don't know," Bobbie would answer as he hung his head, "unless it is because the vines worked so hard."

No one knew the real secret except Bobbie and the sweet peas, and they didn't tell even the bees and butterflies. —Christian Observer.

Neighbors.

A friend of mine has a cottage, and there is a certain vine growing close to a window, which is a favorite nesting-place with birds. This year two different families, a pair of wrens and a pair of catbirds, decided to nest here, and so they set about building their homes. Strange to say, there was no quarreling over this, but each pair minded its own business, and when their homes were finished, lo and behold! there, perched upon the edge of the good-sized nest of the catbird, was the dainty little nest of the wren.

Never were two families more sociable. Together the mothers sat on their eggs, and perhaps they chatted about different things to make the long hours of waiting less lonesome. Together the wrens and the catbirds fought the cat and bravely defended their homes when the babies were hatched, and side by side they raised their families and taught them how to fly.—Our Dumb Animals.

Springtime.

Ruth Bell, Aged 13.

Can you hear the springtime calling
To the birds and blossoms light,
"Come out and sing, gay springtime birds,
And blossom, flowers bright."

Can you feel the sunlight beaming
On the trees and on the grass?
Can't you feel its warmth and brightness
When by the field you pass?

Can't you feel the little breezes
Stealing all your care away?
Can't you feel the very gladness
Of this sunny springtime day?

On the Trail of the Brown Bear.

As Billy and Joe walked along the narrow road they looked as troubled as if they had a problem in arithmetic to work out; and yet vacation was already a day old.

"How can we earn so much in two weeks, Billy?" Joe ran his fingers through his curly red hair until it stood straight up. "The only thing we know mother wants is a rocking chair."

"Well, that little wicker chair at Weston's store is only four dollars and a quarter. We've got the quarter." Billy had a sudden spurt of courage. "We can do a lot in two weeks. We're starting bright and early, aren't we?"

The road narrowed to a trail that wound down and round a steep rock hill into an evergreen forest. Beyond that lay a rich valley and a pretty village. The village was larger than the mining camp in which the boys lived, and it had a railway. Billy and Joe were headed for the forest, where, if they could not hope to find a fortune, they could at least expect to earn something toward their mother's birthday gift. Each of them carried a large sack.

"Mother would open her eyes if she knew that we were after something besides cones and pitch pine," said Joe with a chuckle. Every Saturday the boys tramped out from camp to gather fuel.

"We must fill one sack with balsam tips," declared Billy. "Isn't it lucky that Miss Lane asked us to get them for her? We shall make a quarter today at least!"

"Well," replied Joe, "if we can't buy a rocker, we'll do the best we can. Mother will be proud of anything we give her; you know that."

Billy nodded soberly. Yes, indeed she would. Mother had so little that she was happy over trifles. Just wait till the boys were grown up, though, and owned a gold mine; then mother should sit at leisure like Curlylocks in the old rhyme:

Thou shalt not wash dishes, nor yet
feed the swine,
But sit on a cushion and sew a fine
seam
And feast upon strawberries, sugar and
cream.

The boys would have scowled over "the fine seam." Mother sewed early and late now. When they grew up and could take care of her she should never look another needle in the eye!

"Hi there, boys!" Joe and Billy halted as the deep voice of the miner, Big Tom, called to them suddenly from a cross trail. "Seen anything of that scamp, Crony?"

"No. Has he run away again?" asked Billy with a laugh.

"We're going into the woods where he went before, and we'll round him."

up for you," promised Joe, who was fond of the mischievous vub that was known as Big Tom's pet.

"If you head him this way I will give you a quarter apiece," the miner told them gratefully. "He's getting to be such a gad-about that I shall have to sell him to a show or send him to the zoo."

The boys exchanged knowing grins as they vanished round a curve. Crony was the delight of Big Tom's life and the pet of the camp. Yet his master was always threatening to get rid of him, just as if Crony would mend his ways and benefit by the warning.

It was cool and fragrant in the forest. "Let's follow the brook up to the balsam grove," said Billy, taking the lead. "I don't see any bear tracks yet."

There was no sign of Crony in that part of the woods, and the boys began to fear that he had decided to visit the village below.

"Why, most people would be afraid of him," remarked Joe. "Some one might shoot him. And he's as tame as a kitten and lots more fun."

The balsam firs grew high up above the pines, almost to the barren rock heights, known as the timber line. The boys saw many dead stumps along the way that were remainders of an ancient forest fire.

"There! We've filled our sack," Jo sighed with satisfaction after a busy time of stripping off the soft flat tips. "But mother must have some kindling. Say, Billy, let's eat our luncheon up on Picture Rock." So they climbed over boulders of all shapes and sizes to a huge rock where there were rude sketches that had been made years ago by Indians. The boys loved to study the rough drawings and try to decide what they meant.

"Hello, here's a war dance!" exclaimed Joe, spying one that he had not seen before.

Intent on their discovery, the boys were not prepared when a dark unexpected form appeared suddenly round the end of the rock. Both boys let out a yell that any Indian might have envied. "Crony! How you scared me!" Joe nearly admitted his fright.

"What are you doing away off here?" scolded Billy as the impudent cub recognized his friends and began sniffing at their luncheon. "What's that on your nose and paws?"

Crony was licking his fore paws, either from hunger or from a desire to appear tidy in company.

"Say, Joe, it's honey!" Billy fairly shouted the last word, "Crony has found a bee tree." His face glowed like a full moon. "If we can find it—"

"Don't pay any attention to him, and maybe he'll go back," was Joe's advice.

Sure enough, when Crony found that the boys did not intend to offer him a share of their luncheon he ambled off towards a group of dead trees in a little gulch. The boys followed him.

"Oh, there's a tubful in each of these three trees," announced Joe after investigation. "Billy, we're rich!"

"Can we even buy mother's rocker?" asked Billy cautiously.

"Huh! We could pretty nearly buy out the store," Joe replied. "Let's track for home and see about getting this honey out quick. Grandfather Beatty knows all about such things."

Big Tom was overjoyed to find his pet chained up securely at home, but the boys refused the two quarters. They confided their great secret to him. "It's part yours, of course, because your bear found it," they said.

The miner grinned. "I hereby turn over my share to you and welcome," he told them. "Trust a bear to trail honey. Crony might have killed himself stuffing if you hadn't stopped him."

But when Billy and Joe presented their astonished mother with the best rocking chair in camp they gave most of the credit to the brown bear. "He's a mascot, sure enough," said Joe. "He followed his nose, and we followed him, and it ended in good luck for all of us." —Youth's Companion.

A Prayer.

It is my joy in life to find,
At every turning of the road
The strong arm of a comrade kind
To help me onward with my load.

And since I have no gold to give,
And love alone must make amends,
My only prayer is, while I live,
God make me worthy of my friends.
—Frank Dempster Sherman.

Bread Upon the Waters.

As Edith came up the walk, Marjorie ran down the steps to meet her.

"Oh, Edith," she cried, "did you get an invitation to be the other flower-girl at the wedding?"

"Of course I did," said Edith, laughing. "Every one knows better than to try to separate us. I think that pattern will make us lovely dresses. Don't you?"

"I am so glad we're the same size," murmured Marjorie, contentedly.

"Let's give Miss Isabel wedding gifts just alike," proposed Edith.

"Well," Marjorie agreed, let's get her those two little bud vases in silver bases. Will you?"

"Yes," Edith said. "I believe I have enough money for that, they're so small. I don't like to ask father for money now, because it takes so much to keep Bob in the hospital so long. But I have a dollar and a half, and they cost a dollar and a quarter, don't they?"

"A dollar and thirty-five cents," corrected Marjorie.

"Well, I can't buy any candy this month if I get it," resolved Edith; "but I'll get it anyway."

The next day at Sunday School the teacher of the class of which Marjorie and Edith were members told of a special need in China, and asked all the class to pledge a dollar to help a fund that the school was raising to help fill the need.

Edith threw a quick glance toward Marjorie.

"Miss Isabel knows we love her, anyway," whispered Marjorie. "Give it."

"God knows we love Him, too, though," objected Edith.

"But the Chinese don't all know He loves them," Marjorie answered.

And they pledged their money, and planned to make some handkerchiefs from some linen they had, and buy handkerchief-boxes to put them in.

On Tuesday Edith received a letter. When she opened it she found a check for two dollars and a half and a note from Uncle Edgar:

"I just remembered today that your birthday was last month, and I am sending you a belated birthday gift. I think I would have remembered if I had been at home. I wish you all the customary things, even if I'm a little late with my wishes. With love,
"Uncle Edgar."

Edith ran to Marjorie's house as fast as she could, and showed the letter and the check to Marjorie and her mother.

"I think," said Marjorie's mother, "that God has kept a promise that He made to us. You know, 'Cast thy bread upon the waters, for thou shalt find it after many days!'"

"Well, I'm glad I found mine before Miss Isabel's wedding," said Edith, happily.—The Way.

Thoughts.

When a little child is naughty
And is cross with everything,
Then his thoughts are changed to hornets
That go flying off to sting.

When a little child is happy,
Then his loving thoughts, I think,
Are turned to floating butterflies
All white and gold and pink.

—Ethel Blair in "St. Nicholas."

Wonderful Travelers.

One windy day in autumn a queer little greenhouse cracked open from top to bottom, and out of the crack traveled two little brown brothers, each clinging to a bit of white down. They floated away on the same kind breeze, looking for all the world like teeny, tiny balloons. Since spring these little travelers had been shut in the house with many other brothers, all of them growing fatter and fatter every day. At last, the house had grown so tight for them that it just couldn't hold them, and it had burst open in this way.

You may be sure that none of the other brothers stayed longer in that little house after being shut up so long. The breezes were kept busy for many days, carrying them about the world, and soon the little greenhouse was left empty. Some of the travelers floated a long way before they dropped to earth to rest. Others did not go so far. But everywhere that one of them rested, the leaves and the earth—and later, the snow—made a blanket that covered the little traveler all through the winter.

And in the spring a wonderful thing happened. Wherever one of those travelers had stopped a plant pushed up through the ground. This plant had thick green leaves and pinky blossoms. After a time the blossoms went away, and many queer little greenhouses came on the plant where they had been. All through the autumn these queer little houses cracked open and let the fat little brown travelers clinging to bits of down float away into the world, until hundreds of them had gone from this one plant.

Wonderful little travelers, to send hundreds like themselves from the ground. And you may see these travelers starting on their journey next fall, if you will find a bursting milkweed pod and look carefully at the brown seeds that are starting from it.—Selected.

Grace For A Garden.

Lord of every earthly spot,
Bless my little garden plot!
Send the kindly rain and sun
On the work which I've begun.
Tiny seed and tender root
Turn at last to flower and fruit.
Loving God, who failest not,
Bless my little garden plot!

Faith is the grand principle of the divine life from first to last. By faith we are justified, and by faith we live; by faith we stand, and by faith we walk. From the starting-post to the goal of the Christian course it is all by faith.

—C. H. McIntosh.

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Mr. John L. Ellerman, President of the Farmers National Bank, Fairfax, South Dakota, says that after suffering from deafness for many years he can now hear the slightest whisper and is so proud and happy of his own good fortune that he wants everyone who is deaf or hard of hearing to know about it. After trying everything he could hear of without success, Mr. Ellerman finally saw the announcement of a New York firm stating that they had perfected a new hearing device called the Acousticon which would enable anyone whose auditory nerve was not entirely destroyed to hear as perfectly as those with normal hearing. As this firm offered to send their product on Ten Days Free Trial—no deposit—no C. O. D., he decided to try it. To his utter amazement and delight, he found that this remarkable invention enabled him to hear all sounds as clearly as when a boy. He has since recommended it to a number of his friends and they also report most satisfactory results. If you want to hear again as well as when a child, write the Dictograph Products Corporation, Suite 1301-A, No. 220 W. 42nd Street, New York City, and ask them to send you an Acousticon on Ten Days' Free Trial. There are no strings attached to their offer. The trial is absolutely free. Just send them your name and address.—Adv.

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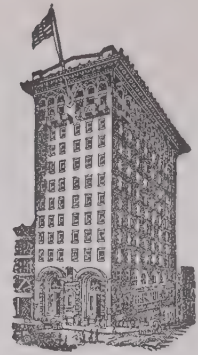
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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

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CONTRIBUTIONS TO THE LEPER MISSION FEBRUARY 1ST TO MAY 1ST, 1924.

Woman's Auxiliary Christ Church, Winchester, Va. (Pete Banks)...	\$ 2.39
Mrs. George Burwell, Millwood, Va. (Pete Banks).....	30.00
Mr. H. M. Kendall	6.00
Mr. James Florence	1.50
Mrs. W. T. Oppenheimer.....	2.00
A Friend	2.00
Mrs. Lila F. Muller, Charlotte, N. C.	26.00
Mrs. Felix Smith (Pete Bank)....	2.00
Mrs. H. H. Edmunds, Halifax, Va.	3.00
Mrs. A. Moore, Jr., Berryville, Va. (For children of lepers) (Pete Bank)	20.00
A Friend, Theological Seminary..	1.00
Rev. P. M. Boyden, New Market, Md.	2.00
A Friend, Charles Town, W. Va.	3.00
Miss Bennett	3.00
March Meeting	17.25
Woman's Auxiliary—First Presbyterian Church	30.00
Woman's Bible Class, White Post, Va.	2.00
Miss Imogen Clark, Washington, D. C.	10.00
Mrs. Meriwether and Miss Evelyn Meriwether, Madison, Conn. (Pete Banks)	10.00
Grace Church Woman's Auxiliary, Cismont, Va.	2.00
Millwood, Va. Branch, Support of two lepers, Purulia, India.	21.00
Faculty and students of Gunston Hall, Washington, D. C.	30.00
Mrs. Wilson Brown's Circle, Centenary M. E. Church.....	5.00
Woman's Auxiliary Christ Church, Winchester, Va.	1.00
Mrs. J. B. Lightfoot's Circle, King's Daughters, St. James Church, for support of leper and untainted child at Allahabad, India.....	25.00
Miss G. B. Hunter—In memory of her mother	5.00
	\$260.14

"What is present-day effort accomplishing? A few years ago all was darkness. Those who contracted leprosy were condemned forever without even the hope of cure. The light of modern medicine now penetrates and cures have been made by the hundreds. Countries in which the disease does not yet prevail to any extent are taking measures to prevent its spread, and nearly everywhere that leprosy prevails measures are being taken to curtail its ravages. The church and science have joined hands; the one to provide spiritual and humane care that mean so much in the life of the leper, and the other to focus its weapons upon the disease itself. The modern research laboratory, that great hope for man's physical well-being, has begun to take an interest in the disease. Twenty years ago only isolated efforts were made; ten years ago work was being conducted in only a few places; today the whole world is giving attention to the problem. India is doing a fine work. The United States, at Carville, Hawaii and Manila. Japan has several centers. Far away South Africa has made important contributions. The great laboratories of Imperial Britain are adding their share. France and Norway and other countries of Europe are taking up the burden. The time is probably coming when the American Mission to Lepers can in increasing measure stimulate governments to provide adequate care for their lepers, to enact suitable legislation and to take measures to bring the disease under control. Recent surveys have shown enormous numbers of lepers in Africa and South America. Prompt measures probably could stop the spread. The prospects for further gains are excellent. The battle is still far from won, but efforts such as those of the Mission can continue to do much to help in the solution of this great problem. It is always difficult to start motion in a great mass, but now that this has been done, redouble your efforts to increase the speed and a better day will dawn for the leper, and countless thousands will be saved from contracting the disease." Address by Dr. Victor Heiser at the annual meeting January, 1924.

EVELYN P. MERIWETHER,
President-Treasurer of the Richmond Branch, Leper Mission.

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WANTED GOOD SECOND-HAND ORGAN for small church. Give description, measurement and price. Address "HENRY," care of Southern Churchman.

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IN PRIVATE FAMILY, ON LARGE plantation, near Rapidan, Virginia. Shady porches and lawn; very large, comfortable house; all conveniences; no children. Address MISSES CRENSHAW, Rapidan, Va.

MEETING OF TRUSTEES.

THE BOARD OF TRUSTEES of the Protestant Episcopal Theological Seminary in Virginia will meet at the Seminary on Wednesday, the 4th day of June, 1924, at noon.

S. SCOALLAY MOORE,
Secretary.

BOARDING—LEXINGTON, VA.

LARGE, COOL ROOM IN BRICK house adjoining Washington and Lee University campus. Address Mrs. Beverley Tucker, Lexington, Va.

PAROCHIAL.

REV. WYTHE LEIGH KINSOLVING desires Virginia Parish. Salary \$1,800.00 and rectory preferred. Outside of Virginia \$3,500.00 and rectory. Address him at Richmond, Va.

SITUATION WANTED.

WANTED—BY A LADY EXPERIENCED in managing, position in boys' school. Best references. Address "X," care of Southern Churchman.

LADY OF EDUCATION AND REFINEMENT wants position to take charge of home of widower with children. References exchanged. Address "Y," care of Southern Churchman.

HELP WANTED.

WANTED—REFINED YOUNG LADIES to help Sisters of the Episcopal Church in light work with girls and children. Sewing, etc. References required. Apply to THE ASSISTANT SUPERIOR, Convent St. John Baptist, Ralston, Morris Co., N. J.

WANTED—A WORKING HOUSEKEEPER for an elderly lady who lives in town and has all modern improvements in her home. Address "A," Eastville Sta., Va.

CHURCH INTELLIGENCE.

(Continued from page 16)

SOUTH FLORIDA.

Rt. Rev. Cameron Mann, D. D. Bishop.

Progress at Orlando Cathedral.

At a meeting of the St. Luke's Cathedral Chapter, Orlando, Florida, held

on May 7, a resolution was unanimously passed expressing appreciation of the Very Rev. C. Stanley Long's services to the Cathedral Parish. Dean Long is taking deep interest in all Church and civic work in Orlando.

The resolution was as follows:

"Resolved, That in view of the fact that the church is closing a most prosperous winter season and is entering on a campaign to raise money to build a new Cathedral, it seems fitting that some expression of our appreciation as a Chapter of the tireless efforts of Dean Long in bringing the activities of the church up to such a high standard, should be given. The membership has materially increased, many have been added to the church by Confirmation, the finances in better shape than ever before and the parish in every way prosperous. It seems fitting at this time to pass a resolution expressive of our deep appreciation of Dean Long's satisfactory work in the church and parish."

J. H.

MINNESOTA.

Rt. Rev. F. A. McElwain, D. D., Bishop.

Annual Dinner of St. Mark's Church, Minneapolis.

More than five hundred members of St. Mark's Parish, Minneapolis, Minn., of which the Rev. Phillips E. Osgood is the rector, gathered at the Curtis Hotel, Minneapolis, on St. Mark's Day evening, Monday, April 28, for the annual St. Mark's Day Dinner.

The rector presided. The Bishop of the Diocese, the Rt. Rev. F. A. McElwain, D. D., delivered a short address on the meaning of anniversaries. He particularly commended the project of building a new parish house, plans for which have been drawn. The new building will be equipped so that the parish may serve the metropolitan district, in which it is situated, in such a way as to greatly enlarge the present Social Service activities of the entire community. Mr. James A. Latta, Junior Warden, reviewed the activities of the past years, stating that the number of communicants had increased from 1,225 to 1,479 in the past three years.

Dr. Donald J. Cowling, President of Carleton College, Northfield, Minn., was the principal speaker of the evening. Dr. Cowling delivered a scholarly and comprehensive address on the religious value of the Bible.

St. Mark's famous choir, under the direction of Mr. Stanley R. Avery, organist and director, sang several numbers, and solos were sung by several of the choir soloists.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D.
Bishop.

For The Church Home.

Mothers' Day has been officially designated by the Bishop of Washington as the special day for offerings for the Church Home of the Diocese. This institution, when established, will take care of the aged Church people of the diocese, who would otherwise be without homes and support. The project was started about a year ago and in this time much has been accomplished in

RECRUITING FOR THE MINISTRY.

(Continued from page 9.)

istry as a vocation for young men? It also comes at a time of the year when graduates are about to pour forth from the schools and colleges of the land. All of them must do something. Here is a field for the best efforts of the best trained minds and of the finest spirits among the graduates.

A sixth suggestion is that the National Council take steps to secure brief, interesting, and stimulating biographies of the more notable of the priests which the American Church has produced. At present we have none that the average young man would care to open. There are some that are altogether too sketchy and the rest are too detailed and ponderous—books for scholars only. Other vocations, especially the scientific vocations, have interesting biographies of the life and works of their great men—

for example: The book called "Pioneers of Science," by Sir Oliver Lodge, is a book which interests young men if they have any scientific imagination at all. It stimulates them and inspires them to follow in the footsteps of these men. Far more interesting would be the biographies of men who have blazed the trail for Christ throughout the length and breadth of this country—men such as Seabury, White, Kemper, Breck, and a host of others who may be mentioned. This is, of course, a work for the National Council. The Church must have a literature of this kind if she is going to set forth once more the vocation of the ministry.

There is no doubt that a tremendous responsibility rests upon the clergy. They cannot escape this, and upon them in particular will lie the blame or the praise for the Church's failure or success to raise up laborers for the harvest of the Lord.

the way of organization of committees in the several parishes and the raising of a small fund with which to start the work. The need of the home is most urgent and it is hoped that it may be put into operation in the near future. A temporary home may be used for the present need, as those in charge look forward to seeing this institution placed permanently within the Cathedral Close.

The Bernardo Homes.

Miss Effie Bentham and J. N. Stephen addressed congregations of many of the Episcopal Churches of Washington during the past week, on the subject of the Bernardo Homes for destitute children in English-speaking lands. A large gathering on Wednesday, May 7 at the residence of Mrs. C. M. Flouke, resulted in the organization of a committee to foster interest in the homes among Washington people, with Mrs. Flouke, president of the committee. Mr. Joshua Evans, Jr., vice-president of Riggs Bank, was appointed treasurer, and will receive donations for this work.

Meeting of District Chapter, American Guild of Organists.

Mr. Oscar Comstock, for many years organist of Trinity Church and now a resident of New York, was the guest of honor at a recent meeting of the District of Columbia Chapter of the American Guild of Organists. Mr. Comstock is now a national officer of the Guild and gave the Washington organists present an interesting and helpful talk, emphasizing the ideals and hopes of the American Guild of Organists, which has always stood for a higher standard in the profession of organ playing. Associateship and Fellowship in the Guild may only be gained by successfully passing the required examinations given every year in May, and the preparation necessary for these examinations insures a broader musicianship for which the Guild has always stood. In the absence of the Dean and Sub-Dean, this meeting was presided over by Miss Charlotte Klein, organist of St. Thomas' Church and Secretary of the District Chapter of the Guild.

Coaching Classes Prove Successful.

The last session for this season of the Diocesan coaching class for teachers was held in St. Albans Church on Sunday evening, May 11, after a light supper, which was served in the Guild Hall.

These classes have been largely attended and have proven of great value to the Sunday-school work of the Diocese. The Rev. John S. Moses, rector of St. John's Church, Georgetown, has been in charge of these classes, throughout the season.

M. M. W.

Personal Notes

The Rev. Frank Cox of Washington, Virginia, has resigned the charge of Bloomfield Parish, including Rappahannock County, to take effect June 1. He has accepted a call to the rectorship of Ascension Memorial Church, New York City, and will take charge on that date.

Bishop Darst, of East Carolina, has accepted an invitation to be special preacher at Trinity Church, New York, in September.

The Rev. Dr. Phillips E. Osgood, rector of St. Mark's Church, Minneapolis, returned to Philadelphia May 10, and preached on Sunday night in the Chapel of the Mediator, West Philadelphia, where for six years he was vicar. In the morning he preached in the Parish Church, Alexandria, Va., taking effect the first Sunday in April.

The Rev. Lorenzo A. King has resigned the charge of Meade Memorial Church, Alexandria, taking effect the first Sunday in April.

The Rev. E. G. Norris has resigned charge of the Church of the Atonement, Carnegie, Pa., from May 1, and has removed to Springfield Centre, New York.

The Rev. Joseph H. Harvey, of the City Missions Staff of Christ Church Cathedral, St. Louis, has accepted the call to become rector of St. Peter's Church, Talladega, Ala., in June, and is welcomed back into the Diocese, where he began his ministry. He will also have charge of Sylacauga and Alpine.

The Rev. Edward B. Andrews is now the rector of St. Matthew's Church,

Wheeling, W. Va., and should be addressed: St. Matthew's Parish House, 1410 Chapline St., Wheeling, W. Va.

The Rev. V. G. Lowery, for many years at St. Mark's Church, Troy, Ala., will become Archdeacon of the Tennessee Valley, with residence in Sheffield, at Grace Church, and in charge of Tusculum and such other places near Muscle Shoals as may develop. This arrangement with the splendidly organized parish at Florence, under the Rev. C. L. Price will enable the Church to minister effectively to this section, which is sure to grow as Muscle Shoals are developed.

On Sunday, May 11, the Rev. Dr. John Howard Lever, rector of the Church of the Advocate, Philadelphia, preached the "Flower Sermon," which in 1921 he was appointed to preach by the Bishop of Missouri in fulfillment of the terms of a foundation of the late Henry Shaw, of St. Louis, Mo., providing for an annual sermon on "The Goodness of God as Shown in Nature."

After four months' service in Charleston, S. C., the Rev. Dr. Alfred W. Arundel has returned to New York City. On May 8 he goes to Trinity Cathedral, Cleveland, Ohio, and will be associated until the fall with the Very Rev. Francis S. White, D. D., Dean of the Cathedral.

Mr. and Mrs. John B. Haines have announced the marriage of their daughter, Claudia Marguerite, to the Rev. Jacob Ashton Winterstein, Wednesday, April 23, 1924, Swedesboro, N. J. Mr. Winterstein is rector of Holy Trinity Church, West Chester, in the Diocese of Pennsylvania, and Mrs. Winterstein is a sister of the Rev. E. S. Haines, a missionary in Liberia, who is now in this country on furlough.

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Vol. 89.

RICHMOND, VA., MAY 24, 1924.

No. 21.

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Ascension

See the Conqueror mounts in triumph,
See the King in royal state,
Riding on the clouds His chariot
To His heavenly palace gate;
Hark the choirs of angel voices
Joyful halleluiahs sing,
And the portals high are lifted,
To receive their heavenly King.

—Wadsworth

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ALL gone but faith in God, our stricken brethren carried on with serene courage, heartened and strengthened by the quick sympathy and generous aid of Christian America.

PLEADING for their nation, they tell us that it is profoundly touched by the example of Christian fortitude at home and Christian love across the sea, and that the door is open wide for the Master.

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Thoughts For the Thoughtful

Blessed Jesus, Light of all the world,
in whose Light alone we shall see Light;
Help us to believe that Thou art with
us in the darkness even when we can-
not feel Thee near. Guide our stum-
bling footsteps, and shed Thy bright
beams upon our path. And lead us at
the last, through the valley of the
shadow, into the Light of Eternal Day,
that with Thy Saints we may see Thy
Face, and praise Thee for ever. Amen.

It is not so much . . . that you and
I desire to pray. There is this stronger
incentive—Jesus who knows all, Jesus
the Lover, Jesus the great Field Mar-
shal viewing the great world battle-
field, He wants us to pray. . . . The
desire to pray becomes a mighty one
when we discover that it is the Lord
Jesus Christ who wishes us to pray
and depends on us to do it.—Grainger
Fleming.

It seems strange that any should let
anything that another may do keep him
away from God's house. Every Chris-
tian should remember that the Church
is the place where God has appointed
at least a weekly meeting with Him.
God will not accept as a sufficient reason
for his failing to keep the appoint-
ment the statement that there is some
one else in that church who has hurt
his feelings or done him an injury.—
Exchange.

Do you remember that wondrous
word in Rom. 6:13, where the Spirit
exhorts us to yield our members to
God as instruments? Do you remem-
ber the marginal meaning of that word
"instruments"? It is "weapons." A
striking figure that, to yield yourself
to God as a "weapon." God wants you
to be a spear He can fit to His hand
and hurl into the heart of the enemy's
country. God wants you to be a keen,
glittering blade with which He may cut
His way through the very hosts of sin.
God wants you to be a mighty batter-
ing ram that He may break down the
battlements of sin. God wants us to
be weapons.—James H. McConkey.

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EDITORIALS

Vol. 89.

RICHMOND, VA., MAY 24, 1924.

No. 21.

THE NEED OF A NEW SPIRIT

The Churchman of New York is printing a series of articles written by a special correspondent who was sent by the paper to Texas to gather at first hand the facts concerning the ministry of the Rev. Lee W. Heaton in Fort Worth, Texas, and the controversy which has gathered round him. It is a long story and a sad one. We are of two minds as we contemplate its publication in the Churchman. It seems a pity that anything so discreditable to certain elements in the Church should need to have been given general publicity. It will give "loud mockers in the roaring street" new and abundant cause to mock, and one cannot help regretting that this should be so. Nevertheless, the truth is the truth; and in the long run, the interests of the Kingdom do not go forward by superficially hiding evil things from view. It is right that the Church should know what is going on in the Diocese of Dallas, even if that disclosure be in many ways humiliating and in some temporary aspects hurtful. Ultimately a right opinion in the whole Church must be depended upon to correct what is wrong, and that public opinion cannot be shaped without information.

We shall not try to summarize what the Churchman is printing. The articles are eight in number, of which three have already appeared and of which the other five will follow week by week. They demonstrate that there has been an alliance against Mr. Heaton of forces which very strangely consort together. A disgruntled and, it would seem, a very vindictive element in his congregation attempted to found a new mission church in a city where there is no room for another Episcopal congregation, and in this attempt have apparently been supported by the Bishop. Far more sinister, however, are two other facts. One is that the enemies of Mr. Heaton have struck hands with the most notorious leader of the rabid fundamentalists in the South, the Rev. J. Frank Norris, of the Baptist Church in Fort Worth, and when we say "fundamentalists," we do not use the word in that loose meaning according to which it is applied sometimes to persons who simply hold with great reverence and tenacity to conservative views, but we mean that type of bigoted and implacable reactionary who substitutes dogmatic assertion for any

thoughtful and generous effort to interpret religion into living terms. Mr. Heaton has been assailed rancorously in the "Searchlight," the paper which this Dr. Norris publishes, and the Bishop of Mr. Heaton's Diocese, according to the testimony brought out by the Churchman, stands by, applauding. Nor is this all. There has entered into the situation also that influence which from the beginning the Southern Churchman has seen and described as an unmistakable menace. The Ku Klux Klan has ranged itself against Mr. Heaton. It is supporting the group from his congregation which is trying to set up a competing Church. It has, so the Churchman states, lent its hall for that purpose, and meanwhile Mr. Heaton, who has gone on about his work and has conducted himself with a quiet Christian faithfulness, seems to have had no help at all from the Bishop, who is quite willing that a Baptist fundamentalist and the Ku Klux Klan should, if they can, wreck the ministry of a man who is trying to serve the cause of Christ.

We do not wish to pass any judgment on this matter. We think it is time, however, that the enlightened opinion of the Church at large should begin to form its general judgment. We hope that thoughtful men and women in our communion everywhere will read the facts as these are brought out in the current numbers of the Churchman. We are confident that the real leadership of the Church in the South and the real spirit of her Bishops cannot approve the sinister alliances into which our Church is being drawn through some of her representatives in the Diocese of Dallas. The question is a far larger one than the theological opinions of one clergyman. That matter, if the words of his Bishop mean what they say, should be considered no longer as a cause of just division, since the Bishop himself has negated the proceedings originally instituted against Mr. Heaton. It is a question of whether or not this Church of ours in a part of the country where theological differences are whipped into a passion shall show the spirit of Christ which can rise above these things, or whether it is to surrender to, and make itself one with, the most ignorant and reactionary forces which at the present time afflict the life of a part of these United States.

THE STIMULUS OF CONTRASTING IDEAS

Final Sessions of the Church Congress Promote Clearer Thinking on the Creeds and Other Questions.

By Special Editorial Correspondence.

In the two previous issues of the Southern Churchman there was printed a review of the essays and discussions at the Church Congress on the opening evening and on the first full day, with its morning, afternoon and evening sessions. On the two succeeding days, the program of the Congress was as full of interest as its beginning promised.

HOW FAR IS THE LANGUAGE OF THE CONCILIAR DECREES RELEVANT TO MODERN THOUGHT?

That was the subject set for the Thursday morning session, and the essayists were two men whose contrasting points of view were admirably calculated to reveal all sides of the question.

Professor Kirsopp Lake, Wynn Professor of Ecclesiastical History at Harvard, outlined the position of general councils in the history of the Church and touched on the Catholic doctrine of a divinely inspired Church with an equally strong belief in the infallibility of Scripture.

"The ultimate proof of all doctrine," he said, "was Scriptural, and in some ways the Old Testament was even more important than the New. It was indeed on Scripture that the Church always based its claims. In this respect it is no different from the Protestant Churches, all of which in the Reformation constantly affirmed the scriptural authority of Scripture. The difference is that the Protestant Churches recognize no person or body of persons as infallible in their interpretation of Scripture, which must speak for itself.

"For a Protestant Church the matter would seem to have a wholly academic value. It cannot, however, be ignored that both in England and in America there has been for many years an attempt to reinstate general councils as infallible, and to ascribe to general councils an essentially different authority from that conceded to smaller assemblies.

"Just as no respectable antiquity can be claimed for a doctrine which ascribes to general councils an infallibility and an authority which is denied to smaller councils or to individual prelates, so there is none for ascribing to them an authority which is denied to Scripture. Scripture has always been the basis of the decree of councils. It was not until the nineteenth century that Christians began to deny the infallibility of Scripture. I think that they are right to do so. But they cannot have it both ways; if Scripture be not infallible much less so are councils which always built on Scripture.

"But it may be said Scripture and councils may have authority without infallibility. This is, however, a meaningless distinction when applied to thought. In matters of discipline, societies have a right to make what rules they choose and to expel the disobedient if they can. If they make sufficiently bad rules they will either be disobeyed by a group so strong that it cannot be expelled or they will destroy the society. But they obviously have power to make what rules they wish. When, however, they passed resolutions about facts, they obviously have authority when they are right and not when they are wrong.

"Facts and truths have real authority and real validity; societies and books, churches and Bibles, have an acquired authority when they are on the side of truth and facts, but they have not always been on that side, and when they are not, it will be found that the complete consent of Bible and Church will prove in the end to have less power than truth and facts, which invariably carry away the victory whatever men may say or do. They are hard to find and hard to follow, they call for humility of research rather than for pride of statement, for the confession of error rather than the assertion of certainty, but they and they alone are valid, authoritative and infallible."

Set over against the position of Professor Lake was that of the Reverend Frank Gavin, Professor of Ecclesiastical History in the General Theological Seminary, New York:

"We assume the principle that Christianity is an historical religion," said Professor Gavin. "This postulates that it is dynamic rather than static and both progressive and constructive, for if it were not 'progressive' it could

have no 'history,' properly speaking, and if it were not conservative there would be no abiding principle of identity which would be the subject of history. Our religion comes to us as a life and belief, freighted with the precious and rich experience of its corporate life through the centuries. The propagation of that living and vital stream demands that in its continuance it must be as broad and deep today and for the future, as it has been in the past. To be today anything less than it has been in the past would be disastrous. Biologically speaking, the present generation is a summary and epitome of the past, just as modern science begins today where our knowledge left off yesterday.

"If we may not lightly put to one side salient elements and factors in the vast historic sweep of Christian history, which are at once experience and its formulation, to be conveyed to posterity as the means for mediating that experience for the future, we are confronted with the obligation of interpretation and restatement. This is our real difficulty. The task involves bringing to bear to our investigation of the data a spirit of comprehending and sympathetic inquiry and this spirit, which will make the facts alive again for us, is nothing less than the attainment in our own terms of that religious experience which centuries ago brought these statements into being. We may not discard until we understand; we cannot understand until, as Croce would have us see, we can instill the vital principle of comprehension into the chronicle of past religious history. Then, further, we want to keep in mind a principle which, for lack of a better term, may be called the law of equation. Granted the adequacy and sufficiency of the statement of early Christian experience in its embodiment in the Conciliar definitions in relation to that experience. To be valid in terms of the vast sweep of Christian experience, our modern spiritual experience and the modifications it necessitates in the way of restatement and reinterpretation of the ancient formulas must be as catholic and inclusive as they, must have exceeded them in insight, grasp, and power of intimate knowledge, and have included them and, in a sense, surpassed them in the breadth and depth of penetrative experience."

THE STANDARDS OF THE MODERN HOME.

Following the session which had to do with the Conciliar Decrees, came a later morning hour on "The Standards of the Modern Home." Dr. Samuel S. Drury, of St. Paul's School, could not be present, but Dean Rousmaniere read for Dr. Drury the essay which the latter had written.

Dr. Drury praised the modern home for its determination to achieve education for all of its members. This, he found, extends throughout the country. In sense of service, however, the family is not so worthy of respect, and there is abroad in many circles a "smart suspicion" of any person or thing that needs money for support. The home likewise is lacking in that its standards are undefined. Many a home confuses hope with endeavor, and many a family drifts along in a haze of idealism.

The home, in many instances, lacks centralization, he believes. If the elders are wrapped up in their own affairs, the home becomes simply a boarding house. Moreover there is too much of the spirit of toleration, so that if the devil himself should call there is an easy chair waiting for him. Seldom does the father of the family today smite the breakfast table and stigmatize something as a "damnable practice."

The modern family needs routine, a habit of doing certain things because they are right, whether or not it is pleasant to do them. Finally, he thought, there is a lack of definiteness. The modern home needs a creed. Lack of direction and drive in large part is due to an intellectual vagueness about the spiritual verities.

Hon. Frederick P. Cabot, Judge of the Juvenile Court of Boston, for his part of the discussion, called attention to lessons which might be learned from the children and family life of the poor, particularly those of foreign descent. Their children, he thought, are fortunate in that the families are so large that each child must learn to adjust himself to others. Moreover, the children are expected to contribute to the life of the group by doing chores and

by turning in the money that they earn. It may be carried too far, but there is something fine in the spirit of responsibility that is developed. American families might well study the individuality, the real tastes which come to light in many families of foreign nationality.

Judge Cabot warned against permitting boys and girls to attend movies too frequently and of listening regularly to radio concerts, saying that it kills creative effort, teaches them to depend on others for entertainment, and restricts individuality. What is wanted, he said, is self-reliance, thoroughness, straight thinking, ability, reverence and faith, visions and high ideals. And it can't be taught to immigrant families unless American families possess such ideals themselves.

In the discussion which followed, Bishop Parker of New Hampshire mentioned the benefit which he said can be obtained from personal friendship with individual foreigners. The Rev. George G. Chiera, an Italian who has been in this country for eighteen years, hoped that Americans might learn to find good in the Italians and "also in the Irish." He was followed by a man who said that he was Irish and wanted to keep some of the old Irish standards and didn't want to gain certain American standards.

On Thursday afternoon there was no regular session of the Congress. The General Committee met at the Harvard Club, reelected Bishop Slaterry as Chairman, and filled certain vacancies on the Committee. Also there was an informal discussion as to the date and place for the next Congress, but there was no attempt to reach a final decision. Later in the afternoon, the delegates to the Congress were graciously entertained at a reception by the Episcopal Theological School in Cambridge.

On Thursday evening there took place one of the most notable sessions of the Congress. The subject was "The Christian Approach to the Solution of Industrial Problems," and the speakers were—the Rev. John Howard Melish, D. D., rector of Holy Trinity Church, Brooklyn, N. Y.; Mr. William H. Barr, Buffalo, N. Y., President of the National Founders' Association, and Miss Mary van Kleeck, Director, Department of Industrial Studies, Russell Sage Foundation.

Miss van Kleeck had no manuscript for her address, nor was the very eloquent address of Dr. Melish available in a manuscript copy. The text in full of these two ad-

resses will be one of the chief contributing factors in the value of the published proceedings of the Congress when these appear—as they shortly will—in book form.

On the last day of the Congress there were three sessions, all of them holding the attention of large audiences. At the later morning session, the subject of "Eugenics" was discussed by the Rev. Robert Kreidler, rector of St. Luke's Church, Scranton, Pa., and Dr. Howard J. Banker, Carnegie Institute, Washington; and in the afternoon, Hon. Augustus Noble Hand, Judge of the U. S. District Court, New York; Mr. Rosewell Page, of Virginia, and the Rt. Rev. George Ashton, Oldham, D. D., Bishop Coadjutor of Albany, discussed "How Shall the Church Deal with Fundamentalism?" But without invidious distinction it may be said that the most stimulating of all the discussions on this final day was that on

THE CREEDS.

The Rev. Argus Dun, Assistant Professor of Systematic Divinity in the Episcopal Theological School, Cambridge, pointed out that the supreme question is as to how far the formulated Creeds really express and transmit the living heart-beat of the Church's faith. There are three desires which enter into the making of a Creed—that it may utter the faith of the individual,—that it may share that faith with others; that it may sift the believing from the unbelieving, how the historic Creeds did greatly serve in these three ways for the centuries when the Creeds were written. But do they serve with equal effectiveness for this century in which we live? Permanent truth and value are wrapped up in the experiences which produced the Creeds; but does the creedal language best convey that truth and value to an age which thinks in a different vocabulary altogether?

To Professor Dun, the Rev. M. Bowyer Stewart, Professor in Nashotah House, replied. Things which have happened, he said, cannot "unhappen." The Creeds proclaim certain great facts of Christian history, and both the Apostles' and Nicene Creeds can still stand a media for the gospel truths. The Creeds remind us that any Christological belief which is false to the gospel kicks over the ladder by which it has climbed.

SHALL WE DISCONTINUE MAKING CREEDS A REQUISITE OF CHURCH MEMBERSHIP?

By the Reverend George C. Foley, D. D.

THE recent pastoral of the House of Bishops contains these words: "Some test of earnest and sincere purpose of discipleship, for belief and for life, is reasonably required for admission to the Christian Society. Accordingly profession of the Apostles' Creed as a summary of Christian belief stands and has stood from early ages . . . as a condition of Baptism." The first sentence suggests the fundamental truth, which it will be the object of this paper to maintain. The second is open to question; because only parts of the Apostles' Creed have stood "from early ages" as a condition of Baptism, and because that "summary of Christian belief" is not necessarily a test of "sincere purpose of discipleship," as was meant to be indicated by the word "accordingly."

This Creed is the brief expression of the Church's corporate faith. It is the token of the teaching Church, and is supposed to contain the things most useful for instruction and for distribution from those without. On the other hand, baptism is the confession of personal faith in Jesus Christ, the appointed means of inclusion within the family of His disciples. Now discipleship is personal religion; it represents a Divine life within the soul, and not acquiescence in any formulas, however Christian and true. A real disciple is one who does what Jesus says, not one

who utters even the most correct statements about Him. It was an unhappy day for the Church when in the fourth century the emphasis was transferred from life to orthodoxy, and when later the Athanasian Hymn could declare, "He that will be saved must thus think of the Trinity." The present revival of concern about the Creed is not in itself a revival of interest in religion, or necessarily an expression of it. And one inquiry is whether the whole content of the Creed is requisite for the beginning of the Christian life. In other words, what is essential to public recognition as Christ's disciple?

Historically, the answer would seem to be pretty clear. The primitive rests of fitness were exceedingly simple. Our Lord required only a confession of attachment to Himself and readiness for His service. This implied some perception of what He was, but as expressed in personal not intellectual terms. He sought acceptance of "the truth"; but that was never conceived as theological propositions, it meant morally transforming ideas about God as revealed in Him. The command to "follow Me" was not burdened with preliminary inquisition into correctness of ideas. As Bishop Gore defines it, His method was to call men to His companionship, and in that they were afterwards to grow up into fuller understanding of all that He might mean to them. He distinctly said: "Him that is on the way to me (tov epoxuevov), I will in no wise cast out."

His Apostles added little to His demands. They taught many things, but they insisted on practically nothing more than the implications of His Name, when they baptized converts "in the name of the Lord Jesus." "Believe on the

It should be noted that Dr. Foley's article has to do simply with the question of the use of Creeds as a test of admission to the Church. It should not be confused as minimizing the great value of the Creeds for other purposes.—Editor S. C.

Lord Jesus Christ, and thou shalt be saved," was equivalent to Christ's own condition, and it needed no expansion. In contrast to St. Paul's elaborate theological training of those within the Church, he regarded as sufficient for entrance only this: "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God hath raised Him from the dead (that is, that He is still alive, and authoritative as Lord), thou shalt be saved." Darwell Stone admits: "No other requisites for receiving this Sacrament, than that the recipients honestly desired salvation and were willing to recognize Our Saviour Jesus Christ as their Lord and God, are known to have been required in the New Testament" (*Holy Baptism*, 151). It is true, he suggests, that the needs of the early Church differed widely from those of later times: but this must refer to teaching, not to the conditions of being known as a real disciple of Christ.

For the ensuing centuries, especially the third and fourth, were occupied with doctrinal controversies about the relation of the historic Christ to the unseen God. Valuable decisions were reached and affirmations made upon what was denied or distorted, and the issue from the confusion was the Nicene Creed. This was the testimony of the Council as to what the churches believed. But the really important question is this: did the Fathers, in the midst of these heated discussions about the Trinity and the personality of Jesus, demand a right opinion on all these controverted topics, before admitting any one to the privileges of the Church? It is perfectly well known that they did not. Tertullian speaks of "pledging ourselves to something more than the Lord hath prescribed in the Gospel" (*de Corona*, iii). But the history of the Creed shows it was very little more. Cyprian's interrogative Creed (in 250 A. D.) comprised only these few inquiries: "Dost thou believe in God the Father, in Christ the Son, in the Holy Spirit? Dost thou believe in remission of sins and eternal life through the Church?" (Swainson, *Creeds*, Chap. iii). Even more significant is the evidence from the famous Lectures of Cyril of Jerusalem (in 348). There we learn that a very full form of Creed was used in the instructions delivered to catechumens. But at the time of baptism the candidate was simply asked whether he believed in the name of the Father and of the Son and of the Holy Ghost, and in one baptism of repentance (Lecture xix:9). As he was baptized into this Name, he was called on as a beginner in the Christian life to say that he believed in it. And, be it noted, this was twenty-three years after the Nicene Council.

Many specimens of short baptismal Creeds down to the sixteenth century seem to justify Swainson's statement that the full Apostles' Creed was probably not used in baptism before the Reformation. A good representative of the mediaeval preacher is the Sarum Manual, from which the Office of 1549 was adapted. It reduced the second paragraph of the Creed to the words: "Dost thou believe in Jesus Christ, the only Son of God, Our Lord, Who was born and suffered?" It is surely worth remarking that this is the precise form of the present roman rite (see *Rituale Romanum*). In all those ages, then, the Church believed and taught more, but imposed less as a test of being a Christian. If, as it would appear, the whole Creed was enjoined as the baptismal requirement for the first time in this book of Edward, the natural inference is that, in this respect, we are provincial, not Catholic.

What then should we require in our day at the beginning of a Christian life? Is the fulness of the Church's corporate faith needful for the first step in that life? I am implying no disloyalty to the Creeds. I am not questioning their truth or their doctrinal importance. I am not imperilling the authority of the Church's teaching office by suggesting a relaxation on this point. But, considering baptism as the public submission to Christ's obedience, I am inquiring about the necessity of exacting a complete Creed as a test of real service to Him. Is that service in any way qualified by reduction of the requirements to the simplest terms? Is the Church the family of the lovers and friends of Christ? Is it any disparagement of orthodoxy, if we desire to claim as Christ's own all who have His Spirit? Ought we to hinder the approach of souls to Him by insistence upon details which do not involve the simplicity of that relation? Or, to put it in the terms of our subject, ought we to demand for baptism assent to all the articles of the Apostles' Creed?

The answer is, obviously not; and for three reasons. First, because it is an unwarranted extension of the primitive requirement. The essentials of discipleship remain the same as when the Apostles first invited Jews and Gentiles into the fellowship of the Church; and there is nothing in our later circumstances to justify a supplement or correction of the apostolic conditions. If confession of loyalty was once considered adequate, it should not be made any harder to begin to be a Christian today. As Bishop Lawrence pertinently inquired at Portland: "What right has any branch of the Catholic Church to set up a

bar of entrance to the Church which is higher than that used by the Apostles themselves?" One becomes a member of the kingdom, which is the personal rule of Christ, by actual service of the King; surely he may be, on the same terms, a member of the institution whose sole purpose it is to realize the kingdom. It seems absurd to ask more of a man who wants to join the company of the disciples than God would require for admission into Heaven itself. Newman said in his "Arians of the Fourth Century": "Freedom from symbols and Articles is abstractedly the highest state of Christian communion." So it is ideally: so it was practically in the early Church; so it ought to be in the initial stage of discipleship. Even Bishop Gore says in his latest work: "Surely all those whom Christ would have welcomed ought to be welcomed now" (*Holy Spirit and Church*, 224); and there is no evidence that He would impose a set of dogmatic articles before receiving one as His follower.

Secondly, because of what is implied in the growth of the Creed. We are so familiar with it and with its misleading name, that we are apt to ignore that fact. From the meagre Roman form of the second century, it grew by slow increments until it comprised twelve articles, which were first brought into one formula by Pirminius about A. D. 750. The following additions were made to the second paragraph after the second century: "only" Son, "Our Lord," "conceived by the Holy Ghost, born of the Virgin Mary," "suffered," "crucified," "died," "buried," the descent into hell, the resurrection, ascension, session, and coming in judgment. Some clauses, like the descent into hell and the communion of saints, were never generally adopted in the East. These details are not important to remember, but the fact involved in them is highly suggestive.

Every one of the additions had been long accepted before it was made part of the Creed; but they were not explicitly required of the volunteers in Christ's service. For hundreds of years Christians were admitted into the Church, with no suspicion that all of the twelve articles were necessary to being a Christian. The Christian life was maintained without them, and indeed that was just the time when the Church did her best and greatest work. If they were so essential to Christianity, that no one could be rightly signed and sealed as Christ's follower without them, they would have been found in the baptismal promises from the beginning. The very fact that they were not so found in the age-long admission that they were not regarded as essential.

It is sometimes said that the situation is changed since the additions were endorsed by the Church's liturgical use; just as the test word, *homocension*, put an end to the variations of thought of the preceding hundred and fifty years. But there is no parallel between the two things. Theology is an intellectual development, while religion is a uniform spiritual experience. The point I make is that this experience existed and was honored as such for ages without reference to elaborated credal statements; and no enlargement of the Creed can make any difference in the quality or conditions of that experience. It was a mistake even to make a Creed requisite for membership in the Church. This only tended to confuse Christ's religion with assent to facts about Christ, to reduce the wonderful relation which faith represents to Bishop Pearson's feeble definition of faith as "assent to that which is credible as credible."

And thirdly, because not every part of the Creed is basic and fundamental; and therefore the clauses are not all on the same level of importance. We are told that the Creed is such an inseparable whole, that if you bear any of its articulated phrases out of its place, you put the very life of this body of truth in peril. But the question is, what is the place of each particular clause? Are they all equally material, or are some of them subordinate and inferior? It is commonplace today to distinguish, as Bishop Gore does, between what is primary in significance and what is secondary; or, as Bishop Brent puts it, between principal and auxiliary truths. It is not meant that the subsidiary parts are to be treated as of no account, but that they are not the real basis of Christian living. The basic truths are those by which men live, but this does not apply to every statement of the Creed. Just as the books of the Bible are of unequal value as revelation, so not all the phrases of the Creed are of equal moment to religion.

Every one is really aware of this. For example, the date in the fourth article, "under Pontius Pilate," would never be considered as having any such dogmatic or spiritual value as the reference to the suffering for us. The burial is just as much a fact as the death, but it is not as central and interpretative of Christianity. The Jewish reckoning, "the third day," is of unspeakably lower significance than the resurrection. The virginal conception is not as primal and basic as the Incarnation; as the two Bishops above referred to witness. Or we may take the

first half of the fifth article, "He descended into hell." It was a familiar idea in early times, and is to be found in the local Creed of Aquileia in 390. But it was not introduced into the Apostles' Creed until 650; the late date of itself makes it less urgent. Not to repeat that it is ignored in the East, you may recall that many Methodist churches omit it in their recitation of the Creed. No one would dream of saying that their standing as Christians is thereby affected. Moreover, from 1789 to 1892, a rubric in our Prayer Book permitted any congregation to omit it, if they did not desire to use an alternative. Here we have the ironical contrast of a church insisting that all the articles are essential to being a Christian, but that this article is not necessary to say or to hold after becoming a Christian. Even a Church ought to have some sense of humor, and we cannot evade the implication. For one hundred years this Church endorsed the principle that some of the articles are not fundamental to Christian living, and therefore it really conceded that they should not all be required of a candidate for baptism.

It must be remarked, however, that the Church has gone further, and has quite specifically emphasized this distinction. In the catechism the child is asked, "What dost thou chiefly learn in these articles of thy belief?" Out of the twelve only three are selected, the first, second and eighth, as the chief things to be borne in mind by the Christian; and they are all expressed as personal relations which are the essence of religion. Here we have the Church's only commentary on the Creed, and its entire contents are subordinated to the main matter of discipleship, which is faith in God, as Father, as Redeemer and Maker, and as life-giving spirit. The Creed is but the expansion of this three-fold Name. And Augustin's fanciful distinction that this is the only part of the Creed that we can "believe in," at least suggests that baptism should stress the Name, and not the expansion.

Creeds, like Sacraments, are contributions to an end, and this is moral and spiritual. Nothing which is not definitely contributory to it ought to be exacted of one who ingenuously professes it as his aim. The real question before us is, are Christian obedience and loyalty dependent upon all the details of the Creed? If not, why demand them at the outset? If I may quote Bishop Gore again: "It is as a life, rather than as a doctrine, that in the New Testament it makes its tremendous and difficult claim upon men" (op. cit., 34). To be sure, he says, "The doctrine is only the necessary background of the life." But the matter for our present decision is, how much doctrine is necessary to life? and just what features of it are requisite to the initial stage?

In pleading for the retention of the Creed, it is sometimes said that we may take refuge in the liberty of interpretation; since "fixity of interpretation" is not of the essence of the Creeds—pace the Bishops of 1894. But the greater

number are entirely incompetent to decide among differing interpretations, and not a few can and do live the Christian life without any consideration of them. We shall have to wake up to the alarming fact that many are kept from baptism, and equally from confirmation, by this promise in the Office; and they are often unmistakably thoughtful and sincere in their desire to follow Christ. The question of Candidates for Orders is closely bound up with this very difficulty, and it is as acute among Englishmen as ourselves. At a recent conference of the Headmasters of the great public schools, it was said that out of seven hundred boys at Marlborough, with a great clerical tradition behind it, hardly a dozen are looking to the ministry. The masters agreed that the obstacle is the elaborated Creeds. If this be so with regard to candidates, it is increasingly true of those who would be glad to become members of the Church, and who have before them only the question of loving and serving the Lord among His recognized disciples.

It is simply tragic to have to leave so much genuine goodness outside the Church; since all goodness is the inspiration of "the Light that lighteth every man." There is no pastor who does not covet many who deeply sympathize with the purpose for which the Church exists, but against whom a barrier has been erected by a demand which has no immediate relation to that purpose. Ought we not to desire that every follower of Christ as Lord should be within the family where he belongs, and recognized as such? Should the test of the beginner be loyalty to the Master's Person, or subscription to a series of fundamental articles? In a word, when we find a soul manifestly hungering for the fellowship of Jesus, on what ground are we to invite him or inhibit him?

This is no perverse indifference to the truth of the Creed; it is the utterance of a conviction that the call to service should not be narrowed to the acceptance of even right opinions. And this feeling is becoming so general that the proposed English revision of the baptismal office simplifies the obligation into merely "professing the Christian faith." Bishop Vincent's amendment is even better: "I believe in the Lord Jesus Christ, the Son of God." Certainly, something less doctrinally exacting should be substituted for the present form, something more direct and personal, more Scriptural and apostolic, more essentially religious and Christian. It is because the requirement of all the articles of the Creed is an unwarranted extension of the primitive conditions; because it totally disregards the inclusion during many centuries of Christians with much less than the whole Creed, and therefore it is provincial and not catholic; and because it elevates subsidiary matters to the level of those basic truths which sustain life, thus confusing religion with orthodoxy—it is for these reasons that I earnestly advocate the discontinuance of Creeds as a requisite of Church membership.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

NO VISIT FROM THE BISHOP OF LONDON BEFORE THE REVOLUTION.

We have a communication from "A Subscriber" asking us to answer "through the question box" the question, "What year did the Rt. Rev. Henry, Bishop of London, visit America?"

As this subscriber did not give his name, and we have no question box department we answer in this column that no Bishop of London nor any other English Bishop visited this country before the Revolutionary War.—Ed. S. C.

THE INTERPRETATION OF THE CREED.

Mr. Editor:

In this week's Churchman Bishop Lawrence makes this very sweeping statement: "There is not a Bishop, priest or

layman of this Church who interprets each article of the Creed as he interpreted it ten or twenty years ago."

Permit me, through your columns, to say that I, for one, do interpret the Creed just as I did in 1858, when I was confirmed by Bishop Meade in old Christ Church here. And let me say, too, that I feel sure that many, many thousands of our Church, including bishops, clergy and laymen, would say the same.

BERKELEY MINOR.

Charlottesville, Va., May 9, 1924.

FOR THE ASCENSION.

O Lord Jesus Christ, Who after Thy Resurrection from the dead didst gloriously ascend into heaven, grant us the aid of Thy loving kindness, that, according to Thy promise, Thou mayest ever dwell with us on earth, and we with Thee in heaven, where with the Father and the Holy Ghost, Thou livest and reignest one God for ever and ever. Amen.—Gelasian Sacramentary, A. D. 494.

O Lord, whose favor is life, and in whose presence there is fulness of peace and joy; vouchsafe unto us, we beseech Thee, such an abiding sense of the reality and glory of those things which Thou hast prepared for them that love Thee, as may serve to raise us above the vanity of this present world, both in its pleasures and in its necessary trials and pains; so that under Thy guidance and help all things here shall work together for our everlasting salvation; through Jesus Christ our Lord. Amen.—Common Worship.

THE CHURCH AND YOUNG PEOPLES' WORK

By the Reverend Karl Morgan Block

DIOCESAN ORGANIZATIONS.

IT is gratifying to note the enthusiasm which is sweeping the country and developing Diocesan and Provincial consciousness in the work of the Young People's Service Leagues, or Young People's Fellowships. Two things seem to be perfectly clear. First, that no social organization divorced from definite idealistic commitments is being contemplated. And second, that the young people feel the necessity of corporate action.

I have recently come from Macon, Georgia, where two hundred and twenty-five of the Church's young people conducted a Conference which would do credit to any Diocesan group. Mr. Thomas M. Johnson presided with dignity and poise, remarkable in one of his age and experience, and the Conference sessions might well be emulated by Diocesan Councils in point of attendance, sustained interest and enthusiastic response. The most idealistic appeals were accepted without a shadow of cant. Certainly in the Southland the intellectual complex is not worrying us. Nor do we find any lack of responsiveness when a plan of service is presented involving personal evangelism and the acceptance of the ethical standard which Jesus set for old and young.

Space alone limits extended reports from the Dioceses of Virginia, South Carolina, Atlanta and Georgia.

FORMATION OF DIOCESAN Y. P. S. L. IN VIRGINIA.

An interesting all-day convention was held Saturday, May 3, at All Saints' Church, Richmond, which resulted in the formation of a Diocesan Young People's Service League. The purpose of this organization is to further the work of the Church among the young people of the Diocese by aiding in the formation of Leagues in the various parishes, etc. Besides a good representation from Richmond, delegates were present from Ashland, Charlottesville, Varina, The Plains, Culpeper, and Garrisonville.

The meeting was opened by celebration of Holy Communion by the Rt. Rev. William Cabell Brown, D. D., Bishop of the Diocese, assisted by the Rev. J. Y. Downman, D. D., rector of All Saints' Church, and the Rev. J. F. Ribble, D. D., rector of St. Andrew's Church, Richmond. The program was continued in the parish house, at which time Bishop Brown made a short address, assuring those present of his hearty approval and cooperation. He expressed the hope that the meeting would result in the formation of a much-needed organization.

Miss Zillah Shackelford, President of the Young People's Service League, at Holy Comforter Church, Richmond, was unanimously elected President, as were the following officers: Miss Elizabeth Stoneman, President of the League at Varina, First Vice-President; Miss Catherine Jennings, President of the League at Culpeper, Second Vice-President; Mr. Frank Snyder, President of the League at All Saints' Church, Richmond, Third Vice-President; Mrs. Frank L. Cummings, President of the League at St. John's Church, Richmond, Secretary and Treasurer.

A Constitution was adopted, setting forth the aims and ideals of the Diocesan Y. P. S. L., a copy of which will be sent to each parish in the Diocese.

Luncheon was served the delegates by the ladies of All Saints' Church.

The afternoon session was taken up by the address of the Rev. Charles McAllister, rector of St. John's Church, Hampton, Va. He spoke on the need of the stabilizing influence of the more serious-minded young people to prevent the degeneration of the Church and the nation.

After an informal discussion, the convention adjourned to meet next year at a time and place to be decided upon later by the Executive Committee.

Information as to the Diocesan Young People's Service League or the formation of an individual League may be obtained from the Secretary, Mrs. Frank L. Cummings, 2710 East Grace Street, Richmond, Va., upon receipt of a self-addressed stamped envelope.

FIRST YOUNG PEOPLES' CONVENTION OF THE DIOCESE OF UPPER SOUTH CAROLINA.

The first Young People's Convention of the Diocese of Upper South Carolina was held at the Church of the Advent, Spartanburg, the Rev. W. H. K. Pendleton, rector, on Friday and Saturday, May 2 and 3, 1924. The Department of Religious Education of the Diocese had planned this convention for many months, and the results have more than justified their expectations. Nearly three hun-

dred delegates attended the convention for the full time and two hundred more attended for the sessions on Saturday. The enthusiasm of the young people was so great and the indications pointed to such a large attendance that unusual preparations were deemed necessary for the entertainment of the convention. Comfortable sleeping quarters were prepared at the parish house for sixty boys in case of emergency. However, when the large attendance became known the homes and hearts of the people of the community were opened wide and all visitors were provided for, though a number of boys at their own request spent the night at the parish house, "chaperoned" by the rector.

The Banquet.

The convention opened with a handsome banquet in the large dining room of the parish house, where three hundred happy young people were seated. Tasteful and elaborate decorations had been made by the Young People's Service League of the Church of the Advent. The Rev. Frank A. Juhan, of Christ Church, Greenville, Associate Chairman of the Department of Religious Education and Director of Young People's Work, acted as toastmaster, but most of the exercises were carried through by the young people themselves.

With a combination of League songs, yells and cheers, short but thoughtful addresses by members of the League, fine singing of the old hymns of the Church and excellent instrumental music furnished by members of the League, the banquet scored a complete success.

Model Program.

At the close of the banquet a demonstration of a Model Program for the Young People's Service League was given in the Parish House auditorium. The award for the best program had been made to the League of the Church of the Advent by judges who had before them only the programs presented with numbers attached. The League of this Church, therefore, demonstrated very successfully the program which had earned the award—a framed painting of the League emblem and motto, "Non sibi; sed aliis."

Preparation Service.

The convention then repaired to the church where a memorable service of preparation for the Holy Communion was conducted by the Rt. Rev. E. A. Penick, Bishop-Coadjutor of North Carolina.

Corporate Communion.

Despite the fact that most of the members of the Convention had driven long distances after their school work on Friday and had spent a long, full evening in the different exercises enumerated above, the young people were in their places in the Church one hundred per cent strong for their corporate communion at the early hour of half-past seven Saturday morning. It was a wonderful sight—this great company of boys and girls taking reverent part in this sacred service of consecration. One would be dull indeed not to have his heart warmed by such an experience, and not to recognize its spiritual significance.

Church School Service.

Picturesque and significant also was the great Church School Service at 10:30 A. M., at which the Easter offerings of the Schools of the Diocese were presented. Marching into the Church in order under their own banners the young people presented a fine appearance, and gave the idea of solidarity and cooperation. The offering presented at this service, with slight additions since, was \$4,326.46. This is a fine advance over the offering of \$2,920.52 last year. A few Schools are still to be heard from and the Colored Churches have not yet presented their offering, so that it is believed that the total may come considerably nearer to the Diocesan goal of \$5,000.

Awards.

The banner for the largest offering was won by Christ Church, Greenville, with an offering of \$1,363.26.

The banner for the best per capita offering was awarded

(Continued on page 23.)

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

HELPING SCIENCE BY PRAYER.

A correspondent has sent us a prayer for the furtherance of Cancer research work, with the request that we publish it, that it may be clipped and used by interested persons.

No one who has not watched the fearful progress of this great disease day by day, can realize the poignancy with which such a request will come to any whose loved ones may be suffering in this way.

We take pleasure in publishing this prayer with the suggestion that the word "tuberculosis" either be substituted for cancer or included with it as a subject for prayer:

"O God, Who declarest Thy almighty power in showing mercy and pity to all who call upon Thee, and Who revealest to men, in each new discovery, a part of Thy truth; Enable with Thy Grace, we pray Thee, the dulness of our blinded sight, and grant a new vision to all those, who serve Thee in their search for the cause of Cancer and its cure. Lighten their darkness, Oh Lord, we beseech Thee and mercifully direct them into Thy path of knowledge and truth; Grant them the realization that through Thee all things are possible, pour upon them the abundance of Thy inspiration; and finally lead them to the attainment of victory, that the scourge of Cancer may be ended, and that we, being freed from this burden of fear, may live continually in the love and service of Thine only Son, Our Saviour Jesus Christ. Amen."

The suggestion of our correspondent affords us the opportunity to remind our readers that there is no reason why religion in general and prayer in particular should not go hand in hand with science, and especially scientific research for the cure of disease.

Some people have the idea that because they pray for a thing, it requires some very unusual response to make them feel that the prayer is answered. Thus if one has been praying for restored health and finds a physician with a treatment that accomplishes this purpose, it is apt to be looked upon rather as the conquest of science than of prayer, whereas answer to the prayer may have been in the guiding of the suppliant to the right doctor.

If we recognize that all modern inventions are really simply discoveries of new applications of God's laws it brings the realm of science into closer touch with that of religion.

We believe firmly that the united prayers of many people will materially hasten the scientific conquest of such diseases as cancer and tuberculosis, and we earnestly commend to our readers the constant use of the above prayer.

PRACTICE IS BETTER THAN THEORY.

At this time when the Seminary is about to close, and graduates and under-graduates are making their plans, we take especial pleasure in calling attention to the combination of City Mission work with the special course offered by the General Seminary in New York.

We are advised that:

"This Course will begin June 1, 1924, and continue for nine months and will be offered to two clergymen recently ordained. The General Theological Seminary is cooperating and offers six months' residence. The City Mission Society offers from three to four months' residence, including room, board, and incidental expenses, such as car fares, postage, &c., and \$600 cash for other living costs. If the stipend seems small to a prospective applicant it should be borne

in mind that the City Mission Society will have to give more of the time of its expert workers in instruction than a student can equate by his work.

The plan is to associate the students for a period of time with different members of the staff of the Society in order that through this association training in that especial type of work may be secured.

The aim of the Course is, first, to give training in pastoral work, that is, dealing with individuals spiritually and from the standpoint of social welfare helpfulness. Considerable of the time will be given to hospital and prison visiting. The former affords an unusual opportunity for dealing not only with people when they are sick, but because of the close contact dealing with their doubts and personal problems in a much more intimate way than is usually offered in parish work. As a result of a few months of this work one becomes much more quickly familiar with this important phase of priestly and pastoral work than one would in a much longer time in ordinary parish work.

"This experience as a chaplain and also work with the Social Service Department of the Society gives excellent training in methods of meeting the needs of dependent people who apply for help. This is another important phase of the work of a parish priest, in which there is not apt, ordinarily, to be adequate training.

"Through assisting the Director of Boys' Work in a Settlement and the Summer Camp, training is offered in dealing with boys, a growing activity in many parishes.

"The Course will offer training in other phases of the work of the Society, such as the aiding of newly arrived immigrants, probation and parole work, and the running of Church institutions.

The extent of this opportunity is indicated by the fact that the Society has a staff of over one hundred workers, and spends considerably more than \$200,000 a year. The principal departments of the work are as follows:

"Chaplaincy work in fifty institutions, charitable and correctional.

"Church and parish activities for Colored and Italian people:

"Settlement Work.

"Fresh Air Work, especially a Boys' Camp.

"Immigration Work.

"Probation Work in different courts.

"Goodwill Industries, for handicapped persons.

"Social Service Case Work.

"The Seminary will offer an opportunity for study along the theoretic lines as a background for this work.

"This Course is established in order that the younger clergy may have an opportunity for training in the problems of Church work in urban communities, especially from the standpoint of those activities carried on by City Mission Societies. It will give excellent training for capacities in important parishes, as well as for positions as executives in City Mission Work. There are at present twenty-two City Mission Societies in large cities in the United States, as well as a large number of parishes which are centres for types of work similar to City Mission activities.

"Application can be made to, and further information secured from the Rev. L. Ernest Sunderland, D. D., Superintendent, 38 Bleecker Street."

First Clergyman to Take Course Offered to Recent Seminary Graduates by the New York City Mission Society Says:

"It has given more practical experience than I could have acquired in years as a parish priest."

The Rev. Mr. Magnan says: "After having been engaged for the past eight months in taking the course in City Mission Work offered by the New York City Mission Society and the General Theological Seminary, it is my opinion that the course is of inestimable value to any young man just graduating from Seminary. The activities of the City Mission Society cover all phases of City Mission work, including chaplaincy work in hospitals, jails, settlement houses, fresh air camps, corrective institutions for boys and girls, etc. It has been my privilege as the present incumbent of the course to have participated in all these different phases of activity, which, even though I should not remain in City Mission work will have given me more practical experience, both in a pastoral and sacramental way, than I could have acquired in years as a parish priest. For anyone wishing to take up chaplaincy work of any kind the course is even more valuable. Besides the practical side one has the advantage of continuing one's studies at General Seminary, as time is given to take two of the splendid courses offered by that institution."

Church Intelligence

Meeting of the National Council and Department of Missions and Church Extension

The National Council met in New York May 14 and 15, every Province of the Church being represented.

The Council heard the report of the committee appointed at its last meeting to organize the movement for raising the fund for reconstruction in Japan and heartily approved of the designation of Sunday, May 25, as the day for a general offering to be taken throughout the Church.

A careful review of present conditions and of the appeals sent in by our missionaries convinced the Council of the superlative need today of a special demonstration by the Church of its Christian interest in the welfare of the nation and people of Japan and of its determination to rebuild its schools, hospital, and churches.

Mr. Franklin presented the report of the Japan Reconstruction Committee, and stated that a gift of \$100,000 had been received from Mr. Samuel Mather of Cleveland, Ohio, a member of the Council.

Bishop Reese of Southern Ohio, the Rev. G. C. Stewart, D. D., and Mr. Samuel Mather were appointed a committee to represent the Council at the centennial of Kenyon College this June.

Word was received from the Bishop of Hankow that he had resigned as Executive Secretary of the National Christian Council in China. A cable was also received from the three Bishops in China requesting that the Council donate a money contribution to the National Christian Council, and the President was authorized to donate a sum not over \$3,000.

Other business attended to was to give the District of Haiti opportunity to celebrate the fiftieth anniversary of the first Haitien Bishop, and authorizing the Bishop of Haiti to appeal for funds for the improvement of the work there to the extent of \$25,000. The Presiding Bishop reported that the Bishop of New Mexico had been relieved of the District of Mexico, and Bishop Capers, of West Texas, placed in charge.

Bishop Brent was made an additional member of the Department of Religious Education, and Miss Mildred Carpenter of the Department of Social Service, and the Rev. J. M. B. Gill of the field department had their resignations accepted, the former by reason of ill health, and the latter because of new duties in the Church. Mr. Gill was appointed an associate secretary of the field department.

To take the place of Mr. Gill, the Diocese of Southern Ohio, through its Bishop and Chapter, released the Rev. B. H. Reinheimer as Diocesan Executive Secretary, and a resolution of appreciation was adopted for this service to the general Church. The Council also sent a resolution to the Venerable John C. White, expressing its good wishes in his new duties as Bishop of Springfield.

It was reported that the joint meeting of the Council and the House of Bishops would be held during the week of October 6, and one of the questions to be brought up would be, "How to build, present and execute the Program for the next triennium." The Council also voted that the meeting scheduled

for next July should not be held unless imperative need demanded it, and the Council adjourned until October 6, unless called earlier by the President.

Department of Missions and Church Extension.

In the Department of Missions, which met on Tuesday before the Council meeting, in addition to the matters which are reported in the Minutes of the Council meeting the department arranged to pay part transportation of two Hungarian students who have graduated from the Seminary in Hungary and are coming to this country for post-graduate work. They will receive scholarships. The appropriation is to go toward the travel expenses, the balance to be provided from other sources interested in this work. An appropriation of \$600 was granted from the Foreign-born Americans budget toward the salary of a lay assistant and teacher in the New Brunswick Hungarian Parish. Provision was made to care for the expenses of the Rev. Fred-

Mr. Franklin's Statement.

The statement of receipts from the Dioceses for the general work of the Church, to May 1, 1924, is not encouraging.

Allowing one month for the collection of the money, there should have been received \$926,272 on the Budget share of the quota, whereas the actual receipts have been only \$483,538.60, or a little over one-half of the amount due. Only eleven Dioceses and Missionary Districts have kept up with the amount due.

The amount received to date is over \$100,000 less than the amount received at this time last year. The late date of Easter this year explains some of this falling off, because few of the Lenten offerings of the Church Schools were received in April, but this is no excuse for the fact that only a little over one-half of the Budget figure is met.

A few Dioceses have been an exception to the general rule, the following having reduced the amount of their underpayments as compared with last month, or else have so improved their records as to show an overpayment rather than an underpayment: Rhode Island, Delaware, Southwestern Virginia, Virginia, Washington, East Carolina, Georgia, Kentucky, North Carolina, Upper South Carolina, Ohio, Minnesota, North Dakota, South Dakota, Arkansas, New Mexico, Alaska, Arizona, Eastern Oregon, Utah, Mexico.

Don't forget that summer vacations are coming soon and vacation time is a mighty poor time to make up arrears.

LEWIS B. FRANKLIN,
Treasurer.

May 10, 1924.

The General Theological Seminary.

The program for Commencement Week, 1924, at the General Theological Seminary, New York, is as follows:

Monday, May 26, 8 P. M., Evensong

erick H. Sleep, who will survey, under the Foreign-born Americans Division, the situation of the Old Assyrians in America.

The resignation of Archdeacon Steel, for nineteen years a missionary in the District of Cuba, was accepted with great regret and an expression of appreciation for his long and faithful service.

The Bishop of Shanghai reported that he had been able, after a long endeavor, to secure a proper site for the new St. Luke's Hospital and the doctors' residences in Shanghai.

Dr. J. L. McSparran, missionary physician in charge of St. Barnabas' Hospital, Osaka, in the District of Kyoto, presented his resignation, which was accepted with regret.

The Department learned with satisfaction of the proposal to arrange for an Advisory Committee on Education in Liberia to act under the general direction of the societies and mission boards having interests in Liberia and to secure the services as an educational adviser of an American Christian educationalist.

The Department was able to appoint, out of the many who volunteered for service, 22 new missionaries. Of these eleven were women. Twenty went to the Foreign Field and two to Latin-America. Three missionaries, two to the foreign field and one for work among foreign-born Americans, were also employed in the field.

and Baccalaureate Sermon by the Rt. Rev. Ethelbert Talbot, D. D., LL. D., Bishop of Bethlehem and Presiding Bishop.

Tuesday, May 27: Alumni Day; 10:30 A. M., Celebration of the Holy Communion in Memoriam of Departed Alumni and Former Students; Report of Necrologist; 11:30 A. M., Business Meeting of Associate Alumni in Sherred Hall; 1 P. M., Alumni Luncheon in the Gymnasium; 2 P. M., Reading of Alumni Essay in Sherred Hall; Essayist: the Rev. Theodore C. Foote, Ph. D., '84, subject: "The Mystery of the Gospel." Meeting of the Board of Trustees in Sherred Hall; 4-6 P. M., Faculty Reception to the Trustees, the Alumni, the Graduating Class and Friends in the Gymnasium.

Wednesday, May 28: Commencement Day; 7 A. M., Celebration of Holy Communion; 11 A. M., Commencement Exercises. Address by William Romaine Newbold, Ph. D., LL. D., Adam Seybert Professor of Intellectual and Moral Philosophy, University of Pennsylvania; 12:30 P. M., Senior Class Luncheon in Hoffman Hall (admission by card).

The Bishops, Trustees, Faculty, Alumni and other Clergy will meet in the Library at 10:30 A. M., on Commencement Day.

An Interesting Announcement.

Announcement has just been made of the marriage, in Quebec on May 3, of Bishop McKim, of Tokyo, and Mrs. J. E. Baird, a prominent Churchwoman of Philadelphia. Bishop and Mrs. McKim left at once for Vancouver and sailed May 15 for Tokyo. Prior to his departure the Bishop, who has been in mission service for forty years, announced his intention of retiring at the time of next General Convention, in New Orleans, in October, 1925.

VIRGINIA.

St. Rev. W. C. Brown, D. D., Bishop.

Conference of Church Workers.

The Conference for Church Workers, which was held at St. Margaret's School, Tappahannock, Va., last June, and which proved such a success, will be repeated this year. The conference will run from June 9 to 13. The following leaders for the various groups have been secured: Miss L. T. Davis, Mrs. Jacquelin Smith, Miss Sallie Dean, Dr. Mary Brydon, the Rev. Dr. Kenney Hammond, Mr. R. Carter Beverley and Mr. John Goodridge, all of the Diocese of Virginia, and Miss Mary Hunter of Southern Virginia. Bishop Brown has consented to be present for part of the Conference.

Board and room will be furnished those attending at the remarkably low price of \$1 per day and special rates on both bus lines (Richmond and Fredericksburg) have been secured. Busses leave Richmond at 8 A. M. and 2 P. M., and Fredericksburg at 2 P. M., for Tappahannock.

Those desiring programs or reservations will notify the Rev. H. S. Osburn, Tappahannock, Va.

Requests for reservation should be received not later than June 3.

Meeting of the Junior Auxiliary.

The annual meeting of the Junior Auxiliary was held in St. James' Church, Leesburg, May 7. Mrs. Robert Barton presided over the business meeting. All branches reported growth during the year, while great satisfaction came from the treasurer's report, which stated that a total of \$4,480.04 had been given in money and boxes during the year. Mrs. Barton urged the older Juniors to volunteer for mission work during the summer, explaining the advantages of such work, not only to the individual, but to the work as well.

In the afternoon delightful talks were made by Miss Barber of China, and Miss Sallie Dean on the subject of life service. At the devotional service the Rev. William Marshall presided. Twenty-five dollars was subscribed to Mrs. Hibbert's mountain work and Bishop Brown closed the meeting with an appeal for the prayers and co-operation of the Juniors in raising his emergency fund.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

The Daughters of the King in Annual Session.

The second local Assembly of the Daughters of the King in the Diocese was held in St. Paul's Church, Salem, on Friday, May 9. The Chapter of Christ Church, Roanoke, was represented by a large delegation and there was representation also from Trinity Church, Staunton.

After morning service Bishop Jett made an address and corporate communion was celebrated by the Bishop and the Rev. David H. Lewis, rector of St. Paul's. The Assembly was then organized for business and the Rev. Mr. Lewis welcomed the visitors; the response being made by Mrs. B. O. Grove, of Christ Church, Roanoke. Interesting reports from the three chapters in the Diocese were then read.

The National President of the Daughters of the King, Mrs. A. A. Birney, of Washington, D. C., gave an especially

instructive and helpful talk on the objectives and methods of the Order.

A very attractive luncheon was served in the parish house, and the afternoon was spent in discussion and conference. Diocesan officers elected for the coming year are:

President, Mrs. H. I. Johnson, of Salem; Vice-President, Mrs. Carter Braxton, of Staunton; Secretary, Mrs. Nannie B. Robertson, of Roanoke; Treasurer, Mrs. F. A. Wheelwright, of Roanoke.

The Assembly adjourned at four P. M., after having accepted a cordial invitation to meet in Christ Church, Roanoke, in May, 1925.

Work in Wythe County.

Six members of St. John's Church, Wytheville, took an active part in connection with the very successful clinic for crippled children, which was held at the courthouse in Wytheville on May 11, by Dr. W. T. Graham, of Richmond, under the auspices of the Red Cross Society. Dr. Graham is doing a wonderful work among these unfortunate children.

Mrs. William Wilkins, special missionary among the "Wythe County Missions," spent most of the month of April in Detroit, Chicago and Pittsburgh, speaking in behalf of her work. In this way Mrs. Wilkins has enlisted a great deal of interest in the mission work in the neighborhood of Ivanhoe, Wythe County.

Under the leadership of the Parish Aid Society, the churchyard of St. John's, Wytheville, is being beautified. The Sunday School of St. John's gave \$239.39 as its Lenten Offering to the Church's Mission (the Field Department, or Nation-Wide Campaign); thus exceeding the quota of \$225 which had been assigned by its rector, the Rev. Devall L. Gwathmey.

T. A. S.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Annual Council Largely Attended.

The thirty-second annual Council of the Diocese of Southern Virginia met in St. Andrew's Church, Norfolk, Va., May 13 and 14, 1924, with the largest attendance in the history of the Diocese.

Bishop Tucker's address was of an unusually high order. Besides dealing with Diocesan matters, he touched on the discussion now in the Church, but not in a controversial way.

During the opening service of the Holy Communion, Bishop Tucker read that part of his address reporting the death of two clergymen in the Diocese and of ten Bishops in the Church.

Bishop Thomson, in his address, gave a very clear and interesting report of the affairs of the Diocese. In closing, he emphasized especially the importance of the pastoral side of the ministry.

The report of the Executive Committee, which embraced reports of the following sub-committees: State of the Church, Church Property, Clerical Support, and Lay Organizations, brought before Council in a concise and helpful way the condition of the Church in Southern Virginia.

These reports show that there are very few vacancies at the present time in the Diocese, and the work is progressing satisfactorily.

The Committee on Lay Organizations emphasized the fact that there is espe-

cial need in the Diocese for better organization in the work for men and boys.

At the suggestion of the Committee on Clerical Support, the Council adopted the recommendation that the minimum salary paid to a single clergyman be \$1,500 a year, and to a married clergyman \$2,000 and rectory.

The Committee, appointed to report to this Council on the Colored Work, reported that they were unable to reach any agreement. This committee was discharged. A new committee was appointed with enlarged powers to look into the entire status of Colored Work in the Diocese and report to next Council.

It was decided to hold the Council hereafter on the last Tuesday in January.

Two interesting matters connected with the old Jamestown Church were decided upon; one, that hereafter the old Jamestown Communion Service should be used at the opening service of Holy Communion at each meeting of Council; the other, that steps be taken to make old Jamestown the Church of Registration for old unattached members of the Church in America.

The matter of the Diocesan Camp was discussed. It was reported that arrangements have been made to open the Diocesan Camp this summer, near Bayville, in Princess Anne County. The Camp will be available for organizations of young people in the Diocese.

On Monday night there was a special meeting for laymen, at which time the work of laymen in the Church was discussed. Tuesday night the choir of St. Andrew's Church sang the cantata, "Penitence, Pardon and Peace." The Rev. J. M. B. Gill spoke of his work in China, and the Rev. Dr. J. W. Morris told of his work in Brazil. On Wednesday night addresses were made by Archdeacon Ribble on mission work in the Diocese among white people and by Archdeacon Russell on Colored work.

Elections: The Rev. William A. Brown, D. D., Secretary; Mr. W. W. Old, Jr., Treasurer; Judge Thomas H. Willcox, Chancellor of the Diocese; the Rev. William A. R. Goodwin, D. D., Register and Historiographer.

Standing Committee: The Rev. Messrs. J. Cleveland Hall, D. D., E. R. Carter, D. D., M. B. Marshall, Messrs. F. W. Darling, C. W. Grandy, E. W. Maupin, Jr.

Deputies to the Provincial Synod: The Rev. Messrs. R. A. Goodwin, M. S. Taylor, C. E. McAllister, J. Scott Meredith, Messrs. H. H. Edmunds, E. B. Hodges, U. C. L. Taliaferro, Barclay Pretlow.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

The Convention: Gifts to Cathedral Fund Announced.

At the Diocesan Convention of New York, just held, Bishop Manning announced that he had raised \$2,200,000 since February to start once more construction work on the Cathedral. The convention was taken by surprise. It was also taken with a period of loud applause. Others have turned in \$105,000, and there has accumulated \$256,000, so that with more than \$2,500,000 in hand work is to start on the nave. Once started it is hoped it may not again stop. It is, however, a big task to keep it going to completion, for

\$12,500,000 is going to be needed, making the total structure stand, when completed, and if there are not further advances, more than \$20,000,000. This will cover land, and all buildings, with endowment and it may reach \$25,000,000.

The Convention went back to the old Archdeaconry system, but will draft the Suffragan Bishops to serve as Archdeacons in work if not in name. Six such were created, including Staten Island for one, the Bronx and Westchester for two, with the other five in the northern parts of the Diocese.

In his address Bishop Manning gave a ringing message on old orthodox lines, saying what he has many times said before. There followed his reading a motion to endorse the Bishop's address delivered at Dallas, and also a more conservative motion, intended as the mover explained to make it easier for some members of the Convention who do not hold over strict views, to stay in and work. The Rev. P. W. Fountleroy introduced the one, and the Rev. Dr. W. R. Bowie the other. The stage was set for a brisk debate on the forenoon of the second day of the Convention, but motions having been referred to the Committee of the Despatch of Business, that committee recommended that all be laid on the table, which was done by the Convention in a rousing vote.

The Social Service Commission announced that it has arranged for a Citizens' Jury, to begin work this fall, and pass upon complaints made concerning any plays on any stage on the ground of immorality.

It was stated that work on the Cathedral will start with the erection of the baptistry, for which a separate fund of \$250,000 has been given by two sisters, the Misses Stuyvesant, and their brother, Mr. A. Van Horne Stuyvesant. Other givers to Bishop Manning include Messrs. J. P. Morgan, the banker; Frank A. Munsey of the New York Sun; Vincent Astor, the present head of the Astor family, and Edward F. Albee, a foremost purveyor of vaudeville, and vestryman of St. John's Church, Larchmont. For some years Mr. Albee, identified with many worthy enterprises, has contributed to the annual expenses of the Cathedral services.

C.

PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Bishop.

Launch Campaign For Philadelphia Divinity School.

A \$1,000,000 campaign, led by Bishop Garland, U. S. Senator George Wharton Pepper and Mayor W. Freeland Kendrick of Philadelphia, for buildings, equipment and endowment for the Philadelphia Divinity School was launched with a dinner in the Ritz-Carlton Friday night, May 16, and will continue until May 26. Nearly two hundred workers went forth that night, equipped with well-laid plans, to convince six thousand persons within the next few days that maximum giving is in order. Dean George G. Bartlett explained the urgent need to keep the Divinity School fit for the task it is expected to perform in training young men for spiritual leadership. With \$1,000,000 it will be possible to erect St. Andrew's Chapel at the northwest corner of Forty-second and Spruce Streets, the dormitory building, the deanery, the power plant and faculty houses. This will be the next step in the building program of the school, which now owns the property bounded by Forty-second and Forty-third, Spruce

and Locust Streets. Only one building, the library, has been completed.

Presentation of the Lenten Offering.

Delegations from nearly two hundred Sunday Schools in the Diocese Sunday afternoon, May 18, took part in the presentation of the annual diocesan Lenten offering for missions in Holy Trinity Church, Philadelphia. Bishop Garland presided at the service, and Bishop Gallor, President of the National Council, delivered the address.

The Lenten offering for missions had its origin in the Diocese of Pennsylvania many years ago and the Diocese has always led all others in the total of contributions.

George W. Jacobs, treasurer of the offering, announced the total and the standing of each Sunday School after the service. The total was a little over \$64,000.

Joseph B. Van Dusen, Jr., a vestryman of St. Stephen's Church, Philadelphia, and for many years the accounting warden, died at home in West Philadelphia May 16. For the past thirty years Mr. Van Dusen was actively interested and gave his personal attention to all betterment and philanthropic projects. Up to the time of his death he served as treasurer of the Burd School, an institution of St. Stephen's Parish. He was particularly interested in the orphans there and children were the recipients of much of his attention.

R. R. W.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D.
Bishop.

An Inspiring Open Air Service.

A great and impressive service was held in the Cathedral open-air amphitheatre on Sunday afternoon, May 18. This service was designated as one especially for those who have been the absent congregation of the Sunday afternoon services in the Bethlehem Chapel, which have been broadcasted by radio all through the year, and who might now become a present congregation. Many thousands of people attended this service and by means of amplifiers, every one at the greatest distance was able to hear and participate. All details were carefully planned by the committee on arrangements, which was as follows: The Rev. Messrs. C. T. Warner, Enoch M. Thompson, E. S. Dunlap, John S. Moses, William H. Ness; transportation, Merritt O. Chance; music, Edgar Priest; grounds, Thomas W. McKnew; publicity, Oliver Hogen.

A committee of sixty members of Congress, with Representative MacLafferty of California as chairman, acted as ushers at this service, and a point of interest brought out by Bishop Freeman was the fact that the suggestion and request for this service came from members of Congress.

An important feature of the service was the presentation to the Cathedral of a National Service Flag of the Episcopal Church, representing by its blue stars the one hundred and five thousand men and women of the Episcopal Church who served their country in the World War and by a gold star those who made the supreme sacrifice. These records were compiled and verified by the general order of the Brotherhood of St. Andrew and the flag was the gift of the Brotherhood of St. Andrew to the Cathedral. The presentation was made by the Hon. George Wharton Pepper of the United States Senate, and

on behalf of the Cathedral the flag was accepted by Gen. John L. Hines, deputy chief of staff of the War Department. Following this the Bishop of Washington addressed in his inspiring way the congregation.

The singing was led by the Cathedral choir, other male choirs of the city and the Army Band, all under the direction of Edgar Priest, Cathedral Organist. Besides the choirs there were in the procession the Cathedral Chapter, the clergy, chapters of the Brotherhood of St. Andrew and Bishops Kin-solving of Brazil and Freeman of Washington.

M. M. W.

TENNESSEE.

Rt. Rev. Thos. F. Gallor, D. D., Bishop.
Rt. Rev. J. M. Maxon, D. D., Coadjutor.

Church Normal School.

The Bishop Coadjutor of Tennessee and the Rev. Charles T. Wright arranged a Church Normal School in Knoxville, Johnson City, Chattanooga, Nashville and Memphis. Six monthly meetings are being held, beginning January and ending in June. The series is proving a great success. The aim has been to give officers, teachers, and parents of the Church School training and inspiration.

Y. P. S. L. Activities.

The Y. P. S. L. in the three convocations of Tennessee have become active. Convocational meetings were held at the Cathedral, Memphis, and at the Advent, Nashville, on May 10 and 11.

Columbia Institute.

The eighty-ninth commencement of Columbia Institute, under Mrs. Ernest Cruikshank, completed its year with commencement May 25-27. Under the present efficient management, this school bids fair to regain its former leadership in the South. The past year has shown marked improvement.

B. C.

St. John's Church, Knoxville.

In St. John's Church, Knoxville, the Rev. Walter C. Whitaker, D. D., rector, an Every Member Canvass was conducted on the First Sunday after Easter. The financial result was an increase of considerably more than four thousand dollars in subscriptions.

The rector baptized thirty children on Easter Day.

The large use of a parish house was recently shown in this parish when by actual count it was developed that from eight hundred to one thousand persons attend the meetings of various organizations and classes every week in St. John's parish house.

The Young People's Service League now has an enrollment of forty-five active members. Attendance in the most inclement weather is close to the full enrollment, falling below thirty only once, and that when a number of the members were absent at the Convocational Conference.

The Church Orphanage is now caring for fifty children.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Annual Convention.

For the second year the annual Convention of the Diocese of Georgia assembled on Sunday, this year, on May

4, at the evening service in St. Paul's Church, Savannah, the Rev. S. B. McGlohon, rector. The combined choirs of the host parish, Christ Church and St. John's Church, rendered the music, and, after a short service conducted by the Bishop, addresses were made by the Rev. H. Hobart Barber, vice-chairman of the Diocesan Department of Christian Social Service; the Rev. W. A. Jonnard, vice-chairman of the Diocesan Department of Religious Education, and Dr. B. F. Finney, vice-chancellor of the University of the South. Monday morning, at a Celebration of the Holy Communion for the Convention delegates and the Woman's Auxiliary, the Bishop read his annual address. The Epistle was read by the Rev. Claud M. Hobart and the Gospel by the Rev. J. W. Fulford. The Bishop was the celebrant, assisted by the rector of the parish.

In alluding to a warless world and the numerous peace propagandists, who by their suggestions are endeavoring to produce extreme pacifists; Bishop Reese said: "One hesitates to turn down any statement which expresses the hostility to war and the desire to promote universal peace. But it certainly cannot be the duty of any good citizen to obligate himself in advance to disloyalty under any circumstances under which his country may find itself in some unforeseen emergency to be forced into a war of defense."

Bishop Reese spoke at length on the Historic Creeds and the present issue in the Church, which he said is as old as Christianity, and much older. "I beg you to stand fast in the Faith," said the Bishop, "without wavering and without fear. Let us be patient and let this storm spend itself as it will and as similar storms have spent themselves in the past. We must be, however, reasonable, without violent dogmatism and above all without uncharitable feelings or language towards those whom we reverently believe to be in error. Let nothing be said or done in strife or vain glory, but let all be courteous, and remember that "the greatest of these is love." Judge not that we be not judged. Negations and denials prove nothing. The world is not won by them. The earnest, humble spirit, expressing its convictions with positiveness, but without anger, and in a life of loving fidelity to truth and of manifest growth in holiness will ultimately prevail. For God is able to maintain His Truth through us and in us without our frantic and passionate warfare of words."

On Monday evening, a united service was held again in St. Paul's Church, and the speakers were the Rev. W. M. Milton, D. D., rector of St. James' Church, Wilmington, N. C., who presented the fall plans of the Field Department for the Church's Program, and the Rev. Elwood Lindsay Haines, Missionary to Liberia. At the business sessions resolutions were passed endorsing the plans of the National Executive Committee for the Japan Reconstruction Fund and on that part of the Bishop's address dealing with peace and war, one endorsing a bill before the State Legislature to provide a public defender for prisoners awaiting trial who are unable to employ counsel, and memorials were drafted on the three priests who have passed away during the year, the Rev. W. T. Dakin, the Rev. G. Sherwood Whitney, and the Rev. P. M. Prowell-Carrington (Colored). The invitation to hold the next Convention in St. Paul's Church, Albany, was accepted. Mr. W. K. Miller was reelected Chancellor and Rev. J. B. Lawrence was reelected Registrar

and Secretary. The members of the Standing Committee are the Rev. Messrs. J. B. Lawrence, S. B. McGlohon, David Cady Wright, H. Hobart Barber and Messrs. J. Randolph Anderson, George T. Cann, Thomas Purse and A. B. Moore. The delegates to the Provincial Synod elected are the Rev. Messrs. John Moore Walker, D. C. Wright, W. A. Jonnard, D. Watson Winn, Robb White, Jr., and J. D. Miller and Messrs. W. K. Miller, John D. Twiggs, R. C. Balfour, A. B. Moore, R. Y. Smith and P. F. Gould. The members of the Executive Council were reelected, and the Rev. W. A. Jonnard was elected to take the place of the late Rev. W. T. Dakin.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.
Rt. Rev. W. G. McDowell, D. D., Coadjutor.

Convocation Activities.

Alabama has considerable variation in its Convocational organization.

By Canon adopted last January the five former were reduced to three, and each has organized since that time, taking advantage of the latitude allowed by the Canon.

Mobile Convocation admits women delegates. They elected the Rev. J. F. Plummer, Toulminville, Mobile, Dean and Mrs. Paul T. Tate Secretary and Treasurer. Mr. Plummer had served for many years as Dean, under the appointment of the Bishop.

Montgomery Convocation does not admit women delegates, but elected laymen to all offices. Mr. Algernon Blair of Montgomery was chosen as presiding officer of Convocation.

Birmingham Convocation elected the Rev. M. S. Barnwell, Church of the Advent, Birmingham, Dean. The Rev. J. M. Stoney, Grace Church, Anniston, Sub-Dean. The Rev. T. G. Mundy, Albany, Secretary-Treasurer.

Each Convocation arranged for a fall meeting along good old-fashioned convocational lines, including public devotional services, inspirational preaching and at their business sessions discussions of more or less technical matters related to Church work.

The Montgomery Convocation will meet at Auburn, where the Church is doing good work for the students of the Alabama Polytechnic Institution at the time of the laying of the cornerstone of the new building about to be started there.

E. C. S.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor
Rt. Rev. H. B. Delaney, D. D., Suffragan.

A Significant Convention.

Not in its entire history has the Diocese of North Carolina held a more interesting or significant convention than that of May 13 and 14 in St. Paul's Church, Winston-Salem. Bishop Joseph Blunt Cheshire, whose thirtieth anniversary was celebrated at this convention, presided, and Bishop Penick and Bishop Delaney were also present.

Plans were made for a campaign for \$150,000 for Thompson Orphanage, for more definite rural work, for a student secretary at the State University at Chapel Hill, for a summer assembly grounds in the mountains of North Carolina, and for the general strengthening of the work of the Church

throughout the Diocese.

The plan of having a diocesan executive council, corresponding with the national Church organization was adopted and the first council will be composed of the following members, elected at this convention: the Bishops, the Rt. Rev. J. B. Cheshire and the Rt. Rev. E. A. Penick, and the Rev. Messrs. R. E. Gribben, R. B. Owens, I. W. Hughes; Messrs. W. H. Ruffin, James H. Webb, J. H. Cutter; Mesdames T. W. Bickett, Miss Emma Hall and Mrs. D. H. Blair.

Delegates to the Provincial Synod, which meets in October in Wilmington, N. C., were elected as follows: the Rev. Messrs. William J. Gordon, Spray; Thomas S. Opie, Burlington; Warren W. Way, Raleigh; William H. Harding, Salisbury; Lewis N. Taylor, Roanoke Rapids, and A. S. Lawrence, Chapel Hill; lay delegates, William A. Erwin, Jr., Duke; J. R. Wilkes, Charlotte; S. S. Nash, Tarboro; Erwin Holt, Burlington; Wade R. Brown, Greensboro, and Harry T. Adams, Raleigh.

In giving a brief sketch of his thirty years' administration in the Diocese, Bishop Cheshire spoke first of the mission work in the Western part of the State, and how the Diocese of North Carolina got hold of one, the Rev. Milner Jones, who did more in the mountainous section of the State than probably any other man who has ever been in that section.

He then spoke of the work in connection with buying and developing St. Mary's School in Raleigh. It was offered in 1894 for \$50,000. At that time the parish had \$10,000. The Bishop himself canvassed the State and succeeded in raising \$4,000. With this \$14,000 the school was bought. The Diocese of East Carolina and of South Carolina came to the aid of the local diocese, and now the school is one of the best in the country and is valued at around \$150,000.

The Thompson orphanage was the next acquisition and he told of the development of that institution from nothing to its present place of prominence. St. Augustus School for the Colored in Raleigh was another. In 1894 this school had seventy-four students and now it has five hundred and seventy.

Taking hospital work as the next phase in which the Diocese has worked outside of the Church, he spoke of the hospital of St. Peter's in Charlotte; also the Good Samaritan Hospital for the Colored people established largely through the efforts of Mrs. Wilkes and then of the General Hospital for Colored in Raleigh in connection with St. Augustine's School.

He spoke of the growth in mission work. He declared that in 1894 he asked for \$5,000 for mission work, as only about \$1,500 was then being given. Last year the Diocese gave \$36,000. In talking up another line of the work, he declared that the Diocese of North Carolina aided by other denominations in the State was largely responsible for repealing of the divorce law that had been a curse to the state.

The Thirtieth Anniversary of Bishop Cheshire's consecration was fittingly observed. The scene was a deeply affecting one when Dr. R. H. Harris, a physician, who has been a life-long friend of the Bishop, presented him with a large purse, made up by friends of the Bishop throughout the Diocese. This was a complete surprise to Bishop Cheshire, who was overcome with emotion.

The services of Bishop Cheshire to the Episcopal Church in North Carolina date back to April 21, 1878, when he began his ministry in the Chapel

of the Cross at Chapel Hill as a deacon. On May 30, 1880, he was ordained to the priesthood in old St. Paul's Church, Winston-Salem. He served as rector at Chapel Hill until 1881, going from there to St. Peter's Church, Charlotte, where he remained until 1893, when he was consecrated Bishop-Coadjutor to Bishop Lyman of the Diocese of North Carolina. By the death of Bishop Lyman, December 13, 1893, he became Bishop of the Diocese, and has since administered the duties of his office from the city of Raleigh.

T. F. O.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

A Busy Week in Pittsburgh.

The first week in May was a very busy one in Church matters in the Diocese. The Rev. Dr. Howell, Diocesan Chairman of the Japan Reconstruction Fund, is pushing that Fund with great zeal and enthusiasm, and, on Tuesday, May 6, a luncheon and a dinner were given in furtherance of the campaign. The luncheon was for specially invited guests, and was held at the William Penn Hotel; and the dinner was for the clergy of the diocese and the key men of the parishes, and took place at the Fort Pitt Hotel. The guests of honor and special speakers on both occasions were the Rt. Rev. Charles Reifsnider, D. D., Bishop Suffragan of the Diocese of Tokyo, and Mr. William Cooper Procter, Chairman of the Executive Committee, into whose hands the National Council has given the carrying out of the project.

On Wednesday evening, May 7, the Laymen's Missionary League gave a dinner at St. Peter's Parish House, Pittsburgh, to mark the seventy-fifth birthday of the President of the League, Mr. Nathan P. Hyndman, who has for thirty years been President of the Association. Bishop Mann presided. A handsome Prayer Book and Hymnal were given to Mr. Hyndman, on the inside of the front covers of which there was an inscription, signed by the various members of the League. Mr. Hyndman responded in a very happy manner, and the evening was pleasantly spent in reminiscences of the work of the Society.

The Third Ingathering of the United Thank Offering of 1925 took place on Thursday, May 8, at the St. James' Memorial Church, Pittsburgh, beginning with a celebration of the Holy Communion by the Rt. Rev. Alexander Mann, D. D., LL. D., at ten o'clock. The sermon was preached by the Very Rev. L. Norman Tucker, D. D., Dean of St. Paul's Cathedral, London, Ontario. The offering amounted to almost twenty-three hundred dollars, with several parishes still to be heard from. There was a large and widely representative attendance of the women of the Diocese. At the close of the service a short business meeting was held, following which the Rev. Franklin J. Clark, of the Church Missions House, made a stirring appeal in behalf of the Japan Reconstruction Fund. Luncheon was served to all present by the Auxiliary of St. James' Church. In the afternoon, the Pageantry Department of the Diocesan Auxiliary presented a pageant, "The Brightness of His Rising," those participating being drawn from various parishes in the city and suburbs. On request, the pageant is to be repeated on the three remaining Sunday evenings of May, in Calvary, Trinity and Ascension Churches, to aid in bringing before the attention of Church people the mat-

ter of the Japan Reconstruction Fund.

Calvary Parish, Pittsburgh, has lost one of its oldest members, in the death of Mrs. S. Jarvis Adams, who entered into rest on May 7. Until her increasing years debarred her from active work, Mrs. Adams was much interested and occupied with Church and philanthropic work. She is survived by one daughter and two sons, Mrs. Garner, of Los Angeles, California, and Messrs. Marcelling C. and S. Jarvis Adams, Jr., of Pittsburgh. The funeral took place from Calvary Church, on Friday afternoon, May 9, Bishop Mann and the clergy of the parish officiating.

J. C.

EASTON.

Rt. Rev. Geo. W. Davenport, D. D., Bishop

Annual Convention Held in Salisbury.

The fifty-sixth annual Convention of the Diocese of Easton was held on Tuesday and Wednesday, May 6 and 7 in St. Peter's Church, Salisbury. The convention was opened with a celebration of the Holy Communion, at which the Rt. Rev. George W. Davenport, D. D., was the celebrant and delivered his annual address. Immediately after the appointment of committees the report on the State of the Church was presented, showing a great material and spiritual increase throughout the Diocese. By a resolution the six months' residence required of new clergy was set aside, and five rectors who had just entered upon their clerical duties were admitted to seats and a vote in Convention, the Rev. Irving A. McGrew, of Denton; the Rev. William McClelland, of East New Market; the Rev. Roy Rolfe Gilson, of Berlin; the Rev. Robert W. Lewis, of Shrewsbury, and the Rev. Mr. King, of Toronto, now located at Crisfield.

Several parishes requested the right of women to vote in the election of vestries and to hold office, but as their requests were not presented in proper form, all were rejected, except Stevensville, whose form of request was approved.

On Monday evening prior to the opening of Convention, the Men's Club of St. Peter's gave a dinner to the Men's Clubs of the Diocese, at which the Rt. Rev. Philip Cook, D. D., was the principal speaker. He was followed by the Rev. William McClelland and the Rev. Roy Rolfe Gilson. A Committee was appointed by the Bishop to consider the organization of a Diocesan Club.

Conferences for women were held during the meetings of the Convention and two mass meetings, one on Religious Education, led by the Rev. Dr. Gardiner of New York, and the other on Social Service.

A motion was presented by the Committee on Canons to increase the number of delegates from each parish according to its financial increase, but the motion was not carried. Delegates to the Provincial Synod were elected, and the Standing Committee was reelected without any change. The Examining Chaplains will recommend for elevation to the Priesthood the Rev. James Archbold Mitchell, and for ordination to the diaconate Mr. David L. Quinn and Edward Felix Kloman.

At the close of Convention a pilgrimage was made to old Spring Hill Church, one of the historic churches of Easton, where the delegates listened to an interesting historical address by the Rev. C. Ernest Smith, of Washington, author of "Religion and the Barons of Baltimore."

E. B.

DALLAS.

Rt. Rev. H. T. Moore, D. D., Bishop.

A New Summer School.

Still another summer school is going to be started this year. St. Mary's College, Dallas, Texas, offers an ideal spot for a Diocesan Summer School, and this year one will be held there from June 8 to June 14. An attempt was made to have such a school last year, but it was not found possible to carry it through. This year all arrangements have been made and it is expected that there will be a representative attendance.

The Rev. Bertram L. Smith, Chairman of the Department of Religious Education of the Diocese, is in charge, and an able faculty has been secured, including Miss Mabel Lee Cooper, of the Department of Religious Education, Mrs. D. D. Taber, of the Woman's Auxiliary, Dean Chalmers, Mr. Carl Wiesemann, and others.

In connection with the summer school, the rapidly increasing young people's groups will hold their first gathering of a Diocesan character.

UPPER SOUTH CAROLINA.

Rt. Rev. K. G. Finlay, D. D., Bishop.

St. James' Church, Greenville, Consecrated.

On the morning of April 27, the First Sunday after Easter, St. James' Church, Greenville, was consecrated to the glory of God and in loving memory of Eliza Powell, for many years a worker and teacher and who gave to the church the lot on which it stands, the Rt. Rev. K. G. Finlay, D. D., officiating. The church has an interesting history. Founded in 1900, by the present rector, the Rev. A. R. Mitchell, then rector of Christ Church, the church was named after the first mission of the Episcopal Church in Greenville, organized by the Rev. Rudolph Dickerson in the old Record building in 1820. The cornerstone of the present building was laid on St. James' Day, 1914, and the Church was formally opened in January, 1915. Practically all of the furnishings are memorials or gifts. The Church Art Commission of the Episcopal Church has recently written Bishop Finlay asking for photographs of the most beautiful large church and the most beautiful small church in his diocese. Trinity Church, Columbia, is considered the most beautiful large church, and St. James' the most beautiful small church. It is built of rough uncut granite, just as it left the quarry. In the interior there is no wainscoting or plaster, the irregular stones forming the walls. The ceiling and the heavy Gothic beams that support the roof are a dark mission which contrasts excellently with the restful grey of the stones. The electric lights are concealed in heavy oak lanterns suspended behind the arched trusses of the roof. The altar, pulpit and reading desk, as well as the Bishop's chair, are of heavy carved oak, in coloring matching the pews, which are severely mission in design. Everything about the building is heavy and substantial and in perfect keeping with massive stones of the walls. In addition to the tablet erected to the memory of Miss Powell, another tablet bears the following inscription: "In loving appreciation of Henry C. Markley, whose generosity made this building possible."

J. O. M. C.

(Continued on page 22.)

Family Department

MAY.

1. Thursday. SS. Philip and James.
4. Second Sunday after Easter.
11. Third Sunday after Easter.
18. Fourth Sunday after Easter.
25. Fifth (Rogation) Sunday after Easter.
- 26, 27, 28. Rogation Days.
29. Thursday. Ascension Day.
31. Saturday.

Collect for Fifth Sunday After Easter.

O Lord, from Whom all good things do come; grant to us, Thy humble servants, that by Thy holy inspiration we may think those things that are good, and by Thy merciful guiding may perform the same; through Our Lord Jesus Christ. Amen.

Collect for Ascension Day.

Grant, we beseech Thee, Almighty God, that like as we do believe Thy only Begotten Son Our Lord Jesu Christ to have ascended into the Heavens; so we may also in heart and mind thither ascend, and with Him continually dwell, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

For the Southern Churchman.

Shepherd's Sabbath Song.

(From Uhland.)

Frederick Herbert Adler.

The Lord's Day now is here!

I am alone in earth's broad bounds,
Just one more bell to matins sounds,
Now silence far and near.

In prayer I bend my knee.

O dulcet awe! Strange, scarce-felt gust!
As if here many kneeled in trust,
Unseen and prayed with me.

All Heaven, far and near,

Now gleams so clear and festive bright,
As if it would reveal God's sight.
The Lord's Day now is here!

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

Our Lord's Prophecy Concerning Jerusalem.

The Rev. Dr. Louis Tucker.

After the destruction of Jerusalem came first the emancipation and later the Roman triumph of Christianity. After the destruction of the Roman Empire came modern Christendom. After the preaching over the whole earth comes the time when the knowledge of the Lord shall cover the earth as the waters cover the sea. Each destruction makes way for a better thing, Apostolic Christians expected the Second Coming in the lifetime of men then living. They were disappointed. Christians of the year one thousand expected the Second Coming in a few years. They were disappointed. When the gospel has been proclaimed among all nations, literally all, shall we see the Lord in person? We think we shall.

Uppermost in Our Lord's mind was the thought of persecution as connected with preaching, for He continued: "But when they shall lead you and deliver

you up, settle it therefore in your hearts not to take thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye. For I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay or resist: for it is not ye that speak, but the Holy Ghost."

A man in immediate danger of death for Christ's sake is given inspiration from Christ through the Holy Ghost, which His adversaries cannot resist. This is large doctrine and ample; but we submit that it does not include the post-apostolic deduction of martyrs' rescripts. A letter from a martyr, written just before his death and forgiving some other Christian for denying Christ is not inspired. The letter does not deal with those subjects on which inspiration was promised.

Our Lord continues concerning betrayal. The carnival of treachery depicted is no over-statement. The hatred for "The Name's sake" is literally fulfilled in every riot against "Christians." The prediction of death joined with the promise that "There shall not an hair of your head perish," is casual statement of immortality more powerful than many pages of oratory.

Our Lord deals with matters which rabbinical apocalyptic literature proffered as signs of the end of the age—wars, famines, false Christs, earthquakes and persecutions—and warns against taking them as signs. The one true sign is, The preaching of the gospel in every nation. Then He deals with the answers of martyrs, the prevalence of treachery, the rise of heresies (false prophets), the waning of religious fervor because of iniquity—in-equity, injustice in religious life as well as private vice. These are not signs of the end for "He that shall endure to the end the same shall be saved." To the one true sign Our Lord returns it is the preaching of the gospel in all the world for a witness to all nations.

Telling false signs is for warning. Giving signs of progress is to prevent destruction of corporate faith, aghast at religious history. All nations are to hear but not to heed the gospel of the kingdom. We catch the idea of a world-wide evangel, nowhere thorough. Plenty of places may be overlooked; but all nations shall hear and shall know enough to accept if they choose. The world meant one thing to the Hebrew, another to the Roman, a third to us. There have thus been three great eras when the end was expected; A. D. 60 to 90 when the Hebrew world had been evangelized, hearing and rejecting the word; A. D. 900 to 1000, when all nations known to mediaeval Christendom had heard and accepted or rejected the word; and a third, which is upon us now. There cannot well be a fourth, for lack of unknown nations. When we have evangelized our world it would seem the end must come.

Next, Our Lord took up the destruction of Jerusalem. His curiously particularized and itemized directions as to suddenness of flight would be dismissed by most as Oriental hyperbole if Josephus had not written. As it is, we know that they are common sense. Comment wrangles as to the abomination of desolation; though, seeing that the Temple was used as a fort by John of Gischala, there seems to us scant need

to seek further. The sign of Jerusalem compassed with armies was sufficient. By acting upon it the Christians of Jerusalem were saved. The remark as to vengeance goes counter to the easy-going trend of Christian thought. We know so well that vengeance is wrong for us that we infer that it is wrong for God. This is error. Absolute Vengeance and absolute Justice are one. Our poor weak fallible, unjust and unequal human revenge is wrong, God's Vengeance and God's Justice are one and are right.

Reference to the "Times of the Gentiles" is reference to the Book of Daniel. Modern critical schools repudiate Daniel. But the book existed in Our Lord's time, contained a certain prophecy and Our Lord refers to that prophecy, thus validating it. What, then, were the Times of the Gentiles?

In the Book of Daniel we find certain definite chronological eras given in terms of days. Comment agrees that days may mean years. It disagrees as to everything else except that, on the year-day scale the coming of Messiah the Prince and the destruction of Jerusalem seem predicted with accuracy; about half the comment seems bewildered at this. On the same year-day scale the book predicts an interval of three times and a half, doubled, or seven times in all, with some special event in the middle, as the period Gentiles shall dominate the world. A Time is a year of years; 360 in all, or 365 and one-fourth, according to taste. The Times of the Gentiles are, therefore, 2,520 years with certain epacts. An epact is the difference between one kind of year and another. For instance, the epact of the "Time" given above is five and one-fourth years. Various commentators contend for various years, lunar solar, and calendar, and so add various epacts. Two thousand five hundred and twenty calendar years is the time in which the moon returns exactly to the same place in the sky in relation to the sun. The Times of the Gentiles are 2,520 years, or 2,580 years, or 2,670 years, according to the epact added, as one chooses lunar calendar, or astronomical years to calculate by. The ambiguity is intentional. See Mark 13:32. Uncertainty is added by our ignorance of what event the book calculates from. It may be the captivity of the ten tribes, the captivity of Judah, or some date in the life of Daniel. Commentators wrangle into inextricable disagreement. There are possibilities of discrepancy of about one hundred and fifty years. Counting from the captivity of the Ten Tribes and assigning the shortest period the times of the Gentiles expired just before the French Revolution. Counting from the approximate date of the death of Daniel, as estimated by Devotional Commentators who believe there was such a man, and adding all the epacts, the Times of the Gentiles will end about 1940 or 1950. As Our Lord referred to the book and the book existed in His time, it makes no difference in our inquiry as to His meaning whether Daniel wrote the book or even lived at all. A prediction was current in the Jewish world assigning a certain duration to a political situation. Christ endorsed the prediction. That is all we need to know. Knowledge of the exact meaning of the prediction is best gained from study of the Book of Daniel.

Interesting Your Children in Books.

The other day Aunt Emmy Lou and I made a call at Hildegarde's. We found her sitting cross-legged on the floor with her nine-year-old son, Jim.

Beside them lay an open book, a

pile of dried moss, stones, some small branches, crayons, a few Indian arrow-heads, and some sheets of heavy manilla paper.

"What in the world—?" we exclaimed in one breath.

"We are making scenes from White's 'Boy's Life Of Daniel Boone,'" Hildegard explained, after Jim had left.

We looked amazed; I suppose, for Hildegard continued, "As a child I learned to detest books and reading of all kinds. I came from a home where the reading of a book was a solemn rite, performed with a solemn countenance. Mother and Father never seemed to have time to discuss any of the books we read; they simply handed them to us from dusty library shelves with a 'Here's a book that will teach you many things you should know, so run along and absorb its contents.' I would run along, all right, but often I hid the book under a rock.

"When Jim was a little chap I made up my mind he should love his reading. His father and I often read the book he reads, so we can discuss it with him afterward. Sometimes we dramatize the scenes in a book together. If we have other books that will help him to understand more thoroughly the one he is reading, we leave them lying on the library table, where they will be sure to catch his eye."

"Well, my dear, you are wise," Aunt Emmy Lou approved, "and you also seem to have made a study of keeping Jimmy interested in the right kind of books."

"Indeed we have," Jimmy's mother smiled back. "His teacher tells us he is the best posted boy in the school."

Aunt Emmy Lou and I went away thinking what a wise little mother Hildegard was and wondering why we didn't all try so good a plan.

Why don't we, I wonder? Aren't books, after all, the real foundation of education? Don't we all know wonderfully brilliant people who are not college or even high school graduates? Ask any of them to what they attribute their success, and they will answer, "My education came from books."

Books! There are thousands of them available to all of us. Teach your children to love them.—Helen G. Green.

Blind.

The Spring blew trumpets of color;
Her Green sang in my brain—
I heard a blind man groping
"Tap—tap" with his cane;
I pitied him in his blindness;
But can I boast, "I see"?
Perhaps there walks a spirit
Close by, who pities me,—
A spirit who hears me tapping
The five-sensed cane of mind
Amid such unguessed glories—
That I am worse than blind.

—Selected.

When the Day Is Done.

To those who mourn the loss of loved ones there may be comfort and consolation in the recent experience of Dr. C—, pastor of a Presbyterian Church in Philadelphia.

His wife lay dying for weeks. Throughout this ordeal he had to carry on the work of an exacting pastorate. When the end was clearly visible and from the depths of the Valley of the Shadow, he still felt impelled to write his weekly letter for his church bulletin. The result was the following, which has a message as widespread as humanity:

"I am writing the Pastor's Corner this week under conditions that are entirely new and strange; they might

be called overwhelming. Billows from out the unknown sea follow each other over the soul and break on an unstable shore-line. I am sitting by the bedside of my dear wife as the midnight hour passes; an hour that pulls so hard on the frail spirits of those long sick. She has had a strong and cheerful spirit during the fourteen terrible but precious months, but the odds were against her. She has talked quietly of the time when the evening bell would call her in from the fields of service. There has been no complaint against life and no bemoaning her condition. Not that; but a willingness to accept what was in store in quiet confidence. Last week she asked me to tell the officers and teachers to 'go on; go.' Only today, in a brief moment of consciousness, she said, 'Don't cry! I don't want you to cry.'

So we are watching as the sand in the hour-glass runs out. And I am realizing that there is nothing exceptional in this room or in my experience. In our own church family just now others have watched and waited. I have been thinking tonight of the Gospel which I have preached; it has passed under review in the subdued, but penetrating light of this midnight hour. There has come to me a demonstration of the Gospel in this hour of conclusions. Any ship can sail a quiet ocean; any plan of life will work measurably when there is youth and health and sunshine. But the Gospel works at midnight when the last grains of sand are slipping through; or when the billows are mountainous. It is a wonderful plan to live by. And it fails not when the day is done and the light fades out of the sky and familiar forms become indistinct and implements fall from tired hands.

And that Scripture came to mind: 'My soul waiteth for the Lord more than they that watch for the morning!' How strong is that desire for morning in the watcher, the sufferer, the lost traveler! The Psalmist seems to have paused to review what he had written, realizing how strong it was; and then he seems to say, 'Yes, it is true! I long for God more than the watcher longs for the morning.' So at this midnight we turn our faces to the morning and to the Day Star and to God."

A Real Hero's Support.

When Livingstone returned to Scotland, after an absence of sixteen years in Africa, the University of Glasgow conferred an honorary degree upon him. At such times the students usually had some boyish fun at the expense of the one receiving the degree. But when Livingstone appeared he was received with silent respect and reverence. He was weary and gaunt from severe exposure to twenty-seven attacks of African fever. The arm made useless by the bite of a lion hung helpless at his side. He was a real hero who had fought many battles for mankind, and his presence inspired a feeling of awe in the minds of all present. He told them he was going back to Africa partly to suppress the slave traffic, and partly to open the way for the preaching of the gospel. But every heart was stirred, and tears came to every eye when he said, "Shall I tell you what supported me all the years of exile among a people whose language I could not understand, and whose attitude towards me was always uncertain and often hostile? It was this, 'Lo, I am with you always, even to the end of the world.'"

—Selected.

Religion in a School.

Not long ago, I met one of our great school-masters—a veteran in that high service. "Where in your time-table do you teach religion?" I asked him. "We teach it all day long," he answered. "We teach it in arithmetic, by accuracy. We teach it in language, by learning to say what we mean—'yea, yea, and nay, nay.' We teach it in history, by humanity. We teach it in geography, by breadth of mind. We teach it in handicraft, by thoroughness. We teach it in astronomy, by reverence. We teach it in the playground, by fair play. We teach it by kindness to animals, by courtesy to servants, by good manners to one another, and by truthfulness in all things. We teach it by showing the children that we, their elders, are their friends and not their enemies." "But what," I said, "about the different denominations? Have you no trouble with the parents?" "None at all," he replied. "We have half a dozen denominations. But we treat the children, not as members of this Church or that, but as members of the school, and we show them that, as members of the school, in work and in play, they are members of one another. We teach them to build the Church of Christ out of the actual relations in which they stand to their teachers and their schoolfellows, because we believe that unless they learn to build it where they are they will not learn to build it afterwards anywhere else." "Do you talk much to them about religion?" I then asked. "Not much," he said, "just enough to bring the whole thing to a point now and then." Finally he added a remark that struck me—"I do not want religion," he said, "brought into this school from outside. What we have of it we grow ourselves."—From "A Living Universe," by Principal L. P. Jacks.

"He Refused to Quit."

On the campus of one of the large universities in the Middle West a monument has been set in honor of one of the students who died fighting in France. On it is this simple but appealing inscription: "He played on the scrub three years; he refused to quit."

Day after day the boy—Hanson was his name—went out and played with the "scrubs" to help the "varsity." Then came the summons to play a sterner game on the fields of France, and he took his place.

On the battlefield he exhibited the same fidelity as on the football field. One day his officer called for volunteers for a hazardous bit of scouting. Hanson went out with the party, but he never returned. And today that little inscription on the monument recalls to the hurrying students the story of a man who refused to quit.

"He refused to quit!" What finer tribute can be given to any man? When Jesus named for His disciples those qualities which He regarded as most essential in a Christian disciple He put at the head of the list steadfastness; and He closed His discourse with these solemn words that carry the same sense, "No man, having put his hand to the plough and looking back, is fit for the kingdom of God."

A child of God under doubts and fears is like the earth in winter, its nights long, its days dark, good affections chilled, nothing done, nothing got, the hand sealed up. But comfort will return, the birds shall sing again and the flowers appear; arise, therefore, poor drooping soul and come away with thy beloved.—Matthew Henry.

For the Young Folks

The Boy Who Helps His Mother.

As I went down the street today,
I saw a little lad
Whose face was just the kind of face
To make a person glad.
I saw him busily at work,
While blithe as a blackbird's song
His merry, mellow whistle rang
The pleasant street along.

Just then a playmate came along,
And leaned across the gate,
A plan that promised lots of fun
And frolic to relate.
"The boys are waiting for us now,
So hurry up," he cried.
My little whistler shook his head,
And "Can't come," he replied.

"Can't come? Why not, I'd like to know
What hinders?" asked the other.
"Why, don't you see," came the reply,
"I'm busy helping mother,
She's lots to do, and I so like
To help her all I can,
So I've no time for fun just now."
Said this dear little man.

"I like to hear you talk like that,"
I told the little lad;
"Help mother all you can and make
Her kind heart light and glad."
It does me good to think of him,
And know that there are others
Who like this manly little boy,
Take hold and help their mothers.
—Selected.

For the Southern Churchman.

Robin Redbreast and Bonny Bluebird.

Alice B. Joynes.

It had been a long, cold winter, with much snow and ice. The little birds had found it a difficult matter to keep warm and to find something to eat.

One morning, in late February, Robin Redbreast sat on the bare bough of a tree and looked out upon the world. It seemed to Robin that, in some way, this morning was a little different from any he had known for a long time. The ground did not look quite so cold and hard, and there seemed to be just a little warmth in the sunshine. So Robin thought to himself, "What does this mean? Can it be that spring is coming once more?" At the thought Robin's little heart gave a bound, and he cocked his head on one side, and looked about more eagerly with his bright black eyes. He did really believe that was it, and he gave a "cheer-up! cheerup!" of delight at the very thought of such a thing. Springtime, warm sunshine, plenty of fat worms to eat, how wonderful that would be! Then he gave a few little hops from branch to branch, fluttered his wings, and twittered quite lustily.

Hark! What was that he heard? There it was again, a little "tweet, tweet!" not far away. Could it be Bonny Bluebird coming back? So Robin called out more gaily than before, "cheerily-cheerup! cheerily-cheerup!" Then he stopped and listened.

"Tweet, tweet, tweet!" it came again, and there, sure enough, was Bonny Bluebird herself, sitting on a tree not far away! Off flew Robin from his tree in a hurry, and perched on the other tree near Bonny Bluebird. Then what a twittering and chirping the two

friends kept up for a while, telling each other about the hard times they had had during the long winter months, and how glad they were that it felt a wee bit like spring again. They wondered when Jenny Wren would appear, and why Cardinal Redcap, who generally came so early, was nowhere to be seen. What a good time they had together!

But presently the sky clouded over and a chilly wind sprang up. Then how frightened were our two little friends, lest there should be more snow!

They bade each other a hurried goodbye, promising to meet again on that same tree the very next sunshiny day. Then away they flew in opposite directions, very much cheered by the friendly chat they had had, and quite sure that spring was really near.

When Grandmother Forgot.

Patty and her mother spent summer vacations on grandfather's farm. There was a big shady lawn with flowers and swings; there were baby chickens and ducks and calves, kittens and puppies, but what delighted Patty most was the playhouse that grandfather had built for her in the corner of the big lawn where the lilacs and snowballs grew.

There were white ruffled curtains at the window of the playhouse, and the door had a real lock. From the farmhouse attic grandfather had carried out to the playhouse all the little furniture that had once been mother's—a table and chairs and a doll's dresser. He put up shelves, on which she had kept the little gold-banded tea set. Patty made new clothes for Belinda, her mother's doll, and new sheets for the funny little wooden cradle in which Belinda slept.

Sometimes mother or grandmother could come to tea at the playhouse, but they were too busy to come every time Patty wanted company. So Patty was delighted when Marie came to spend the summer on her grandmother's farm, which was the next one down the road.

"Let's go to see Marie this evening, grandmother," coaxed Patty, "and Belinda and I will invite her to a tea party for tomorrow afternoon."

So they went, and, though Marie was a bit shy at first, Patty told her about the playhouse, and they were soon friends.

"Come early tomorrow afternoon," said Patty, and Marie promised to come at half past two o'clock and bring her doll.

What fun it was to get ready for Marie's visit! Patty swept the floor of the playhouse and dusted the furniture!

"I think I'll wash your sheets this morning, Belinda, and your pink gingham dress," she said.

Belinda just kept on smiling; she knew that Patty had washed them the day before. It was such fun to put water in the toy tub and rub things on the little washboard!

So Patty fastened one end of a stout cord to a snowball bush and the other end to a lilac bush, and soon not only the sheets and the pink gingham dress but most of Belinda's clothes were pinned to the stout cord with cunning little clothes pins.

"I'll just leave them up for Marie to see," Patty told Belinda, "they look

so pretty!"

She carried the table out and covered it with a paper napkin that had a border of roses. Then she set the table, and in the centre of it she placed a little blue vase with one red rose in it.

Grandmother brought out some tiny sandwiches and a little frosted cake and some berries and lemonade.

Patty, who had run down the road to see whether Marie was in sight, hurried back just in time to drive away Squeedunk, the spotted black and white pig that always managed to get through the fence somewhere.

Then she heard footsteps, but it was not Marie. It was mother, so pale and unsmiling that Patty hardly knew her.

"Patty, darling," mother said, "a telegram just came saying that father is very sick; we must go home at once. If we hurry, we can take the train that leaves at half past two."

Patty hurried back to the house with mother. Delia, who helped with the work, was packing and soon Henry, the hired man, was taking them to the station. Grandmother and grandfather went too.

It was two weeks later that the doctors said that father would get well, and during that anxious time Patty had never once thought of Belinda and the tea table and the line of clothes left out to dry. Then one morning when grandfather and grandmother were going home Patty remembered.

"I left all my things outdoors, grandmother. Oh! I hope they're all right!" she said.

"I'll take them back to the attic," grandmother said. But when she got back there were so many things to do that she forgot.

The next June, Patty and her mother went back to the farm. It was raining so hard the afternoon they arrived that Patty couldn't go out to the playhouse, but she went up to the attic the very first thing. She looked about for Belinda, but the doll wasn't there. Neither was the wooden cradle nor the table nor anything.

"Grandmother," she called, "where are the things?"

"Why, dear," said grandmother, "aren't they there?"

"Can't you remember where you put them?" asked Patty anxiously.

"Why bless me, honey, I don't remember bringing them in! I must have forgotten. They've stayed out all winter."

"O grandmother, all through the snow and wind and rain, and maybe Squeedunk came! O dear, let's go right away to see. I left Belinda sitting in a chair by the table."

"Dear, grandmother is very sorry, but it's raining too hard, and it is too dark; we shall have to wait until morning."

Grandfather and Delia and Henry were just as sorry as grandmother.

"I should have thought about them, but there was so much to do," said Delia.

"Squeedunk hasn't been through the fence once this spring," said Henry, "and I saw some rabbits come from the lilacs last winter; maybe a rabbit family lived there through the cold and snow, and maybe the baby rabbits slept in the cradle."

"Rain and snow couldn't hurt Belinda's china head," said grandfather, but he looked anxious.

So Patty went to bed, and the rain pattered on the roof. The sun was shining when she awoke. She hurried down as fast as she could hurry, and grandmother and mother went with her to the playhouse.

The lilacs and the other bushes were as lovely as they had been last year. Mother, grandmother and Patty walked round one bush, and then stopped in astonishment. There, hanging from a stout cord, were two snowy sheets and all the other doll clothes! Not a thing was faded or torn. They walked round a bush, and there was the table all set just as Patty had left it: a rose-bordered napkin for a tablecloth and gold-banded dishes. A pink rose nodded from the blue vase in the center. There were tiny sandwiches and a little frosted cake and a dish of berries. Belinda was sitting in a chair by the table, as smiling and fresh as ever.

"Grandmother," Patty whispered, "do you suppose the fairies took care of them?"

Grandmother and mother looked round; they were as astonished and puzzled as Patty.

Then some one laughed, and from the playhouse door came Marie.

"Grandmother and I came that afternoon," Marie explained, "and Delia told us that you were called away. I wanted to see the playhouse, so grandmother and I came down here. Delia went to pick berries, and so we put everything into the playhouse and locked the door, and my grandmother forgot to give your grandmother the key and tell her about it. I thought it would be fun to surprise you this morning."

"Oh, it was; it was the loveliest surprise in the whole world!" cried Patty, and she danced about and hugged Belinda. "Half of the playhouse is yours now, and you must come every day."

"I brought my doll this morning," said Marie.—Jessie M. Lathrop, in *Youth's Companion*.

Being A Gentleman.

"Benny is a perfect gentleman," said grandma, who had come to visit at Charley's house from way out West.

Charley wondered why grandma had said that. Most everybody said he was a little gentleman, he stood so straight and tall, and his clothes were always so nicely made and carefully taken care of. But Benny wore clothes so

long that they had to be mended, and he had just the least little bit of a limp when he walked.

"Benny is a gentleman," said grandma again the next day, and again Charley wondered. At last he made up his mind to find out what grandma meant.

"Grandma," he asked, "why do you call Benny a perfect little gentleman? He does not wear very nice clothes, and he does limp a little. You can see it, can't you, grandma?"

Grandma looked over her spectacles at Charley. Then she said quietly, "I called Benny a perfect gentleman, because when he came over here to play he was so kind and thoughtful. He played with you and enjoyed it, but when I lost my glasses and began to hunt for them he left off playing at once and helped me find them."

Charley opened his eyes. So that was being a gentleman. Nurse had never told him that.

"Then," said grandma, "the other day when Benny was over here to play with you, when Jack Coombs came over and wanted to tease little sister by pretending to hurt her doll, Benny quietly took the doll away from Jack and gave it back to her, then coaxed Jack away to play croquet."

"Why, grandma," said Charley, "I thought a gentleman was some one who dressed nicely and always looked well. Nurse says so."

"That is nurse's kind of gentleman," said grandma. "Now, my kind of a gentleman is one who has a heart and who lives by a rule you and I both learn about in church and Sunday school."

"Do you mean the Golden Rule?" asked Charley thoughtfully.

"Yes," answered grandma. "Any one who applies the Golden Rule, whether he wears fine clothing or is in rags, is a gentleman. Of course it is nice to be both kinds of a gentleman, one who is careful about his appearance and looks nicely, as well as having a kind heart. But if one cannot be both, which do you think is best?"

"I think the Golden Rule gentleman," said Charley. "I will be that kind, too, grandma."—Presbyterian Advance.

For the Southern Churchman.

The Pharisees and Herodians.

Eugenie du Maurier.

At the time when Jesus lived on earth, Palestine was a part of the Roman Empire, somewhat as Alaska is now a part of the United States. The Herodians were those Jews who liked the Romans, and the Pharisees hated the Herodians; they thought they were traitors to their own country. The Herodians held the best places under the government, but the Pharisees held the highest places in the Jewish religion; though each hated the other, they were ready to unite against Jesus because Jesus taught that love and humility was the only right way. Hypocrites hate truth. A hypocrite is one who pretends to be better than he is. Sometimes he pretends to know more than he really does know.

The Pharisees were very careful to keep the Jewish law; the Herodians were more careful about the Roman law; they were sure that between them they would be able to entrap Jesus; they began by flattery, and then asked: "Is it lawful to give tribute to Caesar or not?"

If He said "Yes," then He would be a traitor to the Jews; if He said "No," He would be a traitor to the government. In either case He would be

ensnared. There are always people who are trying to make war between religion and government. But Jesus was Truth. And Truth is never afraid. It may suffer, it may seem to die; but forever and forever, it will rise again. They had told Him that He was truthful and not afraid, although they did not mean it, but they found that was just what He was. He told them that the Roman rule must be obeyed. That was the power that maintained order, that protected their persons, their property, their streets and cities. Money, the tribute to Caesar, was necessary for this. But above that law was the higher law which made them servants of God and fit to be citizens, not of Rome, nor of Palestine, but of Heaven. Before He gave that wonderful answer He showed them what hypocrites they were by trying to so place His answer that He must offend one or the other, but in all wisdom, in all justice, in all truth, came the great decision—"Render to Caesar the things that are Caesar's, and to God the things that are God's."

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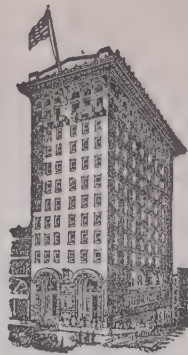
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Obituaries

IN MEMORIAM.

ELIZABETH WETMORE HOLMES, oldest daughter of Gen. Theophilus Hunter, and Laura Wetmore Holmes, was born near Fayetteville, N. C., on May 16, 1842; on March 30, 1871 she was married to Mr. William Harrison McPherson of Cumberland County, North Carolina; on April 5, 1924, she entered into eternal rest, at her home near Fayetteville, after six years of helplessness. She was a communicant of St. John's Episcopal Church Fayetteville, N. C.

"They shall run and not be weary; they shall walk and not faint."

FRANCIS DEANE WILLIAMS.

Entered into rest at St. Luke's Hospital, on May 7, FRANCIS DEANE WILLIAMS, aged 63.

"Death, the old mystery dim;
Midnight to us was morning to him."

For he had fought the good fight, he had kept the faith, he had finished his course, and henceforth there was laid up for him the crown promised to the faithful warrior who had

"Climbed the steep ascent to Heaven,
Thro' peril, toil and pain."

Of distinguished ancestry he revered the memory and was proud of the history and services of his grandfather, Judge Leigh, the friend of John Randolph and John Marshall, and of his grandfather's brother, the eminent jurist and probably the most outstanding figure of the famous Virginia Convention of 1829. He was one of the first to see the need of the Virginia Tobacco Growers Cooperative Association and to give it life, and its members have given their cordial testimony to "the fine spirit of a high adventure for humanity, with which he entered the crusade for the betterment of the farmers, whom he knew so well," and also to "his unstinted application to the carrying out of every obligation." No faint praise this from those who knew.

He was President of the Chamber of Commerce from 1908 to 1919, and always a prominent member thereof, his services in behalf of the development of James River being especially noteworthy. He was Director in the First National Bank of Richmond, his associates testifying that his advice and judgment were of great value there, and that he always "thought straight and fought fair." He was a member of St. Paul's Church, Richmond, and an earnestly conservative Churchman; but his great personal faith and piety were known only to those who loved him best, enabling him to meet the tidings of the nearness of death not only with his life-long courage but with exceeding joy in the blessed assurance that he would meet his Pilot face to face when he had crossed the Bar.

His relaxation from the cares of strenuous business was found in books and in the congenial companionship of his cultured wife, who was the daughter of the late distinguished scholar and gentleman, Colonel Archer Anderson. She is left to mourn her irreparable loss, and to find comfort and support in her four lovely children, Mary Mason, Archer Anderson, Frances Leigh and Francis Deane Williams, Jr. May his memory and example be their inspiration and incentive to "carry on" his aims and ideals.

MRS. WM. GORDON McCABE.

CHURCH INTELLIGENCE.

(Continued from page 16)

DELAWARE.

Rt. Rev. Philip Cook, D. D., Bishop.

Annual Convention of the Diocese.

At the celebration of the Holy Communion opening the one hundred and thirty-ninth session of the annual convention of the Diocese of Delaware, held in Christ Church, Dover, May 13 and 14, the Bishop, the Rt. Rev. Philip Cook, D. D., delivered a charge in which he urged the duty of work rather than of controversy in the Church at this time.

The convention organized by the election of John S. Grohe as secretary and the appointment of the Rev. T. Getz Hill and E. L. Boyce as assistants.

Other elections resulted as follows: Standing Committee: the Rev. Messrs. C. W. Clash, R. W. Trapnell, B. F. Thompson, Messrs. A. Felix du Pont and William E. Valliant.

Trustee of the Diocese: William P. Orr, M. D.

Member of Committee on Canons: Hon. Richard S. Rodney.

Executive Council: the Rev. Messrs. T. Getz Hill, Alban Richey, D. D., B. F. Thompson, Messrs. George Elliott, Frederick Bringham and Judge Richard S. Rodney.

Deputies to the Provincial Synod: the Rev. Messrs. R. W. Trapnell, Joseph H. Earp, Alban Richey, D. D., Robert Bell, Messrs. E. S. Hellings, Victory C. Records, Victor D. Handy and C. R. Miller; alternates, the Rev. Messrs. R. B. Mathews, D. D., F. M. Kirkus, D. D., E. A. Rich, L. L. Williams, Messrs. George Elliott, Samuel Elliott, Howard Seaman and Lewis Booker, M. D.

In the Bishop's address delivered separately from the charge, he advocated rotation in the offices of the diocese, as well as in vestries and Bishop's committees in missions. This recommendation, together with a further suggestion offered by the Rev. Dr. Richey that the holding of several offices by one person be discouraged, resulted in the appointment of a nominating committee to present names to the next convention after taking the above policies into consideration.

The Rev. R. W. Trapnell reported for the Department of Religious Education and Christian Social Service. The announcement of Mr. Trapnell that on account of the request of the field department of the National Council that he give a part of his time to the general work of the Church in addition to his duties as rector of the large parish of St. Andrew's, Wilmington, he could not allow his name to be presented as a candidate for reelection to the Executive Council, caused universal regret. Mr. Trapnell was active in the formation of the Council and has given faithful service to the work which is now to be done under two departments.

The report of the Department of Ways and Means was presented by its efficient chairman, the Rev. Frederick M. Kirkus, D. D.

The announcement, made by Joseph C. Ellis, that the heirs of the late Rev.

YOUNG PEOPLE'S WORK.

(Continued from page 10.)

to the Church of the Advent, Spartanburg, with its offering of \$1,055.69.

Trinity Church, Columbia, was awarded the banner for the largest attendance at the Church School service in proportion to distance traveled to the convention. Trinity was represented by seventy-seven delegates, who traveled more than a hundred miles to the convention.

Rev. W. H. K. Pendleton, Chairman of the Department of Religious Education; the Rev. Frank A. Juhan, Associate Chairman and Director of Young People's Work, and Mrs. Frank N. Challen, of Greenville, Field Secretary for the Young People's Service League, have planned and worked systematically for many months for the success of this convention, and have been finely supported by members of the Young People's Service League and by the Church School forces of the Diocese in general. They are very grateful for the complete success of the first convention.

Diocesan Organization.

At the regular sessions of the convention a Diocesan organization was effected, a Constitution and By-Laws were adopted, officers were elected for the year and business of importance was transacted by the young people

themselves. Miss Clelia Mathews, President of the League of the Church of the Advent, presided and handled the convention like a veteran.

The hospitality of the Church of the Advent and the people of Spartanburg is proverbial. This high reputation was maintained in every respect on this occasion. Besides the banquet on Friday lunch was served on Saturday to five hundred persons. The young people were royally entertained and showed an appreciation that made their entertainment a privilege and pleasure.

Special addresses were delivered by the Rt. Rev. Kirkman G. Finlay, Bishop of the Diocese, and the Rev. Ellwood Lindsay Haines, Missionary to Liberia, and by Miss June Taylor of Anderson, Volunteer for Life Service from Upper South Carolina.

The offering of the Corporate Communion amounting to \$34 was given to Mr. Haines for his work in Liberia.

The following officers were elected for the Young People's Service League:

Miss Mary Bacot Prevost of Columbia, President.

Frank Woodruff of Columbia, Vice-President.

Miss Clelia Mathews of Spartanburg, Secretary.

Joseph Earle Trowbridge of Anderson, Treasurer.

Mrs. Frank N. Challen of Greenville, Executive Secretary.

These with Miss Daisy McGregor, of Columbia, and Miss Lloyd Pegues, of Greenville, members at large, constitute the Executive Committee.

Lewis W. Wells, former rector of St. Mark's Church, Millsboro, have presented to that parish the house used by the late rector as a rectory, together with its valuable furnishings, was received with a rising vote of thanks to the generous donors.

The convention dinner was held on May 13 at the Hotel Richardson. The rector of the parish, the Rev. B. F. Thompson, presented the Bishop as toastmaster, and addresses were made by the Rev. Edmund Lloyd Souder and Dr. Mary James, both of Wuchang, China, and Mrs. Charles R. Pancoast, of Philadelphia. Informal speeches were also made by Governor Denny, former Governor C. R. Miller and Mr. William E. Valliant. Pastors of local congregations in Dover were present as guests.

On Tuesday afternoon a pageant, directed by Mrs. Henry Ridgely, of Dover, under the auspices of the Church School Service League of the Diocese, of which Mrs. Philip Cook is president, was given in the Dover Opera House. Lantern views of the Church's work in China were shown by Mr. and Mrs. Charles R. Pancoast.

The Woman's Auxiliary of the Diocese held its annual meeting in connection with the Convention. There was a corporate communion, with presentation of the United Thank Offerings, and an address by the Bishop, in Christ Church, on Wednesday morning, and addresses were made by the Rev. E. L. Souder and Dr. Mary James at the session following. Mrs. Preston Lea, the new President of the Auxiliary, presided at the meeting.

Luncheons were served at the Century Club rooms and a tea was given at the beautiful home of Mr. and Mrs. Henry Ridgely, following the pageant. The parish and citizens of Dover were most hospitable as hosts of the Convention and Auxiliary.

The next meeting of the convention will be held as guests of St. Peter's Church, Lewes.

The Rev. John H. A. Bomberger, of Hay Market, Virginia, has been called to St. Philip's Church, Laurel, Delaware. Mr. Bomberger and his wife recently visited the parish, and it is hoped they will return.

The address of the Rev. E. N. Joyner is changed from Edgefield, S. C., to Edgemont, N. C.

The Rev. Eliot White has accepted a call to be senior curate at Grace Church, New York City, the Rev. Dr. W. R. Bowie, D. D., rector.

Mr. John W. Lethaby, General Field Secretary of the Society of the Nazarene, is resigning in order to prepare for Holy Orders and to devote himself to literary work. Mr. Lethaby will conduct evangelistic services in the territory south of Washington and has already accepted many invitations for Missions. During his work with the Society the number of Guilds registered has increased from twenty-four to one hundred and eight and a complete directory is ready for the press.

ORDINATIONS.

On Sunday, May 11, at St. John's Church, York, Pa., Carlton DeCastro Beal, was ordained to the diaconate by the Rt. Rev. J. H. Darlington, Ph. D., D. D., Bishop of the Diocese. The candidate was presented by the Rev. Alexander McMillan. The sermon was preached by the Rev. Paul S. Atkins, rector of the parish. The Epistle was read by the Rev. Leroy F. Baker, and the Gospel by the newly ordained deacon, who also assisted in the administration of the Holy Communion. Mr. Beal will complete his course of study at the Philadelphia Divinity School.

In St. Andrew's Church, St. Andrew's, Tenn., on Wednesday, May 14, the Rt. Rev. James M. Maxon, D. D., Bishop Coadjutor of the Diocese of Tennessee, advanced to the priesthood the Rev. John Marvin Luke, formerly major, inspector general, United States Army, and for many years an officer in the regular army. During his diaconate, Major Luke was attached to the clergy staff of Christ Church, Chattanooga, and his presenter at Wednesday's ceremonies was the Rev. W. C. Robertson, rector of that parish.

The ordination sermon was preached by the Very Rev. Mercer P. Logan, formerly rector of St. Ann's, Nashville, and now dean of DuBose Memorial Church Training School, Monteagle. The call to the priesthood was read by the Rev. Louis Leroy, O. H. C., and the preface to the ordinal was read by the Rev. James R. Sharp, who acted as chaplain to Bishop Maxon.

A number of clergymen and visitors were present from Chattanooga, Nashville, Monteagle and Sewanee.

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Personal Notes

The Rt. Rev. Charles Fiske, D. D., Bishop of Central New York, has cancelled all engagements and is in the Union Memorial Hospital, Baltimore, Md. He will undergo an operation later and hopes to be out of the hospital by July 1.

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Immortality

Foiled by our fellow-men, depressed, outworn,
We leave the brutal world to take its way,
And, "Patience! in another life," we say,
"The world shall be thrust down, and we upborne."

And will not, then, the immortal armies scorn
The world's poor, routed leavings? or will they
Who failed under the heat of this Life's day
Support the fervors of the heavenly morn?

No, No! the energy of life may be
Kept on after the grave, but not begun;
And he who flagged not in the earthly strife,

From strength to strength advancing—only he
His soul well knit, and all his battles won,
Mounts, and that hardly, to eternal life.

—Matthew Arnold.

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The Spirit of Missions

G. WARFIELD HOBBS

Editor

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Assistant Editor

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Thoughts For the Thoughtful

"Belief is the acceptance of a chart. Faith is the taking the voyage."—Jowett.

"Courage! Courage! 'Tis never so far From a plodded path to a shining star."

Many a boy has turned out poorly because his father bore down too hard on the grindstone.

It does not take much of a man to be a Christian, but it takes all there is of him.—Huxley.

If in your hands a candle lit,
And you the holder be,
The people that in darkness sit
A sudden light may see

Whoever says, when clouds are in the sky, "Be patient, heart; light breaketh by and by" trusts the Most High.—Bulwer Lytton.

The most important work of a Christian minister is to live throughout the week that the people will feel that the things spoken of in church on Sundays are realities.—A. B. Davidson.

Our aim is not only to rescue souls from a wicked world, but to save the wreck itself, repair its broken spars, and send it on a happier voyage.—Dr. W. H. P. Faunce.

In very truth Christ is God, but what matters it to us, or through us to others, if while we call Him God we keep not His new commandment, willfully sinning against His supreme law, the law of Love?

The merest grass
Along the roadside where we pass,
Lichen and moss and sturdy weed,
Tell of His love Who sends the dew,
The rain and sunshine, too,
To nourish one small seed.

—Christina Rossetti.

Christ has made the world better than it was. Only Christ can make the

world better than it is. Christ was the hope of the world before He came. The hope of the world is still in Christ and in those in whom the Christ Spirit dwells.—C. W. Fulton.

Every real and searching effort at self-improvement is, of itself, a lesson of profound humility. For we cannot move a step without learning and feeling the waywardness, the weakness, the vacillation of our movements, or without desiring to be set upon the Rock that is higher than ourselves.—Gladstone.

The Christian world today furnishes many evidences that the age of Schism is past. Reunion of the Churches, reconstruction of the Church, has become a haunting vision, one is fair to say an urgent necessity, throughout Christendom.—Prof. W. A. Curtis.

Each race has some special need of its own, of which it will find the full satisfaction in Him. Each, therefore, as it embraces Christianity, will bring out some new feature in His character which had previously been hardly realized: thus the spread of Christianity will be a progressive discovery of the fulness of Christ.—Sir Harry Reichel.

I do not say, remember, that the Christian life to every man, or to any man, is a bed of roses. No educational process can be thus. And perhaps if some men knew how much was involved in the simple "learn" of Christ, they would not enter His school with so irresponsible a heart. For there is not only much to learn, but much to unlearn.—Henry Drummond.

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EDITORIALS

Vol. 89.

RICHMOND, VA., MAY 31, 1924.

No. 22.

THE NEW EDITOR OF THE SOUTHERN CHURCHMAN

With this issue of the Southern Churchman the present editor, according to the announcement made on the third of May, terminates his conduct of the paper. Our subscribers and the Church public in general will be interested in the following statement which it is our privilege to print today:

"The Board of Directors of the Southern Churchman beg leave to announce to its readers that on the first of June the Rev. Joseph B. Dunn, D. D., will assume the duties of editorship. Dr. Dunn's ministry of thirty years has been spent in Virginia. He studied at the University of Virginia, the Theological Seminary at Alexandria, and at the Cambridge Theological School. He was, with Bishop Jett, a founder of the Virginia Episcopal School. He has been an active member of the General Convention since 1910. He brings to his task a sympathetic understanding and love of that type of Christian thought and living, which is associated with the name of the Church in Virginia.

"With every confidence in his loyalty to those principles for the proclaiming of which this paper came into being

and has continued to exist for ninety years, the Board has given him an untrammelled freedom to direct its future course.

"LEWIS C. WILLIAMS, President."

It is a satisfaction to the present editor to pass the responsibility for the paper into such capable hands. Dr. Dunn is known not only through the Virginia Dioceses, but widely through the General Church, as a writer and preacher, as a Deputy to General Conventions, and as a friend of many men. As a student for a time at the Theological Seminary in Virginia and later as a student and graduate of the Episcopal Theological School in Cambridge, he partakes of the spiritual heritage of both Schools, and to the conduct of the Southern Churchman he will doubtless bring the warmth of evangelical zeal and the missionary devotion which have the particular glory of the one, and the progressive scholarship which has been, not, of course, the peculiar possession, but the particular emphasis, of the other.

W. R. B.

A SPEECH AND ITS REBUTTAL

When President Nicholas Murray Butler, of Columbia University, at a dinner of the Missouri Society a short time ago, denounced the whole policy of prohibition and expressed his hope that the 'constitutional amendment would be repealed, there was great rejoicing among those who wanted that sort of message spoken. The interests which still have not quite given up hope of seeing the liquor traffic, with all its money profits, restored, were galvanized into a convulsive effort to break down belief in the law in this political election year. The supposedly "good citizens," who deliberately violate the law because they do not like it, were encouraged by President Butler's fervid championship of "personal liberty."

And that other and far more to be respected group, the men and women who do not violate the law themselves, but who yet consider that it is, and will be, so generally violated that it is useless to keep it on the statute books, were confirmed in their personal opinion.

But an argument is not concluded when one side has presented its case. An appeal which may look impressive by itself may be sadly frayed and unravelled when the rebuttal has finished with it. And the rebuttal to President Butler's speech is beginning to come in.

The Citizens' Committee of One Thousand sent out to the presidents of the leading colleges and universities

of the country, immediately after President Butler's speech, a letter asking whether they agreed with President Butler's contentions: First, that prohibition was a "great mistake." Second, That the laws could not be enforced.

At the last report, twenty-six replies had been received to this inquiry. Every one of these states that the college or university president who signs it is unqualifiedly and unconditionally opposed to President Butler's position.

Among the academic leaders of the last half century, perhaps no other single one has been so eminent as Charles W. Eliot, President Emeritus of Harvard University. This is what President Eliot wrote:

"You tell me that the Citizens' Committee of One Thousand believe that if the statement made by President Nicholas Murray goes unchallenged, it will have three very bad effects: First, it will encourage people to violate the Prohibition laws and other laws; secondly, it will dishearten the students of American universities in their efforts to enforce Prohibition legislation on university premises; thirdly, it will announce to the whole world that American constitutional government has failed.

"In my opinion President Butler's statement will have no such effects. It will not increase the number of 'wets' in the United States; it will dishearten no 'dry' students; and it has no tendency whatever to prove that American constitutional government has failed.

"You ask me for a 'concise statement of the attitude

of our educators' towards the Eighteenth Amendment and the Volstead Act. Of course, I have no authority to speak for 'our educators', but I am glad to have this opportunity to express three opinions, my own opinions, as follows:

"1. An overwhelming majority of the teachers and educators of our country believe in bringing up all children not to use alcohol in any form for the sake of their own health and of the public health, and also believe that the reasons for the abolition of alcoholism should be taught in all schools as part of the regular instruction in personal and community hygiene.

"2. The testimony now being given by manufacturers, physicians, nurses, and social workers as to the improvement in the condition of the population at large which has taken place since the Eighteenth Amendment was adopted is so potent that it will soon convince the great majority of the American population, both native and foreign, that the complete disuse of alcoholic drinks will result in enormous benefits to any people that accomplishes it.

"3. The prohibitory legislation is being better, and better enforced; and its complete enforcement will follow after a time upon the appointment of enforcing officers on the merit system instead of the 'spoils' system. The first batch of officers to enforce the Prohibition legislation were all spoils men, that is, were appointed by members of the Senate and House of Representatives in their personal or party interests; and inevitably a large propor-

tion of the men so appointed turned out to be either morally or mentally incompetent."

Then President Eliot closes his letter with a statement the reading of which may give pause to any who may have thought that they might make political capital out of President Butler's speech. Through all his remarkable life, President Eliot has been a man who looked to the future, and acted boldly in the light not only of what already existed, but of what we believed the coming years would prove. Here is the future as he sees it:

"I venture to add to these statements of opinion the following prophecy:

"Neither the Republican nor the Democratic Party will venture to put a 'wet' plank into its party platform at the coming presidential election. Even the wettest of the politicians see the strong trend of public opinion towards the enforcement of all the laws against the manufacture and sale of alcoholic drinks. This prophecy is based on the extraordinary progress of democracy throughout the world during the past ten years, a progress which has been characterized by active support of all promising means of promoting the public welfare. Among these means there is none better than the abolition of alcoholism."

THE FUTILITY OF CIVILIZING WAR

One of the popular but erroneous ideas current in the world today is that poison gas and other barbaric war paraphernalia have been eliminated by such conferences as that held in Washington. Sadly, but truly, one reads in the press of the erection of a poison gas plant in Spain, the establishment of an Italian chemical warfare service, the employment of gas bombs in the revolution in China, not to mention the improvements in the chemical warfare apparatus of the army of our own country. Rather than being eliminated, poison gas seems to have advanced beyond the fondest imaginations of its inventors, and even the League of Nations seems to have endorsed the use of gas and chemicals as legitimate weapons in war.

Thinking men are astounded that the idea that war can be made, and is a chivalrous thing, is still current in the universe. The only way to eliminate the barbarian uses of war is to eliminate the primary cause which is war itself. The use of gun powder probably was looked upon as an unnecessary adjunct of war when it first came into

use, but those who knew, knew that if war was to be continued at all gun powder would be the weapon with which it was conducted. In 1899 at The Hague Conference our representative, Admiral Mahan, a man of sane judgment and common sense, refused to be a party in agreeing not to use noxious gasses in war, for he recognized war in all its savagery, and knew that anything as inhumane as war could not be legislated into a thing humane. The German experts who knew war better than any others agreed with him, but signed the pact not to use gas, and fifteen years later, "through necessity," broke it.

History, if carefully read, reveals the fact that once a weapon is demonstrated as powerful in war, it will never be abandoned until a more powerful one supplants it. It is not beyond the legitimate imagination to visualize whole populations being eliminated by poison gas. There is only one answer to the question for Christians, and that is that war must cease, and when that is done all the barbarian acquisitions will disappear also, and not until that time.

A PRAYER

For the Spiritual Union of Mankind.

War has failed
to end war.
Diplomacy has failed
to end war.

Only ties of the Spirit infallibly unite.
Therefore We Pray For
The Divine Alliance of Nations.

Eternal God, Father of all souls,
Grant unto us such clear vision of the sin of war
That we may earnestly seek that cooperation between
nations
Which alone can make war impossible.

As man by his inventions has made the whole world
Into one neighborhood,
Grant that he may, by his cooperations, make the
whole world
Into one brotherhood.

Help us to break down all race prejudice:
Stay the greed of those who profit by war, and
The ambitions of those who seek an imperialistic
conquest
Drenched in blood.

Guide all statesmen to seek a just basis
For international action in the interests of peace.
Arouse in the whole body of the people an adventurous willingness,
As they sacrificed greatly for war,
So, also, for international good-will,
To dare bravely, think wisely, decide resolutely,
And to achieve triumphantly. Amen.

Feel As You Pray That Endless Others Are Aspiring
With You.
"More Things Are Wrought By Prayer Than This
World Dreams Of."

FOUR ASPECTS OF THE CHURCH'S WORK

By the Right Reverend Charles Lewis Slattery, D. D.

Part of the Convention Address

IN this my second address to the Convention I report upon that part of the administration of the Diocese committed to me at my election, the Self-Supporting Parishes and the Church Service League. In this large field I wish to speak only of two or three subjects which in the past year have most deeply impressed me: namely, (1) the religious opportunity of the parishes as the time for the annual confirmation draws near; (2) the gradual development of the ideal and purpose of the Church Service League as a permanent part of the life of the Church; (3) the growing vision of the work of the whole Church reflected in the Parish; and (4) the hope of genuine leadership of the young as an inspiration to the courage of the Church.

I.

First of all, then, I speak of Confirmation. Confirmation offers to a parish a definite goal towards which the most earnest part of its life can be directed. The obligation to take thought for it rests not only upon the rector, but also upon every communicant of the parish, especially upon those who are sponsors. The rector naturally keeps before him all through the year the names of those who he thinks ought to be confirmed. Loyal parishioners ought likewise to be thinking of those among their acquaintances who might be induced to take the step by a friendly word from them. And then when the intensive preparation begins, in classes or lectures, the old parishioner will come with the perhaps timid candidate to share the instruction and to give the sense of fellowship.

One is often asked about the age at which children should be confirmed. There are exceptional children who awaken early to the meaning of life. But my experience, both as presbyter and as bishop, leads me to believe strongly that if a boy or girl is confirmed at about fourteen or soon after the gift which is bestowed in Confirmation is more likely to be consciously received and permanently cherished than if the confirmation is administered very much earlier. There is that in this period of the opening life, which, by God's providence, then is ready to appropriate the mystery of His Holy Spirit. Looking into hundreds of faces after Confirmation, as I have been giving to each class a few words of counsel, I have again and again been cheered and even amazed by the evident recognition in these faces of the divine privilege which Confirmation brings; and that recognition has seemed to me deepest when the age has not been (as I think) too young. This conviction but confirms my experience when I was myself year by year preparing classes. I quite recognize that others, with as long and full parochial experience as my own, may give a different answer to this very important question concerning the best age for the confirmation of youth. I heartily respect every word which comes out of real experience; but this one conclusion I am confident we should all admit; each parent and sponsor and pastor must do his utmost to discover the approximate time when Confirmation will mean most to each life which receives it, that the outward act may indeed be the token of the inward strengthening of the Holy Spirit.

Then there are the adults which in a normal parish ought to be in every class. In every community there is a large proportion of people who have never really understood the appeal of Christ, who have never associated themselves with His Church in any communion. They may be careless people who hurt others. They may be of fine quality, showing forth the very spirit of Christ. If the Church in a city or town is worth anything it ought to be seeking both these types, for the sake of what they can be to the Church as well as for the sake of what the Church can be to them. They cannot be won simply by carrying on services and by offering indifferently a supposed opportunity. They must be sought one by one as our Master sought His disciples. If His followers today can be so filled with Him that they will appeal as He appealed to John and James at their fishing-nets, or Matthew at his receipt of customs, then the glory of the early Church will be upon us.

I am not appealing for large classes at Confirmation, though I hope they will be always larger. I am appealing for the search for all who, not yet having understood, will be made glad for ever by the gracious invitation to enter, through the gift of the Holy Spirit, into the full fellowship of the Body of Christ. Every announcement of Confirmation ought to suggest a crusade for that which

is best and truest. It ought to mean very hard work on the part of the whole parish. It ought to mean appeal again and again. It ought to mean solid training before and after Confirmation. It ought to mean an outpouring of the Holy Spirit not only upon the candidates before the communion-rail, but upon the whole congregation, so that the whole church should be filled with the glory of it.

II.

Let me now speak of the gradual development of the ideal and purpose of the Church Service League as a permanent part of the life of the Church.

The Diocese of Massachusetts is making an earnest effort to fulfil what was begun at the General Convention in Detroit. Other dioceses are also at work upon the problem. The task is not easy: that makes it the more alluring. We have not yet seen its full possibilities; instantly the eye reaches out to wider vision. Once we begin to grasp its principles, we dream that the whole Church will again be vitalized with the spirit of service. I am convinced that there is within it a genuine force; and I plead that no one look upon it as an experiment, but that every one see in it an enterprise to which the Church is permanently committed. There must be no looking back or hesitation. Here is a plan which must be filled with life.

The work of the Church has hitherto been confused. Various boards and guilds have held out their purposes and have invited adherents. The parishioner has felt at liberty to reject them all. Now the Church calls every member to be a member of the Church Service League. Every one who is baptized is summoned to Christian service. The ideal, which we tend to realize is that every parish definitely recognize the full range of the commission given by Christ; that is, work for the parish, the community, the diocese, the nation, and the world. The parochial leaders of the Church Service League ought to be as scrupulously chosen as the members of the vestry. The whole parish should be officially committed to the work of the whole Church.

The Diocesan Council of the League appreciates the loyalty with which parish after parish in this last year has organized itself in accordance with the suggestions set forth in its program. As these parochial units develop, grateful words come to us of enlarging responsibility and deepening interest, so that meetings of the workers in the parish are, we are told, not only more efficient for the causes for which the Church exists, but compel the attention of those who hitherto held aloof.

Speakers, both men and women, from the Diocesan Council hold themselves ready to go to any parish in the Diocese to explain the advantages of active participation in the ideals of the League and ways in which organization can wisely be effected, with due regard for local conditions. I trust our parishes will freely call upon these speakers who represent the Diocesan Council; and as President of the League I shall be glad personally to help in any way I can.

Through the Publicity Bureau at the Diocesan House parishes may be supplied with speakers describing some definite part of the various fields. From our own Diocese speakers will tell you about the Church Home, a remarkable work for Church children in the State of Massachusetts, and about the House of Mercy, a wise work for unfortunate women. Bishop Hulse has recently been in our parishes telling of the opportunity in Cuba. Bishop Reifsnider has told of the havoc which he saw when Tokyo was destroyed. Let your parishes know the thrill of the missionary's story.

III.

Within the function of the Church Service League lies the work for the Church at large, which is represented by what we commonly call the apportionment. In this is the estimated budget for the Diocese and for the Church beyond the Diocese. Each parish receives due warning of its share of this Diocesan and General expense, as well as it can be divided. I know the difficulty of finding a reasonably fair distribution of the responsibility. Much as I long to see the day when the Diocese of Massachusetts will pay its full apportionment, I am not intending now to speak of money. I wish only to speak of one development of

our missionary plan within the last year.

At the request of our Diocesan Council and with the full approval of the National Council, a special Diocesan Committee, with hard work and rare skill, has turned the budget, which formerly was only in terms of money, into terms of work. The effort has been made to present to each parish the work likely most to appeal to it. If this new method is carried out fully, each parish will know, with some detail, how the money is being spent, and there will grow up a personal relationship between the parish at home and the workers far away. This relationship will benefit the parish quite as much as it will encourage the distant missionary. The time may come when the apportionment will no longer be thought of as a burden, but will be the estimated expense required for people who have become dear friends, doing their self-sacrificing labor in the Name of Christ. We shall then be sending our gifts with the same naturalness with which we would help an aged father, or a sister, living bravely at some heroic post. We shall do more than is asked of us, because, knowing both the work and the workers, we care to the bottom of our souls.

If there is any parish represented here which does not know its proportion of the need in terms of personality, will you not do all you can to make known this more vivid appeal. Will you not keep before yourselves and others the various people and causes that your gifts will represent, and give yourselves the happiness of knowing when each person or cause receives that share which enables the work to go on. And then send your prayers with the gift, and ask God to bless the work, beyond your feeble power to help, as only He can bless it.

There is one part of the work of the whole Church which this year belongs to each one of us. The Church in Japan has met with disaster, and we are this month asked to pledge ourselves to build the waste places. Those who ask us know the special power which our gifts will have at this particular time. The Church in Japan has begun to take responsibility as a National Church. It not only has self-supporting parishes, but it has two native bishops, who are supported by the Japanese. We may hope that soon the Church in Japan, passing the stage of self-support, will be a generous benefactor to others. We have the opportunity to demonstrate the Spirit of the Lord Jesus in loving kindness to a friendly nation, and to stand beside courageous brethren in their hour of desperate need. I am sure that Massachusetts will take its accustomed place in this effort to help in a truly great way.

IV.

There is only one other subject of which I wish to speak. This Diocese is trying earnestly to meet the singular

opportunity presented by the presence of many colleges and schools within our borders. Two special committees have been working steadily through the last year to meet the need. Something has been accomplished. We are studying, inviting help, and praying for guidance. And we hope for the future. The difficulty is to secure men especially adapted to this work who are not already so established at important posts that we can hope to gain their cooperation.

Meantime, there are one or two convictions which are perhaps worth recording, so far as study with the problem directly allows conclusions.

First, I am sure that, in general, the college youth of this vicinity are of fine quality in personal life and in ideals. For many of them, religion may be subconscious, but it rises when the need or the appeal is serious enough to bring it to the surface. It is not, ordinarily, a conventional type of religion, but it is, none the less, intensely real. It is apt to speak out with a more rugged sharpness than the more restrained among us quite understand. When boys and young men are religious today I seem to find that they have reached a surrender to Christ which their religious parents have not attained.

These reflections lead to a practical suggestion. Why should not the Church give to forceful religious youth genuine responsibility while they are young? Would it not be impressive if one important vestryman in each parish who had served, let us say, for fifteen years or more, should resign his office on condition that a vigorous man, under thirty, take his place, always assuming that the retiring vestryman work harder than ever before, in some other capacity, for the parish and the church as a whole?

The church too often plays safe, afraid of criticism or failure, and thus maintains a respectable dignity at the expense of the life of the Spirit. Too often we hold for older men all offices of real responsibility and persuade ourselves that the young enthusiast just out of college, ready for adventure for Christ, is satisfied to be an usher at services or a librarian of the Sunday School. He may be satisfied; but the church ought not to be satisfied. We forget, if we ever thought about it, that Our Lord was a young man when He exercised His earthly leadership. We forget that probably most of His disciples (perhaps all) were younger than Himself. He dared to trust the fate of His Church to the leadership of young men.

I often wonder if He is not sad that His Church today has the aspect of age, when to Him it was transcendently youthful.

So my final plea is that we run the divine risk of trusting the oncoming generation for the new life, which through it, Christ shall show to the world.

THE UNCHANGEABLE RICHES OF CHRIST

A Part of the Address to the Annual Council of the Diocese of Southern Virginia

By the Right Reverend Beverley D. Tucker, D. D.

DURING the past few months, there has been much discussion in the Church and in the columns of the newspapers, of the great truths of the religion of Christ. However much we may regret the fact that this discussion has been carried on, in part, in an atmosphere of controversy and of strife, and at times not in the spirit of Christian love, there is one thing for which we may be thankful, and that is that it has focussed the thoughts of men upon the Christ, Who is the supreme revelation of God.

The Church is the family of God. In every true family there is a unity of love which binds together its members, despite the differences of temperament and individuality. The family spirit is lost if its members divide themselves into groups and label one another with epithets. It is because of this that I have never believed in organized parties in the Church. I feel that when Christian men differ, as they have always done, in their interpretation of the truth, there is no necessity nor justification for a spirit of bitterness and of strife. Even when men seem to have departed in some ways from the faith, as The Church has received it, we must deal with them not in denunciation, but in the spirit of Christ, who in answer to the cry, "Lord I believe, help Thou mine unbelief," wrought a miracle of grace, and who said, "He that is not against us is on our part." We must speak the truth, but we must speak the truth in love.

I, myself, believe that the faith, which has survived

the assaults of nineteen centuries will not be essentially changed. There will be, as there have always been, differences of interpretation, but Christ will still be to us the One in Whom dwelleth the whole fulness of the God head bodily.

The best way, I believe, to meet the doubts of men and to satisfy their hearts, is for our ministers to preach Christ, not as He is found in the speculations of men or in abstruse theologies, but as He is revealed in the everlasting Gospels, on which alone we base our Creeds; Christ the Son of God, conceived of the Holy Ghost, born of the Virgin Mary, risen from the dead, alive for evermore, and seated on the right hand of God in glory. It is not so much the philosophy of religion, the preaching of theological doctrines that men crave, but the message which they declared who went everywhere preaching Jesus and the Resurrection as the hope of the world. May I, dear Brethren of the Clergy, urge upon you to make this the burden of your preaching, so that the people to whom you minister may hold fast that which they have received and find in Christ their hope and their salvation.

There should be no doubt to any one who has read the story of Christ in the Gospels, of the reality of His humanity. He ate and drank with men, He shared their joys as well as their sorrows. He was ahungered and athirst. He was wearied. He turned aside from no path which we must tread. As a babe, as child, as man, He shared our human experiences in life and in death. He

was very man of very man, He is so revealed in the Gospels.

But if these Gospels had only given us the picture of this man of sorrows and acquainted with grief, of the lowly peasant, however beautiful in its simplicity and purity the character revealed, however lofty the teaching, it would all have been a story of the past, a beautiful memory, even if it had survived, which is not probable, a wonderful dream. If this were all we would have to say with Matthew Arnold,

"Now he is dead—far hence he lies,
In the lone Syrian town—
And on his grave with shining eyes,
The Syrian stars look down."

But the wonder of it all is, that as we look in the mirror of this same Gospel, we see not only the Son of Man in His humility, in full participation in the experiences of human life, knowing tears, and pain, and weariness, and shame, and agony, and death and the grave, but from the beginning to the tragic end there comes to us glimpses of the divine and the eternal, which reveal Him not only as the Son of Man, but as the Son of God.

These alternations, between glory and humiliation, between that which is indicated by the cry of Pilate, "Behold the Man," and by the Voice of God on the Mount, "This is my beloved Son in Whom I am well pleased: Hear ye Him"—these alternations showing us Christ as Very Man and then again as Very God, we find all through the Gospel story. It is so in the brief and graphic Gospel of St. Mark, as well as in St. Matthew, St. Luke and St. John. It is the same Gospel.

We can reject it, but we cannot change it. We cannot have the divineness of Christ, without having His full humanity and we cannot know Him as Very Man without knowing Him as Very God. We cannot erase from the Gospels, as Thomas Jefferson tried to do, all traces of the miraculous, because the same Gospels which tell of the gracious words that proceeded out of His lips, tell of the marvelous works that He did, and give no uncertain attestation to the truth that God was His Father, and that He and the Father are one. You cannot, if you seek the Christ in the Gospels, and it is there only that He is to be found, have the human without having the Divine Christ.

Indeed, it is not, as I have indicated, in the range of probability, that the name or the teaching of Jesus, Who lived in an obscure part of the world, a simple peasant, should have come down to us, through the centuries, making their way through the glory that was Greece and the grandeur that was Rome, touching the life and the thought of humanity, of all races and of all sorts and conditions of men, as Socrates and Plato, and Aristotle, and Cicero and Caesar, and Marcus Aurelius have never touched them, if He had not been, as these Gospels declare and these Creeds affirm, not only the Son of Man but the Son of God, Divine as well as human.

The proof, as St. Peter recalls, when he looks back at the Mount of Transfiguration, is imbedded in the Gospels. It cannot be erased. As we turn to these Gospels, we find these alternations of lowliness and of glory. There was the humiliation of Bethlehem, the lowly stable, the manger, the helpless babe in the mother's arms. But there was the prelude of the Annunciation, first to Mary, "The Holy Ghost shall come upon Thee, and the power of the Highest shall overshadow thee, therefore also that holy thing that shall be born of thee shall be called the Son of God."

Then to Joseph, "Fear not to take unto thee Mary thy wife, for that which is conceived of her is of the Holy Ghost."

There was lowliness and even squalor, in the scene of the Nativity, but there was a vision of angels and Heavenly music, "Glory to God in the Highest, and on earth peace, good will towards men." There was the adoration of the shepherds, and the recognition, even in the face of the Babe, of the truth, "unto them was born a Saviour, Christ the Lord." There was poverty and obscurity, but there was the guiding by the star of the wise men, and gifts to the King, just a Babe in His mother's arms, "Gold and frankincense and myrrh!" He was just a Babe when Simeon held Him in his arms, and yet the aged servant of God saw in Him, "a light to lighten the Gentiles and the glory of God's people Israel."

He was just a boy in the temple, and yet He had the consciousness that He was the Father's Son, in the Father's House. At his Baptism in Jordan, He submitted Himself to the ordinance of men, and yet He was hailed from above by the voice, "This is my beloved Son, hear ye Him." He was weary and faint from fasting, tempted in all points like as we, and yet the angels came and ministered unto Him. He was ahungered and yet He fed many with bread miraculously multiplied. He was athirst and yet He promised to others the water of life. He was aweary and yet He said to the heavy laden, "Come unto me and I will give you rest." Himself He could not, because He would not, save from death, and yet He gave back the son to the widow, the little maid to the father and mother, and the brother to the sister of Bethany. Bowed beneath the olives of Gethsemane, He drained to the dregs the cup of human experience of agony and of sorrow, and yet an angel came and strengthened Him. He was bruised, and marred, and scourged and wounded, and spitted upon and rejected of men, deserted by His disciples, nailed to the cross, yet He spake with conscious regal power, "Today, Thou shalt be with me in Paradise." He cried, "Eloi, Eloi, Lama Sabacthani," when darkness veiled the earth, and then there came the light of the consciousness of the nearness of God, "Father into Thy hands I commend my spirit," and the triumphant cry, "It is finished." His body was laid in the sepulchre, hope seemed to be gone—then came the earthquake, the rolling away of the stone, the vision of angels, the never failing light of the Easter morn, the Christ alive for evermore, and then the Mount of the Ascension, the return to the Father in the clouds of glory, and so the Gospel ends.

You cannot separate the lowliness from the glory, the defeat from the victory, the earthly from the Heavenly, the human from the divine.

It is the same Jesus, yesterday, today and forever. It is Christ the Child, Christ the King, Christ sharing our weakness and Christ conscious of His divine power. It is Christ scorned by men, Christ hailed by God on the Mount of Transfiguration. It is Christ beneath the shadows of Gethsemane, Christ hanging bruised and broken and pierced on the cross, and yet Christ risen from the dead and alive for evermore. In Him dwelleth the whole fullness of the God head bodily, and yet He is bone of our bone, and flesh of our flesh, Very Man of Very Man, and yet Very God of Very God.

May the Spirit of God be with us all, that in our lives and teachings we may proclaim the Christ of the Gospels, as the hope of the world's salvation.

"This is the victory that overcometh the world, even our faith."

A New Movement in the Church

A GROUP of men and women interested in philanthropic and religious activities have formed the Council of the Outline of Christianity, whose purpose, primarily, seems to be ascertaining what the word Christianity actually means. Mrs. Franklin D. Roosevelt, a member of the new organization, says in explanation of its mission:

"Christianity is a big word. What does it mean? After twenty centuries of devout thought and controversial explanation, there is still no generally accepted statement of that meaning. The Modernists base it in reason and science, as they point out St. Thomas Aquinas did in his earlier day. Fundamentalists defend their charters, a response to attack which is instinctive in the modern man when his liberties are threatened.

"Traditionalists cry 'A plague on both your houses!' and rest on immemorial custom as handed down within the institution. The sociologists and social service group, without irreverence, are disposed to be cavalier about the

institution and to find their answer in a world-wide movement, slowly gathering head, in the direction of what they call social justice. Meanwhile, the man in the street plays golf and puzzles out operating problems of the radio.

"The Council of the Outline of Christianity has undertaken to settle on the common meaning which the word has for all these types of opinion. At first sight, that seems a tall order for a group of busy men and women. But where, they ask, is the insuperable difficulty? In spite of superficial complexity of differences, Christianity is not a different thing for each different body of interpreters. Subtract it from our contemporary civilization and you take away a great part of the world. The Council, promising that Christianity is not merely theology or economics or an ethical state of mind, and that the present controversial confusion, until it is cleared away, will continue to beset all Christian activity, has set itself the task of submitting a generally acceptable statement of the facts in their broad and simple outline.

"At an informal luncheon last October an interdenominational board was formed to guide the project away from all strictly theological pitfalls. And at the meeting of last week, Dean Fosbroke of the General Theological Seminary

(Continued on page 23.)

THE CHURCH AND YOUNG PEOPLE'S WORK

By the Reverend Karl Morgan Block

TRAINING OF LEADERS FOR WORK AMONG YOUNG PEOPLE.

At the Brookline Conference the question of the training of leaders was introduced by Canon Gabriel Farrell, of Newark. It is his conviction that we must look upon the Program as a continuing process for the development of leaders—that that is the ultimate goal sought. For a long time the custom has been to vary the meeting with "outside speakers"—usually men and women with a sympathetic approach to the adolescent mind, or those who have become conspicuous in their professions, and bring a message born of their success. A different custom is now being established. Speakers from the outside are members of other Societies. It is a healthy sign when this exchange becomes general, as it widens the field of one's appeal and develops initiative and a sense of leadership, to have a Leaguer go from his own group to face a strange League and bring to them a message from the successful experience of his own body.

Leaders are to be developed also in the intensive period of Summer Conferences and Camps, Week-End and District Conferences. Canon Farrell stressed especially the thought that we must give the young people the material they need in our Summer Conferences, and he suggested three sets of courses which would be helpful to the developing youth movement in the Church:

1. (a) Organization and Program of the Young People's Movement.
- (b) Bible Study Course.
2. (a) Discussion Method and Group Leadership.
- (b) Church History.
3. (a) The Program of the National Church.
- (b) Personal Religion.

Both in the Programs at home and in Summer and District Conferences, some opportunity should be offered for a frank discussion of life enlistment in definite Christian service. The variety of opportunity needs to be stressed and it is conceivable that with sympathy and cooperation, an increasing number of young people can be enlisted to fill the growing need of the Church for leaders in the several branches of her activity.

INSPIRATIONAL SERVICE.

Greenville (S. C.) Conference.

This service was largely given over to representatives from the Church Schools of the Diocese, large delegations coming from almost every one. Trinity, Columbia, came up with over seventy delegates. The Orphanage at York came over en masse in a truck, and many others too numerous to mention. Every one formed in procession with the school banners, and marched into Church singing Onward Christian Soldiers. Our well-beloved Bishop gave us his first annual address, and we shall look forward to this every year now. He asked us whether we would have on our bodies the mark of the Lord Jesus, the cross, as St. Paul did, or whether we would have the mark of the beast, as spoken of in the Book of Revelations.

Then Mr. Haines told us of the boys and girls in Liberia, and their work and most remarkable of all the sacrifices they had made to get their Easter offering and to contribute to the Nation-Wide Campaign. They made us ashamed of ourselves. Then our very own little June Taylor told us how happy she was in her preparation to go to Liberia as a nurse, and urged us to think seriously of offering for service.

And then came the taking up of the Easter offerings from the Schools. It was a beautiful sight when at last, the various delegations, with their banners were assembled in the Chancel and Bishop Finlay at the altar presenting our offering to God, for use in His work. This should be a tremendous inspiration to us to make it much larger next year.

"CAMP CAPERS."

A VACATION CAMP CONFERENCE for older boys and

girls (fourteen to eighteen), and Leaders in Young People's Work.

Under the direction of the Department of Religious Education of the Diocese of Upper South Carolina.

Purposes of the Camp.

1. To train four boys and four girls from every parish and mission in the knowledge of leadership in all kinds of Church Work.

2. To give to selected boys and girls unusual opportunities for all around development under most delightful conditions, at a nominal cost. A Camp with Churchward purpose, with rare recreational privileges.

Cost: Registration fee, \$1.00; \$14 for fourteen days.

Camp Program—Daily Except Sunday.

- 6:30 A. M., Reveille.
- 6:30 to 7:00, Exercise and swim in the lake.
- 7:00 to 7:45, Breakfast.
- 7:45 to 8:00, Policing of Camp.
- 8:00 to 9:00, Morning Prayer and Bible Hour.
- 9:00 to 11:30, Instruction in Young People's Work, Religious Education, Missionary, Etc.
- 11:30 to 12:15, Leaders' and Councilors' Conference.
- 12:15 Dinner.

Afternoons free for recreation of all sorts.

- 6:15 P. M., Supper.
- 8:30 to 9:15, Camp Fire Conference and Devotional and Vocational talks.

Recreational Features: Baseball, basket ball, volley ball, hikes, fishing, canoeing, Indian treasure hunts, marshmallow roast, stunt nights, closing banquets.

All girls will be quartered in a big comfortable house. All boys will live in tents.

What to Take—Boys.

1. A smile that won't wear or wash off.
2. Your old clothes.
3. Gym pants and shirt.
4. Change of underwear.
5. Bathing suit.
6. Sweater.
7. Raincoat.
8. Baseball glove.
9. Ivory soap.
10. Three towels.
11. Comb and brush.
12. Tooth brush and paste.
13. Pajamas.
14. Tennis shoes.
15. Bible and Prayer Book.
16. One double sheet.
17. Two blankets and small pillow.
18. Good disposition.

What to Take—Girls.

1. Smile and a good disposition.
2. Second best clothes.
3. Middies and bloomers.
4. Bathing suit.
5. Sweater.
6. Raincoat.
7. Soap.
8. Camera.
9. Three towels.
10. Comb and brush.
11. Tooth brush and paste.
12. Tennis shoes.
13. Heavy stockings.
14. Bible and Prayer Book.
15. Two blankets and small pillow.
16. One double or two single sheets.
17. Ukelele or musical instrument.
18. Extra pair of old shoes.

All applications must be made by June 1.

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

GOING FORWARD ALONG MANY LINES.

It is a glorious thing to see a community awakening to the fulness of its opportunities and the responsibilities that always accompany opportunity.

There is no place in this country where this has occurred recently more impressively than in the State of North Carolina. Last week the writer had occasion to observe the results of this progressive thinking and acting by reason of a commencement sermon delivered to a graduating high school class at the high school in a small town in this progressive state.

The Chairman of the Board of Education met me at the station. He is a prominent lawyer and is setting the right kind of example in showing the importance and the advantage of the best and most cultured people taking an active part in public school matters. Perhaps no one thing has played so large a part in holding back the educational progress of the public school in the South as the fact that its representative people have too often looked askance at the efforts of the "free school system" as it used to be called. From the station I was taken to a new, well-equipped modern school building with an auditorium large enough to be used for civic gatherings of all kinds.

Concrete roads run in and out of this town, and hard surfaced highways interlace the state in all directions.

In the afternoon we drove over to a nearby manufacturing town, where is located one of the largest damask mills in the world. This town has a school building that cost nearly half a million dollars, a beautiful little hospital, contributed to by the mill employees at the nominal rate of ten cents a week for which they are entitled to all its advantages. There is a park and swimming pool, and above all there are no slums. The mill employees have neat, comfortable cottages, each with its own yard, so that there is no crowding in demoralizing tenements.

The most impressive building, however, that the writer saw was the county home, which is the modern substitute for the county poorhouse. It cost about \$40,000, is situated on a farm of more than four hundred acres, and is an attractive looking brick building with its own lighting plant and water system. The white and colored inmates are comfortably housed in separate wings of the same plant with the superintendent's quarters between. There is a sun parlor or rest room for each, and each person has an individual room. The wife of the superintendent was a trained nurse before her marriage, and, therefore, has the best possible knowledge of the needs of the inmates.

So often we are apt to be dismayed with the way in which progress in material matters outstrips our social and spiritual outlook, but this county home is a monument to the fact, that good roads may carry a greater inspiration than many sermons. The poorhouse that one drives by frequently, becomes an eyesore, and the pauper in an out-of-the-way place on a muddy road becomes an object of consideration when his hovel is passed daily by many automobiles rolling along a hard surface road.

In this same town of about two thousand inhabitants there is an Associated Charity organization with five hundred members, and an energetic group of women organized as a literary club have induced the town council to give them a brick building formerly used as the city hall, that will soon be filled with books and transformed into a public library.

All this has not taken place in a newly settled community, where there are no burdens of old conditions to be shaken off. It is in one of the oldest counties in a state that originally helped to form this Union. At the county seat is a Masonic temple, whose records date back to almost a century before the American Revolution, and nearby are the ruins of the house in which the benefactor of Paul Jones once lived.

We cite the situation above because it seems to us to be an impressive example of the way in which responsibility always follows opportunity, and in this instance the increase of physical comforts has not left behind the need to think for others. Our rural clergy and those living in small towns should take an active interest in every form of material development going on around them, so that they will be active participants, if not leaders in the activities of their communities, and Christianize with their presence and inspiration the energies thus displayed.

SOUL SAVING IN AN IMPORTANT FIELD.

The efficiency of the social service work of the New York Episcopal City Missions Society was paid a high and practical tribute the other day when the administrators of the John R. Hegeman Estate set aside the sum of \$40,000 to be used by this organization for work among the young women paroled from the New York State Reformatory at Bedford. This endowment provides for a woman worker to help these girls in the problems of finding employment, and the other difficulties ahead of them as they leave the institution.

No work is more well worth while than the mission work carried on in this sort of institution. In very many instances the girls and young women who are there have been dragged to their ruin by circumstances entirely beyond their control which have created temptations well-nigh irresistible.

The chaplains work in helping the girls to face things with new courage, and the will to live up to the best there is in them, is greatly strengthened when, through the instrumentality of an efficient and well trained social worker, the good intentions thus implanted can be strengthened and supplemented by frequent visits from a kindly woman who has both the sympathy and the knowledge of how to render the most efficient help.

Most of our state institutions of this character have a parole officer, whose duty it is to render this kind of service, but few of them can afford to employ enough officers of this kind to make their visits as frequent as they should be. In any case the very fact that such a visitor is an officer of the institution has a hampering effect to some extent. We believe that the employment of a disinterested mission worker, who will cooperate with the officials, will be a means of rendering a service to this type of girl, whose value will be inestimable.

It is almost impossible for the average person to appreciate the difficulties facing a girl on coming out of such an institution. Her previous record almost compels her to seek a new locality in which to establish herself. The question of their existence is always imminent and pressing. The difficulty of getting proper recreation under conditions that are not degrading is very great. To often the public dance halls have insufficient chaperonage or none at all, so that every thing combines to wreck the good desires, that may have been instilled in the institution.

We trust that the example set by the Hegeman Estate will be followed by other philanthropic organizations in many of our states, and we congratulate the New York City Missions Society on rendering a service which has received, and no doubt deserves, such a splendid tribute.

Church Intelligence

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

Young People's Service League.

The seventeenth Annual Council of the Diocese of Atlanta met in St. Paul's Church, Macon, Ga., May 11 to May 13, preceded by the First Annual Convention of the Joint Diocesan Young People's Service League, May 9-11.

It was an inspiring sight to see over two hundred young people gathered together at the banquet on the opening night of the Georgia Joint Y. P. S. L. Convention of the Dioceses of Georgia and Atlanta. A few grown people were special guests, and among them were Bishop Reese, Bishop Mikell, Rev. W. A. Jonnard, of Savannah, the Rev. Karl Morgan Block, of Roanoke, Va., the Rev. O. J. Hart, of Macon, and a few others. Hubbell Andrews, vice-president for the Diocese of Atlanta, gave the Leaguers welcome and the Bishops, Mr. Jonnard and Mr. Block made fine addresses.

At the business session the next morning it was found twenty-four Leagues were represented—fifteen from the Diocese of Atlanta and nine from the Diocese of Georgia. Thos. M. Johnson, of Atlanta, was the Chairman of the Convention. Among the many matters under discussion by the Convention was whether the Y. P. S. L. should function as a joint-diocesan organization in the future or not. This led to much discussion and resulted in the election of a joint diocesan president in the person of Thomas Johnson, of Atlanta, and gave each diocese a full compliment of officers in the future, whereas, heretofore, there had only been a vice-president. Although the question of a Y. P. S. L. pin was discussed, it was decided to delay the conclusion of this matter until 1925.

The Rev. Karl Block led in a question-box conference which brought out many questions of importance to the Leagues and a "demonstration Y. P. S. L. Meeting" was held with a prepared program and speakers. The subject was "Our Principles" and the subjects covered were, "Worship," "Service," "Study" and "Fellowship."

A picnic supper was enjoyed Saturday night on the Winston estate, after which the Rev. Karl Block held a preparation for the corporate communion to be held the next morning at which nearly one hundred and fifty of the delegates were present.

The convention was voted a great success and the delegates went home with a new estimate of their duty to the Church.

The Diocesan Council.

The Council formally opened at Christ Church, Macon, Sunday evening, May 11, with addresses by Dr. W. C. Sturgis and the Rev. Karl Block.

After the corporate communion the following morning the Council proceeded to elections with the following results: the Rev. R. K. Smith, Secretary; Mr. Robert C. Alston, Chancellor; the Rev. Thomas Duck, Registrar; Mr. C. L. Bunting, Treasurer; Mr. T. H. Austin, Sr., Treasurer of the N.-W. C. The following Standing Committee was elected: Clerical, the Very Rev. T. H. Johnston, the Rev. W. W. Memminger,

the Rev. C. H. Lee; Lay, Col. Z. D. Harrison, Judge C. L. Pettigrew, Mr. T. E. Berry.

Among the other committees appointed and elected was one to cooperate with the Commission on Faith and Order and consisted of the Rev. H. S. Cobey, the Rev. F. H. Harding and Mr. J. H. Hancock.

At four in the afternoon of Monday the delegates motored out to the new Appleton Church Home and viewed the beautiful new buildings which will be the new home of the Diocesan Orphanage. The site is a glorious one and the buildings, when complete, will be most modern and serviceable in every way. The buildings and grounds were dedicated in a short service and the Bishop made a short address followed by a brief talk by the Rev. O. J. Hart, in which the latter said he hoped it would soon be possible to erect a memorial chapel in memory of Bishop Beckwith to go with the new buildings.

In the evening the Bishop made his annual address. In this he dealt with matters of diocesan importance and appealed to the communicants of the diocese to get a strong grasp on the verities of the Christian Faith. Dr. Sturgis presented the Japanese Reconstruction Fund in a most forceful manner.

One of the most important discussions held in Council Tuesday was that concerning the missionary work of the diocese and the advisability of securing either a diocesan missionary or missionaryer was given much time. The result was that a committee on evangelism was appointed to report on the whole matter at the next Council and this committee consisted of the Very Rev. T. H. Johnston, the Rev. C. P. Willcox, the Rev. G. W. Gasque, Mr. Bernard Suttler, Mr. F. F. Baker and Mr. N. K. Smith.

The treasurer of the Appleton Church reported that about \$10,000 more would be needed to complete the new Home, and \$3,850 was immediately pledged from the floor of the Council. After this, the clergy were asked to bring the matter to their congregations on the first Sunday in June that the balance of the \$10,000 might soon be in hand.

In the evening a service was held in St. Paul's Church, at which two remarkable addresses were made: one by Dr. W. C. Sturgis, on Prayer, and the other by the Rev. J. A. Schaad, D. D., on the Program of the Church.

The following day an all-day conference for the clergy was held by Dr. Schaad, which proved of great spiritual benefit.

The Council was pronounced one of the best that has ever been held in the Diocese. Not only was there aggressive action taken along lines of missionary enterprise, but, from every angle, it was apparent that all the delegates were making a united effort to further the work of the Church in the diocese and throughout the world by their deliberations. All the speeches made showed the presence of a true vision of service in the speaker, there was everywhere a spirit of unity and cooperation to be seen and felt.

The Council will meet next May in St. Philip's Cathedral, Atlanta.

The Woman's Auxiliary.

The Woman's Auxiliary Convention met at St. Paul's Church, May 12,

with Miss Lucinda Snook, diocesan president, in the chair. The work of the organization for 1923 was reviewed and commended. The Auxiliary raised and expended \$10,186.93 during the past year; helped six of the nine candidates for the ministry in the diocese in their education, for which they pledged \$1,200 per year and sent off boxes to missionaries whose value was \$2,200, besides giving a thank offering of \$1,593.11 among other things.

C. E. B.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.
Rt. Rev. R. E. L. Strider, D. D., Coadjutor.

Memorial Dedicated.

The Memorial Fountain, given to Zion Parish House, Charles Town, W. Va., by the children of Major and Mrs. McDonald in honor of their parents was dedicated at 10:30 A. M. Sunday morning, May 11, 1924, by Bishop Gravatt. It was presented by Mr. John McDonald, on behalf of his brothers and sisters, in the presence of Zion Sunday School, the little ones gathering closest to the fountain, which bore the inscription: "A cup of cold water in His Name." It was accepted by Mr. Gerhardt on behalf of the building committee, by Mr. Brazier as Superintendent of the Sunday School, by Mr. Forrest A. Brown on behalf of the wardens and congregation, and then by the rector, the Rev. Conrad H. Goodwin, who expressed his appreciation of the gift to the parish and spoke of its appropriateness. The rector then presented the Bishop of the Diocese, who had been rector and close friend of Major and Mrs. McDonald. He spoke in affectionate terms of this loyalty and faith. The service was concluded with the prayer of dedication by the Bishop. Mrs. McDonald was the daughter of the Rev. William T. Leavell, a godly clergyman of the Episcopal Church, who spent many years of his ministry in what is now the Eastern Convocation of West Virginia.

G.

Meeting of the Eastern Convocation.

The Eastern Convocation had a most successful session in Zion Church, Charles Town, from May 6 to 8 inclusive. The speakers were Bishop Strider, the Rev. J. L. Oldham, the Rev. John Gass and Miss Charlotte Forsythe of the Diocese of Pittsburgh. A number of the sessions were given over to lectures by Mr. Gass and Miss Forsythe on the subject of Religious Education, which were very helpful. On Wednesday afternoon, May 7, the entire Convocation drove to St. Andrew's-on-the-Mount, where the buildings were inspected, a service held, and a delightful luncheon served by the people of St. Andrew's. The Convocation was one long to be remembered by those who were fortunate enough to be present.

Opening of New Parish, St. Matthew's, Charleston.

On Wednesday evening, May 14, the new gymnasium connected with the parish house at St. Matthew's, Charleston, was formally opened with appropriate exercises. This gymnasium is part of a plant soon to be completed which will give St. Matthew's one of the largest and best community houses in the Diocese. During the past three years the people of St. Matthew's have carried out building projects costing

about \$36,000, of which \$26,000 has been raised. This work, situated on the rapidly-growing southside of Charleston, is a very promising field for the growth of the Church.

New Parish House in Clarksburg.

The new parish house in Clarksburg is progressing rapidly towards completion, the walls now being up to the eaves. It is expected that the entire structure will be completed this fall. The rector of Christ Church, the Rev. J. T. Carter, presented a good confirmation class upon a recent visitation of the Bishop.

A Chapter of the Young People's Service League.

In the Church of the Good Shepherd, Parkersburg, there is a very flourishing Young People's Society, which meets every Sunday evening three quarters of an hour before church service. The young people have exclusive charge of the devotions and great interest is taken in the meetings.

Consecration of the New Church at Point Pleasant: The handsome new stone church recently built and still more recently paid for in Point Pleasant, will be consecrated by the Bishop of the Diocese on Wednesday, May 28.

Annual Meeting of the Woman's Auxiliary: The annual meeting of the Woman's Auxiliary of the Diocese will be held in St. Paul's Parish, Weston, the Rev. J. S. Alfriend, rector, on June 11 and 12.

C. G. C.

DELAWARE.

Rt. Rev. Philip Cook, D. D., Bishop.

Bishop Freeman Addresses Delaware Church Club.

Religion as the great theme of the day, the solidarity of the Episcopal Church, and its adherence to the fundamentals of Christianity, the need of greater respect for public officials, and the projected Cathedral at Washington, were the principal points discussed by the Rt. Rev. James E. Freeman, Bishop of Washington, at the semi-annual dinner of the Church Club of Delaware at the Hotel duPont in Wilmington on May 15.

Judge Richard S. Rodney, the newly-elected president of the Club, in his introductory remarks referred to differences of opinion within the Church. He noticed that in this controversy the layman has little part. He wanted to say, however, that as a judge if he disbelieved in the laws he was administering he would not and could not hold his position.

Bishop Freeman took his keynote from the remarks of the chairman. He defended the declaration of the House of Bishops in its meeting at Dallas, and said that while it might be desirable to change a phrase or two the Bishops have nothing to apologize for in that statement. He denounced the members of the House who remained silent and then charged that the action was not unanimous.

Bishop Cook made a short, but telling address, in which he contrasted the opposite methods of force and arbitration as means of securing peace, and denounced the stupidity of war. He censured the action of Congress in its exclusion of the Japanese by legislation and commended the effort to rebuild the

Church's churches and schools in Japan.

J. H. E.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

Annual Convention.

The Fiftieth Annual Convention of the Diocese of Newark was held in Trinity Cathedral, Newark, on May 20 and 21, with a very full attendance. Dr. Hamilton and Archdeacon Ladd, Frank L. Crawford and Edward O. Stanley were reelected members of the Standing Committee, and Judge Alfred E. Mills, of Morristown, was elected to fill a vacancy. Almost without exception the members of the boards whose terms are expiring were reelected. Canon Dunseath, the Rev. Messrs. Filkins, Hyde and Kinsolving, and Drs. Reazor and Lau; Messrs. Burhorn, Stanley, Woodhull, Pulsford, Baker and Washburn were elected Deputies to the Provincial Synod. The appointment of Justice Charles W. Parker as Chancellor was announced. The Rev. Messrs. Ladd, Farrell and Kinsolving were elected after nomination, as examining chaplains.

After careful study by committees, action was taken upon ways of saving time in elections. The terms of those holding offices will be lengthened and one-third of boards and commissions will be chosen each year, alternates being chosen from those who failed of election on the first ballot. The Cathedral Chapter will be somewhat diminished in number being made up of certain officers and of representatives chosen by commissions or by the Convention, or by appointment. It was voted to ask for offerings for the Cathedral Fund, which now amounts to nearly \$100,000, upon one day in the year. The reports of the various commissions on Social Service, Religious Education, Diocesan Missions, the Foreign Born and public institutions showed much work accomplished. The observance of the fiftieth anniversary of the formation of the Diocese in November next aroused much interest and showed a strong desire to make it a memorable year in setting free from debt parishes and missions, and in setting forward many good causes. Christ Hospital, Jersey City, was reported as having entered upon a campaign to raise \$60,000, with which to erect a new building, with many large subscriptions already made. St. Barnabas' Hospital, Newark, was reported as having been greatly enlarged and improved. The beginning of the work of the largely endowed Laura Augusta Home for Orphans was reported.

Bishop Lines' address was largely given to the presentation of the movement towards the reasonable interpretation of the Creeds, such as has come about in the reasonable interpretation of the Holy Scriptures. He pleaded for the definite and generous presentation of religion, without departure from the old standards and a patient peaceful solution of questions which have been raised. He spoke also of the necessity of having larger thoughts about religion and the work of the Church as organized religion, of acceptance of the work of men of science, with great hope and great courage. The address ended with a vigorous exhortation for interest in the endeavor to make war impossible through friendly international relations, to make an end of the trade in strong drink, for the preservation of childhood, industrial

justice, prison reform, and more Christian unity. Bishop Stearly's address was largely given to the presentation of the great duty of the Diocese towards the whole Church and its work for humanity and for the recognition in a large way of duty towards the Diocese. The present condition of Diocesan work was stated, with recognition of the considerable bequests of the last year, and a plea for generous support of Church undertakings. He presented in part the program for the observance of the Jubilee Year of the Diocese. He said that as all people could not come to a central place of observance of the anniversary, that an effort would be made to have the Bishops and the officers of the Diocese and representatives of its activities visit every Church in the Diocese in the autumn for prayer and instruction. The duty of the support of the present great plans of the National Council and the work among the foreign born were also presented.

The Diocesan Church Club made all the clergy and delegates to the Convention their guests at a great dinner in the evening, which was attended by nearly five hundred men, a gain of nearly one hundred over last year. The spirited singing of many popular songs added much life to the dinner. The addresses were by the two Bishops, Dean Dumper, Dr. John W. Wood and Governor Silzer. They were all upon a high plane, full of instruction and recognition of the great service and opportunity of the Church. The Convention adjourned on the second day at noon, and it was the general feeling that it had been a good useful Convention, sending all who had come to it back with renewed devotion to the service of the Church.

Two new parishes, one at Mountain Lakes and that of the Incarnation, East Orange, were admitted into union with the Convention.

United Thank Offering.

At the women's presentation of the year's gifts for the United Thank Offering at St. John's Church, Jersey City, on May 16, despite the rain, about five hundreds women came together. Both Bishops were present and the addresses in the afternoon were made by Dr. John W. Wood and Deaconess Hart. The offerings for the two years of the present triennium were announced as \$20,000 as against the three years offering at Portland of \$27,000 in 1922.

The Sunday-school Lenten offerings were presented at a service to which representatives of the Sunday School came together at Christ Church, Bloomfield and Glen Ridge, on May 10, with both Bishops present, and the address made by Dr. John W. Wood. It was a very striking gathering of junior choirs of girls and Sunday-school children. The amount reported, to be somewhat increased, was over \$20,000. The parishes standing first in the list being St. Luke's, Montclair, St. George's, Maplewood, and Grace Church, Orange. The service was in charge of Canon Farrell.

Many parishes have building projects planned for the enlargement of the churches or parish houses, as at Irvington, Upper Montclair, St. Andrew's, South Orange; St. Mark's, Newark; Ridgefield Park; Morsemere, and Mountain Lakes. Grace Church, Newark, has rented on a long lease for business purposes, on very favorable terms, the property long used for a rectory and has obtained on the rear of the church a new rectory in a more quiet situation.

making a very desirable home for the Rev. C. L. Gomph. The ordination for deacons is to be held on Sunday, June 1, at Calvary Church, Bayonne.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

The Diocesan Council.

A conference of laymen of the Diocese met this year on Tuesday, May 20, preliminary to the official opening of the Council. This conference was called by the Bishop to give an opportunity for lay delegates and other interested laymen to consider in detail the budget as prepared by the apportionment committee, and in this way avoid lengthy discussion in the council itself. The meeting was presided over by Mr. John Stewart Bryan, and Mr. R. Carter Beverly as secretary, and proved to be of great value by giving opportunity for the frank expression of opinions, and acquiring information about each item of the budget. The latter was adopted as submitted after considerable discussion. This conference has no official authority, but it may become a feature of the annual council on account of its usefulness in clearing the way for more expeditious transaction of business in the council.

Tuesday night was given over to the Board of Social Service. The Rev. George P. Mayo, chairman of this board, presided, and brief addresses were made by the Rev. F. D. Goodwin, Dr. Mary Brydon, the Rev. R. Cary Montague, and the Rev. Robert B. Nelson. There was a large attendance, and the work of the diocese along social service lines was presented in detail so as to arouse greater interest in this important branch of the Church's work.

The council convened on Wednesday morning, and the Bishop, assisted by the Rev. Messrs. Brydon, Ribble and Hall, administered the Holy Communion.

The reading of the Bishop's address was listened to with great interest, and he brought out with fine emphasis backed by incontrovertible figures the amazing way in which the Church in Virginia has grown in numbers since the inception of the Nation-Wide Campaign, showing that the results of that movement had been as valuable to the life of the Church as it has to its finances.

The rest of the morning was taken up with routine business. Immediately after luncheon the Rev. Robert Patton was introduced and spoke enthusiastically in behalf of St. Paul's Industrial School for Colored Youth at Lawrenceville. As a result of his address, an item of \$2,500 was added to the budget of this year. During Thursday afternoon nominations were made for the usual committees and deputies to the Provincial Synod. At the night service the Rev. Dennis Whittle spoke on the mountain work as he finds it around his parish at Luray. He was followed by the Rev. Junius Taylor, rector of St. Philip's Colored Church, Richmond, who spoke on the progress of the work among the Colored people in the diocese.

On Thursday morning the council proceeded to the election of the Standing Committee of the Diocese, as follows: The Rev. Messrs. Berryman Green, W. H. Burkhardt and W. J. Morton; Messrs. Gardner L. Booth, A. R. Hoxton and J. B. Minor.

After considerable balloting the following clerical and lay deputies were elected to the Provincial Synod: The

Rev. Messrs. W. Roy Mason, F. D. Goodwin, K. J. Hammond and G. P. Craighill; Messrs. R. C. Beverly, L. C. Williams, W. W. Chamblain and J. M. Taylor.

The Rev. Joseph B. Dunn, D. D., was elected historiographer.

By far the most interesting features of the council were the majority and minority reports of the committee on canons. A minority of this committee had prepared a report placing the final decision on apportionments with the vestries instead of with the apportionment committee of the diocese. This minority report was presented by Mr. Murray McGuire, who, though not a delegate, was given the privilege of the floor to present and discuss this matter. Almost all of Thursday afternoon was taken up with this discussion, and although intense interest was manifested, the best of feeling prevailed, and finally the majority report of the committee on canons was adopted. This report leaves the final decision on apportionments in the hands of the diocesan committee, but gives greater opportunities for objections from vestries.

The Bishop had asked for a committee to consider the advisability of electing a Bishop-Coadjutor at the next council. Dr. Green, as chairman of this committee, reported, recommending that steps be taken to secure the consent of the General Church, and arrange for this election at next year's council.

The reports from various committees showed a very healthy state of the Church in all branches of its activities.

Adjournment was reached on Thursday afternoon, in time for many of the delegates to leave for their homes that night.

FLORIDA.

Bishop Henry St. George Tucker, D. D., LL. D., Elected Bishop.

The eighty-first annual convention of the Diocese of Florida met Wednesday, May 21, in St. John's Church, Jacksonville, with the largest representation of clergy and laity in its history. The session opened with the celebration of the Holy Communion by Bishop Henry J. Mikell, D. D., Bishop of Atlanta. In place of the usual address of the diocesan, Bishop Mikell read a memorial to the late Bishop Edwin Gardner Weed, head of the diocese from 1886 to 1924.

Dr. Van Winder Shields, rector of St. John's Church, and president of the Standing Committee, was elected permanent chairman of the convention. The first order of the day, after organizing, was made the election of a bishop. Bishop Henry St. George Tucker, late Bishop of Tokyo, Japan; the Rev. G. H. Harrison, of Pensacola; Dr. Henry T. Phillips, of Columbia, S. C.; Dr. John Durham Wing, of Chattanooga, Tenn.; Dr. H. W. Starr, of Charleston, S. C.; the Rev. Fitz-James Hindry, of St. Augustine, and the Rev. C. W. Frazer, of Jacksonville, were placed in nomination. On the first ballot Phillips received, clergy 4, lay 12; Wing, clergy 4, lay 10; Harrison, clergy 1, lay 11; Frazer, lay 4; Tucker, clergy 12, lay 7; Starr, clergy 5, lay 3; Hindry, clergy 2, lay 6; Bishop Tyler, lay 1.

On the fifth ballot, Bishop Tucker received more than the required majority; whereupon his election was

made unanimous. Bishop Tucker was nominated by the Rev. R. E. Boykin, of Tallahassee, who paid a high tribute to the elected diocesan. Dr. Shields, Mr. Boykin and Judge B. A. Meginnis were named as committee to wait upon Bishop Tucker and notify him of his election. The convention sent its newly-elected head a wire telling him of his confidence in him, and asking his acceptance. A reply from Bishop Tucker thanked the convention for its tender of the high office, and stated that the matter would receive his most earnest consideration. Bishop Tucker was the leading candidate from the start, and it was evident on the second ballot that his selection was certain. The salary of the bishop was placed at \$6,000, with \$1,000 for incidentals, and a residence. The convention unanimously determined to stand behind Bishop Tucker should he determine to assume oversight of the diocese.

Much routine business was transacted. The diocese is growing, and evidence of much new life was shown. The committees of the diocese were elected, with the Rev. Messrs. C. A. Ashby, L. Fitz-James Hindry, R. B. Templeton, A. M. Blackford, G. H. Harrison and C. H. Jordan, as clergy, and Messrs. Frank P. Dearing, George W. Thames, Jr., W. A. Bours, Giles J. Patterson, M. H. Haughton and O. T. Hiver, as lay delegates to the Provincial Synod. The convention adjourned to meet next in Pensacola.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

The Council.

The fifth annual council of the Diocese of Southwestern Virginia met in Grace Memorial Church, Lynchburg, May 20 and 21. It was an interesting session, and several important actions were taken. The Rev. W. Cosby Bell, D. D., preached the Council sermon from St. John 10:10. Bishop Jett, in his address, laid special emphasis on the campaign for the Bishop Tuttle Memorial and Endowment Fund, the Seminary Centennial Fund and the Tri-Diocesan Summer School, to be held June 23 to July 4, at Sweet Briar College. He appealed for the cooperation of the clergy in connection with the Summer School and for their personal attendance. He spoke of the work that has been done among the colored people of the diocese, especially at Lynchburg and Bedford, and noted with regret the resignation of the Rev. William N. Harper, M. D., who has been in charge of this work for the past year and a quarter. He described vividly the extent and variety of activity in the Associate Missions field (formerly known as the Archdeaconry), in the Southwestern part of the diocese, and noted especially the faithful and splendid work of the various missionaries under the direction of the Rev. H. H. Young, the Dean of Associate Missions. He referred to the new mission being opened at Appalachia by the Rev. Claudius F. Smith, of Big Stone Gap; the new chapel at "Folly," Brookewood, Augusta County, which will be under the charge of the Rev. John J. Gravatt, Jr., rector of Trinity Church, Staunton; the new chapel at "Henrytown," near Saltville, under the charge of the Rev. Edgar C. Burnz; the mission work being done on "Twelve O'clock Knob," near Salem, by the Rev. David H. Lewis, rector of St. Paul's Church, Salem, and the chapel it is proposed to erect there in the near

future. He made a strong appeal for increases in the salaries of the clergy; spoke with enthusiasm of the work of the Woman's Auxiliary in this Diocese; called attention to the Campaign for the Japan Reconstruction Fund; appealed for cooperation of all Churchmen in the matter of financing the needs of the Diocese and General Church. He referred with expressions of the deepest gratitude to the thoughtfulness and generosity of Deaconess Adams, who has labored for many years as a missionary in this Diocese, and who has now offered practically her entire estate as a contribution to the work of the Diocese. He spoke of the attempts being made to secure international peace, and urged membership on the part of this country in the Permanent Court of International Justice.

Some Resolutions Adopted: Sympathy for the Rev. Frank Mezick, who, on account of illness, was prevented—for the first time in twenty-five years—from attending the council. Message to Senator Swanson, congratulating him on his stand in regard to adhesion by the United States in the World Court, and urging that this matter be reported out of the Foreign Relations Committee to the present Congress. Appreciation of the generosity of Mrs. Arthur J. Smith, who has made large contributions, both in personal interest and financial aid, to missionary work at St. John's-in-the-Mountains, in Franklin County. Commending to the people of the Diocese the campaign for the Virginia Seminary Centennial Fund, the work of the Near East Relief and the Bishop Tuttle Memorial and Endowment Fund. A special resolution was also adopted, conveying the sympathy of the council to the family of Mr. W. E. Wolfenden of Salem, who had been elected a delegate to the council and who died on May 19.

Among the especially important actions taken by the Council were the final adoption of the new constitution, which had been first passed upon by the Council of 1923, and the adoption of a new system of parish apportionments in connection with the financing of the Field Department (Nation-Wide Campaign).

At the evening sessions most interesting addresses were made by Canon Reese of St. Louis, on the Tuttle Memorial and Young People's Work; by Dean Lathrop of New York, on Social Service; by the Rt. Rev. H. St. George Tucker, D. D., on The Church in Japan, and by Mr. C. Edwin Michael of Roanoke, on the finances of the diocese and the General Church.

Elections: Executive Secretary and Treasurer, Thos. A. Scott; Historiographer, the Rev. T. Carter Page; Chancellor, Mr. Charles Francis Cocke; Examining Chaplains, The Rev. Messrs. Thos. D. Lewis, D. D., Devall L. Gwathmey and Wilfred E. Roach; Standing Committee, the Rev. Messrs. Thos. D. Lewis, D. D., W. G. Pendleton, D. D., and T. Carter Page, and Messrs. William King, Jr., C. S. Hutter and W. M. Brodie; members of the executive board for three years, the Rev. Messrs. Carleton Barnwell and David H. Lewis, Messrs. John A. Muse and Kennon C. Whittle; Commission on Church Architecture, the Rev. Messrs. Devall L. Gwathmey, Karl M. Block and John J. Gravatt, Jr., Messrs. R. Preston Craighill and M. H. Tardy; Delegates to Provincial Synod, the Rev. Messrs. C. W. Sydnor, D. L. Gwathmey, Thos. M. Browne, Karl M. Block, Messrs. George J. Thompkins, M. D., Thos. A. Scott, R. L. Peirce and John D. Letcher; alternates, the Rev. Messrs. G. Otis Mead, T. Carter Page, J. M. Robeson, D. D.,

and Wilfred E. Roach; Messrs. E. W. Opie, John B. Newton, John E. Jackson and A. D. W. Walton.

An invitation was accepted to hold the session of the Council in May, 1925, in St. John's Church, Roanoke.

T. A. S.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop

Spring Meeting of the Woman's Auxiliary in the Archdeaconry of Altoona.

The spring meeting of the Woman's Auxiliary in the Archdeaconry of Altoona was held in St. John's Church, Huntingdon, on Friday, May 2. Seven branches, with fifty out of town women, were in attendance. The morning session was opened with a celebration of the Holy Eucharist, at which Archdeacon F. T. Eastment, of Philipsburg, was the celebrant, assisted by a vested choir. Mrs. W. F. Hillier delivered the address of welcome, which was responded to by Mrs. George Zeigler, of Philipsburg, vice-president of the Archdeaconry Woman's Auxiliary. At the opening of the business meeting a motion was adopted requesting a telegram of sympathy and affection be sent to the Diocesan Secretary, Mrs. M. W. Van Horne, of Williamsport, on the death of her father.

Following the luncheon, the reports of the winter work of the branches were read. Every report indicated great activity, every branch in the Archdeaconry having a Mission Study Class, and cooperating on the Prayer Partnership Plan. The report of the Summer Conference for Church Workers at Eaglesmere was given by Mrs. C. H. Boyer, the Diocesan President. Every branch was urged to send at least one representative to be trained as leaders for the Mission Study Classes. The Rev. Hiram R. Bennett, rector of Christ Church, Williamsport, gave an address on the subject, "Opportunity." Addresses were also made by the Rev. Messrs. Eastment, Cady and Bishop. Mrs. Zeigler spoke on "The United Thank Offering." Supper was served at the close of the meeting. The autumn meeting will be held at Lewistown.

Spring Meeting of the Woman's Auxiliary in the Archdeaconry of Williamsport.

On Wednesday, May 7, the spring meeting of the Woman's Auxiliary in the Archdeaconry of Williamsport was held in St. Paul's Church, Bloomsburg. The day opened with a celebration of the Holy Eucharist, at which the Rev. R. R. Morgan was the celebrant. Mrs. W. E. Johnson, on behalf of the local parish, welcomed the delegates. Miss Mary Zeller, of Lock Haven, Archdeaconry Vice-President, responding. Mrs. C. H. Boyer, of Huntingdon, spoke on "The Summer Conference for Church Workers at Eaglesmere." At the afternoon meeting, an address was given by the Rev. Hiram R. Bennett, rector of Christ Church, Williamsport. Miss Estella Bubb spoke on "The United Thank Offering," and questions from the various branches were answered.

Girls' Friendly Society of the Diocese of Harrisburg Holds Conference at Danville.

The Girls' Friendly Society of the Diocese of Harrisburg held a Confer-

ence at Christ Church, Danville, on Wednesday, May 7.

It was the first diocesan gathering in fourteen years, and was certainly a marked event in the history of the work. Mrs. J. C. Heiges, of York, the Diocesan President, took charge of the afternoon business session, which was attended by representatives from Mt. Carmel, Sunbury, Bloomsburg, Berwick, Harrisburg and Williamsport, besides York and Danville. After the opening prayer and hymn, Mrs. Robert Hughes read the minutes of the meeting of fourteen years ago. Bishop Darlington, Archdeacon Schmaus and the Rev. Paul S. Atkins, of York, presented their greetings to the Conference. The various branches reported on their work, and the announcement was made that a new site for the "Burnt Cabin Camp" had been purchased at a price one-third of what had been expected. This site has a splendid pool, which added much to its attractiveness, and last year's cook had promised to serve for the coming season.

Mrs. J. C. Heiges was reelected President. Miss Sara Pritchard, of Danville, was elected Vice-President, and Mrs. Robert Hughes was reelected Secretary-Treasurer.

The new Department Leaders are: Candidates, Mrs. W. L. Wilhelm, of York; Commendation, Mrs. A. C. Amesbury, of Danville; Extension, Mrs. James A. Case, of Danville; Literature, Mrs. Floyd Appleton, of Danville; Missions, Mrs. John Spinley, of Mt. Carmel; Social Service, Mrs. John Oliphant, of Berwick.

It was decided to hold the next Diocesan Conference next May at York.

Miss Anna E. Gettel, President of the Girls' Friendly Society of the Diocese of Bethlehem, made the principal address and brought a most cheerful and encouraging message of true optimism. Bishop Darlington was in his best and happiest mood, and did and said much to contribute to the success of the occasion. He called upon Bishop E. Arthur Dunn, of British Honduras, who said that he appreciated his opportunity to learn about so important a work which he hoped to introduce into Central America, where many of the younger married women were in need of just such an organization. Mrs. Dunn was also called upon. She spoke of the importance of close relations between the various organizations doing parish work, so that there might be a place for everybody.

The question of a National Field Secretary was discussed. It was decided that for the present the four branch secretaries should serve as a committee to manage whatever was possible to such work in the diocese.

At five-thirty P. M. over one hundred sat down to a bountiful collation provided by the workers of the parish. The procession, made up of the choir, clergy, bishops, officers, associates and members, left the Parish House at seven o'clock. The Rev. H. R. Bennett, rector of Christ Church, Williamsport, led in the saying of the Creed and Prayers. The Rev. Paul S. Atkins happily introduced Bishop Darlington, who spoke of the modern young woman's place, position, and influence. After the singing of the "Girls' Friendly Hymn," Bishop Dunn was introduced and spoke of certain missionary principles which he illustrated from the work in Central America. Archdeacon Schmaus read the closing prayers, after which Bishop Dunn pronounced the benediction.

On Thursday morning, Bishop Dunn celebrated the Holy Communion.

Lancaster, Pa.: The sixth annual service, for the presentation of the Lenten offerings of the Church Schools in York and Lancaster Counties, Diocese of Harrisburg, was held on the third Sunday after Easter in St. John's Church, Lancaster, the Rev. Henry Lowndes Drew, rector. The sermon was preached by the Rev. G. F. Caruthers, D. D., rector of St. Paul's, Columbia, whose theme was "The Te Deum; Nature and Man Praising God."

The following Church Schools participated: St. Paul's, Manheim; Hope Church, Mount Hope; St. John's, Marietta; St. Luke's, Mount Joy; St. Elizabeth's, Elizabethtown; All Saints', Paradise; Christ Church, Leacock; St. Andrew's, York; St. Paul's, Columbia; St. John's, York; St. John's and St. James', Lancaster. Banners for the highest per capita offerings were awarded by Bishop Darlington to the following schools: School with an enrollment of less than one hundred scholars, St. Luke's, Mount Joy, per capita offering, \$4.30. School with an enrollment over one hundred, St. James', Lancaster, per capita offering, \$2.71. The service concluded with a solemn procession of the massed choirs and schools.

Philipsburg, Pa.: On Thursday, May 8, the Men's Bible Class of St. Paul's Parish, Philipsburg, gave a dinner to the women of the parish. All the women of the parish were invited to attend, and one hundred and sixty responded to the invitation. The room was beautifully decorated. The Rev. C. S. Brown, of Osceola Mills, was the guest of honor. Speeches were made by the Rev. Mr. Brown, and the rector of the parish, Archdeacon Franklin T. Eastment.

York, Pa.: Miss Grace Abbott, Chief of the United States Children's Bureau, addressed a public meeting at the Courthouse, York, Pa., on Thursday evening, May 15. The meeting was held under the auspices of the Child Welfare Division, Public Charities Association of Pennsylvania. Miss Abbott's topic was, "Children's Laws—Here and Elsewhere." The Rev. Paul S. Atkins, rector of St. John's parish, presided at the meeting.

York, Pa.: The Rev. Paul S. Atkins, rector of St. John's, York, Pa., delivered the address at the annual banquet of the Educational Department of the Hanover Y. M. C. A.

The Rev. Durlin S. Benedict, LL. D., has resigned the rectorship of All Saints', Williamsport, effective June 1.

The Rev. J. Thomas Heistand, Vicar of Kulpmont and adjacent missions, has accepted appointment as Chaplain of Church Students at Bucknell University, and Vicar of Christ Church, Milton, and All Saints', Selinsgrove, in the Diocese of Harrisburg.

A. A. H.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

Planning for the General Convention.

At a dinner held recently by Bishop Sessums in Trinity Parish House, New Orleans, plans for the General Convention, to be held here in 1925, were discussed, and addresses were made by

members of the various committees in charge of the Convention.

The Executive Committee is as follows: The Rt. Rev. Davis Sessums, D. D., honorary president; Warren Kearny, general chairman; George A. Wiegand, vice-chairman; George H. Terriberry, secretary; C. S. Williams, treasurer; the Rev. R. S. Coupland, the Rev. James M. Owens, the Rev. J. Dirickson Cummins, the Rev. Gardner L. Tucker, the Rev. W. S. Slack, the Rev. A. R. Berkeley, L. M. Pool, E. G. Palmer, Charles L. Uhlhorn, A. A. Wilson, F. H. G. Fry and A. C. Symmes.

Other committees were appointed as follows:

Finance Committee: L. M. Pool, chairman.

Committee on Places of Meeting: F. H. G. Fry, chairman.

Committee on Registration: T. J. Bartlette, chairman.

Committee on Reception: W. H. Hendren, chairman.

Committee on Luncheon: Orloff Lake, chairman.

Committee on Outings: Ernest Lee Jahnce, chairman.

Committee on Transportation: Thos. Sloo, chairman.

Committee on Music: Richardson Leverich, chairman.

Committee on Publicity: The Rev. W. S. Slack, chairman.

Committee on Ministerial Supply: The Rev. A. R. Berkeley, chairman.

Committee on Services: The Rev. Robert S. Coupland, D. D., chairman.

Committee on Hotels: The Rev. J. Dirickson Cummins, chairman.

SPRINGFIELD.

Rt. Rev. J. C. White, D. D., Bishop.

The Rev. Dr. White Consecrated Bishop.

The Rev. John Chanler White, formerly archdeacon of the Diocese of Springfield, was consecrated the fourth Bishop of that Diocese in St. Paul's Church, Springfield, Wednesday, May 14. It was the first consecration of a Bishop of Springfield in the history of the Diocese, and was attended by ten Bishops, many priests and a host of laymen from all over the Diocese.

Incidentally this was the first consecration officiated at by Bishop Talbot, Presiding Bishop of the Protestant Episcopal Church in the United States.

The co-consecrators were the Rt. Rev. Edward Fawcett, D. D., Ph. D., of Quincy, Ill., and the Rt. Rev. Reginald Weller, D. D., Bishop of Fond du Lac, Wis.

The Rt. Rev. Irving Peake Johnson, D. D., Bishop of the Diocese of Colorado, and a former classmate at the Seminary of Bishop White, was the preacher.

Bishop Johnson's text was "One must be ordained to be a witness of Christ's Resurrection," and was a strong and compelling appeal for all to live the Christ life.

The presenting Bishops were: the Rt. Rev. William Walter Webb, D. D., Bishop of Milwaukee, Wis., and the Rt. Rev. Harry Tunis Moore, D. D., Bishop of Dallas, Tex.

The Rt. Rev. Sheldon Munson Griswold, D. D., Suffragan Bishop of Chicago, read the Litany. The Rt. Rev. Charles Palmer Anderson, D. D., Bishop of Chicago, read the Epistle, while the Rt. Rev. Harry L. Longley, D. D., Bishop Coadjutor of Iowa, read the Gospel. The Rt. Rev. Frederick Foote Johnson, D. D., Bishop of Missouri, read the consents of the Bishops.

The certificate of election was read

by the Rev. Joseph G. Wright, President of the Standing Committee, the canonical testimonial was read by the Hon. Bluford Wilson, senior member of the Standing Committee, the certificate of ordination by the Rev. Henry M. Chittenden, rector of St. Andrew's Church, Paris; the certificate of compliance with the canons was read by Mr. Henry M. Andre, of Jacksonville, member of the Standing Committee; the certificate of the consents of the Standing Committees was read by the Ven. Frederick D. Butler, B. D., of Alton.

The attending presbyters for the Bishop-elect were: the Rev. Edward John Houghton, rector of St. Paul's Church, and the Rev. Jerry Wallace, rector of Christ Church, both of Springfield.

The deputy registrar was the Rev. George Peabody Hoster, D. D., rector of Emmanuel Memorial Church, Champaign, Ill.

The Rev. Arthur George Wilson, B. D., rector of the Church of the Holy Trinity, Danville, Ill., was the master of ceremonies.

The Rev. John Mitchell Page, chaplain of the Church at the University of Illinois, Champaign and Urbana, Ill., was the chaplain to the Bishop.

St. Paul's Church, stately, commodious and churchly, was a typical setting for the consecration of a bishop, while the parish house, of goodly size and cloisters, added to the conveniences. The edifice itself was crowded to such extent that many stood on the sidewalks to witness the procession of bishops and clergy and choir with the attending participants in the ceremonies.

There were celebrations of the Holy Communion at seven and eight o'clock A. M. for the laity, followed by Morning Prayer at nine o'clock, and the service of consecration began at ten o'clock. None but the bishops and clergy and their families communed at this hour.

Mr. Frederick N. Morgan, organist of St. Paul's Church, Springfield, played the organ. He also played at the ordination of Bishop White to the diaconate and at his wedding.

The beautiful episcopal vestments were given to Bishop White by his former parish, Trinity, at Lincoln, Ill., which he was serving at the time of his election, in addition to being archdeacon of Springfield. The pectoral cross was the gift of the laity of the Diocese and the episcopal ring was the gift of the clergy of the Diocese.

Following the consecration a banquet was tendered the new Bishop at the Leland Hotel, attended by about three hundred persons.

Fraternal welcome was extended to Bishop White by Rabbi Mayer Lippman and by the Rev. Fr. F. S. Mazir, of St. Barbara's Catholic Church, in behalf of Bishop Griffin, who was in the East, and by the Rev. W. R. Creamans in behalf of the Protestant clergy of Springfield.

Dr. E. E. Hagler presided at the banquet as toastmaster.

"Christian Unity" was the subject of two addresses at night in the First Methodist Episcopal Church, the speakers having been Bishop Johnson, of Colorado, and Bishop Weller, of Fond du Lac. The speakers presented different phases of unity. The meeting was presided over by Bishop Talbot. It was opened by the Rev. Hudson H. Pittman, pastor of the First Congregational Church, and closed with the benediction by the Rev. W. F. Rothenburger, of the First Christian Church.

E. H. T.

(Continued on Page 23.)

Family Department

MAY.

1. Thursday. SS. Philip and James.
4. Second Sunday after Easter.
11. Third Sunday after Easter.
18. Fourth Sunday after Easter.
25. Fifth (Rogation) Sunday after Easter.
- 26, 27, 28. Rogation Days.
29. Thursday. Ascension Day.
31. Saturday.

Collect for Sunday After Ascension Day.

O God, the King of Glory, Who hast exalted Thine Only Son, Jesus Christ, with great triumph unto Thy Kingdom in Heaven; we beseech Thee, leave us not comfortless, but send to us Thine Holy Ghost to comfort us; and exalt us unto the same place whither Our Saviour Christ is gone before, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

The Coming of His Feet.

"This same Jesus . . . shall so come in like manner as ye have seen Him go into Heaven."

In the crimson of the morning, in the whiteness of the noon,

In the amber glory of the day's retreat,

In the midnight, robed in darkness, of the gleaming of the moon,
I listen for the coming of His feet.

I have heard His weary footsteps on the sands of Galilee,

On the temple's marble pavement, on the street,

Worn with weight of sorrow, faltering up the slopes of Calvary,

The sorrow of the coming of His feet.

Down the minster-aisles of splendor, from between the cherubim,

Through the wondering throng, with motion strong and fleet,

Sounds His victor tread, approaching with music far and dim—

The music of the coming of His feet.

Sandled not with sheen of silver, girdled not with woven gold,

Weighted not with shimmering gems and odors sweet,

But white-winged and shod with glory in the Tabor-light of old—

The glory of the coming of His feet.

He is coming, oh, my spirit, with His everlasting peace,

With His blessedness immortal and complete,

He is coming, oh, my spirit, and His coming brings release,

I listen for the coming of His feet.

—Lyman Whitney Allen.

For the Southern Churchman.

Far-Off Christians.

The Rev. Thos. F. Opie.

There is a Scripture which says, "Peter followed Jesus afar off." Had Peter been close up, he would probably not have denied the Saviour! He was too far off to feel the pull of the Christ—too far off to sense His power—too far off to feel the impulse of His great love.

Is not this what is wrong with the

world today? Are we not following afar off? Christianity itself is far behind Christ. We are far off from His peace, His power, His purity—far off from His love, His loveliness, His loveliness, His life and His light. We are far from His teachings, His example, His conduct and actions. We have substituted the "traditions" of men for the real truth of Christ!

Men must keep close up to the Church, to the pastor, to the Bible, to the Lord's table. Men must keep close up to their vows and sacred promises. Do not follow afar off! You are bound to lose the way, or to grow weary or indifferent. It is only by keeping "in touch" that men gain and retain zest and enthusiasm and courage. Far-off Christians are daily denying their Lord and bringing reproach upon their church.

Men let automobiles, pleasure, comfort, business, self and what not come between themselves and Jesus, and the contact is broken—the "wires are grounded"—there is a "short circuit"—and the "lights go out!"

Christ is moving. Christ is progressive. Christ is climbing the heights. Despite the imputations of men, Christ is not two thousand years behind us—but more like two thousand years ahead of us! We must keep going if we would keep close to Christ. We must keep step with His life, His love, His good works, His leadership—if we would keep in His company, conscious of His presence and His power.

"He followed afar off," might be said of most failures in the Christian life. That is how NOT to follow Christ. That is how NOT to be a Christian. That is how NOT to be a good church member. That is how NOT to be a success in the drama of Christian life.

Not until the world gets closer to Christ can we look for more love and less hate—for more peace and less war—for more constructive service and less destructive disservice—for more light and less darkness—for more Heaven and less hell.

For the Southern Churchman.

A New Mayflower Voyage.

Dr. R. R. Reeder.

On our boat from Piraeus to Alexandria was an interesting group of fifty Armenian refugee girls from fourteen to eighteen years of age. They were pioneers, these orphaned heroines, and this was their Mayflower voyage to a strange country a thousand miles from their native land. The girls, if they make good, are the advance scouts of hundreds, perhaps thousands, to follow, of their exiled comrades stranded now and scattered through Greece, Syria, and the islands of the Aegean.

This great host of orphaned refugees is under the care of Near East Relief in schools, hospitals and orphanages, where they are being restored to sound physical condition, taught in the schools and trained in various industries for self-support.

Egypt, which contains an Armenian population of some 20,000 has opened her doors to admit these orphans to be placed in family homes of their own race. Homes for these girls had been selected by an agent of the Near East Relief, who was waiting to receive them when we landed at Alexandria.

Experiences and responsibility, beyond their years, was written on their faces. The sudden uprooting of their homes, the severing of kinship ties by disease, massacre, deportation and exile, had left their trace of premature hardships, suffering and bitter memories on mind and body. But their spirits were not daunted—youth is exuberant and rebounds quickly to the touch of kind treatment to restored vigor and opportunity. These girls were not downcast; they looked out over the blue Mediterranean toward Egypt as the land of promise. Those of us who knew the tragedy of their past lives and contemplated the significance of their present venture had greater difficulty to restrain our emotions than had these brave young girls.

Each girl had a complete outfit of clothing, necessary toilet articles, food for two days' voyage, and a blanket. All slept on the floor in one of the big rooms of the steerage quarters of the boat. Other steerage passengers included Moslems, Arabs, and Greeks. When toward evening with one of the Near East Relief staff I visited the room to see if the girls were safe for the night, we were surprised to find that they had already organized a relay of night-watches, with two girls as sentinels for each period of the night. Past experience and danger and a sense of group responsibility had made these young girls prudent and vigilant. Among them were three little girls who were going to Egypt for legal adoption in family homes of their own race; special responsibility for these was felt by the older girls.

On Sunday afternoon we all gathered on the open after deck of the little steamer. The Associate General Secretary of the Near East Relief gave the girls a talk on the significance of this Mayflower voyage of the first group of the five hundred girls already registered for homes in Egypt. At the close of his talk and after a little hurried whispering among the older girls, one of them stepped forward from the group and expressed their appreciation and thanks for all that America through the Near East Relief had done for them and their full realization of how much the record they were to make in Egypt would mean to those who might follow them.

When, through an interpreter, I spoke of Egypt as the land of opportunity for Joseph, who, whether as a slave in Potiphar's house, a prisoner behind the bars, or as prime minister in Pharaoh's court, always kept his courage and pushed upward, I found them quite familiar with this old story.

The girls then sang some of their national airs, a verse of our American national hymn whose "sweet land of liberty" they could enjoy in imagination only, camera shots of the group were taken, we played Ring-around-Rosy with the smaller ones, and then said "good-bye" to these double orphans of both family and country.

In every way these girls seemed to realize that they were the pioneers going on before of a new emigration, a sample lot of the thousands of their comrades still under the care of the Near East Relief, and that it was up to them to make good in this new and strange land.

The purpose expressed in their serious faces made it easy for the imagination to spell out the words of that veteran Christian pioneer and victim of many persecutions shipwrecked on this same sea two thousand years ago: "This one thing I do, forgetting those things which are behind and reaching forth to those things which are before, I press toward the mark for the prize

of the high calling of God in Christ Jesus."

Spring Song (After Isaiah).

Who is this that cometh with dyed garments, leaving gleams
Of purple on the hills and in the streams?
Deep chalices?
This that is glorious in apparel, weaving dreams
Of far kings' palaces?

Go, set a watchman; let him now declare
Who rideth on the air!

There grew a murmur when the night was late.

O you who are the Lord's remembrancers
And stand upon the gate,
What banner stirs?
Who has considered now the ancient days,
And come upon our darkened ways
With glint of gold inlaid by great Artificers?
What mighty restoration hath
Set these fair colors on the barren path?

Now get you up into the mountain, you that bring
Good tidings; lift your voice and sing,
You that have seen
His arm revealed
By every hill and field,
Whose planting this hath been.
Sing! for acceptable the year returneth,
And His salvation as a lamp that burneth

Makes the waste places plain.
Sing! for again,
By trees regenerate and on hallowed grass,
The ransomed of the Lord shall pass.
—Anne Goodwin Winslow.

Seeing the King Face to Face.

Isaiah says: "Mine eyes have seen the King, the Lord of hosts." The context makes it plain what were the pre-requisites of beholding the King's face—a realized sense of personal sin, the holiness and majesty of God, and the need of a pure heart and pure lips. A vision of God, a vision of self, a vision of sin, and a vision of purity, become indispensable in seeing the King in His unobscured glory. Seeing God in His sublime purity reveals very often one's own sinfulness, and at the same time the great and imperative need of pure lips, a clean heart and a transparent sight.

Sin blurs one's vision, vitiates one's thoughts and purposes. Sin throws a film over one's outlook and prevents the sight of the King. The Christian must be separated from all sin, and thus the film over the soul is removed. A sight of the purity of God reveals the lack of human purity. To see the King, the organ of vision must be clarified. Nothing brushes aside the covering over man's soul like a personal application of the cleansing blood of Christ. The face of our King can only be seen by people who are pure in heart.

Beholding the face of the King is the privilege of the children of God provided by the King Himself. Potentates are rarely seen by their subjects. Only on special occasions is royalty disclosed. Seldom, if ever, are subjects of rulers permitted to fellowship with them. But not so with the Lord of hosts. He delights to commune face to face with all who have learned to know Him by a blessed experience of pardon and purity. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

Beholding Him produces assimilation of likeness, purpose, aim and objective. Of His people it is said: "The

King's daughter is all glorious within." "All glorious within" consists of the Divine image, Divine glory, Divine ideals, and Divine aspirations. Divine likeness and Divine ideals sustain a very intimate relation. They are inseparably connected. The face of Moses shone after he had had communion with his God, face to face on the Mount, and he wist not that his face shone. The glory was so brilliant that shone on his face that he had to veil his countenance so he could commune with the people. This was but a reflection of the Eternal God.—Rev. W. Bucks.

The Snoring of Alma.

A minister was approached by a woman of his congregation. She was unhappy, and principally because her husband snored so she could hardly stay in the house with him. He sounded like a flivver in low without a muffler. Not since their marriage had she secured a good night's rest. She had reached the point where she did not feel she could endure it any longer.

The minister laughed. "It is psychological," he said, "and a matter of nerves. The first time you heard your husband snore, it roused your sensibilities. Hearing your loved one make that racket was not compatible with romance. Instead of growing used to it, you have grown more and more opposed to it.

"I can talk to you understandingly because I have been through the same thing. Alma snores." Alma was his wife. "It seems incongruous that my beautiful Alma should snore, but she does,—vigorously and reverberatingly. For years, I thought I should go crazy, because I have nerves myself.

"Then Alma stopped snoring; for our little girl was taken desperately ill. Day and night Alma watched over her without a wink of sleep until the crisis was passed; and then Alma could not sleep. Her overwrought nerves would not relax, they only grew the more tense. Night after night she lay with her bright eyes staring into the darkness, while I caught fitful snatches of miserable unconsciousness. The doctor said that if Alma did not sleep she would die.

"That night, as I lay in the still hours with a prayer on my lips, I was startled by a sound. At first I could not believe I had heard aright. But it was true. Alma was snoring. It was the sweetest sound I had ever heard. With tears of thankfulness trickling down my face, I turned over and drifted into delicious, peaceful slumber. Since then to hear Alma snore makes me happy. She can snore me to sleep any time. It soothes me as the crooning of a mother does a babe. After all, it's all in the way one looks at it."

The visitor arose and gathered up her wraps. "I'm going home," she declared, "and learn to love to hear John snore."—Wickes Wamboldt.

For the Southern Churchman.

Dear Dogwood.

Julia Walcott Cockerott.

Cobwebs trail across my face,
Twining me in their embrace,
Where a sprig of dogwood clearly
Court'sies low to greet me dearly.
Cloistered in their interlace
Time is given to slowly trace
Backward vistas down my path—
Lovely!—which dear dogwood hath
Etched upon my days by merely
Swaying there and blooming yearly.

"At this moment you are the sum total of every thought that has ever germinated and developed in your brain—and of every thought that you have permitted to enter from without and find lodgment within; and as your life goes on you will continue to be more and more what you choose to make of yourself by the exercise of your thinking powers."

For the Southern Churchman.

God Bless Thee.

Jesse Jouitte.

God bless thee now in sunshine bright,
In cold, in storm, by day by night;
In pathways that thou dost not ken—
God bless thee, then!

God keep thee near whilst thou art strong,
When days are full of gladsome song,
But when less joyous thy retreat,
God lead thy feet!

God grant to thee a clear pathway,
And give His love to light thy way,
But if the encompassing shadow fall
God hear thy call!

God fix thine eyes on Heavenly ways
And grant thee joy to sing His praise,
But if no song at thy command,
God understand!

God use thy powers to work His will,
And in thy days His wish fulfil,
And when life's gloaming fades to night,
God be thy light!

Christ, the Saviour.

At the close of a preaching service a stranger came to the late Dr. Stevens and said: "I don't like your preaching. I do not care for the Cross. I think that instead of preaching the Death of Christ on the Cross it would be far better to preach Jesus, the Teacher and Example." Dr. Stevens said: "Would you then be willing, if I preach Christ the Example, to follow Him?" "I would," said the stranger. "Then, let us take the first step," said Dr. Stevens. "All right," was the reply. "This is the first step," said the preacher, "Who did no sin? Can you take this step?" The stranger was somewhat confused. "No," he replied. "I do know sin, I acknowledge it." "Then," said Dr. Stevens, "you do not need Christ first for an example, you need Christ for a Saviour."—J. B. James.

It is not faith only to see God in what is strange and rare. This is faith, to see God in what is most common and simple; not so much for those strange sights in which God seems to break His laws, as from those common ones in which He fulfils His laws. It is difficult to believe that, because our souls and minds are disorderly; and therefore order does not look to us what it is, the likeness and glory of God. The greatness of God is manifest in that He has ordained laws which must work of themselves, and with which He need never interfere. The universe is continually going right because God has given it a law which cannot be broken.—Charles Kingsley.

When we love, we think ourselves capable of anything. Suffering or death seems nothing to us. Of all kinds of rashness, the most incurable and the most unreflecting, and at the same time the most excusable, because it is the most sincere, is not the rashness of the mind or the will, but the rashness of the heart.

For the Young Folks

I Know a Garden.

I know a garden; safe it lies
From straying feet and curious eyes,
But you may find it if you search:
A garden that is like a church
On sweetly solemn afternoons
Of gentle Junes.

The worshippers stand all so still
That I can count them when I will:
Cornflowers gay in fringy frocks,
Delphiniums in fine blue smocks,
Petunias prinked, and ranks of tall,
Beruffled, slender hollyhocks;
Daisies in starched white bonnets, small
Sweet Williams grouped beside the wall,
Snapdragons in their very best
And many a little nameless bloom
That, nudging in among the rest,
Finds somehow elbowroom.

Once in a while a wind is heard
As quiet as a Scripture word;
Now and again a bee's low croon
Is like an old hymn's tender tune;
And sometimes silence settles there,
A tranquil silence long unstirred,
As perfect as a prayer.

The congregation bend and wait
The benediction, still, sedate.
Not all of them are orthodox.
The wee pinks whisper to the phlox
When, halting in the open gate
With sideways head and questioning eye,
A skeptic robin lingers late
To listen doubtfully.
Sometimes a jeweled butterfly,
An utter worldling, passes by,
Flouting the sermon; poppies nod
(And yet they have their dream of God),
But roses bend in all their beauty
To think sweet thoughts of love and duty;
Each pansy lifts a reverent face,
Petitioning for gift of grace,
And even little outcast weeds
Present their humble, piteous needs
In that most lovely place—
That garden holy as a church,
That is not meant for careless eyes,
Though you may find it when you search
If you are wise.

—Nancy Byrd Turner.

For the Southern Churchman.

Parables.

Eugenie du Maurier.

"Jesus was the best and greatest teacher that ever lived. He taught by using parables. What are parables? They are pictures of the familiar things: men at work, planting, reaping, fishing; pictures of money lenders and their debtors; pictures of the fields, the birds, the plants, the vineyards and the laborers; and the hard-working mother making bread. By using these familiar things Jesus told some of the most wonderful stories ever known, and made clear the truths of religion.

Jesus explained to the Apostles what these parables meant. But He did not explain them to the crowds because He wanted to make the people think of the meaning and find it for themselves. The best teachers are those who make us think. We like the stories that begin with "once upon a time." Jesus began His wonderful stories with "THE KINGDOM OF HEAVEN IS LIKE UNTO." It is always like unto something that brings peace, happiness and jus-

tice through doing what is right. While we live here on earth the Kingdom of Heaven is in our hearts. It is the fellowship of those who find peace and happiness through doing His will.

In the parable of the mustard seed we learn how great a thing may come from a very small beginning, be it good or harmful.

A stable in Bethlehem became greater than a palace in Rome; a group of humble fishermen conquered more than armies; a pleasant word, and a whole day is made happier; one prayer, and the heavens are moved.

Another parable also tells of the importance of little things. Leaven is yeast. A yeast cake is very small. But it makes the bread light. Yeast in some form is necessary to have good bread; but it must be good yeast, and well mixed with the dough to have it work well.

God's commandments must be in our hearts as the yeast, or leaven, is in the dough. But they must be well used in our daily actions if these actions are to result in brave, cheerful, kindly conduct. Conduct forms character. Character is what we are. Christian children can be like the leaven if others see in them more truth, kindness, gentleness and obedience than they themselves possess. A splendid way to be missionaries!

For the Southern Churchman.

The Church Mouse.

Mary E. Batchelder.

Did you ever hear any one say, "quiet as a church mouse?"

You could have seen one for yourself last night in the little church at Critters Creek. He poked his whiskers out of a little hole by the organ, sniffed and wiggled his tiny black nose up and down, glanced round fearing a kitty-cat, and then waited. The church was dark, silent, quiet, empty. Not a sound to scare the frightened little mouse. Outside on the rough road a heavy coal cart rattled by, but mice don't mind noises that are too far off to hurt them. Inside nothing stirred. Do you remember a Christmas poem that says, "Not a creature was stirring, not even a mouse"? That was just like the church last night, after all the people had gone home, the minister and everybody. Not a clock ticked or a watch because there wasn't any to tick. Nobody kicked over a kneeling bench or rattled pennies in his pocket or whispered or coughed or sneezed or cried, because nobody was there. Even the organ was as still as if it didn't know how to throb and rumble and trill and sing and make you feel all solemn inside, or joyful and lively. The empty seats seemed to stand with their mouths wide open, but never said a word. The pulpit had a very lonesome look, and oh, how long and dark and silent was the aisle! The shadows behind the tall pillars were just as black as ink. Maybe you would have felt frightened, but the Church Mouse wasn't frightened a bit. He felt as happy and cheerful in the dark as we do in the bright sunshine.

So when he was sure no little cat was waiting to pounce on him, Mr. Mouse

slipped out of the hole, way out this time, and scampered off as fast as a boy runs out of the school-house door when the bell rings. Down the aisle he flew and right by the door he stopped. There was a little crumb there and the Church Mouse licked it up and looked around for more. Then up the side aisle he slipped, over the pew cushion and the back of the pew and up the wall by a window frame and round over the top. More crumbs up there? No, the Church Mouse was disappointed, only a bit of green hemlock left from Christmas trimmings. Whew, how bitter it tasted! He spit it out. Down the other side of the window, over the pew again and across the kneeling bench. Oh, goodie, what luck! Here was a cough drop somebody had left; it tasted something like tooth-paste mixed with ice cream, only the little Mouse had never tasted either. One tiny little crumb he found again as he scampered round the organ, and then he ran down to the door to make sure he had missed nothing there.

But, oh my! On the back pew right by the door the Church Mouse saw a very frightening thing. He did not stop to look twice; just one glance was enough to nearly scare him into fits. Back to his hole scampered the Church Mouse just as fast as he could go. He crawled right in and told the Mouse family all about the terrible thing he had seen. And not a member of the family dared poke his whiskers out again that night.

* * * * *

The telephone rang just as Grandma was sitting down to supper. Now she did not like that very well for it was rather upsetting. You see Grandmas at supper have to lay down their knives and forks neatly, or set down the teapot perhaps, take off one pair of glasses and put another pair on, push back their chairs without mussing up the rug, get up and cross the room and go into the closet under the stairs, take up the receiver and say, "Hello, yes, this is Mrs. Snookes." It is quite a job to answer the telephone unless you are young and spry. That evening she was tired and did not hurry. The bell rang two or three times before she got to the telephone.

"Hello! yes, this is Mrs. Snookes."

"What! No, Baby is not here. She went home with her Father directly from church, I suppose."

"Certainly not."

"No indeed."

"What did you say?"

"Why, yes, of course, the child is at home, where else could she be at this time of night, nearly seven o'clock?"

"Why, not there? What do you mean?"

"But where is the child?"

"Have you notified the police?"

"Come right around and get my car and run round Critters Creek till you find my Grandchild. I won't have that baby lost, do you hear me?"

Grandma laid down the receiver.

Baby was lost. They had all gone to church together that evening, Grandma and Daddy and the little boys and the Littlest One, just a wee tot, but so good and quiet they often took her to church and she would just snuggle down and go to sleep and wake up when it was time to go home. Why hadn't they all gone home together? Probably each one thought the Baby was with somebody else, and Daddy never could go till all the money was counted and he took the collection bag home with him to put away safe till it went to the bank. But where was the

Baby? Grandma was getting pretty scared, the more she thought about her. Had she been stolen? Taken away off somewhere? Whenever would they see the dear little thing again? Oh dear, oh dear! thought Grandma. She did not go back and eat any more supper that night; nothing tasted good with the Baby lost.

Certainly there was a pretty lively time the next two or three hours. How busy the telephone was, how fast the automobiles ran round, how quickly people talked, how worried they all were! Cook threw her apron over her head and sat right down and cried. "Sure the darlin' is dead entirely," she sobbed, rocking herself back and forth, "May the Saints protect us all." Cook was Irish, the only girl in Critters Creek that came from County Cork. The name of her old home and the name of her new one both begin with the same letters, you see. She thought that was good luck (the Irish think a great deal about luck.) While cook sat there crying the rest of the family were more active. The aunts heated blankets at the fire; the uncles went to see what the Mine Rescue Boss could do about finding Baby, the cousins ran round to all the neighbors to see if they knew where the Darling was, one of them ran to the Commissary, another to the doctors, the preachers, the teachers, the railroad station, the garage, the garbage-removers. Mother and Father never did know what they did that distracted evening. It was a terrible time. How everybody hurried and worried and scurried! But not a trace of the Baby could they find. Suddenly Grandma had a bright idea. Grandmas do sometimes, you know, even though they are very, very old. This one was nearly fifty, but, as Cook said, "the Misses has got a head on her like a tack!" She surely had a splendid idea this time.

"Let's go and look in the church," she said; "it's just possible the poor little thing has got locked in there."

So off they all went to the sexton's house, got the keys, opened the door, turned on the lights and looked all round. What do you think they saw! There curled up comfortably on the back pew right by the door, where the Church Mouse had seen her, lay the Baby, fast asleep.

The only creature that knew all the time that Baby was safe and sound was the only creature that could not tell about it—the Church Mouse!

The Carpenter of Nazareth.

Ruth Bell, age 13.

(The Editor of the Young Folks' Department receives so many good poems from the Southern Churchman's big family of children that she is going to put them into a special Little Poet's Corner. The Little Poets must be under fifteen years of age, and the poems must be original. The Editor will be glad to have so many poems submitted that the Corner will be full every week. Here is the first.)

Today I went to church, because
On Sunday I always do,
To hear them read that Good Old Book
And hear the sermon too.

I heard how once He stilled a storm
On the Lake of Galilee,
And healed sick folks, and worked at the
bench
Of a carpenter, just like me.

To think that He worked in Nazareth,
Each day, like other men,
He, who'll be King of Glory
When He shall come again!

But, still, I like to think of that,
When at the bench I bend,
At work, and that work seems so long
I think it will never end.

I think of Him swinging the hammer,
Working like other men,
And sawing the wood and drilling the
holes,
And it seems easier, then.

We all have our own picture of Him,
Some think of Him as a King,
Some think of Him as a healer,
That to all His peace He does bring.
Some think of Him as a Shepherd,
Some, as a Prince of Peace,
Whichever He is, we all are sure,
His blessings will never cease.

But I think of Him as a carpenter,
Bending o'er the bench, the way
Other men do, and I'm glad to know
That He worked as I do, every day.

Sticking To It.

Albert felt very proud as he climbed onto the seat of the hay-rake. He slapped the lines on old Nellie's back and she started off slowly.

Father needn't have worried about his getting tired. He was eight years old now and he'd show father how he could stick to a thing. Raking hay was only fun, anyway.

Back and forth across the long field Albert drove old Nellie. Every few yards he pressed down on the foot-lever that lifted the big rake-teeth in the air and let the hay drop in the wind-row. How sweet the clover hay smelled! How bright and warm the sun shone! Albert was enjoying himself. Why had father been afraid he would not stick to it, he wondered.

Back and forth. Back and forth. Albert wondered what time it was. It was getting hot now. How the sun's rays did beat down on his head. "S'pose it's good hay weather, though," he said, aloud. His leg was getting pretty tired pushing down that old lever. It went harder than it did at first. Guess I've pushed it a thousand times, he thought.

Back and forth. Back and forth. It wasn't fun now. It was work. But he was going to stick to it. "I'll show father he can depend on me," he said to himself.

Still it seemed a long time until the whistle blew at noon. The big hay-field was nearly all raked up now. How nice the long straight wind-rows looked. Albert unhitched old Nellie from the rake, climbed on her back and rode to the barn. He put her in her stall and gave her her dinner before he went to his own.

After dinner there was a half hour's rest in the hammock. Then Albert and his father went back to the fields to work.

"About two hours more raking and you'll be through, my boy," his father said, patting him on the shoulder. "You've certainly stuck to it like a man today and I'm going to have a surprise for you tonight."

The two hours passed quickly for Albert that afternoon, he was so busy wondering what the surprise would be. There was one thing he wanted more than anything else in the world, but he didn't dare hope for that.

Yet, as his father came in the gate that night, Albert knew that his dearest wish had come true. Straight up the steps his father came and dropped in the boy's lap a soft, round, wriggling object, which instantly began to lick Albert's face widely, with a wet pink tongue.

The boy's arms tightened around what he knew at once to be the smartest and most beautiful collie puppy in the whole wide world.

"Oh, father," cried Albert, and then stopped. He was too happy for words.

"I know you've wanted a dog for a long time," his father said, sitting down on the porch, beside the boy, "but I was afraid you weren't old enough to own one. You know, if he's to be your dog, you must take care of him."

"Oh, I will," put in Albert. "I'll take the very best of care of him." He hugged the puppy tighter.

"I thought," continued his father, "that if we got you a dog you might neglect it after a while, but when I saw the way you stuck to that raking today, I decided you could be trusted to stick to other things. Get down, you little scamp," he added, as the puppy attempted to lick his face as well as Albert's.

"Scamp!" cried the boy, "Oh, father, I'm going to call him Scamp. Don't you think that will be a good name?"

"Yes," agreed his father, "and now let's find a place for him to sleep and then I guess it'll be time for you to go to bed yourself. You've had quite a busy day."—E. G. Baker, in *The Boys' Weekly*.

The Weather Man.

The Ice man always brings to you
Just how much Ice you ask him to,
And Shoe men change your shoes and
boots
Until they find a pair that suits.

Likewise the busy Grocery man
Fills orders truly as he can;
While all our tradesmen everywhere
Are chosen with the greatest care.

From those who try to be polite
And always fill our orders right;
But I am sure that I can't see
What use a Weather man can be!

For he can't change a rainy day,
No matter how much cash you pay,
Nor make the sun shine warm and clear
When picnic days are drawing near.

Nor keep the ice all thick and fine
Through all the happy skating time,
Nor make a snow-storm, soft and white,
Nor bring the stars through clouds at
night!

And I can't think, now, say, can you?
Of anything that he can do?
So, when I'm grown, I do not plan
To ever be a Weather Man!

—Christian Observer.

A Bright Bit of Blue.

"I wonder," said Miss White, the jolly little teacher of the first grade, "I wonder how many of you had your eyes open when you walked back to school this noon."

It was just before closing time on a winter afternoon. The children had become listless but every hand was quickly raised at the question. They were sure they had not walked with their eyes closed.

"Then," said the teacher, "perhaps

you saw the same bright bit of blue that I saw. I will let you guess what it was."

Several hands went up.

"It was Jimmie's blue stocking cap," guessed a boy on the back row when the teacher nodded to him.

"No, it was a brighter blue than that."

"Was it Margaret's new dress?"

"No, my blue object had some white about it."

"Was it the sky and the clouds?" asked another boy.

"No," said Miss White, "if your eyes had been wide open you would have seen that the sky is gray today. This bright bit of blue has also a bit of black. We will have one more guess."

Virginia Kincaid on the front seat was waving her hand frantically.

"You may tell us what it is, Virginia."

Now Virginia had formed the bad habit of raising her hand when the others did, whether she had an answer ready or not. This was one of those times when she had not stopped to think. Slowly she rose to her feet wondering what to say, when—the bell rang!

"Never mind, Virginia, we must put our desks in order now. You keep your guess a secret and we will let you tell us tomorrow morning what you think it is."

Virginia sat down with a relieved sigh. She was sure she could think of the right thing by morning and she promised herself that always after that she would do her thinking first.

She was eating her supper when she heard a jay bird calling, "Please, please, please," it seemed to say.

"I wonder what can be the matter with that bird," said Virginia's mother, "it has been calling that way for a long time."

Virginia, too, wondered about it. She went to the back door and listened. Surely the bird was in trouble, but it was almost dark and Virginia did not want to go out to see about it. She would have to put on her rubbers, her cloak and tam—it was so much trouble. Still, there must be something wrong. Finally she wrapped herself up and went out into the growing darkness. She could just make out the fluttering bird on the feeding perch.

"Why, you poor thing!" she exclaimed, "you have caught your foot in the wire suet basket."

Carefully she loosened the bird's foot. She stood a moment with the freed jay bird in her hand and stared hard at it.

"You're it!" she cried, pointing her finger at him, "you're the bright bit of blue." The bird did not deny it. "Tell me, did you fly over the schoolhouse about noon?" And the jay as he flew upward said something that sounded exactly like, "Deed-I-did, 'deed-I-did." —Selected.

We have more to do with others in our words than in almost any other way, so that the Golden Rule is to be applied especially to speech. We do not want others to speak unkindly of us or harshly to us, we do not want them to ridicule or mock us, or find fault with us. Therefore the Golden Rule tells us we are not to do these things to them.—A. R. Wells.

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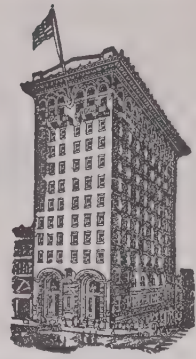
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MEETING OF TRUSTEES.

THE BOARD OF TRUSTEES of the Protestant Episcopal Theological Seminary in Virginia will meet at the Seminary on Wednesday, the 4th day of June, 1924, at noon.

S. SCOALLAY MOORE,
Secretary.

BOARDING—LEXINGTON, VA.

LARGE COOL ROOMS IN BRICK house adjoining Washington and Lee University campus. Address Mrs. Beverley Tucker, Lexington, Va.

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Obituaries

MRS. E. C. PULLIAM.

MRS. E. C. PULLIAM, nee Louise Ashton Vaughan, died suddenly in her home in Roanoke, Va., in the early morning of May 13, 1924. For several years her health had not been vigorous, but her

earnest spirit enabled her to do much for her family, friends and Church. She retired in apparently normal health, and passed away without indication of ailment. The doctors state that the end came without pain. Her husband, E. C. Pulliam, preceded her to the grave several years ago.

Mrs. Pulliam leaves several brothers, one sister and two daughters, Mrs. Robert Trucks and Miss Elizabeth Pulliam. She had made her home in Roanoke, Va., for a number of years, but was originally from Hanover county. While in Roanoke she made a wide circle of friends and was most active in the work of the Episcopal Church there.

SISTER.

CHURCH INTELLIGENCE.

(Continued from page 16)

ARKANSAS.

Rt. Rev. Jas. R. Winchester, D. D., Bishop.
Rt. Rev. E. W. Saphore, D. D., Suffragan.

The Convention.

Hot Springs was selected as the next convention city at the close of the annual meeting of the Diocesan Convention and the Woman's Auxiliary at Newport, May 15.

The following officers were elected: The Rev. A. E. Wheaton, Newport, secretary; the Rev. C. F. Collins, Hot Springs, assistant; S. A. Pernot, Van Buren, treasurer; D. H. Cantrell, Little Rock, chancellor; Fay Hempstead, Little Rock, registrar; R. W. Newell, Little Rock, treasurer of the Board of Missions; the Rev. C. F. Collins, Hot Springs, treasurer of the Nation-Wide Campaign; W. M. Straub, Helena, treasurer of the Episcopal Endowment Fund and Permanent Episcopal Fund.

The following Standing Committee was named: the Rev. H. A. Stowell, Pine Bluff; the Rev. C. F. Collins, Hot Springs; the Rev. C. C. Burke, Marianna; the Rev. George L. Barnes, Helena; J. E. Roseborough, Batesville; Theodore Treadway, Little Rock; R. E. Lee, Pine Bluff.

Mrs. Walter Graham, of Little Rock, was elected president of the Woman's Auxiliary. She will succeed Mrs. C. R. Shinalt, of Little Rock. The selection of other officers was deferred until a later session.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

News Notes.

On Saturday evening, May 3, at St. Mark's Church, Pittsburgh, the rector of the parish, the Rev. James Albert Midgley, was married to Miss Lydia Elizabeth Davey, the Rev. Dr. L. N. Tucker, rector of St. James' Memorial Church, officiating.

St. Luke's Church, Pittsburgh, was the recipient on Easter Day of several memorial gifts, a Litany desk of carved oak, and various sets of hangings.

On Saturday, May 17, the local assembly of the Daughters of the King made a pilgrimage to St. Barnabas' Free Home for Convalescents and Incurables, located at Gibsonia, about fifteen miles from Pittsburgh. An entertainment was provided for the pa-

tients by the Daughters, who also visited the bed-fast ones in their rooms. Supper was furnished the visitors, and the occasion was an enjoyable one for all concerned.

The Japan Reconstruction Committee of the Diocese, the Rev. Dr. Howell, chairman, has issued a short Litany in behalf of the Reconstruction Fund, which has had wide circulation in the Diocese, and is now being used in the Church Schools and congregations, and will be until the work is consummated on May 25.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D.
Bishop.

The Bishop of Washington confirmed a class at Holy Trinity Church, Collington, Md., on Saturday morning, May 17, and later went to the United States Naval Academy, where he was the guest of the Superintendent, Rear Admiral Wilson. On Sunday morning, May 18, he was the preacher at the services in the Naval Academy Chapel, returning to Washington in time to preach the sermon and conduct the open-air service in the Cathedral open-air amphitheatre. The Bishop and his family plan to leave May 24 on board the steamship Leviathan for a two months' visit in Europe.

The last meeting of the Sunday-school Institute of the Diocese of Washington for this season, was held at St. Columba's Church, Tenleytown, on Tuesday, May 20, at 8 o'clock, the Rev. Arlington A. McCallum, rector of St. Paul's Parish, gave an address on "Second-hand Religion." A social hour followed, at which time the visitors were the guests of St. Columba's parish.

M. M. W.

MISSISSIPPI

Rt. Rev. T. DuB. Bratton, D. D., Bishop.
Rt. Rev. W. M. Green, D. D., Coadjutor

Large Confirmation Class.

In Christ Church, Vicksburg, on Sunday, May 11, Bishop Bratton preached and confirmed a class of thirty-seven, presented by the rector, the Rev. Charles E. Woodson.

Dr. Woodson during his ten years' ministry at Christ Church, has presented two hundred and forty-one for confirmation, averaging over twenty-four to a class and probably no other church in the Diocese has been able to attain such a fine record.

SOUTH FLORIDA.

Rt. Rev. Cameron Mann, D. D., Bishop.

Death of Deaconess Graham.

Annie Johnson Graham, Deaconess, entered Higher Life on May 2, after a long illness at Orlando. For many years a helpless invalid, Deaconess Graham bore her heavy cross of pain and infirmity with brave patience.

Her early life was spent in Philadelphia and she received her training in the Deaconess' House of that city, but her active work as deaconess was in South Carolina. Later she and her sister, Miss Elizabeth B. Graham, made their home in Sewanee, Tenn., but they have lived in Orlando, Florida, through recent years. She was buried in the churchyard of St. James the Less, Philadelphia.

C. R.

A NEW MOVEMENT IN THE CHURCH.

(Continued from page 9.)

testified to the conspicuous efficiency and absence of friction with which the board has been functioning since its creation.

"In other words, this is not such an inquiry as has been set going by the National Conference on the Christian Way of Life. It is not duplicating that admirable attempt to stir thought in the outer fringes of a public, which shall gradually press in toward the centre to supply with all possible promptness the best digested statement of Christianity in all its implications which can command general assent. The results, when finally formulated, will be disseminated by publication and by means of a lecture campaign running through a chain of principal cities.

"The members of the Council are not cherishing any pride of opinion in their adherence to the movement, or attempting to put forward a new program of evangelization.

"Though the movement is designed to keep in touch with the churches, it arises outside of them; it does not look toward union or federation, though taking due notice of those tendencies as they develop. It addresses the Church public as a part of the general public of practical-minded men and women, responsive, in whatever mood, to Christian motive. The subject proposed for study, in the words of one of the members, Dr. Ernest M. Stires of St. Thomas' Church, 'fires the enthusiasm of Churchmen and non-Churchmen alike. In its theme they will find the signal for a common advance and that advance is needed'."

Council membership includes Herbert L. Satterlee, Rudolph H. Kissel, H. B. Thayer, Bishop Shipman, Dr. Henry van Dyke, Mrs. Robert E. Spear, and Major General Mason M. Patrick, U. S. A. The Council is limited at present to twenty-one members, but, affiliated with it, groups of representative men and women are forming in other parts of the country as associates interested in forwarding the Council's declared aims.

MISSOURI

Rt. Rev. F. F. Johnson, D. D., Bishop.

Northern Convocation.

The spring meeting of the Northern Convocation of the Diocese was held at St. Jude's Church, Monroe City, opening with Evening Prayer April 29, with the Bishop of the Diocese and ten of his clergy in the chancel. After a short informal address by the Bishop, the Rev. Edward S. White, rector Church of the Holy Communion, St. Louis, spoke on "The True Objective of Christian Social Service.

Wednesday morning Holy Communion was celebrated by the Bishop, with sermon by the Rev. Charles F. Edwards, Dean. A short business session was held at the rectory, followed by a conference on the Church School Service League, led by the Rev. J. Boyd Cox, Diocesan Director. After a bountiful luncheon at Odd Fellows' Hall, the afternoon was given over to the Woman's Auxiliary meeting. Mrs. J. P. Kem, of Macon, presided, and Mrs. E. F. Cushing, of Webster Groves, was the principal speaker. After a short sacred concert, Evening Prayer was said. Mrs. Cushing spoke on, "The Parents and the Church." The sermon was preached by the Rev. W. H. Decker, rector of St. Paul's Church, Mexico. Thursday, St. Philip and St. James' Day, the fifty-seventh anniversary of Bishop Tuttle's consecration, Holy Communion was celebrated at nine A. M. The closing conference was on "The Church School," led by the Rev. Luther B. Franck, of Monroe City. The Convocation adjourned to meet at St. Paul's Church, Palmyra, in the fall.

Hospitality was the outstanding feature of the Convocation. Homes were thrown open and everything possible was done for the enjoyment of the visitors.

A. E. W.

A Morning-Glory Seed.

One spring morning a little girl dropped a morning-glory seed into a hole in the ground. "Morning-glory seed," she said, "hurry and grow—grow until you are a tall vine covered with green leaves and lovely flowers."

The earth was dry, for there had been no rain for a long time. The poor little seed could not grow at all.

For nine long days and nine long nights it said to the ground around it, "O ground, please give me a few drops of water to soften my hard brown coat. Then it will burst open and set free my two green seed-leaves, so I can begin to be a vine."

But the ground said, "That you must ask of the rain."

So the seed called to the rain, "O rain," it said, "please come down

and wet the ground around me so that it may give me a few drops of water. Then will my hard brown coat grow softer and softer until at last it can burst open and set my two green seed-leaves free and I can begin to be a vine."

But the rain said, "I cannot, unless the clouds hang over."

So the seed said to the clouds,

"O clouds, please hang lower and let the rain come down and wet the ground around me, so that it may give me a few drops of water. Then will my hard, brown coat grow softer and softer until at last it can burst open and set free my two green seed-leaves and I can begin to be a vine."

But the clouds said, "The sun must hide first."

So the seed said to the sun, "O sun, please hide for a little while, so that the clouds may hang lower, and the rain come down and wet the ground around me. Then will the ground give me a few drops of water and my hard brown coat will grow softer and softer, until at last it can burst open and set free my two green seed-leaves and I can begin to be a vine."

"I will," said the sun, and he was gone in a flash. Then the clouds began to hang lower and lower.

The rain began to fall faster and faster. The ground began to get wetter and wetter. The seed-coat began to grow softer and softer, until at last open it burst, and out came two bright green seed-leaves.

The Morning-glory seed had begun to be a vine.—Elizabeth V. Brown.

A Jewish said to me once: "If I believed in the Christian religion, I would stand on the street corners and tell everybody about it."—A. N. Stubblebine.

For the Southern Churchman.

Noon in My Garden.

Julia W. Cockcroft.

At dawn when the grass is wet with dew
God walks my garden through and through.

I know, for I've seen the flowers raise
Their sleepy heads to gaze and praise.

God walks my garden, too, at night.
I know, for I've seen the fireflies light
Their tiny torches to guide Him through.
Noon in my garden proves it true.

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Life and love so close are interweaving
That none can live and yet be por-
tionless,
And days must come with hours all re-
trieving
The dreary years of unfound happi-
ness.

For every hour that passes, there is a
record,
For every hour that strikes, there is a
joy,
For every hour that comes, there is a
hope.

—From the Italian.

"Souls are built as temples are—
Based on truth's eternal law,
Sure and steadfast, without flaw.
Through the sunshine, through the
snows,
Up and up the building goes;
Every thing finds its place,
Every hard thing lends a grace,
Every hand may make or mar."

O Lord, with whom is the fountain
of Life, give us all, we entreat Thee,
grace and good will to follow the lead-
ings of Thy most Holy Spirit. Let the
dew of Thy grace descend and abide
upon us, refreshing that which droops,
reviving that which is ready to perish;
until the day when all Thy faithful peo-
ple shall drink of the river of Thy
pleasures. Amen.—L. G. Rossetti.

Thou hast power in prayer, and thou
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they will fly at thy will. Thou hast
power over fire and water, and the ele-
ments of earth. Thou hast power to
make thy voice heard beyond the stars;
where the thunders die out in silence
thy voice shall make the echoes of eter-
nity.—C. H. Spurgeon.

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EDITORIALS

Vol. 89.

RICHMOND, VA., JUNE 7, 1924.

No. 23.

"WHAT WILL THIS BABBLER SAY?"

In entering upon our duties as editor, it would be the assumption of a confidence that we do not feel, if we should use that note of easy assurance that seems to come naturally to editors, and proceed forthwith to point out the short and easy path to a solution of the problems that today disturb the mind of the Church. That there is a widespread feeling that some dire catastrophe in the life of the Church is impending, it would be idle to deny. We can only say to the readers of the Southern Churchman that we do not share that feeling. In the sympathetic study for many years of the origin and growth of the Christian faith, we have ourselves weathered too many storms to be greatly disturbed by what the sailors would call "the bit of thick weather" that is on us at this hour.

After nineteen centuries of history and after unnumbered vicissitudes the Church's grasp of the truth as it is in Jesus, is today more like that of the first two centuries than it has been at any time since then, which is merely to say that the ethical character of the Gospel is better understood and more thoroughly appropriated.

It is perhaps this very emphasis upon Christianity as a life, bringing, as it does, the quickening vigor of a new hope and a new vision, that tempts the mind to undervalue the theological aspects of the faith. Not to know history is to be forever a child; and surely it would be childish to forget that it was that very theology alone which gave worth to the individual. The very slowness of the growth of the universal hope is perhaps the surest earnest of

the final strength and vitality of that which it will produce.

When one has followed the Christ along the Galilean highways, and seen His creative touch make the dead trunk of a broken life bud and blossom into the fruitage of selfless service, it would seem to us a useless task to try to convince such an one that the potentialities of the Saviour of the World had existed in the sin-sodden race of men, or that His birth was as that of any other child of earth, even though the home to which he came was as sweet and clean as that in which Mary gave a new meaning to motherhood.

Despite the importunate insistence of men whose integrity it would be an impertinence to question, there is no more reason to fear that the Gospel narrative will ever need to banish from its pages the Angel of the Annunciation, or devitalize the resurrection into something less than the triumphant and tangible conquest of death, than that the majesty and charm of Christ's person should fade like the pictured face in an old daguerrotype.

We have neither taste nor talent for controversy, but we have every desire and determination to share with the readers of the Southern Churchman our reasons for holding to the ancient sanctions and the ancient sanctities of the Christian faith. If in such effort there should ever appear bitterness and intolerance, we beg the readers to bear in mind that the presence of these in our pages must be put down as our failure to be true to Him Whose life knew neither.

EDUCATION IN A DEMOCRACY

We have drifted far away from the ancient ideal in education. That ideal fixed the goal in a word, virtue, i. e., manhood. The student in any true sense started out to find his destiny. The first quest was to attain to a conception of what constituted a man. This ideal of education was utterly unrelated to religion. In Greece and Rome it was indeed necessary to discard both the belief and practice of religion before a beginning could be made. This was a necessary step from the fact that the religions of Greece and Rome, apart from their degrading tendencies, did not deal in universals. The Gods were the gods of the land. But neither Plato nor Aristotle was able to find in philosophy the universal note denied them in religion. The "complete man" of the ancient world was the privileged citizen. Ethics never ceased to be provincial. Manners and morals were one. The basis of right living was, privilege. The world was made for the elect.

The Stoics sensed the failure of the other systems and began to talk of man, but with them the political system forced the individual back upon himself. Truth was to be found within the man; but the truth was imprisoned there and could not get out into the world of men. They

found the precious metal of truth, but the metal was yet in its fossil state, and they had no instrument at hand to free the gold. An increasing pessimism marks its history, and suicide became the accepted solution of life's mystery.

The history of education under the Church is again the story of failure. Having succumbed to the Pagan State whose ethics at its highest was the ethics of privileged citizenship, the Church found its way to life blocked by the Pagan State, and offered salvation as a substitute for suicide. The collapse of the Church as a universal institution opened the way to the many systems of the modern age. Neither citizenship, nor self-culture, nor training for salvation beyond the bounds of earthly life, could compel the allegiance of men.

The idea of what should constitute the goal of endeavor still held the thought, and in a time when the conquest of nature was the absorbing and exhilarating dream of mankind, the goal seemed clear at last. Education was to be training for success in the material world. The ideal man was the one who could wrest from Nature her secrets or appropriate the profits of conquest.

It is a startling fact that in a world that is clamoring for democracy, the education offered is largely training for the exploitation of the weak. It scoffs at religion, and is oblivious of any ethical content of life. The State taxes itself to train its citizens to prey upon one another and preaches a shallow patriotism that declares that the myriad ills of such an existence can be remedied by the exercise of the franchise.

With all the apparatus of teaching ready to hand, with ready access to the docile mind of every child, there has been found no state brave enough to teach as a paramount principle the worth of man.

Popular education in its spirit and purpose is a denial of the very principle of democracy; for when exploitation is the method; and warfare, whether commercial, racial or national, is the means, there is no possibility of an ordered existence save through the armed strength of a centralized government.

The question as to the assigning in any true system of education the place to be occupied by the affections and the intellect, is not to be answered by making one or the other master of the situation.

Democracy (to use no larger term) is a principle. If it mean anything at all, it is the vehement assertion of the dignity and worth of man. This man is conceived of not as an abstraction, but as individual, present and potent. Of so much worth does it count this individual, that while it declares he exists for society, it also affirms that society exists for him. In a true democracy these truths are of equal worth. To deny either is to deny the fundamental principle of democracy. Surely then these should be truths

offered for the acceptance of youth. Again, the true patriotism can only be the application to a particular group of a principle universally true. If a democracy be built upon the assumption of the worth of man, then any patriotism worthy of the name, must take into account the race of men. A patriotism that arrays a democracy against the welfare of any race or nation is a denial of its own birthright. It is still true that "spirits are not finely touched but to fine issues" and the bastard brand of patriotism which shows itself in provincial prejudice, and selfish class interest is born of an utter ignorance of the very genius of democracy. The same passion which shows itself in partisan love and noisy declamation should and could find a nobler expression in devotion to democratic ideals.

It is just here that we find not merely the justification, but the supreme necessity of schools distinctly Christian. The public school can only reflect the aims and ethics of those who look to the public for approval upon their efforts. There is one Christian school that we know of that has as its motto: "The full measure of manhood." It knows but one standard in class-room, dormitory and on the campus, loyalty to Him Who was the one full-grown Man of the race. Shirking in the class-room, bullying in the dormitory, dirty ball on the athletic field, all fall under one category, disloyalty.

No extension of privilege, and no march of ideas will ever do away with the necessity of leadership, and it is to the Christian Schools of our land that we must look for those who shall lead men "on to the bound of the waste, on to the city of God."

A SONG OF A SHIRT

There is a strange fatality that seems to dog the steps of a party name. Like the shirt of Nessus it begins to destroy the body it enfolds. The word catholic has an outlook as wide as Christian charity. It speaks of open doors and tolerant kindness. Catholic as a party name has come to denote a group who have hypnotized themselves into thinking that the universal Church means nothing more nor less than "all of us."

Agnostic, a perfectly harmless adjective when applied to a state of mind, becomes a virulent mental poison when attached to a group, and comes at last to signify "I don't believe that anybody except myself, knows anything." Fundamental is a word that signifies that which relates to the foundations. Fundamentalist as a party name carries those it enfolds even below the foundations, and demands that they live in the rather unhealthy atmosphere and half-light of the cellar.

Modern in Tennyson's day used to imply that we were "the ancients of the earth" and "heirs of all the ages." Modernist as a party name demands that he who bears

it, blot out the past and make today bright and shining. As yesterday is of the past, the "touching up" must be done daily. Modernism has had but a brief history as yet, but it seems to promise to its elect a world of wet paint.

In every mind there is the tendency to favor by neglect the weakness of an undeveloped part, and to cultivate the natural strength of temperament till strength itself breed deformity. Catholic aspiration needs the humility of science in the presence of the unknown. Science needs to remember that the soul has hands that reach beyond the things of sense. The zeal of untutored loyalty must beware lest it strangle in its fierce grip the thing it loves. The eagerness to force the fruitage of the tree of life must take heed lest it kill with pruning knife the tree itself.

The word of caution to every honest seeker after truth is forever given by St. Paul: "Whatsoever things are true, whatsoever things are worthy of reverence, whatsoever things are of good report, think on these things," which roughly paraphrased would read: "Don't forget that reverence is ever the handmaid of Truth, and be ye gossips of good things."

THE CHURCH IN VIRGINIA

Someday there will be one who will tell the story of the Church in Virginia. It will have to be the song of the native-born. If St. Paul could have written to the Christians here he would have sent greetings to his friends as to "Philemon and to the Church that is in thy house," for surely it was a home Christianity. The grace at meals was a real blessing. Braxton Bryan used to call it the Jamestown Grace, and says that it was part of the equipment of the first colonists, and had been in use in every home along James River ever since.

Christ was ever "Our Blessed Master," and so real was

the note it sounded, that even the slave recognized that his own master and mistress were but servants too, and those slaves always spoke of God as "Ole Marster," their master's Master and theirs.

The Prayer Books were never left in the church, but always brought home; and if bad roads or bitter weather kept the family from church, there was always a service in the home. Prayer was as familiar to the mind of a child as study or play. It would have been hard to find a boy who could not tell of how he came into the sitting-room late at nights, and found that his mother, tired from

the labors of the day, had kneeled down and finally fallen asleep upon her knees. God pity the Virginia boy who has never seen his mother thus asleep.

In the public worship of the church there was a simplicity that puzzled many who saw it for the first time. There was little need of symbol in worship for those who had about them the living examples of abiding loyalty to One they called their Blessed Master. Reverence was so filled with love that it drew near to the Saviour with a feeling more of affection than of awe.

The minister sustained as personal a relation to his peo-

ple as did the family doctor, and an all-night vigil in the house of illness was as natural to one as to the other. There was seldom talk of ecclesiastical differences. To the native-born the Church represented his spiritual ancestry, and to him it would have been as unseemly to boast of the Church's high lineage as to parade in the conversational vestments of ancestor-worship. To the eye of the critic it might have seemed a narrow and a narrowing manner of Christian living, but out of such homes came the men who founded every mission of the Church in the dark and neglected spots of earth.

IMPRESSIONS OF MY RECENT TRIP TO THE NEAR EAST

By Dr. John R. Mott

EUROPE is at work. The spirit of the people has changed. There is renewed vitality and hope. Real leadership is being shown by rulers and governments. There are more signs of improvement than at any time since the war."

This is a summary of the statement issued to the religious press of the country by Dr. John R. Mott, who has just returned from an extended trip in Europe, Northern Africa and Western Asia. Dr. Mott made the trip as Chairman of the International Missionary Council. He is also General Secretary of the International Committee of the Y. M. C. A.'s of North America and Chairman of the World Student Federation, which includes student organizations of upwards of forty countries. He traveled widely in Europe each year during and also since the war. On his recent trip he crossed the Mediterranean six times. In his statement Dr. Mott said:

"First, it has been my lot to travel widely in Europe each year not only during, but also since the War. On my recent journey, which took me to all parts of Europe as well as to Northern Africa and Western Asia, I saw more signs of improvement than I have observed in any preceding year since the great upheaval.

"One sign is the marked economic and financial stabilization which is taking place in a number of countries within the past year.

"Another indication is the fact that the European peoples are so largely at work—in the fields, in the industries, and in the work of reconstruction.

"Still another proof is that of the greatly improved means of communication. In constant travel by rail in eighteen countries, and which also took me across the Mediterranean six times, I did not miss a single appointment, although I had scarcely an hour of margin at any point.

"The most impressive evidence, however, is the changed spirit of the people. On every hand we witnessed their renewed vitality and hope.

Second, real leadership is being exhibited by the rulers and governments of many of the lands of Eastern Europe and the Levant.

Although we may disagree with almost every plank of the policy of present-day Russia, we cannot but be impressed by the courage and aggressiveness with which her Government have charted and held to their totally new and alarming course.

"We may have regarded with questioning and consternation the radical measures of Mustapha Kemal Pasha, but we cannot but admire his initiative and steady will power in setting precedents rather than being content to follow century-long examples.

"Well may we praise the noble character and the progressive views of the young and able King Boris of Bulgaria.

"I received also a most favorable impression of King Fuad of Egypt and his grand old Premier, Zaghloul Pasha, who are surely leading that ancient land out into a new day.

"Czechoslovakia under her remarkable pair of old and young statesmen—(what country has two leaders who surpass President Masaryk and Foreign Minister Benes?)—is the beacon light in the midst of tempestuous parts of Central Europe.

"Reunited Poland, brilliant Poland—after centuries of cruelly enforced division and still grappling heroically with baffling difficulties—is surely coming into her own.

"Mussolini, defying with magnificent audacity all traditions and conventions, still appeals to the imagination and continues to command the sacrificial devotion of the new generation of Italy.

"After years of uncertainty, hesitation, and paralysis, it is indeed inspiring, whether we agree with them or not, to watch these rulers and leaders who have turned their backs on the past, fixed their eyes on new goals, and are forging ahead no matter how many oppose them or how few go with them.

"Third, among all the countries of Europe there is possibly none which just now is carrying such heavy burdens and which has a better claim on our generous support than Greece.

"The last twelve years with her have been one long agony. The Balkan Wars, the Great War, and the aftermath of the war have left her people exhausted, divided, and distracted. And yet this little land with only 5,000,000 people has, within recent months, taken in 1,000,000 refugees—an unprecedented achievement.

"They are straining themselves to the very limit as a Government and as a people. They must have our help to turn their difficult corner. They still have half a million men, women and children living in squalor, hunger and despair unknown elsewhere in the world today. I cannot speak too highly of the character of the cooperation being rendered by the League of Nations' Commission under the unselfish and efficient direction of Henry Morgenthau.

Fourth, it is gratifying, yet humbling, to see the remarkable hold which America has on all the peoples of Europe and the Near East.

Of course the word 'peoples' advisedly. 'What kind of hold,' you ask? A hold on their hearts, most manifestly. A hold also on their imagination. If I were to express in a word the conception of America which most widely obtains among them all, it would be that they picture us to themselves the land of hope. May we never disappoint their dreams and expectations.

"What are the causes of the large place which America occupies in the hearts and in the imagination of these peoples?

"One cause is the stories which come back to all these lands from the millions, the tens of millions, of their children and grand-children who have identified themselves with the great, friendly Republic beyond the sea.

"Another cause is the irresistible appeal made to the imagination by our land of large dimensions and of limitless opportunity for all—even for the poorest and the humblest.

"Possibly a more potent factor explaining the power of the cords binding America to the very heart life of all the peoples who in the recent tragic years have suffered and borne impossible burdens, has been the generous and practical ministry of unselfishness of such typically American societies as the Red Cross, the Y. M. C. A., the Y. W. C. A., the Jewish Welfare Board, the National Catholic Welfare Council, and just now, in a notable way, the Near East Relief.

"Little did the millions of Americans, when we but yesterday forgot or lost ourselves in these great unselfish causes, realize that we would find ourselves today in the larger confidence and affection of whole nations and peoples, and in the midst of immeasurably greater opportunities for constructive service. God grant that we may not through ill-considered action or neglect forfeit this confidence nor miss the day of our visitation."

THE HOME CHURCH

A Part of the Address to the Annual Convention of Western Massachusetts

By the Right Reverend Thomas F. Davies, D. D.

FIRST of all I want to speak to you of the contribution which every Parish Church and Mission of all Christian Bodies should make to the life of the Nation. For one of the greatest instrumentalities of Christianity today is the Parish Church, the spiritual home of a great part of the People. Other instrumentalities of civilization have their contributions to make, and are making them: the Home Church has, I believe, an indispensable contribution to make.

A perusal of the newspapers, which supplies almost all the information on the subject that I possess, leads me to believe that there has been a grave scandal at the seat of the national government. It is easy to say—as men have said to me, “O, things are not so bad as the papers represent them!” But, on the whole, the Public Press tries to be accurate and fair, and certainly its reports of recent happenings in Washington, have been distressing. The fact alone that thousands and thousands of dollars of the national funds apparently have to be expended in these frequent Congressional investigations, suggests that something is seriously amiss; and one cannot regard the revelations that have been made as anything less than significant. If the Press reports are trustworthy, as one cannot doubt that they are, one is led to the inevitable conclusion that there have been extravagance, inefficiency and corruption. I do not believe that the government itself is corrupt, but I am forced to believe that there has been serious corruption in it. Our form of government is worked by political parties, which indeed developed very soon after the formation of the national government. There is both good and evil in the party system. There is no good in the spoils system. As a people we are greatly given to organization. One has only to look at one's morning mail to find communications from organizations formed to promote or prevent almost everything under the sun. Many organizations, such as the Rotary Club, the Kiwanis, the Shriners, the Chambers of Commerce, not only help to maintain a high ideal of mercantile and professional life, but also do much positive, altruistic good. The word one most frequently hears in addresses before them is the word “service.” But there are other organizations that have a sinister side. A recent candidate for Congress told me that he received many communications from organizations, asking whether he would pledge his support to certain benefits to special classes, and threatening that if he did not, the whole voting strength of that and affiliated organizations would be cast against him. This is certainly not in accordance with a free and impartial government, and is not really American. Probably the party system is necessary in a government by the people. Under this system one very great word has undergone a deterioration in meaning, and this is evident in popular speech. I mean the word “Politics.” Politics meant primarily the science of government, the administration of national and public affairs, but in our everyday speech it has come to mean largely the art of winning elections or the obtaining of special benefits. I believe that we must continue the party system, but we must purge that system of one frightful present evil, namely, the acceptance of such huge gifts for campaign purposes as involve a future obligation to appoint unfit persons to office.

Back of the parties are the people. The American people, I am sure, are sound at heart. I firmly believe that! And yet I cannot be blind to a certain deterioration that has been insidiously going on in them. It is partly no doubt the result of long years of almost unrestricted immigration, from which the impurity has not yet been wholly purged nor the good entirely assimilated. In part it is an aftermath of the World War. In part, perhaps, it is caused by the tremendous accumulation of the world's gold in this country. And it is also a not unnatural result of our very rapid rise, our sudden jump in less than one hundred and fifty years from straggling, sparsely settled, poor colonies into the most powerful and richest of nations. My observation may very likely be challenged and disagreed with. Let me give you one or two illustrations of what I mean. That really great book, Lord Bryce's “American Commonwealth,” was first published in 1888. In it (Vol. II, p. 643) he says this: “Feeling the law to be their own work, the people are disposed to obey the law * * * It is the best result that can be ascribed to the direct participation of the people in their government that they have the love of the maker for his work, that every citizen looks upon a statute as a regulation made by himself for his own guidance no less than for that of others.”

If he were living and here, could Lord Bryce write that of us today? By the will of the people a constitutional law has been made, which they are not disposed to obey, but widely defy! Or let me take a homelier instance. In the country school-house our grandfathers and grandmothers had wooden pegs on which to hang their hats and coats and satchels. Lately I asked the Principal of one of our largest High Schools how his school would get on with pegs. He replied, “Not for one day! We must have lockers with strong locks!”

The greatest danger to American civilization and to the American Nation would be to have dishonesty penetrate generally into public and private life, tainting the obtaining and holding of public office, the administration of national trust, the conduct of business, and the life of school and home. It would be a betrayal of God—the sin of Judas, who, St. John tells us, was a thief. It would be also the betrayal of Democracy, because the foundations of Democracy are moral ones. It rests upon the character of the people. It is based upon the integrity of each citizen and voter. Where lies the real wealth and strength of our Nation? In the souls of the people. If those souls should become corrupt, then the worst conceivable form of government would be Democracy. Every people in the flush of its prosperity and pride of its strength thinks that it is going on forever. But where is the greatness of Babylon and Nineveh? “Where is the King of Hamath, and the King of Arpad, and the King of the city of Sepharvaim, of Hena, and Ivah?” “Where are the snows of yester year?”

“How the races troop o'er the stage in endless procession!
Persian, and Arab, and Greek, and Hun, and Roman, and
Vandal,
Master the world in turn and then disappear in the darkness.”

And the reason of their fall was generally wide-spread corruption! Let us believe in the soul of the American people, but oh! let us not neglect that soul! I like those Georgian churches with their tall steeples pointing men to God. All over this land it must be the work of every parish church of whatever denomination to be emphasizing, teaching, preaching, impressing the majesty and supremacy of the moral law. Our Faith is the mainspring of our conduct, but we must not be so preoccupied with the intellectual side of Faith as to neglect conduct. We have a great national educational system, which is doing wonderful things for the mind. The Christian Church must care better than it is now doing for the moral life of the people. The standards of right and truth must be universally upheld. Every dweller in this land must be taught not to lie and not to steal. Without virtue there can be no true liberty.

What was so very striking about the primitive Church? Its moral power! In the “Decline and Fall of the Roman Empire” Gibbon says (Chap. XV.) that “the primitive Christian demonstrated his faith by his virtues.” It must be so still; and all the churches, scattered all over the land, must be producing Christians—men and women—who will live righteously, deal honestly, vote conscientiously, campaign irreproachably, and serve staintlessly. Patriotism alone calls upon the whole organized Christian forces of this nation to wage war upon dishonesty and corruption; to impress upon their people that dishonesty is not only the betrayal of God and man, but that it is treason against the Country. The corrupt man is a traitor to Democracy. The survival and prosperity of our Republic depend upon general righteousness. There is but one end to general corruption, a wrecked nation!

In so far as these words of mine shall gain attention, I make my solemn appeal to all the forces of Christ to restate His Holy Name in the Nation; to develop a moral life indwelt by the Spirit of God; to maintain the supremacy of enlightened conscience; to hold up Jesus Christ as the Word of the Father, the Word Who expresses His Will; and to repeat again and again with all possible emphasis that that Will is for righteousness. Thy Kingdom come! Thy Will be done on earth as it is in heaven! The opportunity and the obligation of the Christian Church is to take of the things of our Lord Jesus Christ, by the aid of the ever-living Spirit, and “to show them to each generation in their ever-fresh and ever-developing application.”

The Peace of the Church

From the Convention Address of

THE RT. REV. ETHELBERT TALBOT, D. D.

The peace of the Church this last year has been somewhat disturbed by an unfortunate publicity given through the public press to the utterances of a few brethren who have felt it to be their duty to tell their congregations what they did not believe rather than to edify them and strengthen their faith by preaching the positive Gospel for which the Church has borne her witness through the Christian centuries.

Our branch of the Church Catholic has been regarded as a haven of spiritual rest amidst the discordant and negative theories and opinions entertained by many outside of her fold. Through her historic creeds and formularies as contained in her Book of Common Prayer, she has claimed to interpret Holy Scripture and give expression to her faith in language clear and definite as to the historical facts on which belief in God as revealed in Christ is founded. For clergymen even to call in question statements of the Creed, regarding the person of Our Saviour and His Incarnation would naturally arouse the fears, if not the indignation, of many of the faithful. As a result of this tendency in certain quarters when the House of Bishops met in Dallas last November they found awaiting them an earnest petition signed by a great number of our laymen, and among them men of distinction and leadership in the Church, requesting the Bishop as their Fathers in God, and the appointed guardians of the faith, to issue some word of reassurance and let the people know just where the Church stood in matters to be believed among us. Therefore, in the Pastoral Letter which the Bishops set forth in response to this appeal, they felt it to be their duty simply to reaffirm in language that could not be misunderstood the clear statements of the Creed and their implications. The reaction to that Pastoral Letter gave abundant evidence that it was needed. We live in an age of broad and generous toleration. The Church has always allowed much liberty of interpretation, but, of course, there are limits beyond which speculation cannot go if the faith is to be held inviolate. Of course, a minister of the Christian religion who is led by his conscience to deny what he was ordained to preach and maintain must cease to hold office and surrender his commission. The Church's great object is to help and not to hurt; to get men into the Church and not put them out; she allows large room for differences of opinion and various schools of thought. But it should be repugnant to any well ordered conscience to remain in a Church should the time come when he can no longer believe what he promised to defend and was solemnly commissioned to preach.

Our Lord has said, "If any man will do God's will he shall know of the doctrine, whether it be of God or whether I speak of myself." The law of Christian love and forbearance is the will of God. It has been said that Christianity reduced to its simplest and most intelligible form needs only two words to express it, namely, "Follow Me." If all Christian men would give up the attempt so utterly vain and futile to explain Christ and to understand how He came into the world and how He left it, and devote their attention to following Him, they would soon know more about the person of Christ than they had ever known before, and they would have put Christianity in a position to conquer the world. Let us hope and believe that this controversy will be overruled as so many similar controversies have been in the past for good, and will result in the stronger confirmation of the faith. Our Lord has promised that the gates of hell shall never prevail against His Church, and when we look back over the past and think of the storms His Church has weathered and the victories she has won, we may well feel assured that the eternal verities which cannot be shaken will remain.

There has always been in our Church a large liberty of thought, opinion and interpretation. As one of our own Bishops has wisely said, we do not wish to see the Church broken up into sects wherein each contains only those people who think and believe just alike. In such a historic Church as ours liberty should be allowed. The Church is larger than the point of view of any group, party or age. Our Church is not a sect. She cannot be complete without the inclusion of many phases of thought and spiritual life. Her dominant note is not exclusion, but inclusion. To make this possible, we must have mutual confidence, confidence in each other's soundness of faith as each interprets it in his integrity and loyalty. A family wherein the brothers and sisters call each other liars and hypocrites, is not longer a family though they live in the same house.

At present the matter of chief importance is that we have an atmosphere so full of mutual confidence, sympathy,

patience and love and truth that we may all be led into a common spirit and through that into a full knowledge of the truth as it is in Christ Jesus. There has always been and ought to be in the Church, whose aim is no less than that of bringing all people into her glad allegiance, a broad, generous and loving spirit of toleration of all legitimate truth. No one would wish to see the Church less broad and comprehensive and hospitable to all truth than she is. But we must learn to hold the truth in love that suffereth long and is kind; a love that is not easily provoked and thinketh no evil.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

DR. JOHNSON'S PRAYER FOR GUIDANCE.

Mr. Editor:

Dr. Henry Van Dyke, in Companionable Books, has one chapter on Dr. Samuel Johnson, whom he calls "A Sturdy Believer." It contains a prayer written by the Doctor for his own private use, which I have thought it would be well to publish in the Churchman when there is so much controversy going on just now in the Church between Fundamentalists and Modernists about "unprofitable and dangerous inquiries, and difficulties vainly curious and doubts impossible to be solved." I am sure if this prayer were used daily by our Church people it would help both schools of thought, and lead them to "serve Thee with active zeal and humble confidence, and wait with patient expectation for the time in which the soul Thou receivest shall be satisfied with knowledge."

The prayer is as follows:

"Against inquisitive and perplexing thoughts: O Lord, my Maker and Protector, who has graciously sent me into this world to work out my salvation, enable me to drive from me all such unquiet and perplexing thoughts as may mislead or hinder me in the practice of those duties which Thou hast required. When I behold the works of Thy hands, and consider the course of Thy providence, give me grace always to remember that Thy thoughts are not my thoughts, nor Thy ways my ways. And while it shall please Thee to continue me in this world, where much is to be done and little to be known, teach me by Thy Holy Spirit to withdraw my mind from unprofitable and dangerous inquiries, from difficulties vainly curious, and doubts impossible to be solved. Let me rejoice in the light which Thou hast imparted: let me serve Thee with active zeal and humble confidence, and wait with patient expectation for the time in which the soul Thou receivest shall be satisfied with knowledge. Grant this, O Lord, for Jesus Christ's sake. Amen."

ALEX. F. ROBERTSON.

Staunton, Va.

CHANGES IN PRIORITY IN PANAMA.

Mr. Editor:

I ask the courtesy of your columns to tell the friends of the Missionary District of the Panama Canal Zone that by a recent resolution the National Council has designated Priority No. 233 for "Quarters for the Archdeacon of Panama."

Under Archdeacon Sykes' leadership the long-needed mission on the Atlantic side of the Isthmus for canal employees and members of the garrison has made excellent progress. It is impossible, however, to lease quarters for the Archdeacon and Mrs. Sykes, because of the increase of the navy personnel, and they are obliged to move from house to house every few weeks.

The government has kindly assigned us a fine lot in New Cristobal without charge, and I make this appeal for funds to take advantage of the government's offer and provide for the carrying forward of a work of real importance.

This is the only Priority of the Missionary District for the Triennium.

We need eight thousand dollars.

JAMES CRAIK MORRIS,

Bishop of the Panama Canal Zone.

New York, May 23, 1924.

THE CHURCH AND YOUNG PEOPLE'S WORK

By the Reverend Karl Morgan Block

THE Y. P. S. L. AND A SOCIAL SERVICE PROGRAM.

LEAGUES clamoring for subjects for their devotional service and a program of work, practical and specific, can achieve both of these results by undertaking during the summer months a social service survey of their own community. An unquestionable amount of interest can be aroused by an effort to discover just how far modern life, as we see and know it, conforms to the Christian standards. The National Department will publish in these columns in the near future vital suggestions indicating the part that a League can play in the life of its community. There is a record of one experiment at least, which should encourage every group in the country. The members of this League, under the chaperonage of a counsellor, visited all of the public institutions, taking their notebooks, and, as a result of their own inquiries, brought back an abundance of material, no little indignation and a consuming desire to do something to assist in the solution of municipal problems which especially affected the physical and moral life of their community. At another time we shall have the record of their investigations and the results which flowed from them.

To the groups who are eager to undertake a similar effort, the following outline is offered. If these inquiries are earnestly and fearlessly pursued and the cooperation of the municipal officials won, the difficulty will be what the League will have to remember—to preserve balance in its educational program, as subjects will emerge sufficient in number to usurp all the time of the succeeding year. Those who believe that Social Service is a theoretical business, to be left to fadists and theorists, can learn a better mind in such a survey and investigation. So often our adolescent has the impulse to serve, and the vision of a Christian world, but he does not understand just how he functions as an individual in this new order.

Some of these questions seem a little mature, but we have been far too squeamish heretofore. The young people are much more advised in matters of sex, for instance, than the adult mind will believe, and a certain amount of vigorous frankness will accomplish infinite good. Let your Service Leagues divide themselves in groups and go with their notebooks to make personal investigations. There are a host of further inquiries that might be made. The institutions, Poor Farm, Detention Home, jail, etc., ought to have a rigid scrutiny, and the town will take notice if a group of alert and earnest young people, out of their own investigations, feel a sense of pardonable outrage at conditions in each community which can and ought to be amended. On the other hand, officials ought to have the approval of the community where work is faithfully being discharged, and the reactions of the young people can be brought to the Civic Clubs with peculiar emphasis.

We shall be grateful to hear the story of those Leagues to whom this plan appeals. Follow it out in detail and then send us the results. If the Leagues over the country should undertake this responsibility, the Episcopal Church can make a contribution to the moral and social life of our nation really worth while. These questions follow pretty closely a survey made in Fargo, North Dakota.

Social Service Survey.

I. General Information about Community—

- (a) What proportion of your inhabitants is foreign born?
(b) What problems does this fact present?
(c) What Americanization work has been done in your city?
- (a) What proportion of inhabitants is colored?
(b) What proportion of inhabitants is Oriental?
(c) Are they learning principles of right living?
- (a) What proportion of inhabitants is illiterate?
(b) Is this problem being adequately attacked?
- (a) Do you have a child labor problem?
(b) Are your child labor laws enforced?
(c) Do children work at home on factory processes?
(d) Are health and housing conditions in such homes supervised?
- (a) Is work of children in street trades supervised?
(b) Do women in industries work more than eight hours per day?
(c) Are they permitted to work on night shifts?
(d) What limitation on employment of women before and after childbirth?

- (d) Are women employed in hazardous occupations?
(e) Have factories provided first aid and rest rooms?
(f) Have safety appliances been installed?
(g) Is preventive health work carried on in your industries?
- (a) Are vital statistics accurately kept?
(b) What is your city's general death rate? Still birth rate? Infant death rate? Maternal death rate?
(c) Are these rates high in comparison with similar cities?
(d) What percentage of above death rates is preventable?
(e) What percentage of births is illegitimate?
(f) Is adequate prenatal and obstetrical care available?
(g) Is your city's tuberculosis death rate above average?

II. City Health Activities and Municipal Sanitation—

- (a) Have you a full or part time adequately trained health officer?
(b) Has he active cooperation of the community?
- (a) Has city an adequate supply of pure water?
(b) Is purity of water tested at regular intervals?
(c) Are private wells outlawed in city limits?
(d) Have typhoid epidemics occurred attributable to present water supply?
- (a) Has city adequate supply of pure milk? Of certified milk? Of pasteurized milk?
(b) Are dairy herds tuberculin tested?
(c) Is regular milk inspection enforced?
- (a) Have you separate sanitary and storm sewers?
(b) What percentage of houses have sewer connection?
(c) How many out-door toilets in sewer district?
(d) Do you have standard sewage disposal?
- (a) Do you have sanitary garbage collection and disposal?
(b) Are fly and mosquito breeding places eliminated?
- (a) Are food supplies regularly inspected?
(b) Are food handlers subjected to medical examination?

III. Educational Resources and School Sanitation—

- (a) Have you sufficient number of modern school buildings?
(b) Have your teachers modern educational training?
(c) Is teaching in all schools done in the English language?
(d) Are schools properly ventilated, lighted and heated?
(e) Are toilet facilities adequate and sanitary?
(f) Are sanitary bubbling fountains in use?
(g) What recreation facilities are available?
- (a) To what extent is health taught in your schools?
(b) How are the physically and mentally handicapped provided for?
(c) Is vocational education provided for (See Federal Smith-Hughes Act).
(d) Do schools employ regular nurses?
(e) For how many children is each nurse responsible?
(f) Are medical and dental examinations given school children?
(g) Are parents urged to correct remediable defects?
- (a) Has community any peculiar diet problem?

IV. Hospital and Medical Facilities—

- (a) Has your city one or more modern hospitals?
(b) How many beds are available?
(c) Is this number adequate to meet the need?
(d) Is there proper control of contagious disease?
- (a) What percentage maternity cases cared for in hospital?
(b) Are those maternity homes under city supervision?
(c) Have they adequate medical and nursing supervision?
(d) Under what circumstances do they admit unmarried mothers?
- (a) How many maternity cases handled by mid-wives last year?
(b) Are mid-wives registered or licensed?

V. Private Activities: Health and Social Service—

- (a) Has your city a Visiting Nurse Association?
(b) Does it do prenatal, infant and child health work?

(Continued on Page 23.)

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

GETTING TOGETHER.

The first Sunday in June was set apart for a special emphasis on Church unity, and gave an opportunity for calling the attention of congregations to the great World Conference to be held on this subject in Washington, D. C., in 1927.

Efforts in this direction were first made by our Church at the General Convention of 1910, when a Committee on Faith and Order was appointed for the promotion of unity and harmony among all Trinitarian branches of the Church. At the Washington Conference there will be representatives of the Anglican, Armenian, Baptist, Congregational, Czechoslovak, Disciples, Eastern Orthodox, Friends, German Evangelical, Lutheran, Methodists, Moravian, Old Catholic, Presbyterian, Reformed, South India, United, and many other Churches.

Preparations for this gathering can be made in many different ways. In Youngstown, Ohio, the Rev. Thom Williamson, rector of Ascension Church, used the occasion of this Special Sunday to bring this matter before the Ministerial Union, and to get the clergy of all denominations in the city to stress Christian Unity in their sermons on the first Sunday in June, and also to get this topic before the public through newspaper articles.

Another excellent way in which small towns can lay the foundations for Christian Cooperation is by means of open-air community services. A courthouse lawn or village park is readily adaptable for such purposes. A combination of the choirs of all the churches in town always arouses a widespread interest and such instruments as horns and cornets are excellent for use in the open air. Very often such services will attract people who rarely go to church. The fact that different ministers all participate in rendering some part of the service has an impressive effect upon the public who have no church affiliations, and the getting together of all kinds of Christians and paves the way to a more certain and beneficial unity than can be brought about by organic union planned and set forth in official documents.

In a larger city a similar plan for the Sunday nights during the hot weather has been adopted by the combination of two Episcopal and one Disciples' congregations. The plan being for these three congregations to worship together in their respective churches, with combined choirs, and so far as possible procuring prominent preachers, irrespective of church affiliations.

All these movements mark a most excellent tendency in the right direction, and will contribute to the bringing of genuine Christianity to the community.

COMMENDABLE ACTIVITY.

We have stolen from the news department the following item, which shows that at last Church people are beginning to take an active interest in their own penal institutions, and are not leaving such matters entirely in the hands of the secular social worker:

"Provision of a padded cell for proper care of violently insane persons was the practical request made by a social service committee visiting the county jail in Savannah, Georgia. The committee represented four parishes. Their

action serves as a sample of concrete parish activity in social service, and also as one bit of evidence of the successful effort made by the Department of Social Service to develop interest in jail work. In a wholly friendly and helpful spirit the committee inspected the jail, finding first-rate conditions in lighting, plumbing, sanitation and personal treatment, but only an ordinary iron-barred cell for violent persons. The committee waited upon the county commissioners with their report and were assured of prompt action."

These Church workers are to be commended for their activity and practicality, and no doubt their suggestion to the authorities will have a greater weight by reason of the fact that they are backed by three congregations of Church people. They will find, however, that one suggestion to the civil authorities will not be sufficient to procure any extensive improvements in a jail, in spite of the fact that they "were assured of prompt action." In most cases officials give such assurance very readily because it costs nothing and makes a good impression on the committee.

In this connection, too, it should be noted that the general trend of modern progressive institutions is toward the abolition of the padded cell, it being considered far better to restrain the violently insane through keeping personal attendants with them instead of shutting them up alone within padded walls. It has also been found to be extremely difficult to keep these cells from becoming infested with vermin.

We do not mean, however, to criticize these energetic Church workers, on the other hand we heartily commend them, and we only make the above comments to urge them to follow up their recommendation so as to make it effective.

NORTHERN APPROVAL OF SOUTHERN METHODISTS.

For many years their respective attitudes was one of the chief matters of difference between the Northern and Southern branches of the Methodist Church. It is therefore all the more gratifying to note that the Bishops of the Methodist Episcopal Church, in their recent address to the General Conference in session in Springfield, gave their warm endorsement to the movement recently developed in the South for the adjustment of race relations by the methods of conference and cooperation. This is significant as an indication of the growing understanding and sympathy which is binding the different sections of the country together. It is also a notable tribute to the effectiveness of the interracial plan which is now being widely worked out in the South. The Interracial Commission referred to was organized in Atlanta at the close of the war and now has state and local committees to the number of eight hundred in thirteen Southern States. The Bishops' statement referred to is as follows:

"One of the finest expressions of our Christianity of today is the effort of many groups and agencies in various sections of our country for the promotion of good will, mutual confidence, and brotherly cooperation between the races. These movements to bridge the chasm of interracial misunderstanding and hate meet our hearty approval and are worthy of our sympathy and cooperation. The work has not been carried forward without much prayer and the leadership of Him whose great commandment is to love thy neighbor as thyself. Among the agencies which we should heartily support are the University Race Commission, composed of Southern educators; the Commission on Interracial Cooperation, composed of both races, men and women; and the Commission on Interracial Relations of the Federal Council of the Churches of Christ. We call our people to associate themselves actively with these agencies and other organizations for the promotion of peace and good will toward men everywhere, so that there shall be less friction and more cooperation, less suspicion and more confidence, less hatred and more Christian love."

Church Intelligence

Ins and Outs.

One million dollars loaned and one quarter of a million given to the Church for construction purposes is the record in the last ten years of the Church Building Fund. These are the "outs" of the three-quarters of one million dollar fund of which the Church has the sole use. Had the fund been larger more would have gone out. In the past sixty days the Church has asked for one hundred and fifty thousand dollars more than the available supply.

The "ins" of the fund are the gifts of individuals, legacies and parochial offerings. The gifts and legacies are very infrequent. In the same ten years the general offerings for the increase of the fund have averaged sixteen hundred dollars a year, of which feeble parishes and missions which have received gifts have returned eighty per cent.

This disparity looks like a failure in reciprocity, and a willingness to put in a minimum and to take out a maximum. Is the Church satisfied with this situation?

The Trustees of the Board, at their May meeting, expressed their belief that the congregations of the church, whose annual offerings for the fund have repeatedly been recommended by the General Convention, would be unwilling to permit this preponderance of "outs" over "ins" when once the facts were known.

Seabury Commencement.

A large number of Alumni were present at the annual banquet of the Alumni Association of Seabury Divinity School on Monday evening, May 19. The speakers were the Rt. Rev. F. A. McElwain, the Rt. Rev. Blair Roberts of South Dakota, the Rev. Phillips E. Osgood, the Rev. Walter H. Stowe and Mr. Edward Blake of the graduating class.

The Bishop of Minnesota, acting for the Bishop of Erie, ordered Mr. Archie Ira Drake, Jr., of the graduation class Deacon. The warden, Dr. Kramer, preached the sermon and Professor Rolit presented the candidate.

The Suffragan Bishop of South Dakota, Dr. Roberts, preached the commencement sermon, which was a powerful plea for service in the mission fields of the Church.

Dr. McElwain, president of the board of trustees, conferred the following diplomas and degrees:

Graduating diploma to J. Edward Blake, Walter Gassaway Griggs, B. S., Archie Ira Drake, Jr., the Rev. Hubert J. Buckingham.

Bachelor of Divinity in course: the Rev. Paul S. Kramer, B. A., El Paso, Texas; the Rev. Herbert L. Miller, Lake City, Minn.; the Rev. Arthur H. Austin, Denver, Col.; the Rev. Alfred G. Denman Ellis, Bishop, California; the Rev. Cyril E. Bentley, Atlanta, Ga.

Doctor of Divinity (honoris causa): the Rev. Phillips Endicott Osgood, rector of St. Mark's Church, Minneapolis, Minn.

The Bishop Whipple Missionary prize was won by Mr. Hubert Wrinch, of the Junior Class, and the Edward Clark Bill Oratorical prize by Walter G. Griggs.

The graduates have accepted work

as follows: Mr. Blake will engage in missionary work in Minnesota, Mr. Griggs will take charge of the church in Crookston, Diocese of Duluth. Mr. Drake will join the New York City Mission staff and Mr. Buckingham is rector of Christ Church, Chicago.

The Rev. Dr. Z. B. T. Phillips Accepts Call to Epiphany Church, Washington.

The Rev. Dr. Z. Barney T. Phillips, rector of the Church of the Saviour, Philadelphia, announced to his congregation on Sunday, May 25, that he had accepted a call to the rectorship of Epiphany Church, Washington, D. C., and would assume charge early in July. Dr. Phillips went to the Church of the Saviour two years ago, succeeding the Rev. Dr. Robert Johnson, now rector of St. John's, Washington.

Commencement, St. Paul Normal and Industrial School.

The thirty-fifth annual commencement exercises of the St. Paul Normal and Industrial School, Lawrenceville, Va., came to a brilliant close Wednesday afternoon, May 28. Diplomas and certificates were awarded to one hundred and one young people, a very satisfactory number.

The exercises of commencement week began Sunday with the preaching of the baccalaureate sermon by the Rev. William Curtis White, rector of Christ Church, Washington, D. C. Tuesday was "Virginia Day." The special speaker for this occasion was the Rt. Rev. A. C. Thomson, D. D., of Southern Virginia, who spoke on the general work of the school and the important contribution it was making to Negro education and uplift. Alumni speaker was Mrs. Mary Allison Ruffin, class 1916, who spoke on her work in the rural districts. The industrial speakers were William T. Parker, representing the printing division and Lillian Davis the sewing division. Wednesday was commencement day. The address to the class was made by the Rt. Rev. Walter Henry Overs, Ph. D., Bishop of Liberia, who delivered a message of hope and encouragement. John H. Graves was valedictorian; Theresa Oliver, salutatorian and George Coleman, Jr., honor speaker.

Announcement was made of the receipt of \$10,000 for the "Louie Taylor Letcher Memorial Hospital," from Mr. John D. Letcher, Lexington, Virginia. The principal has just received the bequest of \$1,000 left to St. Paul's in the will of Mrs. Elizabeth A. Northcott. He also announced that Mrs. J. M. Arrison, of Germantown, had recently remembered the school in her will, and that there were two other wills from which St. Paul's will be greatly benefited. The principal in his report stated that he had succeeded in raising nearly \$10,000 for the girls' dormitory, thus bringing the amount up to nearly \$25,000, the amount necessary to begin work on the girls' new dormitory, a \$50,000 structure.

The Board of Trustees approved of the budget for 1924-1925, and other routine matters. The report of the principal showed that the school was in excellent condition, but that it was greatly in need of funds for current expenses. The exercises brought a large number of both white and colored

visitors to the school, many of them from out of the state.

Conviction and Heresy Trial.

The evidence and arguments in the trial for heresy of the Rt. Rev. William Montgomery Brown were concluded at Cleveland, Ohio, Saturday, May 31. A decision of guilt was rendered almost immediately by the Ecclesiastical Court.

Under the Canons of the Church the sentence under this decision may be withheld until October, and it has been announced that this course will be adopted.

For Japan.

The first message to reach headquarters in regard to a congregational offering for Japan came from St. Paul's Mission, Lowndesboro, Alabama, the Rev. V. G. Lowery, of Troy, priest in charge. The little mission congregation has sent in pledges for Japan equivalent to their 1924 quota for budget and priorities.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Meeting of the Colored Council.

A three days' session of the nineteenth annual Council of Colored Churchmen of the Diocese, and the fifth annual convention of the Woman's Auxiliary, was held in St. John's Mission, Albany, May 20-22. The Bishop of the Diocese gave his annual address on the evening of the first day, and presided at the business sessions. Addresses were made on "The Ministry of the Church as Seen by a Layman", by Dr. Archer Tracy of Hawkinsville; "Christian Social Service," by one of the clergy of the Diocesan Department, the Rev. John Moore Walker of Albany; Religious Education by the vice-chairman of the department, the Rev. W. A. Jonnard, and a missionary sermon was preached by the Ven. J. B. Lawrence, Secretary of the Diocese. The annual sermon was preached by the Rev. J. Clyde Perry, rector of St. Athanasius' Church, Brunswick, and the Archdeacon of the Colored Work, the Ven. J. Henry Brown, made his annual report. The total of the receipts for the year for the two parishes and thirteen missions amounted to \$14,654.

The annual offering of the Woman's Auxiliary amounted to \$206.55. A Supply Secretary was elected, and the Auxiliary will undertake to furnish a missionary box for the Deaconess Training Home, in Raleigh, N. C.

The Council has pledged itself to raise \$250 of the \$5,000 fund for the Deaconess Training Home "special."

Three Successful Missions.

A ten days' preaching mission was conducted in St. John's Church (the Rev. W. A. Jonnard, rector), Savannah, Ga., by the Rev. J. A. Schaad, from May 15-25. The Men's Club sponsored the mission, handling all details. Besides preaching every night and giving a meditation on "personal religion" every morning at eleven o'clock at a celebration of the Holy Communion, Mr. Schaad addressed the Gypsy Smith, Jr., Club, and spoke at the Kiwanis Club, the latter of which the rector of St. John's is president.

The Rev. J. J. D. Hall, of Philadelphia, held a week's mission at Christ Church (the Rev. D. Watson Winn,

rector), St. Simon's Island, and during the services there was a large attendance.

At the mission of St. John's (the Rev. H. Scott-Smith, vicar), Bainbridge, out of a communicant list of forty members, thirty-eight communed on Easter Day. The offering was \$167, and that of the Church School, \$32.

News of St. John's, Savannah.

A committee has been formed in the Parish of St. John's, Church (the Rev. W. A. Jonnard rector), Savannah, to raise funds for a handsome memorial rededicated to the late rector, the Rev. William T. Dakin. The Rector's Aid Society of this parish gave a supper recently to the Church School officers and teachers, with the Bishop of the Diocese and the members of the vestry as special guests. The rector presided. Talks were made by Departmental Supervisors concerning the work of the departments and the needs, and these were followed by two inspirational talks on the "Devotional Life of the Church," and the "Teacher's Responsibility," by two of the teachers. The address of the evening was made by the Secretary of the Y. M. C. A., who is the leader of the Men's Bible Class who spoke on "Adult Education." After a talk by Bishop Reese on "The Teacher," the Superintendent closed the program by giving a summary of the school's work, making an appeal for larger quarters in its maintenance.

E. D. J.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerrey, D. D., Bishop.

The Annual Convention.

The Diocesan Convention was held on May 7 and 8, in the Church of the Redeemer, Orangeburg, the Rev. Herbert Brayshaw, rector. This was the first time the convention had ever met in this progressive town, about seventy miles west from the coast and in the midst of a thriving agricultural community. The church has never been strong there, but is now forging ahead. The Bishop took occasion to praise the work of Mr. Brayshaw, noting especially how he was identifying himself always with the larger life of the community.

The whole diocese was grateful to find that the Bishop was well enough to be present and also to perform all of his accustomed duties in connection with the convention. It is believed that a prolonged rest at his summer home at Sewanee—if he can be persuaded to take such—will see him restored to complete health again.

By invitation of the Bishop, the Rev. L. N. Taylor, of Roanoke Rapids, N. C., addressed the convention on the evening of May 7, on "Social Service," and a most inspiring and helpful address it was. The Rev. Mr. Way, rector of St. Mary's School at Raleigh, spoke in the interests of that fine school for young ladies, and also the Rev. Dr. Walter Mitchell, the retiring rector of the Porter Military Academy, presented for the last time, and with his usual zeal and force, the paramount claims of that valuable institution upon the Church in South Carolina. Bishop Guerrey, as well as the Convention, by resolution, paid a warm tribute of praise to the worth, and to the unstinted, unselfish services of Dr. Mitchell during the fifteen years he has spent in this diocese.

Possibly the most important single

matter that came before the Convention was that of the Negro school at Denmark, known as the "Voorhees School."

This is an industrial school founded some twenty-five years ago by a young Negro woman graduate of Tuskegee. Its main support has come largely from generous souls in the North who have had the interests of the Negro at heart. It is non-denominational. The total present value of its buildings is estimated at some \$250,000, and the institution owns four hundred acres of good farming lands, containing quite a lot of timber. In 1922 five hundred and ninety-four pupils registered. Like many other institutions this school has felt severely the difficult financial conditions of recent years and the general rise in the cost of everything. Some of its most generous contributors have not felt able to continue their giving on the same scale as heretofore. The outcome of this was that some time ago the suggestion came from Mr. Geo. Foster Peabody that the institution affiliate itself with the Episcopal Church. We understand that Dr. Robert Patton also favors such a step. The general plan of affiliation is to be the same that has worked so successfully at the Fort Valley School in the Diocese of Atlanta, and at the Okolona School in the Diocese of Mississippi. The favorable attitude of the two gentlemen named above justifies the hope that the American Church Institute for Negroes will give financial assistance as it has done in the case of other schools, as soon as this school has the church in this diocese behind it and controlling it as is proposed. Bishop Guerrey feels that in taking over the Voorhees School this Diocese will be acting in harmony with the whole policy of our National Church with respect to Negro education, and that the opportunity is too great and pregnant of splendid possibilities to be ignored or rejected save for the weightiest reasons. A special committee that had been appointed at the preceding convention, to go into this matter, made an adverse report at Orangeburg, but a majority of the convention, moved by the strong and stirring appeal of the Bishop, declined to adopt its recommendations, and referred the whole question back to the same committee for further consideration and with instructions to report to the next convention.

Consecration of New Church.

It was a red letter day on Waccamaw Neck on Sunday, May 25, when the Rt. Rev. William A. Guerrey, D. D., consecrated the new church edifice of Faith Memorial, Waverly Mills. The church was crowded with the members of the mission and other friends from all parts of the Island. Some of the well wishers of the white people attended the service.

The Bishop was assisted in the service by the Rev. C. W. Boyd, rector of All Saints' Church, Waverly Mills, and Archdeacon Baskerville.

The request of consecration was read by J. L. Moultrie, lay reader, and the sentence of consecration was read by the Archdeacon.

The Bishop preached a stirring and instructive sermon from St. Luke 17:5, "And the Apostles said unto the Lord, increase our faith," and he gave some striking examples of faith and showed the need of faith. In his sermon, he referred to the remarkable service rendered by the late Rev. Alexander Glenzie among the slaves prior to the War Between the States, and how the Episcopal Church has always realized its responsibility in the religious training

and the elevation of the Negro race. The Bishop's reference to his father, the Rev. LaGrange Felder Guerrey, the first minister and founder of Faith Memorial Mission, was touching and was well received by the congregation. He also referred to the part which Archdeacon Joyner took in the erection of the old church building, which is now used for the School House.

The members of the mission placed a beautiful chancel window in the church as a memorial to the late Rev. Mr. Guerrey, as a token of their appreciation of his faithful and consecrated service among them.

During the service the Bishop confirmed a class of sixteen persons, one of which was for Holy Cross, Brook Green.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor
Rt. Rev. H. B. Delaney, D. D., Suffragan.

Remarkable Confirmation Classes have recently been presented by the Rev. Sidney S. Bost, rector of St. Philips, Durham. In two months classes numbering one hundred and thirty-five persons, mostly adults, have been confirmed by Bishop Joseph Blunt Cheshire in Durham, the largest number coming from the mission in West Durham. This is the largest number ever confirmed by Bishop Cheshire in one city in a like period of time, and probably establishes a record in the State.

T. F. O.

EAST CAROLINA.

Rt. Rev. Thomas C. Darst, D. D., Bishop.

Executive Council Adopts Policy on "Special Appeals."

A definite policy that will govern its future action on all special appeals that come to it was adopted at a meeting of the Executive Council of the diocese, at a meeting in Wilmington on May 22. This policy was imbedded in a resolution sent to the managers of the campaign to raise funds for the erection of the Cathedral at Washington. In effect it is that the Diocese of East Carolina recognizes that the first claim upon the loyalty and offerings of its people is the work to which it is committed by the General Church, and that it will continue to meet the obligations laid upon it in its support of the whole program of the Church as agreed upon by the General Convention.

This policy was adopted after a consideration of numerous appeals from many sources outside the diocese, which, if answered, would have seriously impaired East Carolina's ability to meet the full quota assigned it by the National Council. This diocese has made a serious effort to show its loyalty to the General Church, and does not propose to go back to the old methods, which one speaker has termed "guerilla warfare."

The Council at this meeting gave its approval of the campaign to raise \$150,000 for the Thompson Orphanage, the institution supported by the three Dioceses of North Carolina. A call was issued for a general offering for this purpose on Sunday, October 19, and it was left to the parishes and missions to conduct such campaigns for subscriptions as will best suit local conditions. A committee was appointed to bring the matter before the people, and was

instructed to complete its efforts before January 1, 1925.

A committee from the Colored Convocation of East Carolina came before the Council with a petition asking for the appointment of a field secretary for Colored work. The Council looked with favor on the request, and made an appropriation of \$1,000 for this purpose, the balance to be raised by the Colored churches.

"Get-Together" Meetings.

The so-called "Get-Together" meetings of groups of the Woman's Auxiliary of East Carolina are becoming a regular feature of diocesan life. A recent meeting of the Pitt County group in St. Paul's, Greenville, over which Mrs. B. T. Cox presided, brought forth some splendid papers, on different phases of the Church's work, and led to most helpful discussion. A Washington-Tyrrel group was recently organized at a meeting in Christ Church, Creswell, with Mrs. R. P. Walker, of Plymouth, as president. A morning and afternoon session is held, with a picnic lunch at noon. All questions affecting the work of the women are discussed, and the meetings are thus a clearing house for problems and their solution.

A Preaching Mission recently conducted in St. Peter's Church, Washington, by Messrs. Mercer and Hadley, was featured by large congregations and an awakening of the spiritual life of the people. This parish, under the leadership of the Rev. Stephen Gardner, has made rapid strides in the past two years, leading the diocese in the number of confirmations.

Bishop Darst began a ten-day preaching mission in the Church of the Good Shepherd, Jacksonville, Fla., on Sunday, May 25. The rector of the Good Shepherd, the Rev. C. A. Ashby, is an old friend of Bishop Darst.

T. P. Jr.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

An Auspicious Beginning.

The combination of the congregations of Grace and Holy Trinity Churches, Richmond, had a very auspicious beginning for future work together in their first service held in what was Holy Trinity Church, and is now "Grace and Holy Trinity," at eleven o'clock on the morning of June 1. A large congregation was present. The Holy Communion was celebrated by the associate rectors, the Rev. J. J. Gravatt, D. D., and the Rev. W. H. Burkhardt, D. D., assisted by the Rev. S. E. Prentiss, the Rev. W. L. Kinsolving, and the Rev. E. L. Woodward, M. D. Dr. Gravatt preached.

At the night service, which was also largely attended, Dr. Burkhardt preached, laying special emphasis on the importance of maintaining the spirit of co-operation and cordiality, which has so far marked the coming together of these congregations. The Rev. Dr. Jas. W. Morris and the Rev. Francis Ball assisted at this service. No more services will be held in the old Grace Church building at the corner of Main and Foushee Streets, which is now on the market for sale.

Reopening of Piedmont Church.

Piedmont Church, Madison Courthouse, was opened for regular use the second Sunday after Easter. For sev-

eral years it has been closed, and fallen out of repair. After some visits by the Rev. Frank Cox and the Rev. K. J. Hammond, of neighboring parishes in Rappahannock and Culpeper Counties, in the autumn of 1923, the little band of Churchwomen there took courage, and planned for the renovation of the building. During the winter a new ceiling was put in, the wall surface renewed, and, with paint, varnish, soap and water, and stoves, the interior was truly transformed into a comfortable and attractive place of worship.

By previous appointment these two clergymen and the choir of St. Stephen's, Culpeper, and some members of that congregation, visited the church and found it filled with a congregation of these church-folk, and their friends.

The Rev. Mr. Cox preached a forceful sermon on the influence and work of the Holy Spirit, and assisted the Rev. Dr. Hammond in a celebration of the Holy Communion, for which the choir sang the musical part.

Another service was held there the Sunday after Ascension Day, by the Rev. R. C. Hatch. Hereafter the monthly service will be in charge of the Rev. Dr. Hammond on the afternoon of the first Sunday in each month. This church was built substantially of brick in 1834, and at one time was used by a large congregation, and had a resident minister.

The Piedmont Convocation.

The one hundred and thirteenth semi-annual meeting of this convocation was held in Emmanuel Church, Middleburgh, May 13-15. Mountain Missions among white people was the subject of the address at the missionary service on Monday night, made by the Rev. Roy Mason, of Christ Church, Charlottesville.

The meditation of the "Quiet Hour" on Tuesday was given by the Rev. Dr. S. A. Wallis on "Christ Manifested in Us." The service of the Holy Communion followed immediately, administered by the Dean, assisted by the rector of the parish. The Rev. A. Stuart Gibson, rector of Trinity, Manassas, preached.

At the business session the Rev. R. Allen Castleman was elected Dean, the Rev. P. F. Hall Treasurer, and the Rev. A. S. Gibson secretary. An invitation to the Church in Rapidan was accepted for the next semi-annual meeting October 7, 1924.

At the devotional services the Rev. Arthur B. Kinsolving, of St. Paul's, Baltimore, preached on Tuesday night, and the Rev. William Everett on Wednesday morning.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Open-Air Services at the Cathedral.

The afternoon services at the Washington Cathedral will be held out of doors, around the Peace Cross (weather permitting), every Sunday until autumn and the preachers at these services will be men from all parts of the country, distinguished for their power and force as preachers.

The Rt. Rev. Thomas F. Gailor, D. D., was the preacher on May 25, and at this time, the accompaniment to the singing was played by a volunteer band, which has been organized especially for these services and is under the direction of a member of the Marine Band. Other preachers who will be

heard in June are: the Rev. Bernard I. Bell, D. D., President of St. Stephen's College; the Rev. Robert Johnston, D. C. L., rector of St. John's Church, Washington; the Rev. H. P. Almon-Abbott, D. D., rector of Grace and St. Peter's Church, Baltimore, and the Rt. Rev. Thomas Campbell Darst, Bishop of East Carolina. These services will be broadcasted by radio, every Sunday afternoon. The service on Sunday, May 25, was the baccalaureate sermon for the graduating class of St. Albans School for Boys, and immediately after the 1924 class window in the Lane-Johnston building was dedicated.

Contracts for further building of the Cathedral have been signed and work will progress rapidly this summer according to present plans. Crypts beneath the choir extending westward from Bethlehem Chapel will be built, and one of the features of interest will be a mortuary chapel called the Chapel of the Resurrection beneath the south transept. This will no doubt meet a great need in Washington and constitutes a departure from the usual chapel arrangements of other great world cathedrals. It will be built in a massive style of Norman architecture furnishing a marked contrast to the Gothic style of the Bethlehem Chapel.

M. M. W.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

The General Seminary.

Bishop Talbot of Bethlehem gave the baccalaureate sermon this year at the General Seminary.

At the meeting of the alumni the Rev. Thomas A. Sparks, rector of St. Clement's Church, New York, was elected president to succeed the Rev. Charles Malcolm Douglas, of Short Hills, N. J. The trustees elected the Rev. Thomas S. Cline, rector of Grace Church, Mt. Airy, Philadelphia, to be professor of Pastoral Theology, and rector of St. Peter's Church in Twentieth Street, which is hereafter to have close relation as a parish to the Seminary.

The number of graduates this year is back to times before the World War. Of the thirty-two men only one, Samuel Whitney Hale, came from a diocese in the South. Twenty-five of the number were graduates of colleges, a very high proportion. Bishop Lines presided on commencement day. There was the usual reception by the Dean. One of the graduates, Thomas Eapen by name, came from Malabar, India.

Work of the Bronx Churchmen's League.

The Bronx Churchmen's League numbers two hundred and twenty-five earnest men, pledged to work in their own parishes, and also for the Church as a whole, as far as they can. Great credit for its building up, and its work, are due to the Rev. Albert E. Bentley, of Grace Church, and Mr. Robert H. Law, Jr., its president. Public meetings, usually addressed by one or more Bishops, have been held in many of the churches of the Bronx, and one has just been held in Trinity Church, with Bishop Manning and Judge Crain of the Supreme Court as speakers. Trinity Church is now the name of what for years was Holy Faith, the Rev. Clifford S. Gregg, rector. The League is endeavoring to show local men in each parish how best to serve parish effort.

On Ascension Day a formal service was held by Bishop Manning, at the laying of the foundations of the baptistry at the Cathedral of St. John the Divine. This will be the finest of its kind in the New World, and is given by Mr. Stuyvesant and his sisters. Bishop Manning made a brief address.

C.

The Girls' Friendly Society.

Members from branches of the Girls' Friendly Society in the Diocese of New York came from all directions to the Cathedral for their annual service on Sunday, May 4. It is one time of the year when a special effort is made by girls outside New York to come in and by girls in New York to gather with those of other branches from the whole diocese for a service of worship and inspiration. They formed a procession of about eight hundred, and, carrying their banners, marched into the Cathedral. Bishop Manning preached the sermon and led the members in their pledge.

Many of them met again on May 17, when the new holiday house at Monroe was opened, with a short service of dedication, which was led by the Rev. Mr. Kroll of St. George's Church, Newburgh.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Laymen's Meeting.

For several years it has been the practice in Southwestern Virginia to have a laymen's mass meeting on the evening before the opening of Council. Following this custom there was a fine meeting in Grace Memorial Church, Lynchburg, on the evening of Monday, May 19. Colonel William King, Jr., of Lynchburg, offered the opening prayer. Mr. W. D. Tyler, of Dante, as chairman of the meeting, made a very fitting address and introduced the speakers of the evening.

The two features of the occasion were splendid talks by Colonel James A. Scott and Mr. W. Carey Barker, both of whom spoke on the functions of the layman, and appealed to the men to assume more personal responsibility in the advancement of the Church's work.

Mr. Mayo C. Brown read the proposed Constitution of the Laymen's League, and it was unanimously adopted. After election of officers Bishop Jett closed the meeting with the benediction.

The League will meet twice each year: on the third Thursday in September in Roanoke, and on the Monday preceding the Annual Council at whatever place the Council is scheduled to meet in any year.

Treasurers' Conference.

Another interesting meeting held in connection with the Council was a Conference of Parish Treasurers. This was called with a view to assembling such treasurers as might be elected delegates to the Council and any others who could attend; the object being a general discussion of problems and interchange of ideas.

The first matter taken up, and one which evoked a great deal of interest was the use of the Parish Cash Book, which is published by the Board of Church Finance in New York at the direction of the General Convention. There were perhaps a half dozen treasurers present who are already using the Cash Book, and so great was their

enthusiasm in speaking of its simplicity, ease of operation and general effectiveness as an aid to the Parish Treasurer that all of the treasurers present adopted a resolution pledging themselves to use the Cash Book and urging all the other treasurers in the Diocese who haven't it already to obtain it and find out for themselves how much more easily they can keep their records with this book than with whatever other systems they may be using already.

Thus a movement is inaugurated looking to securing uniformity in book-keeping methods among all the Parish Treasurers in the Diocese. In the Conference the point was emphasized that all the treasurers have almost without exception the same problems in the way of bookkeeping and therefore it is most desirable that they use uniform methods of conducting their work.

Several other matters were briefly discussed, such as the treasurer's monthly report to his vestry; the problems of a treasurer of a country parish; methods of collecting pledges, etc.

Altogether it was felt that the Conference was well worth while, and it is probable that this occasion marks the inauguration of the policy of holding similar conferences of Parish Treasurers in connection with each session of the Council.

T. A. S.

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

Interesting Meeting of Diocesan Convention.

Featured by a fine spirit of unanimity the ninety-first annual Convention of the Diocese closed at St. Paul's Cathedral Thursday afternoon, May 15.

Beginning Monday night, May 12, the pre-convention program was put into operation with a reception tendered to the Rt. Rev. Herman Page, D. D., Bishop of Michigan, and Mrs. Page, at which more than five hundred representatives from practically every parish in the diocese were present.

Tuesday morning, following a celebration of the Holy Communion and breakfast for the clergy, a joint conference on the Church's Mission for clergymen and laymen was held, the special address being made by the Rev. B. H. Reinheimer, Executive Secretary of the Diocese of Southern Ohio.

On Tuesday afternoon the women of the Diocese held conferences on methods of work for women and girls. These conferences were presided over by Mrs. James H. MacDonald, president of the Diocesan House of Churchwomen, and Mrs. A. J. Norman, of the Diocesan Girls' Friendly Society. Simultaneously, conference for clergymen and laymen on boys' work was held with the Rev. Bates G. Burt, of All Saints Church, Pontiac, and chairman of the Diocesan Mission on Boys' Work, presiding. At this conference the work of the Boy Scouts, the Order of Sir Galahad and the organized class was discussed.

Tuesday evening, simultaneous dinners were held for the clergy with Bishop Page as host; for the wives of the clergy, with Mrs. Page as hostess, and for the lay delegates, the Church Club of the Diocese of Michigan with the Minute Men of St. Paul's Cathedral acting as hosts for the latter group.

At the laymen's dinner on Tuesday night, Perry C. Hill, president of the Diocesan Church Club, spoke on "The Church in the Diocese," and the Rev. W. H. Reinheimer on the "Church in

a Changing World."

The convention proper opened with a celebration of the Holy Communion Wednesday morning, May 13, following which Bishop Page made his first annual address to the two hundred and fifty delegates who had assembled, representing more than one hundred parishes and missions in the Diocese. The address was largely devoted to the subject of organization in the Church. He commended the proposed School of Religion soon to be established in connection with the University of Michigan as one of the most outstanding projects for the development of the spiritual life of this country that has been inaugurated in this generation.

The quota for the year 1925 was adopted amounting to \$202,900, \$126,980 of this being the quota for the work in the Diocese of Michigan and \$75,900 being the quota for the general work of the Church.

In the course of its deliberations the convention passed the following resolution:

"That the Diocesan Convention of the Protestant Episcopal Church of Michigan assembled in Detroit endorses the stand of President Coolidge in urging the postponement of the Japanese exclusion clause in the immigration bill now before congress."

Copies of the resolution signed by Bishop Page were telegraphed to President Coolidge and Secretary Hughes.

The elections resulted as follows:

For the Standing Committee: The Rev. Messrs. W. D. Maxon, Emil Montanus, S. S. Marquis, W. L. Rogers; Messrs. Dudley W. Smith, George W. Patterson, and Sidney T. Miller.

For Deputies to the Synod of the Mid-West: The Rev. Messrs. C. L. Ramsay, J. G. Widdifield, A. S. Gill, W. L. Torrance; Messrs. I. C. Johnson, William C. Conover, J. W. Inches, and George H. Luther.

William T. DeGraff, of St. John's Church, Detroit, was reelected treasurer of the convention; Lewis H. Padlock, Christ Church, Detroit, was reappointed Chancellor, and Chas. O. Ford, Executive Secretary of the Diocese, was reelected Secretary of the convention.

A motion to change the date of the convention from May to January failed of passage.

Meeting simultaneously with the Diocesan Convention was the fourth annual meeting of the Diocesan House of Churchwomen, the sessions of which were largely devoted to a consideration of woman's work in the diocese and plans for a closer coordination of such work.

I. C. J.

RETHLEHEM

Rt. Rev. Ethelbert Talbot, D. D., Bishop.
Rt. Rev. F. W. Sterrett, D. D., Coadjutor.

The Annual Convention.

The fifty-third annual convention of the diocese met in Trinity Church, Carbondale, on Tuesday, May 20. The sessions were well attended by both the clergy and laity. The Bishops expressed themselves as well pleased with the business transacted.

In addition to the ordinary business were passed these two resolutions: One, strongly endorsing the Eighteenth Amendment and calling on all Christian people to obey it in letter and spirit; the other memorializing the House of Bishops at the next General Convention to give to the Rt. Rev. Paul Jones, D. D., some jurisdiction in the Church by placing him in some missionary dis-

trict, either at home or abroad. Bishop Jones is a son of this diocese, well known to the great majority of the clergy and laity and the resolution was passed with a will.

The clergy and laity of the diocese are beginning to look forward to the pre-convention program with almost as much pleasure as to the convention itself. On Monday evening the parish served a dinner for the clergy and laity, which was followed by a large mass meeting, held in the Church, Bishop Talbot presiding. The Rev. Francis T. Brown, of Yonkers, N. Y., made an address on Christian Social Service, which consisted mostly of a report of the Copee Conference lately held in England, and which Mr. Brown attended as one of the official delegates from the Episcopal Church in America. It was very interesting. Dean W. P. Ladd, of the Berkeley Divinity School, made an address on "The Vitality of the Christian Tradition." Dean Ladd endeavored to show that the Church was constantly facing new and puzzling conditions, but so far her Christian traditions have prevailed, found a solution. On Tuesday morning the departments of Missions, of Religious Education, of Service and Stewardship, each one, had hour-long conferences. Each subject was introduced by the different chairmen, followed in two instances by a further address by the Rev. Carol M. Davis, Domestic Secretary of the National Council. The Department of Religious Education discussed the coming summer school to be held at Bishopthorpe Manor from June 23 to 28, in Bethlehem, and also the need for putting a paid worker in the field who is to devote all his time to the Church Schools.

Both at this conference and later the convention recommended the proposal to the favorable consideration of the Bishop and Executive Council.

On Tuesday afternoon the Brotherhood of St. Andrew had a conference, and also the Commission on Increased Lay Activity held a well-attended mass meeting, which was addressed by Mr. G. Frank Shelby, General Secretary, Brotherhood of St. Andrew, the Rev. Dr. F. L. Flinchbaugh and the presiding Bishop.

H. P. W.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

The Annual Commencement of the Training School of the Saint Margaret Memorial Hospital, was held in the Chapel of the Hospital on Wednesday evening, May 21. There were five nurses graduated. The music for the occasion was particularly good, and was furnished by the vested choir of St. Stephen's Church, Sewickley. There were two addresses, the first by the Rev. Dr. Alleyne Carleton Howell, rector of St. Stephen's, Sewickley, and the other by Dr. Colwell, of the staff of St. Margaret's. The diplomas were presented by the President of the Board of Trustees, Mr. Charles L. Snowden, the class pins by Miss Adele Polk, Directress of Nurses, and the scholarships by Mrs. Harvey Childs, Jr., President of the Woman's Auxiliary Board. The chapel was handsomely decorated with spring flowers.

The Annual Reception and Donation Day in behalf of the Church Home, the Diocesan institution for orphans and old ladies, took place on May 22, at the Home, and a considerable sum was added to the treasury of the Women's Board. The occasion marked the fiftieth anniversary of the service of the

matron, Miss Emma B. Loomis, who came to the home as a teacher in 1874. Miss Loomis having been seriously ill for several weeks, was unable to take part in the celebration.

Dr. Rudolph B. Teusler, of St. Luke's Hospital, Tokyo, Japan, made a visit to Pittsburgh in behalf of the Japan Reconstruction Fund, and, on May 22, spoke at a drawing-room gathering of women, given under the auspices of the Pittsburgh branch of the Woman's Auxiliary. On Friday evening he addressed a mass meeting at Trinity Church, Pittsburgh.

Brotherhood of St. Andrew: On Saturday evening, May 24, at the Church of the Epiphany, Bellevue, the Rev. Dr. Hills, rector, the Pittsburgh Diocesan Assembly of the Brotherhood of St. Andrew held a quarterly meeting. Following a short service at six o'clock, supper was served in the parish house. The speakers were the Rt. Rev. Alexander Mann, D. D., LL. D., who had for his subject, "The Layman and the Church," and Mr. W. P. Frazer, president of the Christian Laymen's Association of Pittsburgh, whose topic was, "A Business Man's View of Religion."

J. C.

WESTERN NEW YORK.

Rt. Rev. Chas. L. Brent, D. D., Bishop.
Rt. Rev. D. L. Ferris, D. D., Coadjutor.

Bishop Ferris Elected Coadjutor.

At the recent Convention of the Diocese, held in St. Paul's Church, Rochester, the Rt. Rev. D. L. Ferris, D. D., Suffragan Bishop, was elected Bishop-Coadjutor. The Rev. C. A. Jessup, D. D., who four years ago had nominated Bishop Ferris as Suffragan, nominated him as Coadjutor. There were no other nominations, and he was elected by the unanimous vote of both orders. It was a fitting tribute to a man who has made himself the servant of the whole Diocese whose respect and affection he has won.

FLORIDA.

A Successful Preaching Mission.

Bishop Thomas Campbell Darst, D. D., conducted a most successful preaching mission in the Church of the Good Shepherd, Jacksonville, Sunday night, June 1. In spite of the heat wave, which spread over that part of the country during the stay of the Bishop in Florida, large crowds heard him every night. The last night of the mission, the service was held on the lawn, to accommodate the congregation. Bishop Darst proved that he is one of the great evangelical preachers of the Church, and that people will turn out to hear the Gospel. The rector, the Rev. C. A. Ashby, said that the motto of the mission was from Jeremiah, "I will melt them, and try them." The Good Shepherd congregation stood the test. This church will add this summer to its lay staff a director of religious education, and a graduate of Sewanee, Mr. George H. Harris, of Macon, Ga., making five lay workers with the church. It will make extensive additions to its big parish house this summer, and hopes for 1,500 in its Sunday School in the fall. The gymnasium and swimming pool are in great demand. A handsome Boys Scout hut has been begun at Orange Park in connection with the young people's work.

V. T. T.

PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Bishop.

The Philadelphia Divinity School.

The campaign to raise \$1,000,000 for the Philadelphia Divinity School closed on Monday, May 26. At the victory dinner in the Ritz-Carlton it was announced that the total raised was \$1,018,000. As soon as the results were made known Bishop Garland arose and outlined what is now possible for the school and stated that work on the new buildings would begin almost immediately. He thanked all for their activity, and generosity and proposed the singing of the Doxology.

The annual commencement of the Philadelphia Divinity School was held May 28 in St. Philip's Church, West Philadelphia, and the address to the graduating class was delivered by Bishop Cross, of Spokane. The graduates are George Steiner Aldridge, Percy George Hall, Abraham Sigezo Hoyo, Arthur Chester Moore, Thomas Parker, Warren Milton Smaltz, George Ewald Solberg, Walter Boardman Wright and Harry J. Wyatt.

Following his address Bishop Cross was granted the degree of Doctor of Sacred Theology, and Bishop Motoda of Japan the degree of Doctor of Canon Law.

Missionary Nurses For Foreign Fields.

In connection with the commencement day exercises of the Church Training and Deaconess House held in Old St. Peter's Church, Philadelphia, May 29, announcement was made by Bishop Garland of the appointment of four young women graduates of the school as missionary nurses in foreign countries.

Two of the appointees, Miss Florence Keefe and Miss Viola A. McGoldrick, are members of this year's graduating class. The other two are Miss Marie J. Ravenal and Miss Christine T. Barr, nurses in the Pennsylvania Hospital. Miss Barr, whose home is in Philadelphia, is to go to the Missionary District of Hankow, China, and Miss Ravenal, a native of Charleston, S. C., will also go to Hankow, China. Miss Keefe, whose home is Jamestown, N. Y., will go to Anvik, Alaska, and Miss McGoldrick, of Plainfield, N. J., will go to St. Luke's Hospital, Shanghai. They will leave early in July.

New Parish Hall Dedicated.

The dedication of the new parish and community hall of Emmanuel Church, Holmesburg, took place Saturday afternoon, May 24.

The new parish house, known as Garrett Hall, is the gift of Mrs. Mary M. Garrett, who for a number of years has been a resident of Holmesburg. The Rev. Dr. Z. B. T. Phillips, rector of the Church of the Saviour, Philadelphia, officiated and Rev. Sydney Goodman, rector of Emmanuel, also delivered an address.

The structure is built on ground adjoining the church. It contains a spacious auditorium with a seating capacity of five hundred, and the banquet room in the lower hall accommodates two hundred and fifty. A rich stained glass window that adorns the building, also the gift of Mrs. Garrett, is a memorial to Mr. and Mrs. Anthony J. Drexel.

Meeting of the Church Club.

At the annual meeting of the Church (Continued on Page 23.)

Family Department

JUNE.

1. Sunday after Ascension Day.
3. Whitsunday.
11. Wednesday. S. Barnabas.
11. 13, 14. Ember Days.
15. Trinity Sunday.
22. First Sunday after Trinity.
24. Tuesday. Nativity. S. John Baptist.
29. Second Sunday after Trinity. S. Peter.
30. Monday.

Collect for Whitsunday.

O God, Who as at this time didst teach the hearts of Thy faithful people, by sending to them the light of Thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and ever more to rejoice in His holy comfort; through the merits of Christ Jesus Our Saviour, Who liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end. Amen.

Collect for St. Barnabas the Apostle.

O Lord God Almighty, Who didst endue Thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech Thee, destitute of Thy manifold gifts, nor yet of grace to use them always to Thy honor and glory; through Jesus Christ Our Lord. Amen.

For the Southern Churchman.

The Indwelling Spirit.

Mary B. Garvin.

If Thy Spirit dwell within,
There will be no room for sin!

If Thy voice my conscience heed,
Pure will be each act, each deed.

If Thy love encircle me,
Then will I Thy glory see.

If Thy Grace to me is given
Earth will soon partake of Heaven!

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

The End of the Age.

The Rev. Louis Tucker, D. D.

The passage in Matthew 24, concerning the End of the Age, repeats the warning against false Christs at the end of the Times of the Gentiles, or at the destruction of Jerusalem, or at both, because one typifies the other. Therefore we know several principles concerning the End of the Age. The Government of Jerusalem was practically irreligious; so shall be that of Christendom at the end of the age. The religion was vast, splendidly organized true as to its sanctions, but false as to its spirit. So shall be Christendom at the end of the Age.

The carcass and the eagles is parallel with Luke 17:37, but in context so different that some hold the meaning reversed. In Luke 17 the eagles are Roman eagles, the carcass the Jewish nation. In Matt. 24, some hold that the Son of Man will draw believers as a carcass draws eagles. The interpretation is unsavory. Rather, as a dying animal draws eagles, as a dying nation

draws avenging Romans, so a dying world draws great Powers which set right and destroy.

Our Lord knew Apocalyptic literature, for He quotes Daniel. Was He using its language here? Apocalyptic literature has certain symbolic sayings. The Sun means the king. The moon and stars mean his subordinates. The earth means the ordinary people, land-owners, farmers, the middle classes. The sea means the mob, the submerged. The powers of Heaven mean organized religion. There is a well-known carefully shaded and highly technical apocalyptic language from whose extensive vocabulary we cull only the necessary symbols. Did Our Lord use it here? The Apostles knew apocalyptic symbols. Such literature was exceedingly copious from the time of the Maccabees.

For seventeen centuries Christendom held He was speaking literally. A few dissented, but were shouted down. Fortunately, Our Lord gave a sign useless to preceding generations, conclusive to our own. We now know that stars cannot fall on the earth and leave a world in which are living men to be afraid. Therefore, using the ordinary apocalyptic symbols familiar to His hearers, He was speaking of social or spiritual convulsions. He was describing the fall of Jerusalem, or the fall of the Roman Empire, or something greater. The fall of Jerusalem can be eliminated, for He did not then appear unmistakably. Elliott, in his Hours with the Apocalypse, takes the fall of the heathen religions as meant, and interprets the Sign of the Son of Man as the Christianization of the Empire under Constantine. Edersheim dissents, referring the political upheaval to the Last Times and the Sign of the Son of Man to the conversion of Israel. It seems a change in world-religion, some great Christianizing. The mourning of the tribes of the earth seems like the mourning of the Inquisition that Protestant convents can exist next to Jesuit Cathedrals, or of the Mollahs that tourists can enter Mosques, or of Thibet that a missionary can reach Lhasa alive. The point seems a change in the politico-religious aspect of the world along the lines of toleration, with a world-wide preaching of Christ as a result.

The Sun, Moon and Stars are apocalyptic symbols. The Sign of the Son of Man in the Heavens is probably an apocalyptic symbol. Is the statement that the inhabitants of the earth shall see the Son of Man coming in the clouds of Heaven a symbol?

Even were there no other information we would incline to belief in the physical second coming, holding Our Lord's statements concerning Himself different to those concerning signs of His coming. Fortunately, other information is copious. Any good work on Eschatology assembles it. Christ will come with the saints, physically, in bodily presence; not in bodies like ours, but like that He had after the resurrection. His resurrection body combined the phenomena of body and spirit. This much-neglected fact explains those allusions which make many treat the second coming as spiritual. A body that eats and can be handled certainly is not a spirit; but a body that appears and disappears at will, passes through closed doors, endures without inconvenience mortal wounds and oth-

erwise behaves in an immortal way, is basis for spiritualizing. Such bodies, at His second coming, Our Lord and His saints shall have.

"And when these things shall come to pass," He went on, then gave the Parable of the Fig Tree, ending: "This generation shall not pass away till all be fulfilled."

Many claim that the prediction refers to the destruction of Jerusalem. We cannot so receive it. The prophecy, with its account of the gathering of the elect from the four winds, cannot refer to the destruction of Jerusalem only. Our Lord's word cannot be broken. Our Lord's generation did not see the end of the age, which is still future. The day and hour of the end was not known to Our Lord, for He says so. The year, or at least the approximate century, was known to Him, as His reference to the Times of the Gentiles shows. He therefore knew that the generation to which He spoke would see the destruction of Jerusalem, but not the Times of the End. Yet He promised survival of the generation of which He spoke through the Times of the End and the Second Coming. We submit that the generation to which He spoke and the generation of which He spoke cannot be the same generation. The theories seem to be: 1. That Our Lord was mistaken; 2. That the synoptic gospels misquote; 3. That some member of His generation, probably St. John, is still living; 4. That the reference is to life after death; 5. That the generation central about thirty A. D., will reincarnate at the Times of the End; 6. That the reference is to the destruction of Jerusalem. We submit a seventh, That the generation of which He spoke when He said, "When ye see these things begin to come to pass" is the generation which is not to pass away until they are fulfilled. This makes the saying a picturesque, but quite common-sense declaration that the Times of the End shall occupy less than one generation; a form of statement adopted to leave no hint of how many generations elapse before the Times begin. The explanation is derived from Elliott (Hours with the Apocalypse), and has the merit of simplicity, being usually overlooked because of its extreme obviousness.

Day and hour are not year and century. Our Lord knows the approximate, though not the exact, time, else why a parable of the fig-tree? Yet if His servants knew the time they would watch when it came, but sleep before it came; and He wishes us to watch always.

Spiritual Courage.

Take Heaven. No peace lies in the future, which is not hidden in this present instant. Take peace. The gloom of the world is but a shadow. Behind it, yet within our reach, is joy! There is radiance and glory in the darkness, could we but see, and to see we have only to look. I beseech you to look! Life is so generous a giver; but we, judging its gifts by their covering, cast them away, as ugly, or heavy, or hard. Remove the covering and you will find beneath it a living splendour woven of love, by wisdom. Welcome it, grasp it and you will touch the angel's hand that brings it to you. Everything that we call a trial, a sorrow or a duty, believe me that angel's hand is there, and the wonder of an overshadowing Presence. Our joys, too. Be not content with them as joys. They too conceal diviner gifts. Life is so full of meaning and of purpose, so full of beau-

ty beneath its covering, that you will find earth but cloaks your heaven. Courage, then, to claim it.—Fra Giovanni.

For the Southern Churchman.

The Whence and Whither.

W. B. Lydenberg.

I came and I shall go,—like as a star
That falls across the shaded hand of
night
And leaves behind a fainting stream of
gold;
Or like a bird that comes unheralded
Up to my door and wafts within one note
Of joy and then departs for evermore;
Or like a flower that springs up over-
night
Within a sheltered corner of the grounds
And for a day is fair and sweet, then
wilt
And lies upon the earth from which it
sprang.
I came and I shall go, if but to leave
In Memory's hall one soft refrain of love;
But whence I came and whither I shall
go,
The Spirit that sent me—only He—shall
know.

Orphan Factories.

Of what possible importance in the world is a little girl or a little boy, compared with those profound adults who sign treaties nonchalantly and who arrange the destinies of nations with about the same seriousness of motive as they go through the moves of Mah Jong?

What particular pathos is there in the picture of thousands of little children, on mule and camel back, in springless carts and on foot, in exodus from the land of their fathers, destined for problematic existence in strange impoverished countries five hundred miles from their homes?

Is there anything queer for a little child about life in a refugee camp, where 11,000 human beings are huddled in an old stone barracks, twenty times the size of Madison Square Garden, into the cold marble halls of which the rain pours through its leaky roof—the same Seleimie Barracks in Constantinople in which Florence Nightingale nursed the wounded of the Crimean War?

Yes, there is something extremely queer about this life, for in Seleimie Barracks, as in the refugee camps of Athens, Salonika and Aleppo, the "orphan factories" of the Near East, is manufactured a product not so remarkable for its kind, perhaps, as its quantity.

In the wet and fetid atmosphere of Seleimie, for instance, according to C. C. Thurber—veteran relief worker of Sivas and Constantinople, just returned from three years' service to convalesce from the effects of typhus—children died at the rate of sixty and seventy a day, and hourly emerged into the world tiny scraps of new humanity. There, under shelter that was worse than no shelter, often there was not even human protection for them by the time they breathed their first breath in a strange world. For where people die of typhus, cholera and exhaustion at the rate of 6,000 in six months, is it not to be expected that prospective mothers, weakened by their terrific experiences, should be the first to go, leaving behind the newborn as well as their brothers and sisters?

Does it matter to you that this ghastly production of orphans goes forward, and are you concerned about the quality of the product?

Sometimes it is a little girl of seven who has struggled to the stature of a baby of two, who needs special care and nourishment to win for her anything like the gifts of normal childhood.

Sometimes it is a boy of twelve, who, through the early maturity native to the Near East, the rough man's life he has had to lead, and the deprivation and illness he has had to suffer, looks like a hard-living man of forty, who needs to be taught an occupation that will restore to him his lost self-respect and gain for him a place in the work-a-day world.

Sometimes it is a child, who, like the majority of the people of the Near East, has suffered trachoma, but who, because he had no one to care what became of him, is doomed to life-long blindness, and who needs to learn that there can be love in his darkened world, even profitable occupation for his hands.

These are the products of the "orphan factories."

Sixty thousand of them are under the wing of Near East Relief, and for the most part have been transformed into normal, happy children. Fifteen thousand of them during this last year have been ushered into the outside world, either into the homes of individuals or into jobs that make them independent of further philanthropy.

But for the current product of the "orphan factories" there is no place. They are "waste product," deteriorating within the factory walls, until they either die or become absorbed into the questionable street life of the cities, swelling the ranks of the undesirables and becoming a menace to civilization.

It is estimated that in the camps of Greece there are 10,000 children with neither father nor mother, and 40,000 whose only protection is a mother, who herself is homeless, penniless and often weak and ill from undernourishment and indescribable hardship,—she, as well as the children, an object of the world's pity and in dire need of its charity.

THE PARABLES OF SAFED THE SAGE.

The Parable of Patience.

I sought to clothe myself in White Raiments, and I essayed to put on a Clean Shirt.

Now the manner of the coming of Laundry from the place where they wash and starch and ossify it is this, that the Shirts are fastened, each with many Pins, so that however industrious a man shall be, there yet is good hope that one Pin shall remain in and stick him; and the Button Holes are Cemented together so as nothing much more mild than Dynamite can open them. And as I wrought with one of the Button Holes, laying down a Barrage and seeking to carry it by storm, behold, the Collar Button slipped from my fingers, and I know not whither.

And I sought for it in every corner of the room, and I moved most of the articles of furniture, and I found it not.

And when I found it not, I improvised a few remarks which I thought suitable unto the Occasion.

And Keturah spake unto me, saying, My lord, thou hast some virtues and a few graces, but Patience is not among them.

And I said, Patience is the virtue of donkeys.

And Keturah said, It is also the virtue of wives whose husbands fret and storm when they lose their Collar But-

tons.

And I said, Patience is a much over-rated quality. This world did never get very far along until some man arrived with the virtue of Impatience.

And Keturah said, I do not see anything arriving as a result of thy present Impatience; but if thou wilt make less virtuous thine own Impatience, thou mayest look exactly in the middle of the floor, and there shalt thou behold thy Collar Button, all this time in plain sight.

Now I might have been impatient with her for not telling me sooner, but I am too good a sport for that, and I said,

Keturah, every impatient man should have a patient wife.

And she said, It is worse than that; she must be patient.

But, said I, it were a mistake if we were both patient. For there is no reason why one family should seek to monopolize the patience of the world.

And she said, It would be safe for thee to add a little to thine investment in Patience.

And I said, Keturah, thou art mistaken. The walls of Jericho had been standing until this day if Joshua had been a man of Patience. If George Washington had been a man of Patience, then had Warren Harding been a great-great-grandson of George III. The world doth never get far along until some man cometh impatient; then things begin to occur.

And she said, Where dost thou come into that list?

And I said, As soon as I knew thee, I was impatient till I got thee.

And she said, That being the case, I will forgive thee for thine Impatience. Almost thou persuadest me that Impatience is a virtue.

SPIRITUAL RULES FOR GIVING.

According to Income.

"Every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee."

Without Ostentation.

"But when thou doest alms, let not thy left hand know what thy right hand doeth."

Freely.

"Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

With Simplicity.

"Or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth with diligence; he that sheweth mercy, with cheerfulness."

Regularly, Every Week.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

Cheerfully.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."—Central Church News, Atlanta.

If our doubts do not prevail so far as to make us leave off praying, our prayers will prevail so far as to make us leave off doubting.—H. Hickman.

For the Young Folks

"The Wind Bloweth Where It Listeth."

("So is every one that is born of the Spirit."—St. John 3:8.)

Everywhere the June wind blows,
Lifts the lily, bends the rose;
Holding up the daisy's face,
To gaze a moment, in her eyes;
Making for the clouds a place
In the pathway of the skies.
Passing all things with a smile,
Yet searching keenly all the while.

Everywhere the tender breath
Of the Spirit lifts from death;
Sighs upon the drooping flower
Of the weary, troubled heart;
Freshens it with secret power,
Hides it from the world, apart.
And where budded souls are blown,
Keeps them ever, for His own!

—Mary Alethea Woodward.

For the Southern Churchman.

When Jesus Stilled A Storm.

Eugenie du Maurier.

One day Jesus became very weary with the long time of laboring for others. He was fatigued, too, because of the sympathy He had given to those in pain and sorrow. Even up to the evening great numbers of sufferers were coming to be healed. So He came to the shores of the lake where lay the boats of the fishermen who were His followers. Stepping into one of the boats He was gladly welcomed. Seeing how tired Jesus was, did some kind fisherman fold a coat for a pillow and urge Him to lie down? The gentle motion of the boat was soothing; the glory of sunset faded, darkness came; the fishermen spoke in low tones; Jesus was asleep.

The sky became overcast. The air was strangely still; then a slight breeze came. The fishermen, always alert to danger, knew a storm was coming. Suddenly a fierce gale turned the little vessel from its course and dashed the waves over the watching sailors. BUT JESUS SLEPT. The storm grew worse. In agony of fear the fishermen called: "Lord, save us, lest we perish."

What harm could come to them when Jesus was near? It was not at the cruel waves and angry wind that Jesus first looked when He awoke, but into the frightened eyes and timid hearts of His followers, and He said sadly: "Why are ye fearful, O ye of little faith?"

"Then rising up, He commanded the winds and the waves, and there was a great calm."

What were the words of command? To quell the storm, to quiet the wind and waves, to banish fear from sinking hearts only three words were needed: "PEACE BE STILL."

When our hearts are swept by indignation, when we are overwhelmed with suffering, when every one seems unkind and many things seem unjust, when we are in danger, in dread, in fear, then is the time to hold fast to the faith; for no harm can come when Jesus is near.

We may call out in our anguish as did the fishermen, "Lord, save us, we perish," and then know that the calm eyes of Jesus are ready as ever to look into our quivering hearts and say,

"Why are ye fearful, O ye of little faith?"

Faith, abiding faith, be ours. Faith, that will live through the storm of life, remembering that Jesus is ever near to those who call even though there are times when He seems to sleep, but that if faith is firm, we must soon hear the blessed "PEACE BE STILL," and into our troubled hearts must come a great calm.

Busy Betty.

There was once a little girl named Betty. One morning her mother said to her: "Betty, I am going to the grocery, and I'll be gone about an hour. Will you wash the dishes, sweep up the crumbs from the dining room and make the beds?"

Betty said, "Yes, mother." Then her mother went away and left her, and Betty went into the kitchen, where she found the sink full of dishes. "O dear," she said, "I don't like to wash dishes!"

On a small shelf just above the sink stood a little kitchen clock, and it had been ticking: "Tick-tock, tick-tock, tick-tock, tick-tock!" All of a sudden however it began to say, "Lazy Betty, lazy Betty, lazy Betty!"

Betty didn't like to hear the clock say that, so she ran into the dining room, and there were all the crumbs to sweep up from the floor. "O dear," she said, "I don't like to sweep up crumbs, and I'm not going to."

Out in the hall stood a great, big grandfather clock, and it had been ticking, "Tick-tock, tick-tock, tick-tock, tick-tock!" All of a sudden it began to say, "Lazy Betty, lazy Betty, lazy Betty, lazy Betty!" Betty didn't like to hear the big grandfather clock say that, so she ran upstairs, and there were all the beds to be made. "O dear," she said, "I don't like to make beds, and I'm not going to make beds!"

Up on top of mother's dresser stood a little alarm clock, and it had been ticking, "Tick-tock, tick-tock, tick-tock, tick-tock!" All of a sudden it began to say, "Lazy Betty, lazy Betty, lazy Betty, lazy Betty!"

This was too much for Betty, so downstairs she ran and into the kitchen and washed and dried the dishes, oh! so carefully that the little kitchen clock on the shelf above the sink began to sing, "Busy Betty, busy Betty!"

Then she ran into the dining room and swept up all the crumbs from the floor, and the great, big grandfather clock in the hall began to sing, "Busy Betty, busy Betty, busy Betty, busy Betty!"

Betty laughed to herself and threw a kiss to the old grandfather clock as she ran up the stairs. She made all the beds and smoothed out every wrinkle until the beds looked as if they had been ironed, and the little alarm clock on mother's dresser fairly danced as it sang, "Busy Betty, busy Betty, busy Betty, busy Betty!"

Betty laughed right out loud and ran downstairs just in time to open the door for mother when she came back from the grocery store. The first words mother said were, "Betty, did you wash the dishes, and did you sweep up the crumbs, and did you make the beds?"

And Betty said, "Yes, mother." Then her mother gave her a big hug and kiss. —Woman's Forum.

THE LITTLE POETS' CORNER.

For the Southern Churchman.

A Song of Liberty.

Alfred P. Thom, III, aged 12.

Wafted on the morning breeze
The robin singing in the trees
With beating heart and throbbing breast
Knows his freedom is the best.

And from the early break of day
Robin red-breast sings so gay,
Until at night, away flies he,
Singing his song of liberty.

And every morning to my ear
His thrilling song came full of cheer,
'Till winter, then away flew he,
I wonder does he think of me!

Elmer's Lesson.

Having five children and the house and garden and hens to look after, mother was busy from morning till night.

Of course the children helped and were as good as they knew how to be; that is, all of them except Elmer. Eleven-year-old Wesley and Ruth, who came next, worked or played happily all day long; so did the twins, Ardis and Alice, who were only six. Elmer worked or played too, but he didn't want to share things as children must do when there are many. He didn't want any one to pick a single flower in his little garden, no matter how many there were. With his playthings too he was selfish. None of the other children must touch his wagon or play with his toys, or read his books or hardly even look at his kite.

Sometimes mother coaxed, sometimes she scolded, and Elmer became sulky and stubborn, and then things were very disagreeable.

One day Cousin Albert and Helen came for a visit. The boys began a game of ball outdoors while the girls played in the house.

"Oh," said Cousin Helen, "there are some tenpins! Let's have a game! Albert and I have lots of fun at home playing with his tenpins."

"But," said Ardis, "the tenpins belong to Elmer."

"Why, he's not using them now, and we can't hurt them," said Cousin Helen.

"Maybe Elmer won't mind if Cousin Helen wants to play," said Alice.

So the tenpins were set up, and the little girls played happily until Elmer came in for a drink. How cross he was about it!

"They are my things, and I don't want any one to touch them," he shouted.

Cousin Helen was much astonished and a little frightened, and Ardis and Alice felt so bad that they cried.

Mother looked sorrowfully at her little boy. "Elmer," she said, "the tenpins are yours, and you may have them; hereafter none of us will touch one of your things."

Elmer, a little ashamed of himself, played with the tenpins, and the little girls went into the kitchen to help Ruth make candy.

By and by the other boys called Elmer out to finish the game of ball, and he went and stayed until mother called them in to supper.

Elmer was surprised to see his tenpins scattered round just as he had left them.

"Pick them up, Ruth," he said. "I'm too hungry."

"Ruth did want to pick them up,"

said mother, "but I told her that they were yours, and you didn't want any one to touch any of your things."

Elmer, without a word, crawled about under the table and chairs and picked up the tenpins.

That night, while he was undressing for bed, two buttons came off his trousers. He tossed the trousers down to mother.

"Two buttons came off, mother," he called.

"Here are needle and thread, Elmer," she said. "Of course you will want to sew on your own buttons."

Elmer had an uncomfortable feeling, but he didn't say anything. He sewed the buttons on as well as he could, but the needle pricked him and the thread became tangled; and the next morning the buttons came off again because he hadn't sewed them on firm enough. Then he put pins where the buttons should have been, and they pricked him.

He wasn't happy all that day, though not one of the other children touched any of his things.

A queer lump came into his throat when mother gathered flowers from every garden except his and took them to a friend who was sick. She made a wonderful salad for supper and never even looked at his lettuce, which was so crisp and tender.

At night he found his corner of the big room that he shared with his brothers just as untidy as he had left it in the morning; his cot bed had not been made up, though the others were as plump and smooth as ever.

All that week no one except himself touched any of his things. He watched Wesley try to fasten a wheel on an old wagon so that Ardis and Alice might take their dolls for a ride. He wished they would ask to use his wagon; he even pushed it toward them, but they did not seem to notice.

Mother answered pleasantly whenever he asked anything, but the house didn't seem like home. All day long those pins pricked him, and when he crept into his tumbled bed at night he was a most unhappy little fellow. He buried his face in his pillow and sobbed. Then a gentle voice asked, "What's the matter, Elmer?"

"O mother," he cried, "I don't want any of my things; please take them all and let me be your boy again."

So mother cuddled him and kissed him and then asked, "Don't you see, dear, that every one must give as well as take?"

"Oh, yes," he replied.

Then mother smoothed the tumbled bed and sewed the buttons on and made things beautiful and happy again.—Youth's Companion.

When Our Hats Are Too Small.

The letter brought a frown of annoyance to Janet's face. After a few minutes of troubled thinking she spoke frankly, "I don't see why they are coming right now, either. I've just gotten into the V. V. crowd. Gertrude and Ruby's coming will upset all my plans I've made for going with the V. V. girls and in every way undo all I've accomplished.

Mrs. Rhodes looked surprised. "But they want to see you, dear," she said. "You seemed to like them when you visited at their house last summer. You had quite a good time, too."

"I do like them, mother," Janet spoke almost impatiently. "They are good girls but they aren't accomplished and up to the standards of the V. V. girls. I know the girls won't want them along with our crowd while they're here."

Mrs. Rhodes said nothing more but

went into the guest room to make it ready for the two, small-town cousins who had just written that they would arrive in a few days to make Janet a two-weeks' visit. But while she dusted she worried.

Janet had certainly changed a great deal during the last few months. She no longer went to the homes of any of the neighborhood girls with whom a few years before she had played "I Spy" and "Andy Over." She refused to accompany them on picnics and declined their invitations to homey little parties. She wanted no friends except the members of the V. V. Club—the girls she termed "the most exclusive ones in town."

Suddenly a voice floated up from the yard below. Nadine Grey, president of the V. V. Club and daughter of the town's mayor, had come after Janet to take a walk with her. Mrs. Rhodes nodded her permission the minute it was asked.

"Mother, I believe we'll take Betty Rose Ware with us," she was looking at a wee, three-year-old youngster in the next door yard. "She's so dear and sweet that I love to have her with me."

"She is a darling looking child," agreed Nadine. "Let's take her."

Mrs. Ware was glad for her wee daughter to accompany the two older girls. She brought out a beautiful, embroidered hat and tied it on the tiny mite's head. "I think she looks like a doll in this," she exclaimed.

How Betty Rose did dimple then!

An hour later Mrs. Rhodes was on the front porch when the three girls came back. Little Betty Rose watched the two older girls a few minutes and then slipped off the porch back into her own yard.

"Mother, while we were gone Betty Rose was the funniest little thing imaginable," Janet laughed. "Whenever we met any of the neighborhood children who play with Betty Rose all the time, and they yelled 'Hello!' at her she just raised her head high in the air and ignored them. But whenever Nadine or I spoke to any one she smiled so sweetly and spoke to them, too."

"That was because she had on her pretty hat," mother laughed heartily at Janet's story. "Betty Rose is always that way when she wears the embroidered hat."

"Just look at her now," Nadine pointed out into the street where Betty Rose, minus the embroidered hat, was playing happily with the neighborhood children, whom a little while before she had chosen to ignore.

Janet's mother laughed again. "She's just an example of a person whose hat is sometimes too small for their head," she ventured.

Instantly Nadine agreed with her. "I'd call it a very young case of swelled head," she talked earnestly. "If I were her mother I'd take that snobbery out of her before she gets older. If there is any one whom people detest it's a person who acts like Betty Rose did. They deserve to be just as unpopular as they soon become."

A roadster in which the mayor was accustomed to "jaunt about" town approached and Nadine ran out to wave at her father. Together they rode away and Mrs. Rhodes went into the house to begin supper. Janet left alone, sat on the front porch seemingly absorbed in watching the neighborhood children play. But her mother knew that in reality she was doing some serious thinking.

After a little time she came out into the kitchen. "Mother, I guess my hat was getting a little bit too small for my head," she admitted, a tremulous smile playing around the corners of her

mouth. "But I believe that I've found it out in time to get the swelling out of my head so that it will fit more comfortably before any one except you has discovered it."

She reached for the paring knife and took up one of the potatoes from the pan her mother was holding. "I'll surely do my best to make Gertrude and Ruby have a good time," she continued. "Right after supper I'll tell the neighborhood girls they are coming and tomorrow the V. V. girls, so they all will be suggesting things to do while they are here."—Baptist Boys and Girls.

Life's Mirror.

There are loyal hearts, there are spirits brave,

And souls that are pure and true;
So give to the world the best that you have,

And best will come back to you.

Give love, and love to your live will flow,
A strength in your utmost needs;
Have faith, and a score of other hearts
Will have faith in your works and deeds.

Give truth and your gift will be paid in kind,

And honor will honor meet,
And the smile which is sweet will surely meet

A smile that is just as sweet.

For life is the mirror of king and slave,
'Tis just what we are and do,

So give to the world the best you have,
And the best will come back to you.

The Little Pink Rose.

Once there was a little pink Rosebud, and she lived down in a little dark house under the ground. One day she was sitting there, all by herself, and it was very still. Suddenly, she heard a little tap, tap, tap, at the door.

"Who is that?" she said.

"It's the Rain, and I want to come in," said a soft, sad, little voice.

"No, you can't come in," the little Rosebud said.

Then it was very still for a long time. At last, there came a little rustling, whispering sound, all around the window; rustle, rustle.

"Who is there?" said the little Rosebud.

"It's the sunshine," said a little, soft, cheery voice, "and I want to come in!"

"N—no," said the little pink Rosebud, you cannot come in."

By and by, as she sat so still, she heard tap, tap, tap, and rustle, rustle, rustle, all up and down the window pane, and on the door, and at the keyhole.

"Who is there?" she said.

"It's the Rain and the Sunshine, said two little voices together, "the Rain and the sunshine, and we want to come in! We want to come in!"

"Dear, dear," said the little Rosebud, "if there are two of you, I s'pose I shall have to let you in."

So she opened the door a little wee crack, and they came in. One took one of her little hands, and the other took her other little hand, and they ran, ran, ran with her, right up to the top of the ground. Then they said:

"Poke your head through!"

So she poked her head through; and she was in the midst of a beautiful garden. It was spring time, and all the other flowers had their heads poked through; and she was the prettiest little pink rose in the whole garden!—Sara Cone Bryant, in *Best Stories to Tell to Children*.

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Wilson As I Knew Him (Tumulty)	3.50
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For Love of Aunt Lou.

Betty ran to tell John the good news that mother had just told her. Aunt Lou was coming to make them a visit. One time, when mother was very sick and they were sad little children, Aunt Lou had come and taken good care of mother until she got well. The children began immediately to think what they could do for their dear aunt. She had been so good to them that they wanted to do something nice in return.

She would be coming in one week; what could they do to make her visit pleasant? John said: "Let's ask mother; she can think of things better than we can."

Betty agreed to this, so mother put on her thinking-cap. "I know what," she said. "Aunt Lou is fond of flowers, and I have some hyacinth bulbs planted in small pots. Two of them are almost ready to bloom. You may have them."

The children each took a dime of their own money and bought pretty green saucers to put the pots on, and then put them in the dining-room window, where they got sunshine all day.

The buds on the long stems soon began to open, and the very day that Aunt Lou came both plants were in full bloom.

Betty and John had watched those plants every day, and before Aunt Lou arrived they placed them on a table in the room she was to occupy, with a pretty card standing by them with this message: "For Aunt Lou, with much love, from Betty and John."

Aunt Lou was much pleased with the flowers, but, most of all, she liked the loving thought back of the gift.—Our Little Ones.

"The keynote of Christianity is sympathy with God, solicitude for God, anxiety for God. Why does the prayer which teaches to pray make me to begin with the divine wants? Why does it tell me, before asking for my daily bread, or even for my pardon, to say, 'Hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven'? It is because Christian sympathy is, before all things, sympathy with God, because the deepest shadow which presses upon the soul of a follower of Christ is a vision of the cloud which seeks to dim his glory."

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WANTED—POSITION AS PARISH SECRETARY, field worker, or Church work of any nature immediately, or by September. Several years executive experience; attended two Sewanee Summer Conferences for Workers. Address Mrs. M. E. Morrill, 68 E. Ontario Avenue, Atlanta, Ga.

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WANTED—A USEFUL AND SETTLED lady for associate companion to invalid lady, to spend summer at Bay Head, New Jersey. Liberal compensation. Communicate at once with Judge A. W. Wallace, Fredericksburg, Va.

PENNSYLVANIA.

(Continued from page 16)

Club of the Diocese, Dr. James Alan Montgomery, a professor of the University of Pennsylvania and of the Philadelphia Divinity School, delivered the address. Announcement was made of the appropriation of \$500 for the upkeep of the boys' camp on the Big Elk Creek, near Oxford, this summer.

Officers for the coming year elected at this meeting, include Louis Bancroft Runk, president; Reed A. Morgan, vice-president; George H. Randall, secretary, and John B. Lear, treasurer.

The Board of Governors include: Charles E. Beury, A. J. County, E. B. McCarthy and Samuel H. Warmack.

Presentation of Children's Contributions.

Fifteen hundred children, representing more than one hundred parishes in Philadelphia and vicinity on Saturday afternoon, May 31, took part in a series of outdoor tableaux and a procession at the Church of St. Martin-in-the-Fields, Chestnut Hill, in connection with the annual spring meeting of the Church School Service League of the Diocese and the annual presentation of the Bishop's Bricks Fund.

Bishop Garland presided, delivered an address and received from the hands of the children their offering to the Bishop's Bricks Fund. The latter represents the contributions of children to the extension work of the Church in the diocese.

The Convocation of West Philadelphia, at its spring meeting, May 22, inaugurated an entirely new departure in connection with convocation meetings. The new feature was a choir festival, in which the vested choirs of West Philadelphia churches took part, and to which all Church people and the public generally had been invited. Upwards of two hundred voices sang selected numbers. The combined choirs were under the direction of W. G. Hancock, organist of the Church of the Saviour; J. A. Crabtree, organist of St. Andrew's Church, and the Rev. A. E. Clay, rector of the Church of the Redemption.

The festival was in the Church of the Saviour and the business session was held in the afternoon in the parish house. The Rev. Franklin J. Clark, Secretary of the National Council, delivered an address and Bishop Garland also spoke.

First Open-Air Service: The Rev. Z. B. T. Phillips, D. D., rector of the Church of the Saviour, West Philadelphia, was the preacher Sunday afternoon, June 1, at the first of the summer series of Sunday afternoon open-air services on the Parkway at Twenty-third Street, under the auspices of the Pro-Cathedral of St. Mary.

The open-air services will continue throughout June and July.

R. R. W.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Annual Convention of the Diocese.

The twentieth annual Convention of the Diocese of Harrisburg, which met at St. John's Church, Lancaster, on Tuesday and Wednesday, May 13 and 14, was one of the largest and most successful Conventions in the history of the diocese.

The Convention opened with a service, at which the Rev. H. G. Hartman, the Rev. Hiram R. Bennett, the Rev. George D. Graeff, and the Rev. George M. McCormick, officiated. The Rev. H. G. Hartman welcomed the clergy and deputies on behalf of the rector, the Rev. Henry Lowndes Drew, who was confined to his bed by a sudden attack of illness.

Bishop Darlington's address emphasized the importance of Church attendance and incidentally contained a word of admonition to the clergy on the great need of care in both the preparation and delivery of the sermon.

At the conclusion of the service a business session was held, the convention proceeding to the nomination of officers and members of the various committees.

In the evening the annual banquet of the convention was held in the Odd Fellows' Hall. James H. Spotts, Secretary-Treasurer of the vestry of St. John's Parish, introduced the toastmaster of the evening, J. W. B. Bausman, Esq., of Lancaster. The first speaker was the Hon. George S. Zilzer, Governor of New Jersey, and a Churchman, whose subject was, "Common Sense as to the Book of Common Prayer and God's Common People."

"Impressions of My Journey in the Orient" was the subject of an address given by the Rev. Dr. George W. Richards, President of the Theological Seminary of the Reformed Church, Lancaster, Pa.

The Bishop and General Chas. M. Clement, Chancellor of the Diocese, also made brief addresses.

The following officers were elected: Secretary of the Diocese, the Rev. Archibald M. Judd; Assistant Secretary, the Ven. William Dorwart, Archdeacon of Harrisburg.

Standing Committee: The Rev. Messrs. Rollin A. Sawyer, William Heakes, Floyd Appleton, Ph. D., Lewis Nichols, Leroy F. Baker; Messrs. T. S. Hamilton, F. K. Lukenbach, Thomas J. Brown, T. S. Hammond and Col. W. F. Reynolds.

Deputies to Provincial Synod: the Ven. H. A. Post and the Ven. F. T. Eastment, alternate.

A Canon was adopted by which the Woman's Auxiliary of the Diocese is entitled to elect five women as its representatives on the Executive Council of the Diocese.

A resolution was adopted urging the government of the United States to take immediate steps to enter the World Court of Justice.

A resolution was adopted endorsing the work of the Near East Relief.

Interesting reports were made by the

THE CHURCH AND YOUNG PEOPLE'S WORK.

(Continued from Page 10.)

- (c) Do they do actual bedside nursing?
 (d) Is service available for homes of all classes?
 2. (a) Does city have adequate modern health centers?
 3. (a) Are charity activities coordinated?

VI. Institutions for Children—

1. (a) What provision has been made for the care of dependent, defective and delinquent children in your community?
 2. (a) Have those institutions adequate medical and nursing provision?
 (b) Have they adequate dietary supervision?
 (c) Are children placed out in homes under state supervision?
 3. (a) Has the State a Children's Code? (See Minnesota codes).

VII. Recreational Facilities—

1. (a) Has your city adequate recreational facilities?
 (b) Are summer play centers properly supervised?

- (c) Are public swimming places and skating rinks properly supervised?
 (d) Are public swimming tanks guarded against contamination?
 (e) Is medical permit required for use of swimming pools?
 (f) Is physical examination required for competitive athletics.

VIII. Delinquency Problems—

1. (a) Has your city or judicial district a juvenile court where offenses of minors may be fittingly dealt with?
 (b) Does court cooperate with social agencies?
 (c) Are public dances properly supervised?
 2. (a) Are boys engaged in street trades adequately supervised?
 (b) Are children under five excluded from movies?
 (c) Are children between five and twelve admitted to movies only with parents?
 4. (a) Has your city a law prohibiting children under sixteen from driving automobiles?
 (b) Is this law enforced?

Rev. Paul S. Atkins of the Department of Social Service; the Rev. Dr. B. Talbot Rogers, of the Department of Religious Education; Senator Packer, for the Revolving Fund, which is an attempt to assist parishes in providing an endowment for the quota to the Diocesan Fund, and the Rev. Charles L. Pardee, D. D., Secretary of the American Church Building Fund Commission.

Brother Gouverneur R. Hance, Superior of the Brotherhood of St. Barnabas, Gibsonia, Pa., told of the work the Brotherhood is doing among the homeless, friendless, incurable poor.

The Rev. Howard G. England told of his work at the Mont Alto Sanatorium for the Treatment of Tuberculosis. A committee was appointed to assist him in caring for the needs of worthy patients.

The next convention will meet at Christ Church, Williamsport, the Rev. Hiram R. Bennett, rector.

A. A. H.

Personal Notes

The Rev. Raymond L. Wolven has been appointed by the Bishop of Washington as vicar of Trinity Diocesan Church to succeed the Rev. D. R. Covell, and will assume his new charge September 1. Mr. Wolven is now associate rector of the Church of the Epiphany and since Bishop Freeman's consecration has been in charge at Epiphany, pending the securing of a new rector.

The Rev. Frank Cox, late rector of Bromfield Parish, made up of St. Paul's and Trinity Churches at Washington, Va., began on June 1 as rector of Ascension Memorial Church, New York. He succeeds the Rev. Dr. John F. Steen, who was rector for half a century.

The Rev. Richard Bolton, formerly of Vermont, has taken charge of Holy Innocents Church, Como, Miss., and adjacent missions, with residence at Como.

The Rev. J. A. Schaad has accepted the call recently extended him to St. Paul's Church, Augusta, in succession to the late Rev. G. Sherwood Whitney. Mr. Schaad expects to take charge of his new work in the fall.

Bishop Paddock is at Williamstown, Mass., where he will spend the summer. His health continues to improve, and the many letters received from friends, known and unknown, have

greatly cheered and strengthened him.

The Rev. L. Valentine Lee, formerly rector of the Church of the Redeemer, Eastwood, Houston, Texas, has accepted a call to St. David's Church, Austin, Texas, and entered upon his new work June 1. His address is now 1603 Pearl Street.

The Rt. Rev. Chas B. Colmore, D. D., is leaving Porto Rico, with his family, the first part of June and will take up his residence in the parish at Great River, Long Island, N. Y., where all correspondence should be addressed.

The Rev. Benj. A. Turner, of Calvary Church, Tamaqua, Pa., has accepted the rectorship of The Church of the Good Shepherd, Pitman, N. J., and has entered upon his new work.

All mail intended for the Secretary of the Diocese of Milwaukee should be addressed to the Rev. W. H. Stone, 448 Russell Ave., Milwaukee, Wis.

For the summer months, the address of the Rev. H. B. Darlington, rector of the Church of the Heavenly Rest, New York, is: Bellport, Long Island, N. Y.

The summer address of the Rev. Dr. Ernest M. Stires, of St. Thomas' Church, New York, is: Bolton Landing, New York.

The address of the Rev. Charles M. Hall, is changed from 439 Watkins Avenue, North Woodbury, N. J., to 66 E. Penn St., Germantown, Philadelphia, Pa.

The Rev. Henry W. Phillips, D. D., rector of Trinity Church, Columbia, S. C., has been called to St. John's Church, Jacksonville, Fla., and has been down to look over the field.

The Rev. Albert Stork, assistant at Old St. Stephen's Church, Philadelphia, the Rev. Dr. Carl E. Grammer, rector, resigned that position at the end of May. He and Mrs. Stork expect to travel for some time in Europe.

The Rev. F. Ernest Warren, at present rector of Christ Church Parish and School, in Middlesex County, Virginia, has accepted a call to the rectorship of National Bridge Parish in Rockbridge County, Diocese of Southwestern Virginia. This parish, which is composed of Christ Church at Buena Vista, St. John's at Glasgow and Trinity at Natural Bridge Station, has been without a rector since the resignation of the Rev. Norman E. Taylor in the spring of

1923. Mr. Warren expects to take up his new work about July 15.

The Rev. B. W. Harris, of All Saints' Church, Warrenton, N. C., entered upon his duties as rector of Grace Church, Norfolk, Va., on June 1, and should now be addressed at 100 Kent St., Norfolk.

ORDINATIONS.

On May 18, 1924, the Rev. John deB. Sanderson was advanced to the Priesthood by the Rt. Rev. J. Poyntz Tyler, D. D. The service was held in All Saints' Church, Minot. Bishop Tyler preached and was the celebrant at the communion service, assisted by the rector of All Saints' Church, the Rev. George H. Swift, Jr. The candidate was presented by Mr. Swift, the Litany read by Archdeacon J. Johnston, of Devils Lake, and the Epistle read by the Rev. Pomeroy H. Hartman, of Williston. All three of the clergy assisted the Bishop in the laying on of hands. Mr. Sanderson is in charge of the missions at Grafton, Bathgate, Pembina and Waltham.

The Rev. Capers Satterlee, Deacon-in-Charge of St. Jude's Church, Walterboro, S. C., was ordered Priest in the parish church on Friday, May 30, by the Rt. Rev. William A. Guerry, Bishop of South Carolina. The sermon was preached by the Rev. Maynard Marshall of Beaufort. A large congregation witnessed the ceremony, which was most impressive and one rarely seen in that quaint old pineland village.

The visiting clergy and other friends were entertained at the rectory after the service by Mrs. Satterlee, the mother of the young priest. Mr. Satterlee is an alumnus of Sewanee, having graduated there in 1923. He is a grandson of the late Bishop Ellison Capers of this diocese.

On Monday, May 26, in Holy Trinity Church, Nashville, Tenn., the Rt. Rev. J. M. Maxon, D. D., ordered Mr. Middleton Joel Nelson, of Mason, Tenn., Deacon. The Rev. W. A. Bruce was presenter, and the sermon was preached by the Rev. P. S. Gilman. The Rev. Messrs. E. P. Dandridge, J. F. McCloud, Prentice Pugh, H. C. Salmond, W. P. Logan, D. D., John Baldwin, O. H. C., Bernard Campbell and J. R. Sharp were present in the chancel. After the service, lunch was served, and the Bishop entertained the visiting clergy. Mr. Nelson comes from the Presbyterian ministry, and will have charge of Hoffman St. Mary's, Mason.

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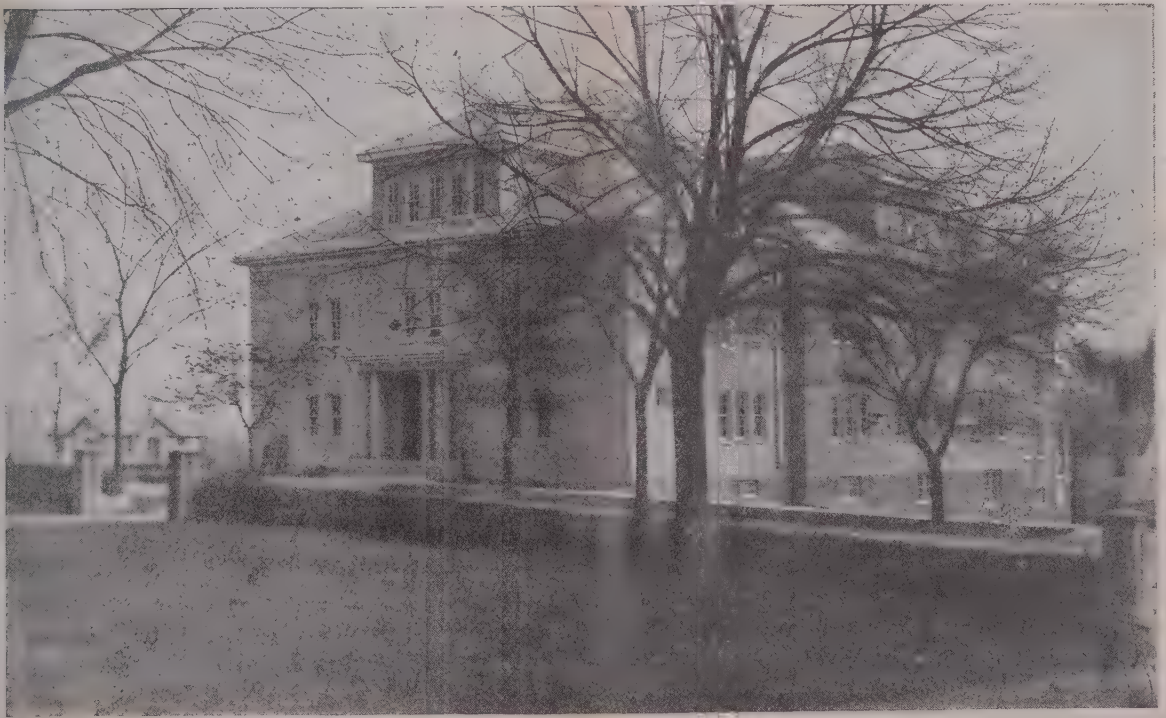
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No. 24.



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A thunder-storm curdles the milk, and so does a passion sour the heart and spoil the character.—Spurgeon.



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Motherhood.

Mother of Christ, long slain, forth glided she,
Following the children joyously astir
Under the cedrus and the olive-tree,
Pausing to let their laughter float to her,

Each voice an echo of a voice more dear;
She saw a little Christ in every face.
When lo! another woman pressing near,
Yearned o'er the tender life that filled the place;

And Mary sought the woman's hand and said,
"I know thee not; yet know thee, memory tossed;

And what hath led thee here as I am led—
These bring to thee a child beloved and lost?"

How radiant was my little one!
And He was fair,
Yea, fairer than the fairest sun,
And like its rays through amber spun
His sunbright hair.
Still I can see it shine and shine!"

"Even so," the woman said, "was mine."

"His ways were ever darling ways,"
And Mary smiled—
"So soft, so clinging! Glad relays
Of love were all His precious days.
My little child,
Was like an infinite light that gleamed."

"Even so was mine," the woman dreamed.

Then whispered Mary, "Tell me, thou,
Of thine." And she:
"O, mine was rosy as a bough
Blooming with roses, sent somehow
To bloom for me.
His balmy fingers left a thrill
Within my breast that warms me still."

Then gazed she down some darker, wilder hour,
And said, when Mary questioned, knowing not,
"Who art thou mother of so sweet a flower?"

"I am the mother of Iscariot."
—Agnes Lee.

Oh think! to step ashore, and that shore heaven!

To take hold of a hand, and that God's hand!

To breathe a new air, and that celestial air!

To feel invigorated and know its immortality!

Oh think! to pass from the stress and the tempest

To one unbroken smile: to wake and find it glory!

—The Christian.

It is a solemn truth, and one which we need to lay to heart, that it is possible to "hold the truth in unrighteousness." It is possible to know the Bible from cover to cover, and yet not to be

sanctified. It is possible to hold the most orthodox doctrines with regard to justification and sanctification by faith, with regard to the present work of the Holy Spirit, with regard to the coming of our Lord Jesus Christ in glory, and yet not to have our lives changed one whit by the mere holding of these truths. Let us be very careful that we do not confuse mere seeing with being.

—J. Stuart Holden.

For the Southern Churchman.

A Prayer.

By Frederick H. Adler.

Great God! I pray Thee now to grant to Man,
To humble Man, if so Thou deem it wise,
A heart and soul both conscious still of Thee,
Then nothing would remain here to despise.

I plead that all Mankind on earth might claim
The thrift of bee in filling full its hive;
The courage of the crocus, when in spring
To lifts its head through snow it still will strive.

Humility of sweet arbutus bloom,
While hiding beauty underneath the mould;
The sympathy of good Samaritan,
Whose heart was pure, untarnished by base gold.

The charity of Saint Bernard in Alps;
Broad mind of sage who seeks a poet's dreams;
The faith of horse toward master whom he loves;
True warmth of sun, as on the earth it beams.

Rare skill of spider, when it weaves a web
More strong than girders that, storm-tossed, will bend;
The love of mother for her vagrant son;
And nobleness of youth who dies for friend.

If traits like these, O Spirit, Great Unseen,
Thy children wore their Master's livery here,
This world, now harsh, a perfect place would be,
That soon would bid all Heaven to appear!

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Thoughts For the Thoughtful

To be without faults is to be without friends.

"A weak faith may lay hold on a strong Christ."

The man who has not suffered is still uneducated.—Goethe.

The inventor of pins did more for the world than the builder of the pyramids.

Considering what God has done will soon lead us to rejoice in what He will do.

Many who are chronic misfits would find success at the end of the path of self-renunciation, where God waits to bless.—Rev. John Harrison Allen.

Today I have got out of all trouble, or rather I have cast out all trouble, for it was not outside, but within and in my opinion.—M. Antonius.

It is not the high summer alone that is God's. The winter also is His, . . . and all man's winters are His—the winter of our poverty, the winter of our sorrow, the winter of unhappiness, even the winter of our discontent.—George Macdonald.

"Eternal light! Eternal light!
How pure the soul must be,
When, placed within Thy searching sight,
It shrinks not, but with calm delight
Can live and look on Thee!"

O Lord, who bearest away the sin of the world, we bless Thee that Thou hast given us rest through Thy sorrow, and life through Thy death. Continue Thou with us in our temptations; and make us brave, we beseech Thee, to confess Thy name before men.—Exchange.

Abiding in the Vine has certain inevitable evidences. The chief of these is that we shall bear fruit, and the fruit is of the nature of the Vine. It is therefore self-evident of Christians, "By their fruit ye shall know them."

How far is love, even with many wrong opinions, to be preferred before truth itself without love! We may die without the knowledge of many truths, and yet be carried to Abraham's bosom. But if we die without love, what will knowledge avail? Just as much as it avails for the devil and his angels.—John Wesley.

A man who passed through long and bitter experience declared at the end of his trial, "I have learned two things in recent days—two things that are worth all I have had to wade through to lay hold upon them: one is the unsubstantiality of what seems most solid in earthly power; the other is the utter dependability, the absolute reality of God! He has never failed me."—Rev. C. C. Albertson.

We shall come so close up to all the world's wickedness that it cannot strike us. We shall be saved from it by our pity for it. We shall be far from its contagion the closer that we come to its needs. We shall be pure as the

angels the more completely we give ourselves up to the ministering angel's work. This is the true positiveness of the Christian's purity, the real safety of the loving and laboring life.—Phillips Brooks.

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EDITORIALS

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WAR

One of the quests of the early chemists was to find a universal solvent. As in the search for the philosopher's stone, there were many claims set forth by men who thought themselves discoverers. The story is told that one of the students of Gilbert, the great physicist and chemist, came to him and exultantly declared: "I have found the universal solvent." Gilbert smiled and asked: "In what sort of container have you got this solvent?" The smile as much as the question showed the youth that the very fact that there was a container proved that the universal solvent had not been found.

To the question, "Is war ever justifiable?" there can, we believe, no answer be given. War is not an isolated act of aggression. War is the inevitable result of existing conditions. It would provoke a smile of derision should anybody solemnly ask: "Is it right that four and two should continue to make six?" or "Is it right that water should expand in freezing and burst its container?"

In one of the most vivid of Stevenson's short stories, Markheim, there is a statement, "Murder is no special category," which is no more than the answer to Shylock's question: "Hates any man the thing he would not kill?"

It may be perfectly true that "war is hell," but it is no less true that hell, like war, is the sum of certain sequences. The only alternative to hell, even in thought in a world where sin persists, is annihilation.

The insane propaganda of misnamed patriotism which makes every man or nation on the other side of the river a rival; the cheap sophistry of "my country, right or wrong," which can only mean, "If my country be wrong, I will make the wrong more strong": these constitute the material out of which war is made.

The problems of government today are wholly unlike those of the time when we became a nation. Then the problems were political and had to do with the organization of the body social so that it could function as an organism. The immediate need was to give to every individual his place in the organized political body. Today our problem is not one that concerns the individual primarily. The organization has long ago become an organism. We are dealing now, not with questions of representation in government, but with problems that relate to the

maintenance and expansion of the whole organism. We are dealing no longer with form, but with substance. The orator who proclaimed today, "Give me liberty or give me death," would not be a fire-brand of revolution. He would be lighting a candle in the sunlight. There is liberty enough for all, in the sense that liberty was once defined. Patrick Henry warmed himself by his own log fire. So long as his arm was strong, there was no reason why he should go cold. Today a group of operators sitting around a table, or a crowd of miners, many of whom cannot speak the very language of Henry, can put out the fires in a million homes. Henry was shouted down by the conservatives.

Some day, when winter blasts are blowing, some prophet of the new day will cry out: "Give me coal or give me death." The conservatives will try to shout him down, but all in vain. The problems today are commercial. The vast organism of the national life has many organs, and the sum of these organs is called commerce. Commerce is the science of physical needs and the method of supplying these needs. Any government which tolerates the exploitation of the people by a few is like a glutton who stops his heart by stuffing his belly. Any government which protects those who exploit the undeveloped peoples of the earth is like the drug fiend whose moral fibre decays as the poison is sucked into the tiny filaments of brain tissue.

War is insanity, caused by the progress of disease in the organism; but men have become frenzied to madness by parasites that infest the hair and skin, and multiply on bedding and in clothes. The problems, large and small (and the parasite lives only on an unclean organism), are the parasites upon the organism we call a nation.

No international court, no league of nations, can function till there be incorporated into the basic law of all nations that still inappropriate statement which is today a part of our own organic law, "Labor shall not be considered an article of commerce," and the conscience of the world begin to accept the dictum that property is but the extension of personality, and responsibility to the whole organism accompanies *pari passu* every such extension.

FOOLS

There are ten different words in the Bible that are translated "fool." It is not too much to say that the Bible is the greatest authority in existence upon that species of the race commonly denominated fool. The Bible not only describes, but defines with narrowing nicety the characteristics of every type. It goes even further, for in some cases it traces the process of development and tells how and why the special type of fool comes into being.

Only one of these ten types is without moral significance—the moron type, the insipid, stupid fool whose mentality is so low as seemingly to be non-existent. Of this type are the virgins whose value in the scheme of things

is typified by a row of empty lamps—and the man who built a house by the side of a mountain torrent and never dreamed it would rain again, and the moron who counted his gift of gold of more value than the consecrating power that alone could give it worth. It is not in tones of condemnation, but of infinite pity, that the Master speaks of such. Only the proof of utter incapacity to provide, or plan, or judge can justify the judgment that any man is a moron; hence the reckless use of this word is itself a perilous business. To deny to any man his place in the scheme of life is a grave matter, and the accuser, if he cannot make good his charge, is in danger of being him-

self condemned as a traitor to the common good. The hell-fire which threatened the reckless despoiler of his brother's right to be counted a man was the Gehenna into which the bodies of traitors were flung.

The other nine types of fool are all examples of the neglect or misuse of the intellectual powers. When Laban rebukes Jacob for stealing away in the night, he calls him a fool. "Your cunning," he says, "is born of cowardice, and cowardice is the child of dishonor." One who has never learned how to respect a father's love for his children is not merely ignorant; he is morally deficient. Achan is another type of fool. Joshua declares that it was Achan's ugly greed that made him such a fool as to think he could cheat the most high God. The fools in Israel in the time of Isaiah and Jeremiah were the purveyors and practisers of social immorality, fools that failed to see that they were undermining the foundations of the State and were the prophets of their own doom. There is the boasting fool, who forgets that there is a God in the universe, and thinks he can change the winds by twisting the

weather-vane. Then there is the fool-complete, the self-confident fool, who deals in scorn and hates knowledge as a thing unclean.

Then there is the braying fool, the sort of a fool that fails to find God in a test-tube, and glibly declares, "There is no God." Then there is the thick-headed fool, the fool who will not learn—"who when he walketh by the way saith to every one that he is a fool." Then there is the thoughtless fool, the fool who sees only with his eyes, whose heart is blind and whose sympathies are atrophied. Last of all, there is the fool who has sense, but never puts it to the best uses. Such is the rich fool of the parable, who thinks of none other than himself, who lives and dies in a world of things, who never finds out what it is to be a man. In the dramatic form in which the Great Teacher portrays life, the tragic figure is this type of fool.

The teaching in the great Book is plain. The mind is as sacred as the body—and larger issues are involved in right thinking than even in the mastery of appetites, for "as a man thinketh, so he is."

"I GO A FISHING"

Deep down in the heart and mind of most men there is the slumbering doubt of God. They long like the Jews of old for some sign from heaven to assure them of God's presence and power. "If," they say to themselves, "I could only be sure of it all." It is the uncertainty that takes the eagerness out of endeavor, the haunting feeling that after all it may be a mistake. At the root of this doubt there is always an ignorance of Christ's teaching. With untiring reiteration Christ declares that men cannot be startled into the kingdom of heaven. The brothers of the rich man would not be converted, though one rose from the dead. Miracles could not change the heart. The disciples had witnessed Christ's healing of the blind, the sick and the maimed. It left them dazed and wondering. It was all outside of their experience. Now in the miraculous draft of fish something had come to them that fit into the habit of their life, and they had witnessed an act that dwarfed the highest exercise of their practiced skill. Their wonder was manifest. Astonishment gripped them. Superhuman knowledge and power left them afraid. They had been listening to Christ's teaching, much of which seemed the utter denial of the axioms of the human wisdom and experience. It was a beautiful system, no doubt, but hopelessly impractical. Much as they admired Him, they doubtless many times thought Him an impractical dreamer. Suddenly this dreamer gets into their own boat; takes a hand in their own business; and success comes to them so startling and supreme as to be in effect a miracle. They felt the presence of divine power close to them. Back of the beautiful dream-talk of the Christ was omnipotence. What they had half-pitied in Christ took on a new meaning. They were sailors and fishermen, but here was a hillsman whose words the waves obeyed and whose eye could pierce the depths of the sea.

This experience of the power and knowledge of Christ

left them utterly afraid. Christ's goodness took on a new meaning. All goodness took on a new meaning. Goodness was not a negation; it was the supreme affirmation, the omnipotence that nothing could stand against. To defy goodness, to refuse to accept it as the law of life, was to array all the universe against you.

By a flash that scorched while it illumined, they saw the flimsiness of their self-excusing, the amazing impertinence of their criticisms of Christ, the utter paltriness of their own self-righteousness, and the hideous mockery of their own self-esteem. They grew suddenly afraid. This teacher, so gentle, so tender, to little children; so pitiful of harlot and thief; who laid His hand upon the loathsome flesh of the leper, who sat at table with publicans; this teacher of theirs whom they thought it necessary again and again to shield from the criticism of the crowd; this man who trampled again and again upon the conventions, and seemed oblivious of the shocked looks of pious respectability; this teacher of theirs was divine. In Him they saw God. If God was like that, what must God think of them? What was their attitude to little children? How did they act towards the poor derelicts of the city streets? How near had they ever come to the leper? How often had they ever dared to brave the conventions, and be seen in the company of or shared the family meal with those upon whom society frowned?

The very things upon which they had been priding themselves were the things that now they were afraid for Christ to see in their lives.

It is a wonderful scene when these men suddenly look into their own lives through the eyes of Christ.

Is there any need to make the application? If these men found that the things in their own lives upon which they prided themselves were the things that were damning them, what of us?

PEACE.

With eager heart, and will on fire,
I fought to win my great desire.
"Peace shall be mine," I cried, but life
Grew bitter in the endless strife.

My soul grew weary, and my pride
Was wounded deep, to heaven I cried:
"God grant me Peace, or I must die."
The dumb stars glittered no reply.

Broken at last, I bowed my head,
Forgetting all myself, and said:
"Whatever comes, His will be done."
And in that moment Peace was won.

—Van Dyke.

THE LAYMAN'S PART IN THE CHURCH

Report to the National Council of the Committee on "Increased Lay Activity"

THE adequate solution of the problem of maintaining and increasing the active and effective interest of the laity in the work of the Church is essential to the continuance of the life of the Church itself. No Church, not even though it were the admitted repository of the pure faith once delivered to the saints, can perpetuate itself beyond a single generation except by the accession of new members. No liturgy, no matter how satisfying its expression and no matter how compelling its appeal, can purify the minds and lift up the hearts of those who never hear its words. No discipline, no matter how sound it may be in psychology, nor how powerful it may be in practice, can mould the lives and strengthen the souls of those who do not come under its influence.

What are these bald truisms but to say that the Church, in all of its multiform contacts with human life, is itself limited in those contacts by the span of the human life? It is for this world a problem of the here and now. Doubtless, in the great Church Triumphant there remaineth a rest for the people of God, but for the Church Militant there is ever present the insistent call to be about the Father's business. This call is not for the clergy alone. Fundamentally, Christianity is a missionary adventure in which every believer becomes a witness unto the uttermost part of the earth. It is no disparagement, rather it is a fuller conception of the great office of the ministry, to say that without the enlistment of the active enthusiasm, without the release of the spiritual zeal, and without the employment of the missionary impulses of the laity, the Church must inexorably live a maimed and halting life. Your committee does not consider that it should enter into any historical explanation as to why the Episcopal Church, with the single brilliant example of the Brotherhood of St. Andrew, has so notably neglected the field of lay activity. But we take it there can be no denial, first, that the Episcopal Church has not actively and intensively gone about the task of organizing and inspiring and applying the energies of its laymen as a whole for the work of the Church as a whole; and second, that both by reason by history and by unanswerable examples of other communions, a vast source of beneficent energy has been neglected alike for the enrichment of the spiritual life of the individual layman that serves and of the corporate Church that is so supported. The layman who is deprived of such an opportunity of service is eternally poorer thereby, and the Church that does not develop such a source of power is temporally doomed to a narrowed and restricted existence. For the sake of the Church and for the sake of her children, an unbreakable alliance must be formed between the mother and the sons and daughters for the advancement of the kingdom. In the glad contagion of such service on the one hand and such direction on the other will be seen the outworking of Jeremy Taylor's saying:

"He that loves is happy, and she that is loved is safe."

Now, therefore, this committee begs leave to submit the following recommendations for increased lay activity and the ways by which it may be effected:

1. That the General Convention (or the National Council) earnestly direct the attention of the provinces, the dioceses and the individual parishes to the great and pressing need of greater activity on the part of the lay members of the Episcopal Church, and that it also urge the development of these latent powers on the part of the laity by offering to the laity organized opportunity in the parishes, dioceses and provinces for general work and for the work herein recommended:

Exhibit "A"—Report of the Committee on Increased Lay Activity to the Synod of Washington, November 20-22, 1923.

2. Personal Lay Evangelism—The telling of the story of Christ in such a way as to win men as disciples and for their salvation and to lead them to accept baptism and confirmation.

This is the goal of the Brotherhood of St. Andrew, and this organization should be strengthened and made more effective where it exists and should be established where it does not exist, or personal workers' groups should be formed in every such parish and mission, as suggested by the plan of personal lay work now actually in operation, given in Exhibit "B" herewith. This plan has been adopted by the National Council of the Daughters of the King.

It is not offered to supplant, but supplement the Brotherhood where the simpler form of organization and entire local control is acceptable. Under this general head of "Personal Lay Evangelism" we offer the following exhibits:

Exhibit "B"—Personal Lay Evangelism in the Episcopal Church as practiced by a group of personal lay workers

for three years engaged in the work.

Exhibit "C"—Seven articles by Rev. Julius A. Schaad, General Missioner, published in the "Witness": (1) "Evangelism," (2) "Lay Evangelism," (3) "Evangelism in the Parish," (4) "Human Element in the Making of a Christian," (5) "How to Make America Christian," (6) "Our Lord's Example in Personal Evangelism," (7) "Christian Evangelism."

Exhibit "D"—"Evangelism in the Church." A book by the Rev. Julius A. Schaad, General Missioner, approved by the National Council and in process of publication by the Church, which will surely win the support of the layman to and clearly show him how to prosecute evangelism.

Exhibit "E"—An address on "Evangelism, the Church's Need," by the Rev. W. J. Loaring Clark, General Missioner.

3. A reiteration and strong pronouncement by the General Convention emphasizing active evangelism on the part of both clergy and laity as a fixed program of the Church and invoking the power of the convention to the effect that the bishops and clergy throughout the Church accept this program of the National Church and put it into effect and, particularly, by enlisting the laymen in the work.

4. The inception of a week day evening prayer meeting in the parish house to be conducted by laymen and women and to consist of Scripture reading and comment, song and individual and corporate prayers, both precomposed and extempore.

This communion with God is needed not only for more loving devotion, deeper inspiration and more abiding faith in Him, but to give the layman an opportunity, which he is now without in the Church, of publicly and individually expressing himself about his religion and his Christian experience and of pouring out his soul's desires for his own sake and for the sake of others. These prayer meetings will serve to develop consecrated and spirit filled Christians who will feel impelled to make Christ, their Saviour, known to others.

5. Let every parish maintain in its Church school a large and strong senior Bible class of both men and women, either separate or combined, with the special objective of furnishing officers and teachers for the school, and in every possible way giving loyal support to it. This is peculiarly the work of laymen and is the most effective way of interesting parents, their children and others in the most important department of the Church's work.

6. There should be a stronger effort made on the part of our bishops and clergy to appoint and employ a larger number of laymen as lay readers in mission work, which of itself will be beneficent and also an inspiration and support of the home parish.

7. Where it does not exist, it should be an especial activity of the laymen to establish real Christian fellowship between the parishes of the same city or town, the stronger helping the weaker and all cooperating as a unit for the extension of the Kingdom of God.

8. That laymen urge the use and practice of daily prayers by the family in every home, not only for the members of that household, but for all members of Christ's dispersed flock, so that all of His servants everywhere may cease not in their efforts until there is one fold and one Shepherd.

9. We recommend that every Diocese be requested to appoint by its Bishop or Diocesan Convention a committee of two or more active laymen on Lay Activity with whom this General Committee or its successor may confer, for the purpose of creating a closer bond of unity and exchanging ideas that will promote a deeper feeling of responsibility for service and increased lay activity along all lines of Church work.

We respectfully request that this report be approved by the National Council for presentation to the next General Convention, and when approved, that it be put (excepting the exhibits) in printed form for distribution among the members of the convention.

If the National Council cannot approve this report or desires to make suggestions for its improvement, then we ask that it be returned to this committee with the Council's advice for amendment.

Respectfully submitted,

(Signed) Ira W. Stratton, Chairman,
Reading, Pa.

(Signed) John Stewart Bryan,
Richmond, Va.

(Signed) Willard Warren,
Chattanooga, Tenn.

(Signed) Burton Mansfield,
42 Church St., New Haven, Conn.

May 10, 1924.

THE UNIVERSITY OF VIRGINIA

From the Address to the Council of the Diocese of Virginia.

By the Right Reverend William Cabell Brown, D. D.

I HAVE been so much impressed by the splendid work done among the students at the University by the Rev. Noble C. Powell, and this too despite the manifest handicap under which he has labored by reason of lack of suitable equipment, that I have felt it my duty to lay the whole situation before the Council for its consideration.

In the last week of February I received and had a long conference with a committee of the vestry of St. Paul's Memorial Church at the University. I was so much struck by their statement as to the range and possibilities of the chaplain's work that I requested the committee to send me a written memorandum of our conference which I might use in preparing my report to the Council.

While admitting frankly the great difficulty of giving exact figures, the members of the committee reported that in their judgment, some 500 students, probably mostly Episcopal students, attend with fair regularity the services at St. Paul's. Inside of the Church, and outside, through visits, the clubs and in various other ways it is fair to estimate that about 1,200 students are reached by the mission, more or less positively out of some 1,800 students in the University.

I was particularly pleased by their statement as to the effect of the mission on the student body, which after all is the one justification for the continuation of St. Paul's Memorial Church. They stated that figures do not give accurately the impression which we believe is the correct impression of the change which has been brought about in the students' outlook since this mission was started. Some fifteen years ago very few of the more popular and active students were affiliated with religious activities. In fact, it was rather looked down upon as a line of student activity. Today some thirty or more students are considering entering the ministry of the Episcopal Church, including some twelve or fifteen who have definitely decided to do so; of these at least a half dozen are among the students who are the leaders in the student world. It is no exaggeration to go even further and say that the influence of St. Paul's extends far beyond into the entire student body, and, we believe, into the faculty personnel as well.

The committee called attention to the valuable effect of this mission upon the status of the Church in Virginia from the fact that many of these men who are drawn to the Church will settle in Virginia. They did not forget to note also the intimate relationship which is bound to develop even beyond its present extent between the University

and the Seminary in Alexandria.

In presenting their plea for larger interest in, and more substantial aid to, this highly important field on the part of the Diocese, they felt it very right to ask that a comparison should be made between what the Diocese received for similar expenditures in other mission fields and the result achieved by the expenditure of only \$866.66 at the University, where the rector is ministering to more than 500 young men who are communicants or at least adherents of the Church, and exerting an influence on some 700 more. Besides this, Mr. Powell is directly charged with the duty of counselling and advising the postulants for Holy Orders who are being prepared to enter the Seminary, is chaplain to the Training School for Nurses with some sixty or eighty students, and has general supervision of half dozen missions in the adjacent mountains.

As the result of my conference with the committee from St. Paul's Memorial Church at the University, I am convinced that there are two problems which must be solved without delay, if the Church is to measure up at all adequately to its opportunities.

Immediate relief ought to be given to the rector, who is now attempting to do more than any one man can do, or ought to be allowed to attempt. I propose to solve this problem by assigning one of the deacons who is to be ordained in June to assist Mr. Powell, beginning his work there at the opening of the session next fall, and asking the D. M. S. to pay his salary from January 1, 1925. From September until the end of the year the congregation will take care of his salary.

The second problem is a more serious one. For the successful prosecution of the work there is urgent need of a parish house and a new church. The present wooden building is too small to accommodate the congregation, for it has frequently happened that students are turned away for lack of room, it is out of keeping with the architecture of the other buildings at the University, and is utterly unworthy of our Church. As an evidence of our appreciation of the great importance of this mission, and our desire to aid in its continuation and development, I hope that an item may be placed in the budget of the Diocese that may serve to aid materially in the erection of the church and parish house. And furthermore, I would commend this work to our Church people as, in my judgment, the one that at this time is most worthy of their prayers and generous financial aid.

THE CLERGY OF THE FUTURE.

We must look to the mothers for their help in providing the Church with its ministers. You all know how the work of the Church is hindered, because of the lack of a sufficient number of ordained men. The difficulty is in the home, where the old feeling of the blessedness of sending a son into the ministry has been lost, where the greatness of a life of unselfish service is obscured by the emphasis put upon material success. The course of a man's life is usually determined in boyhood and youth, in the home. If the influence there leads him to think that the main thing for him is to make a great place for himself in the world, to accumulate wealth, to get ahead of other boys and men, and exploit them for his own advantage, that is the kind of life which will attract him and very likely lead to disappointment and the feeling some day that he has not made the noblest use of himself. But if there be instilled into his mind the feeling that largeness in service, the consecration of his powers, his education, whatever means or influence may come to him, measure the worth of his life, and that the ministry of the Church gives place and opportunity to fill out this ideal as no other calling does, our homes will give to the Church the ministers it so greatly needs. No undue pressure ought to be put upon the boys, no decision made, until they have reached the age when they can think for themselves and reasonably act. It is fine to make the tone of the home favorable for high and fine choices in life, to bring up boys in unselfishness disposed to hear and heed that great call which comes out of the world distracted and depressed through hard conditions, and in want of a sympathetic

leadership into the true inheritance of the children of God. There may be boys in other families than your own to whom you may open this vision of service to their fellow men, making them feel that the Saviour of the world is calling men to minister with Him and for Him, as truly as when He walked beside the Sea of Galilee in the old time. —The Bishop of Newark.

HOLY, HOLY, HOLY.

Holy, Holy, Holy,
Life of all things living,
Infinite, Eternal, past all praise;
Holy, Holy, Holy,
Source of all good-giving,
Give us sight that we may see Thy light's pure rays.

Holy, Holy, Holy,
Far beyond our knowing;
Can we deem Thee less than saints believe?
Holy, Holy, Holy,
In Thy grace still growing
May we more and more of Thy vast Truth perceive.

Holy, Holy, Holy,
We are naught before Thee,
From the dust we came, and dust shall be:
Holy, Holy, Holy,
Help us to adore Thee,
Lift us to Thy glory, Blessed Trinity!

—John H. Yates.

FACING THE FACTS

From the Convention Address of
The Rt. Reverend Paul Matthews, D. D.

I WISH to call your attention to the situation as it exists. Most of us were brought up in the Christian faith; I am inclined to hope and believe that all of you do now believe the Christian religion in its entirety. But it is obvious that there are those in the Church, and they are influential if not numerous, who do not so believe.

But we are told, we mustn't do anything about it. If we do we are narrow-minded bigots and uncharitable reactionaries and would-be autocrats. We are told that those who deny the faith, or if they do not deny it themselves, those who wish to give others the privilege of denying it must not be disturbed in their propaganda. They must be allowed to remain as accredited teachers in the Church when they no longer believe her teaching and quite definitely refuse to teach it, and teach instead the direct opposite.

I feel, however, that we are at the beginning of a serious conflict. I want you to realize that. It may be perfectly possible for some men with no conscious sense of disloyalty to remain in the Church while they are all the time trying to undermine her teaching. You understand that they feel that they have a perfect right to do this, and that they are right in doing it. They would not call it undermining the Church's faith, of course; they would consider it, finding and following the truth wherever it led them.

This has been going on for some time; why should it not be permitted to continue? I presume that some of us have been dull and a bit slow to believe that conditions were really what they now so plainly appear to be.

I, for one, am convinced that we must take our stand firmly on the faith as delivered by the apostles and as this Church hath received the same. I do not want any formal heresy trials, but it must be made so plain that this Church does really stand uncompromisingly for the facts of the Christian faith that such trials are rendered unnecessary.

The House of Bishops has spoken very clearly, and I think wisely, and they will, I believe, take just as strong a stand again when the occasion comes. The General Convention in its House of Clerical and Lay Deputies must also declare itself, for the statement has been made that the bishops exceeded their authority in issuing this pastoral, and that it is the province of the whole General Convention to pronounce judgment in such matters. This is, of course, not the case.

The General Convention has no power over the Christian faith, either to alter it, or in the strict sense of the word,

to define it. But the General Convention can bear witness to what this Church has received, and the real point of importance is that it is to the General Convention that the appeal has been made. Therefore, let the General Convention speak clearly. I wish to see the issue clearly drawn.

Trials for heresy, like surgical operations, are always to be deplored, and avoided, if possible, yet even so, amputation is better than gangrene. But when the General Convention speaks—and I cannot contemplate the disaster which would result in the remote contingency that the General Convention would refuse to speak, or the even remoter possibility that these departures from the faith would be upheld—when the General Convention thus appealed to clearly speaks, then I for one shall very confidently expect that those who have put forward these propositions to alter the teaching of the Church will either withdraw their proposals or else withdraw themselves.

Let us settle this question fairly and squarely, without rancor or recrimination, but without fear or favor. Do not let us imagine that it is a situation that will cure itself, a fire that will burn itself out for lack of fuel. It will consume us if we do not quench it.

Let it be decided whether this Church stands for something more than liberty and such an all-embracing inclusiveness as would make the Creeds of only permissive authority, and I can promise you, gentlemen, that just as soon as such a position were definitely taken, the matter would be settled by the voluntary and prompt withdrawal from their posts of most, if not all, of those to whom the received faith of the Church is still a matter of conscience.

I hope that all of us realize how vital it is that this Diocese should bear witness clearly at the next General Convention.

I believe that much of this trouble could have been avoided if we had taken counsel together. If a parish priest has doubts and difficulties, why should he not consult with his Bishop? If a Bishop has doubts, why doesn't he consult with his brethren instead of taking the world into his confidence?

Do you not think that if the matter were so approached in a brotherly spirit and in an effort at conciliation, very much that has hurt most in this matter might have been avoided and that a way out might even have been found?

As it is, I believe in open frankness, and that it is both foolish and wrong to proclaim "Peace, peace, when there is no peace."

A Modern Interpretation of the Ten Commandments

"I am the Lord thy God. I am the Truth that brought thee out of darkness, and out of the bondage of ignorance."

I.—Thou shalt have no other gods but me. I am the Way, the Truth, and the Life.

II.—Thou shalt not make to thyself false images of thyself, or thy family, or thy friends. Thou shalt not bow down or worship thyself or any creed, doctrine, faith or philosophy; for I am the Truth, and the loss of truth shall be visited upon the children, to the third and fourth generation, for hate shall be between them; but those that seek Me shall find Me, and I shall make them free. Love shall be among them; and I will show mercy to thousands that love Me and keep My commandments.

III.—Thou shalt not forsake Truth; I will not hold him guiltless that turneth Truth into a lie.

IV.—Remember to keep one day of rest for thy spirit. Six days shalt thou labour for the comfort of the body, but one day, the seventh, shalt thou nourish thy soul. In it thou shalt do nothing to take thee away from quiet, peaceful thoughts, thou,

thy household, and thy friends shall seek the joys of the spirit; and the stranger will come within thy gates for peace and rest.

V.—Honour the Past, as well as thy father and mother; speak reverently of and to older persons that thou mayest enjoy the civilization that they have given thee.

VI.—Thou shalt not kill the faith, hope, love or aspiration of any one.

VII.—Thou shalt not foster or encourage in any way impure thoughts in thyself or in another.

VIII.—Thou shalt not take from the character of thy neighbour nor detract from his good intentions; thou shalt not in any way belittle the good deeds or motives of another.

IX.—Thou shalt not misinterpret the words of thy neighbour nor wilfully misconstrue the deeds or intentions of thy fellowman.

X.—Thou shalt not covet thy neighbour's house, nor desire his possessions; thou shalt not begrudge him his prosperity, his home, or his happiness."—
Nina Ansley King.

THE CHURCH AND YOUNG PEOPLE'S WORK

By the Reverend Karl Morgan Block

THE CHURCH AND THE PROBLEMS OF YOUTH.

A Committee Report to the Church Service League Commission.

How can the Church best provide a solution for some of the present problems of youth?

Representatives of the three nationally constituted Church agencies dealing directly with young people—the Brotherhood of St. Andrew, the Girls' Friendly, and the Church Mission of Help—have, after extended and serious consideration of this question, brought in a report which, while it frankly offers no solution for present day problems, suggests that the task before us all is not so much to solve problems as to "come near to human lives." A practical program is submitted, which includes a discussion of moot questions and the adoption of certain simple ideals and activities of home life, based on an attitude of reciprocal giving. The committee bases its conclusions on the foundations indicated by the following postulates: "Without real home life a Christian society perishes. The pathway to this intimate human contact lies through the home. The home is the proving-ground of corporate life; within the home the individual may be prepared to realize the varied claims of social allegiance through the exercise of right relationship between the young and the old, the weak and the strong, the slow and the quick-witted, the practical and the temperamental, the stabilizers and the experimenters. Within the home, right attitudes toward essentials of family solidarity will ease the strain of changing methods of living. Again, within the home the mastery of self may most readily be acquired, and self-restraint be exercised. In the intimacy of family life lies a unique opportunity for the practice of tolerance. These are necessary antecedents of personal freedom."

The committee finally expresses its belief that out of the heart of youth may be won a "free allegiance" to the ideals of creative home life, an allegiance which, unencumbered by the timidities of middle age, will dare to stake personal satisfaction on the fight for attainment. Together, Christian youth and its elders, may on their knees within the home realize that they indeed touch the "world intangible," have come to know the "world unknowable" have clutched the "inapprehensible." The home in that moment of revelation becomes a door which opens into the kingdom of heaven.

Before offering concrete suggestions as to ways in which the home as the proving-ground of Christian life may be attained, the committee would make the following general statements:

1. Youth, confronted with shifting standards of conduct, is consciously or unconsciously searching for criterions, and finding no guidance but its own judgment, is forming opinions on a wide variety of subjects of life and conduct (including religion), with insufficient knowledge of cause and effect. Young people, along with their elders, hold no clear conception as to the distinction between extrinsic and intrinsic human values; both are more concerned with "getting on" than with developing personality.

2. Youth and age lack a common ground on which to meet and to consider differences in attitude toward custom and conduct, theory and practice, authority and institutions. A common ground is needed on which to meet and to drop the burden of suspicion as to each other's motives. The lack of understanding between young people and their elders too often makes seniors either fatuously certain of the sufficiency of youth or blindly convinced of this "depravity," so that young people, for fear they will be misjudged, refuse to talk frankly.

3. Youth's so-called rebellion against authority is at least in some measure the reflection of the attitude of its elders toward the self-constituted right of the individual to be released from compliance with governmental law.

4. Youth progressively tends to fraternize with youth to the exclusion of leisure-time contact with people of different ages. This phenomenon is one consequence of the withdrawal from the home itself, of the various functions, educative, productive, recreational, which formerly centered there. We all fail to understand that the home, released from the old type of functions, may be devoted to the creative association of member with member so as to form a bond of unity whose essential attribute shall be disciplined liberty.

The committee believes that the societies which its triple membership represents should endeavor to put into practice the simple program which follows, and that this state-

ment, moreover, should be circulated in such form that its conclusions may be applicable to the program of the Young People's Movement, and to the programs of other organizations within the Church, diocesan and parochial:

- I. Make an unprejudiced effort through frank discussion of mooted social, economic, scientific or religious questions of the day, to get at the mind of youth.

- Preliminary discussion on the part of young people and of adults as separate groups, however, will often be necessary to assure a fair consideration of the point of view of each. The genius of both ages is needed "to study the practical while upholding the ideal."

- II. Think through, and encourage youth to think through, independently first and then collectively, from all angles of approach the probable results of contemporary social experiments and practices: for example, the individualistic attitude toward law enforcement, trial marriages and divorce, the married woman in business and industry.

- (a) Church summer conferences should be used as the occasion for conference, individual with individual, on moral questions such as those enumerated above, and to emphasize not only the Christian motives and ideals which should be the foundation of social practices, but the principles which should determine one's attitude toward sex, marriage, parenthood.

- (b) Each parish house should be a center for continuous, informal conference, and more particularly for the fostering of standards of recreation, which through application outside the parish may serve to help raise the standards of commercial recreation.

- III. Consider the ideals of the Christian home in preparation for young people's part in homes of their own, on the tacit assumption that within the home circle the normal life of the individual finds its starting point for community service. The key to the whole lies in the emphasis, not on comfort but on love, not on what each acquires but on what each sacrificially gives. Accordingly, the committee suggests a tentative outline for a normal Christian home (which is possible wherever the home is or whatever it is, whether in apartment house or on suburban estate), whose realization must yet wait on the participation of each member in:

Work. Through definite responsibilities assigned to each one which will give opportunity for creating something, for self-sacrifice, for the recognition of service, and for sharing in the family budget and in the responsibility for wise earning, saving and spending.

Pray. Through good times together, such as reading aloud, singing, picknicking, motoring, camping, worth-while table talk, birthday and holiday celebrations, and the cultivation by each member of the family of some talent that will give pleasure to the whole family.

Study. In which parents and children join and through which the family as a whole is continually broadening its horizon in varied fields.

Fellowship. Through cultivating and directing in the family relationships, the affections as one would any other talent, God-given for the service of the world.

Worship. Through grace at meals, which others than the father should say in turn, through some study, discussion, prayer or praise provided for regularly, if possible every day, and for church attendance for all the family together.

Young People's Fellowship Bulletin, Diocese of North Carolina.

Volume I of the Young People's Fellowship Bulletin of the Diocese of North Carolina has recently come to my desk. It is a magazine of sixteen pages, with reports of the leagues and an account of their conference at Burlington, a challenge from the Rev. R. B. Scovill, the Executive Secretary of the Diocese, and a brief message from the Bishop Coadjutor, Rt. Rev. E. A. Penick. The magazine is to be commended. First, because it is edited by one of the young people, Mr. Vann R. Lineback, Winston-Salem, N. C. Second, because it gives a comprehensive account of the activities of the leagues and fellowships in the Diocese; and third, because it begins its existence with almost 500 subscribers. It ought to be a helpful thing to have an Exchange between the diocesan and provincial organizations so that by comparison these young people's bulletins and magazines may conserve the best developed in the national field. One caution is profoundly needed. Let the young people remember that they are on trial. Some of the more mature claim that it will only be a short time before they themselves will lose their interest, their resiliency, their virility and their persistence. We know better. Keep up the good work!

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

SOCIAL SERVICE THAT IS DEFINITE.

We were impressed last week with Mr. Block's page suggesting social activities for the Young People's Leagues and commend most earnestly both his suggestions and his outline for making a survey.

His advice, too, that this interest should not be allowed to supercede other purposes of the League is very necessary, because once one ventures into the social service field there is danger of its becoming so fascinating that other lines will be neglected. On more than one occasion the writer has been cautioned, when addressing Woman's Auxiliaries upon this subject, to remember that the primary object of the Auxiliary is mission work.

The very fact that people become so intensely interested in institutions when once they have made the first step by visiting them adds to the shame of the clergy who, through their own indifference, have never awakened this source of power in their parishioners.

Many a jail and almshouse, to say nothing of juvenile detention homes, remain in disgraceful conditions through the lack of interest of Church people. As we have so often pointed out, the visits and interest of our best people have the double advantage of frightening the inefficient official, and encouraging the one who is performing his duty faithfully, and is interested in his work, and especially in the welfare of his wards.

The neglect of these matters is more frequently practiced in rural and small town communities than in our larger cities. The average county jail and county poorhouse is a disgrace to any community.

One other comment that we would make on Mr. Block's suggestion is that it applies more particularly to the urban conditions, although of course it can be modified to make it fit a rural church.

In many places it would be well for church groups considering these matters to get professionals to address them on subjects in their particular field.

The States' Boards of Health are always glad to send out speakers, as are also States' Boards of Public Welfare and Associated Charities.

Dr. Mary Brydon, of the State Board of Health of Virginia, has hit upon a most excellent plan for this kind of cooperation. She is head of the Child Welfare Bureau, and in this capacity travels all over the State. She is a devout Church worker, and it occurred to her that she might serve both her Church and her State more effectively by combining their efforts in health work. She submits her itinerary to the Executive Secretary for Social Service in the Diocese, who functions in all the Dioceses in the State. He in turn writes to the rectors of the diocese of her coming, suggesting that she be given an opportunity to speak before an Auxiliary, Guild or other group of Church women. Thus she spreads the gospel of good health through the churches.

In the course of these addresses she has evolved the following outline, in order to make her suggestions thoroughly definite and practical:

1. Take people to church.
2. Take invalids and old people to drive.
3. Play "Big Brother" and "Big Sister."
4. Teach illiterates.
5. Volunteer service to health agencies, Red Cross, Associated Charities, Juvenile Courts, etc.
6. Conduct Sunday morning "Day Nursery."
7. Help ex-prisoners.
8. Help the handicapped and the unemployed to find jobs.

9. Visit almshouses, orphanages, old people's homes, hospitals.
10. Establish a loan closet for welfare work.
11. Make some recreation possible for overworked mothers.
12. Organize community chorus.
13. Visit shut-in, lonely and sick people.
14. Serve on community committees as a Christian duty.
15. Give help in time of sickness.
16. Organize little mothers' leagues, mothers' classes, home nursing classes, etc.
17. Assist in night school, day nursery, playgrounds, etc.
18. Get treatment for crippled children and other invalids.
19. Teach Sunday school.
20. Sing in the choir.
21. Organize corrective clinics for Sunday school children.
22. Secure annual medical examination for every member of the household.

(These suggestions may be modified to suit the individual.)

Every Christian give at least one hour a week (fifty-two hours a year) to neighborly service.

AN IMPORTANT FIELD FOR COOPERATION.

"The Social Service Commission of the Diocese of New York has a fellowship of 350 members, made up of persons engaged in social service efforts, not all of them in the Church, and many of them salaried. At the last meeting for the season Mr. Homer Folks, well known in social work, spoke of better care for aged dependents. A new feature of the meeting was a discussion, or method exchange. The fellowship has with it some of the best known leaders in the field of social betterment."

This is a most helpful feature of social work, and can be made to render a valuable service by bringing the efficiency of secular activity in this field to the efforts of the churches, and by giving the professional workers the religious note, which sometimes gets drowned in a sea of technicalities. No greater service can be rendered than that of bringing the Church into closer and more harmonious relations with those persons and agency that are doing Christ's work in the world without His name.

THE CHURCH MISSION OF HELP AT SUMMER SCHOOLS

An addition to the curriculum of the Church Summer Schools that promises to be of great value this year is a course given under the auspices of Church Mission of Help, on the Family and Social Case Work. This is not a course on Church Mission of Help. It is informational, and has been planned to present fundamental principles of dealing with individuals, principles which are recognized and applied in Church Mission of Help work. This course is scheduled for Bethlehem, Princeton, Racine, Hillsdale and Sewanee.

At some of the schools there are also to be conferences definitely on Church Mission of Help. Wawasee, Racine, Princeton, Geneva and Sewanee are to have these Church Mission of Help conferences, while at Concord there is to be a course on "Building for Christian Womanhood."

MY RESOLVE.

To live as gently as I can;
To be, no matter where, a man,
To take what comes of good or ill
And cling to faith and honor still;
To do my best and let that stand,
The record of my brain and hand.
And then, should failure come to me,
Still work and hope for victory.

To have no secret place wherein
I stoop unseen to shame and sin;
To be the same when I'm alone,
As when my every deed is known;
To live undaunted, unafraid
Of any step that I have made;
To be without pretense or sham
Exactly what men think I am.

—By Edgar A. Guest.

The Theological Seminary in Virginia

On June 4 a beautiful morning greeted the throngs of visitors on Seminary Hill, who had come to the Theological Seminary in Virginia to attend the first graduating exercises in its second century of existence.

The missionary address had been made the night before by the Rev. Hugh Birkhead, D. D., who had stressed the importance of greater personal consecration, urging that those entering the ministry should give their entire service to the work of the Church, maintaining a life of celibacy for at least the first three years of their ministry (advice which is seldom heeded).

The day began as usual, with the celebration of the Holy Communion for the students and visitors and alumni.

At 10 o'clock the graduating class in caps and gowns marched to the chapel, where the various diplomas and degrees were delivered. Bishop William Cabell Brown, of Virginia, and President of the Board of Trustees, presided and read the long list of names of the students who were being promoted from one class to another, and of those finishing their work at the Seminary.

Among the graduates were representatives of leading colleges, from Harvard in the North to the University of Texas in the South, and also men who had been to Oxford and Cambridge. For the first time in its history the Seminary conferred the degree of Bachelor of Divinity on men who have just finished their course, and eleven such degrees were granted to students leaving this year. The degree of Doctor of Divinity was conferred upon the Rev. Wallace Ribble, of the Diocese of Southern Virginia.

A very interesting feature of the exercises was the presentation of a portrait of Dean Berryman Green to the Seminary by the class of 1924. The presentation speech was made by Arthur B. Kinsolving, of this class, and the gift was accepted by Bishop Brown for the Board of Trustees.

The commencement address was delivered by the Rev. Wyatt Brown, D. D., of Baltimore, who emphasized the importance of personal religion in the life of the minister, and of constant visiting in parochial work.

After an intermission of a few minutes at the close of the exercises, the Alumni Association met in its annual session with President Beverley D. Tucker, Bishop of Southern Virginia, presiding. After the usual reports from the Secretary and Treasurers, officers were elected for the coming year as follows: The Rt. Rev. Beverley D. Tucker, D. D., President; the Rev. S. A. Wallis, D. D., Secretary, and the Rev. W. E. Rollins, D. D., Treasurer.

The Rt. Rev. R. E. L. Strider, Bishop Coadjutor of West Virginia, was then introduced as the essayist of the year. His subject was "The Open Mind." His discussion of this important topic was most excellent and timely. He emphasized the fact that we must recognize that there is no longer an antagonism between religion and science, but that both are continually searching after and discovering greater truths of God. His paper met with universal commendation, and there were many requests that it should be published for general distribution.

Before adjournment a report was made on the progress of the campaign for the raising of the half million dollar endowment fund, and it was stated that \$365,000 of the amount desired was now in sight, either through cash contributions or pledges; and it was

urged that the committee be continued for another year to complete its object. The alumni themselves have raised \$35,000, and a resolution was adopted that every effort be put forth to bring this sum up to \$50,000 before next commencement.

At the alumni dinner which followed, the usual number of after-dinner speeches were made and enjoyed. The Rt. Rev. George Herbert Kinsolving was particularly happy in his reminiscences on this the fiftieth anniversary of his own graduation. This distinguished family was represented by no less than six members in the ministry. Two in each of its branches—two bishops, two presbyters, and two deacons.

The ordinations which followed on Friday were more than usually impressive by reason of the great number of bishops and other clergy taking part in this solemn service. Six men were ordained to the priesthood, and eleven to the diaconate, as follows:

Deacons—Lescester Kent, of Leaksville, N. C., presented by Dean Green and ordained by Bishop Penick; James Allen, of Nashville, Tenn., presented by Professor Rollins and ordained by Bishop Brown for the Bishop of Tennessee; George A. Trowbridge, of Princeton, N. J., presented by the Rev. Robert Williams, of Princeton, N. J., and ordained by Bishop Paul Matthews, of New Jersey; Beverley M. Boyd, of

Roanoke, Va., presented by the Rev. G. Otis Mead and ordained by Bishop Jett; Theodore H. Evans, of Amherst, Va., presented by Professor Rollins and ordained by Bishop Jett; William H. Gehri, of Shepherdstown, W. Va., presented by the Rev. Dr. Scollay Moore and ordained by Bishop Gravatt; and the following from the Diocese of Virginia, ordained by Bishop Brown: Hugo Blankenship, of Richmond, Va., presented by the Rev. Dr. Sublett; Carleton Fox, of Ashland, Va., presented by the Rev. Dr. Coleman, of White Post, Va.; Samuel Chilton, of Culpeper, Va., presented by the Rev. Dr. Hammond; Charles F. Penniman, of Richmond, presented by the Rev. Dr. W. R. Bowie; while Arthur B. Kinsolving II, of Brazil, was ordained by his father, the Rt. Rev. Lucien Lee Kinsolving, for Bishop Brown and presented by Dean Green.

Priests—Reginald F. Hall, presented by the Rev. P. F. Hall; Campbell Tucker, presented by the Rev. Samuel Wallis, D. D.; Stamo Spathey, presented by the Rev. Beverley Tucker, Jr., and the Rev. Phillimon Sevastides, of the Greek Church; Robert Hibbert, presented by Dr. Tucker; Francis Ball, presented by the Rev. John J. Gravatt, all of whom were ordained by Bishop Brown, and also Manly Cobb, presented by the Rev. K. M. Block and ordained by Bishop Jett. Bishop G. H. Kinsolving, of Texas, was also in the chapel.

George A. Trowbridge was selected by Bishop Brown to read the Gospel.
R. C. M.

Church Intelligence

The Churches in Europe.

The twelfth Convocation of the American Churches in Europe met on April 23 at the Pro-Cathedral Church of the Holy Trinity, Paris. Hitherto meetings have been triennial, and convoked in the spring of the year of General Convention. But since matters of importance to the churches in Europe are to be laid before the next General Convention, it was felt by the Bishop in charge that Convocation should, on this occasion, meet a year earlier than has been customary.

The Rt. Rev. John N. McCormick, Bishop in charge, presided at the meeting, which enjoyed the generous hospitality of the dean, wardens and vestry of the Pro-Cathedral Church. Clerical delegates present were: The rectors of our churches in Rome, Geneva, Dresden, Munich and Lucerne, the dean and canons of the Pro-Cathedral, and non-parochial clergy, who are members of the jurisdiction. Only Paris was represented by a lay delegation. The business meetings were preceded by Holy Communion, the Bishop being celebrant, assisted by the Rev. Walter Lowrie and Dean Beekman. Instead of the customary Convocation sermon, the Bishop delivered a short address in memory of the late Bishop in charge, the Rt. Rev. Gershom Mott Williams, D. D. "At this time," Bishop McCormick said, in particular, "and before this Altar of Remembrance, I wish only to speak of him as a Christian gentleman, a Christ scholar and a Christian Bishop, whom it was a joy to know and with whom it was a joy to work and to labor."

"His generosity and unselfishness, his sincere devotion, his indefatigable energy, his courageous conquest over the ills of the flesh, his unflinching humor and his optimism were an enrichment not only of the circle of his friends

and fellow-workers, but of the whole community of the contemporary Church."

Before proceeding to the business meeting the Convocation received the fraternal solution of His Beatitude, the Archimandrite, Dr. Germanos Vassilikis, representing the Greek Orthodox Church. After re-election of the Rev. H. R. Wadleigh as Secretary, Mr. Herbert I. Keen, of Paris, was elected Treasurer, and the following members of the Council of Advice: Rev. Walter Lowrie, Dean Beekman, Rev. E. P. Smith and Rev. H. M. Kirby; Messrs. F. B. Keene, Herbert I. Keen, Lewis W. Haskell and Dr. Thomas Linn. Deputies to the General Convention of 1925 were then elected as follows: Clerical, Dean Beekman; lay, Mr. Herbert I. Keen. Alternates, the Rev. E. P. Smith and Mr. George F. Zabriskie.

The Bishop then delivered his address, in which he laid stress upon the importance of the appointment of a resident Bishop for the churches in Europe. He said in part: "We have both responsibility and opportunity in connection with the re-shaping of religious conditions and affiliations in Middle and Southeastern Europe, and an American Bishop resident in Europe would find himself called upon to act as guide, philosopher and friend in many conditions of absorbing interest and of immensely strategical importance."

The chief topic discussed by Convocation was the memorial, prepared by the Council of Advice and looking to the end indicated by the Bishop.

The unanimous approval of the memorial on the part of the Convocation was followed by the passing of the following resolution:

That the memorial drawn by the Council of Advice, under the instructions of the Convocation of 1922, which

expressed its sense of the needs and the vision of the European field, and earnest desire of this Convocation for a permanent, resident Bishop of American churches in Europe, be re-adopted as expressing the mind of this Convocation, and that it be respectfully presented to both houses of the General Convention as its memorial to them, together with a petition to them for favorable action thereon, if possible.

The Convocation was addressed by Dr. William C. Emhardt, Field Secretary of the Foreign-Born Americans Division of the Department of Missions, who gave an interesting account of religious conditions in Central and Eastern Europe.

The discussion of the subject outlined in the Episcopal address, the memorial to the General Convention and Dr. Emhardt's appeal, was singularly unanimous. The delegates felt that a new interpretation of the life of our churches in Europe had been given them, and that, with the guidance of such a chief pastor as the memorial asked for, they might play a vital, if necessarily a minor part, in the religious community of Europe. They appreciated greatly—and before adjourning gave expression to their appreciation in a resolution—the sympathy and understanding with which Bishop McCormick had entered into their several problems; above all, his interpretation of their opportunity to serve their several communities in a larger and more living sense.

H. R. W.

St. Augustine's School.

St. Augustine's School, Raleigh, N. C., one of the oldest institutions for the training of the Negro, has recently completed a school year marked by real progress.

The total enrollment during the year has been five hundred and seventy-two, including forty-seven who were enrolled in the St. Agnes' Training School for Nurses and eight in the first-year junior college class.

The school is placing special emphasis on the training of those who will be the leaders of their people in making real progress. For this reason the teacher training work and the preparation of those who are to go into theological and medical schools is an important feature of the work. In this connection it is significant that the institution has been selected for the location of the Training School for Colored Women as Church workers, a project which will be supported by the National Woman's Auxiliary.

Work has begun on the much-needed class-room and administration building, to be called the Hunter Building in recognition of the many years of faithful service rendered to the school by the Rev. Dr. and Mrs. A. B. Hunter. The General Education Board contributed \$40,000 for this purpose, and another \$40,000 has been raised among the friends of the school; somewhat over \$10,000 of which has come from North Carolina. When this building, a Church priority, is completed early in the fall, it will add greatly to the facilities of the school. About \$6,000 is still needed to equip and furnish it adequately.

The volume of work at St. Agnes' Hospital, which is connected with the school, has been very great. During the past year about 1,000 patients have been cared for. The men's ward in the new annex, which is being erected as a memorial to the late Dr. Mary V. Glenton, has been completed and is now occupied. The rest of the annex will

be finished when sufficient funds are in hand.

The various events of the commencement season passed off very happily, and the program on commencement day itself was a very excellent one. The graduating class numbered forty-two. Bishop Finlay, of Upper South Carolina, delivered the commencement address. All three of the Bishops of the Diocese of North Carolina—Bishop Cheshire, Bishop Penick and Bishop Delany—were present. The program itself was varied, including, besides the addresses by the two honor students, demonstrations in agriculture, cooking and hospital work, and also the singing of several beautiful negro melodies, or spirituals.

After the exercises many of the large audience visited the school exhibits in the practice school building and were warm in their praise of the various specimens of class-room, manual training, sewing and domestic science work.

Death of the Bishop of California.

Just as we go to press news is received of the death of the Rt. Rev. William Ford Nichols, D. D., in San Francisco, on Thursday morning, June 5. The funeral was held on June 7.

Commencement Exercises, St. Mary's School, Raleigh, N. C.

The eighty-second commencement of St. Mary's School occurred May 24-27.

Bishop Penick was fortunate in his choice of subject for the baccalaureate sermon. Taking the text, "Ye are the salt of the earth," he dwelt on the fact that goodness consists in a positive contribution to life, and showed three ways by which the larger life of Jesus Christ may be accomplished—first, through a sense of responsibility; second, belief in self; and third, a willingness to pay the price.

The Hon. W. P. Stacy also made a distinct contribution in his commencement address on Citizenship. Good citizenship, he asserted, was based on the ability to recognize the rights of others, mental and spiritual development, and an unswerving faith in the law of the land. The two things most needed in the country today, he declared, are a genuine revival of old-time honesty and a rejuvenation of the people's faith in popular government—a task for the combined strength of the citizen, not for competition.

Bishop Cheshire, as President of the Board of Trustees, presented the twenty-two seniors with their diplomas. This part of the commencement exercises is always held in the chapel, with appropriate devotional exercises. Bishop Cheshire, after presenting the graduating class with their diplomas, spoke to them of the importance of putting first things first. They must put first the things of the spirit and subordinate material, ephemeral matters.

The Children's Part in the Bishop Tuttle Memorial Campaign.

A children's campaign for the Bishop Tuttle Memorial will be included in the general campaign, which begins its intensive movement next October. On the first Sunday in October a unique envelope with a booklet especially written for the children will be given every Church school child in the United States, with the request that during the month he or she earn or save one dollar which is to be turned in on Bishop Tuttle Memorial Sunday, October 26. Bishop Tuttle was so dear to

the children and they played such a large part in his life that it was felt they would want to have their share in erecting the memorial to him. Every year through the Spirit of Missions he sent his Lenten message to them, asking their aid in his work, and signing himself "Your Commander-in-Chief."

The children's campaign has the hearty endorsement of Bishop Talbot, Presiding Bishop of the Church, and Bishop Gailor, President of the National Council. There are a number of regional directors for it, among whom are: Bishop Clinton S. Quin, Texas; Bishop William F. Faber, Montana; the Rev. Dr. Samuel S. Drury, of St. Paul's School, Concord, N. H.; the Very Rev. H. L. Johnson, Phoenix, Ariz.; the Rev. Benjamin M. Washburn, Kansas City; the Rev. Phillips E. Osgood, Minneapolis; the Rev. Karl M. Block, Roanoke, Va., and the Rev. Ernest J. Dennen, Boston.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D.
Bishop.

An Interesting Incident.

An incident of unusual interest, and one which almost seemed a part of the commencement exercises of the National Cathedral School for Girls, occurred in the Bethlehem Chapel on Wednesday, June 4, when Miss Taeko Miyazaki and Mr. Shinro Miyazaki were married at noon by the Dean of the Cathedral, Dr. G. C. F. Bratenahl. In accordance with the custom of the Church in Japan, the senior class of the Cathedral School, in cap and gown, formed a choir and sang a wedding hymn. The maid of honor was Miss Naide, a daughter of Bishop Naide, one of the two native bishops of Japan, recently consecrated. The blessing was given by Bishop Tucker, formerly Bishop in Japan and now a member of the faculty of the Virginia Theological Seminary.

The Closing of the Sunday Schools.

The Sundays in June are marking the closing of a number of Sunday schools in the Diocese and commencement exercises are being held, when promotions are made and prizes and special honors are awarded.

Since the almost universal adoption of the use of the Christian Nurture Series in the Church schools, a more definite procedure may be found, a more definite goal and an importance is attached to the Sunday school work in the minds of the children akin to the attitude generally felt toward the day schools. It would seem as if "a little leaven had leavened the whole lump," for the influence of the Christian Nurture Series, approved and used by only a few at first, has so spread that better organization, greater devotion and more study on the part of the teachers and a more vital interest in the lesson by the children, has been the natural outcome.

Some of the Sunday schools keep open all summer, and when the attendance is small a song service and story for all is given in place of the regular lessons. Most of the schools will reopen on the Sunday nearest the opening of the day schools, and the teachers' coaching class under the supervision of the Rev. John S. Moses, will be resumed about the same time.

A Service of Mutual Benefit.

Christ Church choir of Georgetown visited the District jail again on June

8 and assisted with the music at the afternoon service, which was conducted by the Rev. Mr. Dow, City Missionary of the Diocese. Gospel hymns were used, in which the prisoners joined heartily, and several solos were given by prisoners.

Two anthems and a solo by Mr. Fred Schaefer, besides the regular music incidental to the service of Evening Prayer, were rendered by the choir. The prisoners seemed grateful for the help of the choir and the choir, all of whom entered heartily into the spirit of the hour, was equally benefitted by the service it rendered.

M. M. W.

WESTERN NEW YORK.

Rt. Rev. Chas. L. Brent, D. D., Bishop.
Rt. Rev. D. L. Ferris, D. D., Coadjutor.

Raising a Parish Endowment Fund.

One hundred and twenty-five men of St. Paul's Parish, Buffalo, recently invited their rector, the Rev. Charles A. Jessup, D. D., to take dinner with them. It happened that the rector had stated in an anniversary sermon delivered several weeks before that the endowment fund of the parish, now amounting to a quarter of a million dollars, should be increased to at least half a million dollars, if the permanency of St. Paul's Cathedral in the downtown district of Buffalo among the skyscrapers and office buildings was to be assured for the future. At the dinner tendered Dr. Jessup the announcement was made by George T. Bellachey, a member of the vestry, that by gifts that had been promised, by life insurance drawn in favor of the parish and by legacies, the permanent endowment fund of St. Paul's Parish would positively be increased to an amount in excess of the half-million suggested. John K. Walker, another vestryman present, immediately proposed that three-quarters of a million be accepted as the goal for the future, and this proposal was received with enthusiasm by the men present.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.
Rt. Rev. R. E. L. Strider, D. D., Coadjutor.

Annual Council at Point Pleasant.

The annual Council of the Diocese of West Virginia met at Christ Church, Point Pleasant, the Rev. W. Taylor Willis, rector, from Wednesday, May 28, to Sunday, June 1. There was an unusually good representation of delegates, both clerical and lay. Council began with the Holy Communion, celebrated by Bishops Gravatt and Strider; and the consecration of the new Christ Church, by Bishop Gravatt, Mr. Blackwood and the Rev. W. T. Willis reading the Instrument of Donation and the Sentence of Consecration. The Rev. Paca Kennedy, D. D., of the Virginia Theological Seminary, preached the sermon. Preachers of sermons at other services during the Council were Bishop Strider, Bishop Boyd Vincent, of Southern Ohio; the Rev. Messrs. Maurice Clarke, Secretary Religious Education, Southern Ohio; W. P. Chrisman, B. R. Roller, John Gass, E. B. Andrews and C. H. Goodwin.

Between conclusion of the first service and luncheon Council assembled for organization. At the beginning of the Wednesday afternoon session Bishop

Gravatt read his annual address, notable points of which were an appreciative reference to the faithful service of the late Rev. James L. Fish, with prayer that we might walk in the steps of that Christian life, the excellent achievements of the Reynolds Memorial Hospital, the amount still lacking to the Centenary Seminary Fund, the meeting of the Provincial Synod in this Diocese in the fall and our need in holding to the creeds of the Church as meaning what they say. The Bishop read a summary from his diary. Bishop Coadjutor Strider then read a summary of his acts since his consecration.

Delegates elected to Synod are: The Rev. Messrs. John Gass, J. S. Alfriend, W. P. Chrisman, S. R. Tyler; Alternates, the Rev. Messrs. Pullan, J. T. Carter, J. L. Oldham, J. Brittingham, Messrs. Gwynne, Alexander, Boyd, Archer; alternates, Messrs. White, Hearn, Jeffreys and Halstead. Mr. S. G. Cargill was elected Executive Secretary of the Diocese for the year 1924.

The following Standing Committee was elected: The Rev. Messrs. J. L. Hady, A. B. Mitchell, C. H. Goodwin, Judge Frank Beckwith, Mr. Forrest Brown and Mr. C. A. Miller.

Reports were read; Board of Finance, by Mr. Archer; Treasurer of the Diocese, Mr. S. G. Cargill, Business Manager of the Church News; New Parishes, by the Rev. J. C. Ambler; Virginia Theological Seminary, by the Rev. Paca Kennedy; Standing Committee, Rev. C. H. Goodwin; Committee on Social Service, the Rev. E. N. MacConomy; Board of Religious Education, the Rev. John Gass, and Constitution and Canons, W. G. Peterkin.

An innovation for this Diocese was the carrying of a resolution to limit the sessions of Council from Wednesday to Friday, beginning with a religious service.

With the Bishop Coadjutor in the chair, the Council deliberated him to observe fittingly the twenty-fifth anniversary of the consecration of Bishop Gravatt in the autumn of this year. It was decided that such anniversary should be held in Clarksburg at a joint meeting of the three convocations with lay representation and a committee with power as to time and means was appointed by Bishop Strider. This committee consisted of the three deans of Convocation, the Executive Secretary, the Secretary of the Diocese, Rev. C. H. Goodwin, W. F. Alexander, R. L. Boyd and C. T. Hiteshaw.

An agreeable interlude was the presentation of a check of \$1,000 by Mr. Edmund Sehon for the Boys Home, the final installment of \$5,000 pledged by the Social Service Chapter of Trinity Church, Huntington.

Several things are worthy of notice in relation to the meeting of the Council in Point Pleasant. One the delightful hospitality of the people of Christ Church and of the town generally. Another the beautiful new church, in French gothic style, with new Austin pipe organ and a splendid chancel window of the Transfiguration. All this accomplished and paid for by a congregation not unusually large.

A third noteworthy point was mentioned in Bishop Gravatt's address, that of the delegates who had met in Council in the old Christ Church in 1882, there were only two present in the new Christ Church at this Council.

C. G. C.

St. Hilda's Hall.

The commencement at St. Hilda's Hall, Charles Town, was a beautiful

and inspiring sight to the many visitors.

It began with an interesting concert, followed by two plays, gymnastic exercises, Class Day, and many enjoyable occasions, all of which delighted the friends of the graduates, who were twelve in number, six from West Virginia and the others from adjoining States.

The exercises were all full of meaning, and Bishop Gravatt was at his best in the baccalaureate sermon, which was preached June 1 in Peterkin Hall to a large congregation.

At night the chevrons were given, and the Rev. Frank Cady, of Tyrone, Pa., was truly inspired to say the words of wisdom which each will cherish always. There was also a delicious humor in every word, so full of encouragement and yet so powerful in suggestion.

The following year will round out the first decade of St. Hilda's. Each year shows more plainly the necessity for such a school within the Diocese. Its work is excellent and its influence far-reaching.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Church Building Activities.

Westchester County, lying immediately north of Bronx borough of New York City, is growing rapidly, and the southern end of the county will be a part of New York City before many years. Christ Church, Rye (the Rev. R. T. Henshaw, rector), a very old parish, is just completing a handsome parish house of stone and finished in oak, situated on a spacious plot.

Christ Church, Bronxville (the Rev. C. W. Robinson, rector), a suburb north of Mount Vernon, announces a purpose to erect a new and larger church, with complete plant. Almost the last work of the late Bertram Goodhue was designing this plant. It is to be a close copy of an English country church, following Gothic lines, and having a tower one hundred and eighty-seven feet high. There are to be three altars, seating capacity seven hundred, and a Sunday school room for nine hundred. Work is to start at once.

St. Thomas' Church, Mamaroneck (the Rev. Frank D. Gifford, rector), already possessed of a beautiful church in ample grounds, will enlarge its present parish house by the erection of a hall, that is also to serve as a Sunday school room, and there will be other features to meet community needs. The work of the church has outgrown present quarters.

Many Attend Healing Mission.

The Rev. B. H. H. Bell, rector of St. Thomas' Church, Denver, has been engaged in a healing mission at St. Mark's Church, West Orange, and at St. Paul's Chapel, of Trinity Parish, New York. At both places large numbers of sick, blind and deformed flocked to the missions. At the historic St. Paul's the crowds were so great the police had to be called in. There was no disorder, but eagerness to get attention was very great. The method followed was that of prayer, and the only condition seemed to be that the person seeking cure really believe, first

that Christ can cure, and that He will do so through the present agency.

People to the number of hundreds claimed to have been cured. Some threw away crutches, and later, after the Rev. Mr. Bell had departed, about one hundred persons returned to attend a service of thanksgiving to God for having cured them. Dr. Bell's estimate for one day at St. Paul's was that he treated 1,500 persons, and he claimed that 80 per cent of them were cured. He declared it to have been his greatest day, and said people of New York have great faith. Those who came were Catholics, Jews, Protestants, flocking to the altar rail, and friends with them watching the outcome. The blind said they saw; the deaf said they heard.

C.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Spring Convocations.

Spring convocations in Maryland, in spite of weather conditions, were largely attended.

At the Convocation of Annapolis Tuesday, May 27, held at St. James' Parish, Tracey's Landing, the work of the women of the church received special attention. Mrs. Samuel Shoemaker, of the Woman's Auxiliary, contrasted the old haphazard method of preparing missionary boxes with the present system of allotting to parishes lists of articles specially asked for. Miss Julia Cunningham, Diocesan Secretary of the Girls' Friendly Society, gave her hearers a new picture of that organization.

The system of cooperation among the women's organizations was presented by Mrs. Roger A. Walke, chairman of the Church Service League. Mrs. Walke announced that successful beginnings had been made toward establishment of a Diocesan Branch of St. Barnabas' Guild.

The Rev. William A. McClenthen, D. D., rector of Mount Calvary Church, Baltimore, preached the sermon.

The Convocation of Towson assembled in All Saints' Church, Reisterstown, and listened with interest to accounts of the Priests' Convention by the Rev. Dr. McClenthen and the Rev. Roger A. Walke, and also reports of the Church Congress by the Rev. Canon Arrowsmith and the Rev. Douglass Hooff.

It was most unusual not to have the cheering presence of Bishop Murray at these convocations. The Bishop was presiding at a very different ecclesiastical function in Cleveland. However, he returned in time to preside in a down-pour of rain at the laying of the cornerstone of the new St. Thomas' Church, Baltimore. Clergy and choir officiated in limp and wet vestments, and the preacher, the Rev. Romilly F. Humphries, D. D., Archdeacon of Baltimore, addressed a sea of umbrellas. Bishop Murray laid the cornerstone and the rector, the Rev. Charles E. Perkins, was assisted in the service by the Rev. E. T. Helfenstein, D. D., Archdeacon of Maryland; the Rev. W. A. Crawford-Frost, the Rev. Robert Kell and the Rev. Clarence E. Wolfe.

Grace and St. Peter's Church, Baltimore, the Rev. H. P. Almon Abbott, D. D., rector, which has been to the fore in all contributions to the Church's work, again carried off the banner for the largest Lenten offering of the Sunday schools, with \$2,450. St. Michael and All Angels' followed with \$1,700.

The day after the offering was taken for the Japan Reconstruction Fund, Grace and St. Peter's Church announced

that \$14,300 had been subscribed by the congregation. This amount includes only two gifts of over \$400.

R. F. H.

The Church Service League of the Diocese of Maryland.

The annual meeting of the Church Service League was held on Tuesday, May 20. Holy Communion was celebrated at Old St. Paul's Church in the morning by the Rt. Rev. John G. Murray, D. D.

At this service the bi-yearly United Thank Offering was presented. Dr. John W. Wood spoke on "Blue Boxes and What They Do." A luncheon was served at the parish house of the Pro-Cathedral, and in Synod Hall the meeting was opened by the chairman, Mrs. Roger A. Walke. Reports were made by the federated societies and sub-committees. The Rev. A. R. McKinstry, Secretary of the National Council, made an address on the work of the Church Service League. Names of the officers elected for the following year were then read, and the meeting was brought to a close by Bishop Murray.

There were displayed to the visitors many complete and interesting exhibits, representing the work done by the various societies.

M. F. H.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

Church of the Ascension.

On the Feast of the Ascension, May 29, the Church of the Ascension, Pittsburgh, the Rev. F. G. Budlong, rector, held its annual festival service. There was a celebration of the Holy Communion by the Rt. Rev. Alexander Mann, D. D., with sermon by the Rt. Rev. C. E. Woodcock, D. D., Bishop of Kentucky. A large number of the clergy of the city and suburbs attended, as also laymen and laywomen from the various parishes. Luncheon was served later to all present. A new Skinner organ is to be installed in the church during the summer.

Closing Meeting of Woman's Auxiliary.

The Pittsburgh Branch of the Woman's Auxiliary held its closing meeting for the season of 1923-24 on Thursday, June 5, at the country home of the President, Mrs. Charles Bailey, at Oakmont. The day was the most beautiful one that we have enjoyed this spring, so that the meeting could be held on the spacious lawn. There was an unusually large attendance, the Bishop of the Diocese, clergymen from several parishes, and about two hundred and twenty-five delegates from parishes in and around Pittsburgh. Interesting reports were presented by the chairman of the Prayer Partnership Plan which had been in use in the Diocese for a year; by the Treasurer, who reported the first gift to the Auxiliary toward an Endowment Fund, \$500 from a late member of Trinity Church, Pittsburgh; and by the Treasurer of the United Thank Offering, who gave as the sum total of the third ingathering \$2,576.18. Bishop Mann made a short address of congratulation to the Auxiliary, and appealed for a large attendance at the Summer Conference for Church Workers at Conneaut Lake from July 7 to 18. The speaker for the occasion was Mrs. Hibbard, from the mountains near Charlottesville, Va., who made a most interesting, amusing and yet pathetic appeal for the work in the five missions under her care. A

gift of \$200 was made for her work by the Diocesan branch for a roof on a church being erected at one of the mission points. Numerous personal gifts and donations from parish branches were made, and the meeting closed with great enthusiasm. All in all, it was one of the best attended and most enjoyable gatherings the branch has ever had.

New branches of the Young People's League have lately been organized in Trinity and St. John's Churches, Pittsburgh.

J. C.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D., Bishop.
Rt. Rev. T. I. Reese, D. D., Coadjutor.

Good Work of One Club.

What a Men's Club can do in a parish is well exemplified in the parish of St. Paul, Chillicothe, a city which has behind it the fame of having once been the capital of the State and which more recently was the scene of great military activity when Camp Sherman was in its vicinity.

Through the efforts of the club fifty gift of \$200 was made for her work in the last three years, being one-third of the total number, one hundred and fifty, presented for confirmation during that period by the rector, the Rev. Francis R. Lee.

As an Easter present the congregation gave Mr. Lee an automobile of the coupe type.

Cincinnati Clericus Entertained.

The members of the Cincinnati Clericus and their wives were delightfully entertained in June at Fort Mitchell, Ky., by the Rev. and Mrs. J. D. Gibson. Since Mr. Gibson has had charge of old Trinity Church, Covington, that historic Kentucky parish has shown remarkable growth and spiritual life.

William Harvey, Esq., attorney at law, a communicant of St. Stephen's Parish, Winton Place, has been accepted as a candidate for Holy Orders by the Bishop and Standing Committee of this Diocese. He was reared in the Church, confirmed at the Cathedral, and in 1923 transferred to his present parish. He has been very active in the work of the church, serving as lay reader, chorister and as teacher of a Bible class. He is a graduate of the University of Cincinnati.

C. G. R.

TEXAS.

Rt. Rev. G. H. Kinsolving, D. D., Bishop.
Rt. Rev. C. S. Quin, D. D., Coadjutor.

A Progressive Parish.

With the removal of Rev. L. Valentine Lee to St. David's Church, Austin, Tex., the Church of the Redeemer, Eastwood, Houston, becomes vacant. This congregation has grown rapidly during the last five years, and now has one hundred and seventy communicants. It has paid off all indebtedness on its plant, including church, community house and rectory. On the Sunday after Easter there were two hundred and thirteen present in the Sunday school. It is located in a rapidly growing section of one of the progressive cities of the South, and offers a fine opportunity for its next rector.

OKLAHOMA.

Rt. Rev. T. P. Thurston, D. D., Bishop

Churchmen's Dinner: Inspiring Reports of Church Work Given.

Organized work among the laymen of the Missionary District of Oklahoma was very fittingly brought to a splendid close for the summer by the Churchmen's Dinner held in the Huckins Hotel, Oklahoma City, Wednesday, May 21. The dinner was given under the auspices of the Nine Men's Bible classes and the Chapters of the Brotherhood of St. Andrew throughout the state.

Mr. Walter A. Lybrand, teacher of the Cathedral Bible Class, and the president of the State Bar Association, made a most acceptable toastmaster. Inspiring reports were made from the Bible classes and from the Brotherhood Chapters, by laymen in all but one instance, and showed how splendidly the laymen were taking hold of the Church's work.

The theme for the evening was The Layman's Place in the Church. This was very ably handled by the Rev. S. Arthur Huston, rector of St. Mark's Parish, San Antonio, Texas, who came especially for the occasion. Every man present was made to realize by Mr. Huston's words that there was a place for him in the carrying on of the Church's business.

The Bishop closed the meeting with an inspiring appeal to the laymen to continue the good work done the past winter and thanked the men for their interest and leadership.

Children's Lenten Offering.

Announcement is made that the Children's Lenten Offering from the Missionary District of Oklahoma for 1924, amounts to \$1,939.29, and comes from forty-five parishes and missions of the district. The offering last year was something over \$1,500.

MINNESOTA.

Rt. Rev. F. A. McElwain, D. D., Bishop.

Enthusiastic Meeting of the Church Club of the Diocese.

The Easter-tide Dinner meeting of the Church Club of the diocese was held on Monday, May 24, in the palm room of the Hotel Saint Paul at St. Paul. More than one hundred and fifty members and their wives were present from all parts of the diocese.

Mr. Victor E. Lofstrom, of Litchfield, Minn., presided. Bishop McElwain pronounced the invocation, and addressed the club briefly on the subject of the Japan Reconstruction Fund. He also made mention of the fact that eleven of the members present were also present at the Easter-tide meeting in the West Hotel, Minneapolis, a quarter of a century ago.

The Rt. Rev. Granville Gaylord Bennett, D. D., Bishop of the Diocese of Duluth, was the guest of honor and the speaker of the evening. Bishop Bennett delivered an inspiring address on the spirit of missions and pleaded for a closer cooperation between the two dioceses in the State of Minnesota, in their common problems. He particularly emphasized the missionary work to be done among the 10,000 Indians in the northern part of the state, in his diocese. This work was instituted by the first Bishop of Minnesota, the Rt.

Rev. Henry B. Whipple, D. D., when the Diocese comprised the whole state.

Bishop Bennett made the statement that there are more "blanket" Indians in the Diocese of Duluth than in any other diocese or district in the United States, and the common responsibility of all Church people in Minnesota is to bring to them the principles of the Christian religion. There are many fine attributes of the Indian that Christian people might well emulate, especially his deep and abiding faith in the Great Manitou, Bishop Bennett said.

SOUTH DAKOTA.

Rt. Rev. H. L. Burleson, D. D., Bishop.
Rt. Rev. Wm. Blair Roberts, Suffragan.

Bishop Burleson has made a complete recovery from his recent illness, which was an attack of acute tonsillitis that developed into erysipelas and interrupted for five weeks his work in the district; but rearrangement made it possible for the Suffragan Bishop to carry out most of the visitation program.

The Church School Missionary offering for Lent is certain to exceed the high mark made in 1923, which was the best ever recorded in South Dakota. The banner for the largest per capita offering was won by Christ Church School, Milbank, S. D., with a percentage of 88.69. The banner given for the largest per capita increase went to the school of St. Mary's Church, Webster. Both these schools are under the care of the Rev. Louis T. Gwynn.

St. Mark's Church, Aberdeen, has established a Men's Club with some sixty members. The men themselves prepared and served a dinner to the clergy and male delegates to the recent Convocation, at which time about one hundred and fifty were entertained. Fine reports come from the work in Rapid City, where the Rev. E. R. Todd took charge the first of January. Dean Todd has the oversight of the work in the Black Hills Deanery and has already demonstrated his efficiency therein.

TENNESSEE.

Rt. Rev. Thos. F. Gallor, D. D., Bishop.
Rt. Rev. J. M. Maxon, D. D., Coadjutor.

The Convocation of Knoxville.

The spring meeting of the Convocation of Knoxville, which comprises all of East Tennessee, was held in St. John's Church, Knoxville, Tuesday, May 20, to Thursday, May 22, with the Rev. W. C. Whitaker, D. D., Dean, presiding. Only two of the clergy were absent. The Bishop Coadjutor and the Executive Secretary of the Bishop and Council were present throughout the session. The evening sermons were preached by the Rev. John D. Wing, D. D., rector of St. Paul's Church, Chattanooga, and by the Bishop. The meditations were given by the Dean and the Rev. Alfred W. Treen. "Church Outlook in East Tennessee" was discussed Wednesday afternoon with the Bishop and the Dean leading. "Japanese Church Reconstruction" was the subject of discussion Thursday morning with the Rev. Leroy A. Jahn, leader. In connection with the visit Bishop Maxon confirmed six persons in St. John's and four in St. James, making a total of four hundred and ninety-eight confirmed in the diocese since January 1. The visiting

clergy took breakfast and lunch each day in the parish house. The fall meeting will be held in St. Andrew's Church, Harriman.

NORTH DAKOTA.

Rt. Rev. J. P. Tyler, D. D., Bishop.

For Japan.

The Japan Reconstruction Fund has been earnestly and thoroughly presented to the entire district. Mr. E. C. Brownell, the representative of the National Council for the Sixth Province, came to Fargo to assist the Bishop and the Chairman of the Department of Field Service, the Very Rev. H. Cowley-Carroll, in erecting an organization for a campaign for this Fund. All the clergy of the District were called together to meet Mr. Brownell for the conference. At this conference a roll call was taken of the needs of each of the clergy for publicity material for the campaign in his parish and mission stations. Each piece of publicity matter was exhibited and its purpose explained, so that the plan of the Field Department might be simultaneously and identically carried out in each congregation in the District. It is too soon to know the complete returns from all over the District, but from the reports so far received the response has been a generous one.

A Unique Record.

The Rev. Pomeroy H. Hartman, of St. Peter's Mission, Williston, has established a unique record for that Mission. During Lent, through the efforts of the Church School, subscriptions to The Spirit of Missions were obtained from every Church family in the congregation who were not already subscribers. Mr. Hartman received from the Editor of The Spirit of Missions a letter of congratulation, telling him that so far as he knew, St. Peter's Mission is the only one hundred per cent unit in the whole Church in this respect, and if such a standard could be reached throughout the whole Church, the problem of adequate mission interest and support would be solved.

Miss Frances H. Withers, the National Secretary of the Church School Service League, has just made a five days' itinerary of the District in the interests of this important branch of the Church's work, and we trust the formation of many Leagues throughout the District will result from her illuminating and interesting message. The Diocese of Duluth was represented at the conferences in Fargo by delegates from Duluth, St. Cloud, Fergus Falls and Detroit.

The Girls' Friendly Society is steadily gaining ground and putting down permanent roots in the District. A new branch has been organized at Oakes with twenty girls in the Probationers' Class and twelve in the candidates. At an admission service recently held at Rugby, thirty-six members and associates were admitted. The branch at the Cathedral recently admitted eight members and seven associates. At St. Paul's Grand Forks, twenty-two members and two associates were admitted in February and at Easby six members were admitted in March and five more in May.

C. L. B.

(Continued on page 22)

Family Department

JUNE.

1. Sunday after Ascension Day.
8. Whitsunday.
11. Wednesday. S. Barnabas.
11. 13, 14. Ember Days.
15. Trinity Sunday.
22. First Sunday after Trinity.
24. Tuesday. Nativity. S. John Baptist.
29. Second Sunday after Trinity. S. Peter.
30. Monday.

Collect for Trinity Sunday.

Almighty and everlasting God, Who hast given unto us Thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship The Unity; We beseech Thee that Thou wouldst keep us steadfast in this faith, and evermore defend us from all adversities, Who livest and reignest, one God, world without end. Amen.

"When I Consider"—

The glory of the sunset; then the blue—
The pearl and blue—of skies when sun
has set;

Pale toward the earth, blue at the
zenith yet.

And 'gainst that paleness, clouds of sun-
set true,

And darkening trees, in outlines clear
and true.

While these remain life holds no deep
regret;

Their calmness soothes the day-time's
care and fret;

When I consider, courage wells anew.

O, gracious Maker! With what quicken-
ing power,

As eve descends, and twilight shadows
fall,

Thy Spirit to my earth-bound soul doth
call!

The still, small Voice is in this quiet
hour—

What matter though tomorrow's skies may
lower

Blue skies or gray, My Father made
them all.

—Agnes Rosenkraus.

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

The Times of the End.

The Rev. Louis Tucker, D. D.

Why does He not know the exact time? He who can properly interpret will penetrate far into the mystery of the Godhead. The destruction of Jerusalem could be foreseen by any person of average intelligence from the time the nation rebelled against Rome. It was so foreseen by thousands. The exact day of the investment rested with Titus and was concealed by him as a matter of military precaution. Day and hour, even month and year, were known to none. That the city was doomed was known to all.

The day, hour, perhaps even year, of the second coming was unknown to our Lord. Yet the order of the main events was by Him transmitted to us; and as events unroll before us we can recognize them, else there were no meaning in the parable of the fig tree. All who

have taken trans-continental trips note the weary drawing into a great city at the terminus. After days of travel they tell us we have reached the end. Shall we get off? By no means. We pass one suburb after another, and still we are not there. The fields change to villas, the villas to business streets, yet we are not there. We cross a bridge, perhaps go through a tunnel. Yet still we are not there. There is a great train-yard to pass and a slow progress under a great train-shed before we draw up at last at the platform. So, it seems, are the Times of the End. So, most certainly, were the days of the destruction of Jerusalem. After learning that the city is at hand, after rising half a dozen times only to find that the train has slowed for a crossing, one is apt to be caught napping at last.

The literary value of reference to the days of Noah seems noted by none: perhaps because it is casual. Our Lord refers to facts well known to Himself and not to the four, for He explains a bit. The critical mind slips over it, feeling that He refers to legend. The devout mind feels that He was an eye-witness. Legends should need no explanation to the four. The reference to those taken and left is not easily applicable to the flight of Christians at the siege of Jerusalem, for there adults went or remained at their own conscious choice. It is exactly applicable to the End of the Age; for there the elect are gathered by angels.

Clear statement as to time is withheld because, if known, the intervening generations would lose in watchfulness. This lifts the whole from the level of worldly preparation. Our Lord wished every generation to be watchful, though He knew all but one would be disappointed. There is thus something in watchfulness which He valued highly. The Christian prepared for the end of the age is evidently in the best spiritual condition for death. Our Lord made this preparation inevitable for all obedient Christians.

We are not to know the times and the seasons because, if we did, the generation when they were due would watch, but the other generations would dismiss watchfulness. The mind of Christ is, therefore, that watchfulness is more important, in this matter, than chronological knowledge.

Then comes the parable of the porter. Its inference would be that watchfulness was the duty only of the apostles and their successors, but for the last sentence. As it is, watchfulness is the duty of all. But if porter's duty be given to all Christians, why mention other servants with other duties? Here is some deeper thought than watchfulness in the Church Militant. Perhaps Christ meant the heathen, perhaps the Church Expectant. Perhaps the Angelic Host. All Christians are given porters' duty, to watch and open the door.

"Blessed is that servant whom his Lord, when He cometh, shall find so doing. Verily I say unto you that He shall make him ruler over all his goods."

After this beatitude comes the terrible warning against the unfaithful upper servant who shall be cut asunder and given his portion with hypocrites. The passage has been dealt with in the Perean discourses. Gardiner disagrees with Williams as to where it belongs. We believe that our Lord re-

peated several warnings.

An educated man can read the four gospels in an afternoon. He can read them out loud in a day. He can read our Lord's words out loud in a forenoon. Yet our Lord taught some years, speaking copiously and daily. On a moderate estimate, the teaching actually given was an hundred fold more than that recorded. Our Lord set Himself to teach the same things to successive groups of people. When the same teaching is repeated in different contexts we hold it strained to derive either from the other or both from some common source now lost. Our Lord may have said the thing twice—or twenty times. Again, when we find a saying inserted by one harmonist in one context and in another context by another we are inclined to use it in both contexts. Our Lord made many speeches which are left out, the proportion of things left out being to those put in at least an hundred to one. No reasonable man can doubt that many thoughts were really used twice by our Lord. We submit, therefore, as an obvious and neglected principle of criticism that Jesus may quote Jesus.

The destruction of Jerusalem and the End of the Age are type and anti-type. The same forces which produced the destruction of Jerusalem will produce the End of the Age. The prophecies of causes and results refer to both. Our Lord cannot come until the times of the Gentiles be fulfilled. The reference is to the Book of Daniel, and the meaning must be obtained by interpretation of that book. Our Lord authenticates the statement quoted. Even if the times of the Gentiles be fulfilled, our Lord cannot come until the gospel be preached for a witness in every nation. The sign of the Son of man in heaven is probably the same as the preaching for a witness. Statement that day and hour are unknown, counterchecked by advice concerning the fig tree and reference to the generation which shall not pass, implies that our Lord is not pledged to return at the moment when the times are fulfilled and the gospel preached, but only that He will come some time during that generation.

The times of the Gentiles, according to the most nearly dependable calculation, expired 2,520 years from some date in the times of Daniel. The gospel is preached for a witness in most nations. Is not our Lord at hand?

For the Southern Churchman.

The Children's Internationale.

Chester B. Emerson.

PART I.

The children sing in far Japan,
The children sing in Spain—

And they sing always and everywhere if they are given half a chance. A little food, a little clothing, a shelter, and a bit of kindness make them happy. It is amazing how much they can endure and smile. Experiences that turn older heads gray leave them only with a hunted look that runs to cover at a cheerful word. Tragic events that break men's hearts bend their minds and souls. But they rebound to joy as a beaten tulip bed lifts itself to sunshine after rain.

I think I shall never need to look again at a map of the Eastern Mediterranean. Its long indented coastline seems in my memory like a moving throng of children circling those sturdy shores with faces turned westward and their myriad hands outstretched. So great the sound of their voices it would

seem their song might reach all America and they are singing

My country, 'tis of Thee,
Sweet land of liberty.

Liberty! Do they know what they sing? They have never had it, nor have their fathers. Being children, perhaps they can dream about it. And then there are so many young men and women from America to teach them, whose hands are full of healing, whose faces shine with the Light, whose hearts are aglow with a love that recalls the gospel.

I saw them first in Corfu, where so many have dreamed of empire since the legendary days of Ulysses, whose boat became that little islet off shore. There are hundreds of them up there in the outbuildings of Kaiser Wilhelm's palace. It's only a stone's throw to the very room where he set in a training saddle, ingeniously arranged at his writing desk. I heard them singing in the night as I stood beneath the huge bronze statue of Apollo in the garden and gazed at the near shores of Epirus and Albania faintly outlined in the light of that glorious sky. There are hundreds more in an old warehouse down by the docks. They sleep in blankets on their chicken wire bunks one above another. They cook and cobble, they make or mend whatever they all together may need for food and clothing and shelter. And they sing! I heard them after they had "orated" in English: Paul Revere's ride and Sheridan's ride and every other ride in American patriotic poetry that has cost more heartache and headache to small boys than ever they cost their heroes. There had been a tableau of George Washington blessing the children whom he had saved. The eight hundred boys stood up and sang "My Country, 'Tis of Thee"—all four verses without a hymn book. That was hard enough to bear. But when they sang "Way Down Upon the Swanee River," and rose to its climax,

All the world is sad and dreary,
Everywhere I go—

O take me back to my kind old mother,
There let me live and die,

it seemed that the hearts of their hearers would break. Where were their mothers? With the other martyrs—in the arms of God!

I heard them sing again in sight of the old temple at Corinth, before which St. Paul spoke for and in the name of Him who was a friend to little children. Twenty-five hundred of them, about equally divided between boys and girls, fled into an open air dining room improvised from the old horse sheds of the Greek army. And there, with bowed heads, they chanted an old medieval grace before they sat down to their dinner of chick pea soup and bread. How many children at home that very day, picking the bones of fried chicken, never thought to thank God! There on the sands outside, with only the sky for a covering, lay a thousand little pallets side by side, where night folded them in, while God hung out His stars for candlelight.

Does God Care for Me?

I am here in a great big world. It is like a great electrical power-house. Am I alone or am I guided and helped? Am I cared for? If so, how?

Some will say—"You are only a whim of fate." Are you? You know better! Your inner consciousness denies this statement when you are alone and in the silence. Turn within! Find

out!

Some will say—"You will be cared for beyond the grave if you accept certain beliefs that man has worked out." Will intellectual acceptance stand the test? What does your inner reason say? No.

Some will say—"You will be cared for in time and eternity if you conform to the Church." Will you? Many have, yet has it stood the test?

Some will say—"You read the Holy Bible and accept it as an infallible rule of faith and practice, then you will receive your reward in heaven after death." What about this life in the flesh? What about all of my life problems now? Was the truth for the Jews thousands of years ago in the infancy of the race the same for me? Has not man progressed? Has he no greater capacity for truth and truth yet uncovered.

My care cannot come from without. Everything from without fails by the test of spirit and reason.

My care must come from within—my spirit, my sub-conscious self, my inner mind is my Supreme Caretaker.

My spirit and innermost self is ever present within me. I cannot get away! He knows everything about me, what I am, what I have been, and what I am to be. He knows my eternal path and my work. He knows when I am true to myself and true to my work. He is all-wise about me! He is love! He is truth! He is power! He is the spirit of wisdom, truth and love, wills me to be and do according to my inner and only real self. He is giving me infallible and never-failing care for my soul and my self-realization. My spirit, my inner self, is caring for my body and for me in all the conditions and circumstances of this world. Health! Grace! Strength! Joy!

The Supreme Caretaker for every man is the Spirit within. This stands the test of spirit and reason, of realization and experience. Every one knows who has loved and trusted that all things work together for good.

Have you met with failure? Are you unhappy, gloomy, enslaved, dissatisfied? What is the matter? You have trusted man—yourself or others—instead of the Spirit of God. You have trusted money and the things of this world. You have trusted the externals of religion. All have failed!

Beloved, man's extremity is God's beginning. You have failed! Try the Supreme Caretaker. "He careth for you" and every one who loves and trusts the spirit within. All things are yours! Give God a chance to give you your wants and needs. Love the Spirit! Trust! Ask! Receive from the Spirit everything for soul and body.—Trinity Chimes, Easton, Pa.

Hetty Ogle.

Perhaps not any of you ever heard the name of Hetty Ogle. Her name is not written among the great names of history, and she never dreamed of being accounted notable in any way, yet she was a heroine. Her life was a strong, unselfish, sunny life—not bright from outward circumstances, for those were often very hard, but bright from the brave spirit within.

A girlhood in a plain home that could offer only the commonest of educational advantages, a marriage that ended in early widowhood, and then this heroine found herself left to face the world unaided, and to provide for her three children as best she could. She went to work calmly and courageously. She studied telegraphy and mastered it, so that she was given charge of the business in her little home town in Pennsylvania—an office that was also

used as a store.

She became so proficient that she soon was given an office of her own, and later was placed in charge of three telegraph lines in Johnstown. With the care of her home—which seldom had a maid—her children, and her business, one would have thought that Hetty Ogle's hands were too full to reach to anything outside, but her heart was too generous in its love and interests to stop with her own. She taught telegraphy, without charge, to more than a score of boys and girls and helped them to find positions. She shared her home and her sympathy with those who needed it, she was interested in her church and its work, and she was, as some one said of her, "an embodied Golden Rule." Her sons grew up fine and manly, her delicate daughter was kept alive and ministered to unceasingly by her tender care. And then, when life looked its fairest, when it seemed as if the days of hardship and struggle were past—when she had won friends and standing, an assured position and bright days of a happy autumn of life seemed to stretch before her—then came the terrible Johnstown flood! The dam which protected the lake in the hills gave way before the impact of the waters, and the torrent swept down upon the doomed valley carrying death and devastation in its course.

Hetty Ogle might have escaped. She had been warned in time and could have saved herself, but to one like her there were other lives to think of first. She remained at her post, sending swift messages of the coming danger to those who were in its track until the avalanche of waters struck the building where she worked, and carried it away in the whirling mass of wreckage. No trace of her ever was found, but she died as she had lived—giving herself for others. Faithful, brave and true, she was a heroine, though few have ever heard her name. Just an ordinary American girl and woman in a plain home, doing life's common work and bearing its burdens as best she could, and ready when need came to make the supreme sacrifice. If she were altogether unusual her story would not mean so much, but her spirit and character are those of a countless host, and that fact uplifts humanity.—Selected.

For the Southern Churchman.

The Glorious Future.

L. C. Cummings.

Begin anticipation of tomorrow and of some great thing impending better than today's experience dulls the tools and disquiets and diverts the mind from doing its best with the problems immediately at hand.

If we cannot be happy and productive with even the drudgery right at hand and waiting accomplishment, we shall only find that what looks so much easier and finer ahead will, as we approach, also become dull and commonplace as we reach it.

We must put into our work of the moment, however distasteful it appears, a fine spirit of devotion that will develop victory out of seeming defeat.

In high resolve and patience the trivialities of what is, can be made resplendent by conquest, however seemingly higher the duties of what is to be, may appear in the magical horizon of the future.

The only practical hope of adequate preparation for the glorious future we picture, is gloriously to perform today's seemingly inglorious task.

For the Young Folks

For the Southern Churchman.

Who Knows?

Lucy Lyne.

How many petals has a little red rose,
Who knows, who knows?
And what kind of foliage on the rose-
bush grows,
Who knows, who knows?

Why are the roots not killed by the
snows,
Who knows, who knows?
From whence comes the green that the
springtime shows,
Who knows, who knows?

Up from the roots the sap life flows,
It goes, it goes,
To the stem, to the bud, then the spring-
time blows
A rose! a rose!

For the Southern Churchman.

The Wheat and the Tares.

Eugenie du Maurier.

The word Bethlehem means House of Bread. This name tells us that wheat grew abundantly in the region of Bethlehem. The followers of our Saviour could easily understand anything about wheat growing.

A young wheatfield looks much like a lawn when the grass is fresh and green. Weeds are very troublesome and injurious to wheatfields. The people of Palestine were very familiar with the danger to wheat when weeds found their way into the fields.

To keep a field free from weeds is no easy task. So farmers take great pains at planting time to see that all weeds and roots of weeds are plowed up and destroyed. Imagine how a farmer must feel after all his care to find, when his wheat had well started, that there was as much weed as wheat! Wheat makes flour. No flour can be made from weeds. But if even the least bit is mixed with grains of wheat the flour is injured. Once upon a time an enemy did this thing to a man, did it in the darkness of night, and then disappeared. When the news of this wicked deed was brought to the master of the field he knew that it was the work of an enemy. But he told the workers to wait until the harvest time, when the weeds could be more easily gathered, then to burn it, knowing if the seed were destroyed the harm that the weeds could do would be ended. Then the wheat could be safely gathered. Of course the harvest would be small. But some wheat would be saved.

Do you wonder what this parable means? The apostles wondered, too. And so, when Jesus had sent the others away and had gone into a house to rest, they asked Him what it meant. In a few words He told them: "He, Jesus, was the sower Who sowed good seed. His field was the world. The good seed, the wheat, were those who believed His word and followed it. The bad seed, the tares or weeds, were the wicked. The enemy who sows evil in the heart is Satan. 'The harvest is the end of the world and the reapers are the angels.'"

It was a glorious day long, long ago. The grain had grown and waved in

the sunshine, a waving, billowy field of green. The full heads of grain were ripe, and brown, and ready for the harvest. Into the fields came the reapers. They carried sharp sickles to cut the grain, and then the sheaves were tied in bundles. It was hard work, the work of harvest time, but this was the crown of the year. Food depended upon the harvest, and the reapers had to be skilled. But with all their skill some stalks remained after the gathering and some had fallen from the gathered ones. So behind the reapers came the gleaners. They gathered what the reapers missed and often it was a goodly amount.

In one field there seemed to be more gleaners than reapers. The owner was a rich man and he had allowed the poor people to come and glean for themselves. They were told to carry home for their own use all that the reapers had left. It was in just such a harvest field, among the gleaners of the olden time, that we see the beautiful Ruth, whose story makes a whole book in the Old Testament; Ruth whose son was the father of David. And David was an ancestor of Jesus.

When this life of ours is ready for its harvest, and the angel of death cuts with his sickle the thread of life, then may our angels be the gleaners; may they find many good deeds to gather that will help to harvest an eternal harvest. "And the reapers are the angels."

Her Last Apple.

It was winter down on the Labrador coast, and the children of the Labrador Boarding School had to play indoors a great deal of the time. It stormed outside for days together. When it did not storm, there were days of clear, cold Northern sunshine, but even then small people could not stay out long. However, the children—most of whom were orphans, though there were a few children who lived at home and came in for the day—had learned to play together with very little quarreling because that made the best times for everybody. There was a great big room called the nursery for them to play in with plenty of "play toys," as they called them, for every one.

It was Saturday, and the big boys were out for a game of football on the level field of snow-covered ice that stretched for miles up and down the bay and across the bight, while the big girls were playing rounders in the lee of a cliff jutting out beyond the school. The small people were left to amuse themselves for an hour. There were not many of them, and they were very happy at it till Charlie, who lived next door, came in. Now, Charlie was a smarty who had great ideas of the wonderful things he could do. He went over to the window, where George, Billy and Ernest were blowing soap bubbles, and picked up Billy's pipe.

"Let me show you how to blow un," he boasted. "I can blow un bigger than anybody here."

He dipped the pipe in the bowl of suds, puffed his cheeks out, and blew. The bubble went out when it was only half formed—just winked and went out. "That un's no good," said Charlie. "Wait till I get used to it. Watch this!"

He blew again. The bubble rounded beautifully, but went out all at once

like the other.

"Pooh! That's nuthin'. I ain't hardly got started yet. Wait a minute, and you'll see."

But George and Ernest had already gone quietly about blowing their own, and had each an immense one hanging from their pipes. They could swing the white clay pipes back and forth softly, and the lovely rainbow globes swung to and fro with them, glistening in the sun for a few moments before they sailed off into the air and burst above the boys' heads.

Charlie puffed quickly into his pipe. "Here's a big un! Look at he!" But it was not as big as those the other boys had made, and it went right out too.

"You blow them too fast," George told him.

"Charlie, please give me my pipe now," pleaded Billy.

"Wait a minute. This'll be a big un."

But it wasn't, and Charlie threw down the pipe in disgust and walked off.

"The suds is no good. If you had more soap in un, I'd show you," he said.

"You ought to go easy and then they wouldn't burst before you got them blowed," George answered.

Charlie walked down to the end of the room, where Arthur, the baby of the school, sat playing on the floor. He was only two and a half years old. He had his building blocks in front of him and was very carefully placing one on top of another to see how high he could get them without the pile falling over. If one tipped the least bit, Arthur took it off quickly and gently put it back again with both hands and straight in line so it balanced just right. He was very busy and altogether absorbed in this till Charlie came.

"Huh!" exclaimed Charlie, "I could build he taller than that."

He stooped over and gathered an armful of blocks from the floor. He began piling them end on end. In a moment they swayed, toppled, and over they went!

"I can build un. You just see!"

Three times he tried it, but the blocks went right over every time.

Some of the boys laughed. Baby Arthur's was such a tall pile that he was hitching himself around to stand up so as to reach the top with the next one.

Charlie lost his temper. Agnes was standing by the window watching them play. She saw in a moment what was going to happen. Charlie was going to kick Arthur's blocks over.

"Here, Charlie, catch!"

She deftly threw the apple she had in her hand, and Charlie caught it. His face flushed, but he stepped back and didn't touch the blocks.

Agnes watched to see him sink his teeth into the apple. Apples are not plentiful in Labrador. Agnes had earned ten cents as a prize for having her spelling right every day for two weeks and had sent her money to Cartwright with her uncle to buy two apples. Her uncle had carried them home in a sealskin bag slung over his shoulder in order to keep them from freezing. She had eaten the other yesterday. This was her last, and now Charlie had it. But never mind, it had saved baby brother's blocks.

But Charlie did not eat it. Instead, he looked ashamed and stepped over to Agnes.

"I don't want un, Agnes," said he, handing it back. "You keep it. I had an apple already today, that my dad gave me. You can let Arthur have my half. Look! He's got the highest pile of blocks I ever saw."—Presbyterian.

For the Southern Churchman.

THE LITTLE POET'S CORNER.

Star Gazing.

Ruth Bell, Age 13.

When the sun has set and the earth
Is dark, and breezes go by,
I stand at the window every night
And gaze at the stars in the sky.

Like candles they pierce the dark of night,
Some are reddish, some are blue,
The reddish stars are the old stars
And the bluish are the new.

There's no water in the Dipper, I've
heard,
And Sirius cannot bite,
Orion never shoots up there
And Taurus does not fight.

The Seven Sisters do not talk,
The Dragon should cause no fear,
The Two Bears will not hug you, for
They see you all the year.

A peaceful country is the sky,
A country of dark and light,
I like to think of legends old
When I star-gaze at night.

The Little Whirlwind.

One bright morning a little whirlwind ran away from old Father Northwind and started out to have some fun by himself. He broke away just as the children were starting to school. He dashed right in among them, twirled on one foot a few seconds and then whizzed away with a little girl's arithmetic lesson that she had carefully written on a fresh piece of paper. When he gave it back to her it was all muddled! He lifted a kind old gentleman's hat just high enough to make him drop a bundle of eggs in order to catch it. Then the little whirlwind put it right back on the old gentleman's head! He found a pile of leaves that a lady had raked up and drove them down the street like a herd of frightened sheep. He certainly was a bad little whirlwind!

After he had blown dust in a boy's eyes and flipped one of the housemaid's white, freshly-washed aprons from the line he danced down the street and out into the pretty country. There he saw a little squirrel sitting up pertly and minding his own affairs and made up his mind to tease him.

Just then old Father Northwind called to him to come home and help him blow up a rain cloud, for the fields and flowers needed a good drink. But the saucy little whirlwind said, "Go and blow it up yourself! I'm having my own fun."

Old Father Northwind said nothing, but he kept his wise old eye on his naughty son.

First the little whirlwind tried to annoy the squirrel by throwing leaves in his face. Then he tried his old scheme of blowing dust into the little fellow's eyes. Then he ruffed the squirrel's fur coat the wrong way. But the little squirrel paid no more heed to the wind than he would have paid to a grasshopper! The little whirlwind grew so angry that he whirled in a perfect rage!

"I'll get him somehow!" he hissed furiously.

Now the squirrel was thinking hard all this time. At last he said, "Humph! You make a lot of fuss! Why, you can't blow worth a cent! If you were really clever you would blow at least as high as this tree! I can run to the top in no time!"

"Well, I guess I can beat you to the

top of the tree!" replied the whirlwind.

That is just what the squirrel wanted him to say. He told the little wind that he would run up the trunk while the whirlwind ran up through the branches. The squirrel said:

"One for the money, two for the show,
Three to make ready and four to go."

The little whirlwind gathered all of his strength, and when the "four to go" sounded, bzz—whir, up through the branches he whirled his little self with a great flourish. Of course he reached the top before the little squirrel reached it, and while he waited there to gloat over his rival the smart little squirrel was down on the ground gathering a lot of nuts that the whirlwind had blown off the tree.

"Why, you deceitful squirrel! You just raced with me so that I should blow off those nuts for you," whizzed the whirlwind.

"Of course I did. What are you going to do about it now?" said Mr. Squirrel, and began busily to collect his food.

The whirlwind was so angry that he ran and ran until he ran straight into a barnyard full of old hens. He blew their feathers the wrong way until the poor hens were nearly crazy.

Then one, who was very old and wise, decided that she would fool him. "I'll just run into the barn and hide until he goes off. It is time for me to lay an egg anyway." So into the barn she ran with an angry squawk.

The whirlwind heard the squawk, and without thinking ran straight into the barn after her. "I can run right out again," he said to himself, but old Father Northwind had been waiting for just such a chance. He blew with all his force, and, bang, he blew the barn door shut in a jiffy.

"Now, will you talk back to your father?" asked the old Northwind from a crack under the door.

How the little whirlwind puffed and pushed in his effort to find a way out of the barn! But he couldn't find one.

"Please, dear Mrs. Hen, tell me how to get out of this barn, and I will never bother you again!"

Just then Father Northwind called under the crack in the door, "If he will promise to turn the windmill hard for two hours, you may tell him how to get out. But he must promise me to stop being so bad and to do something useful in the world!"

"I'll promise!" said the little whirlwind. "Indeed I will be good! I'll help father to blow up a big rain!"

When the old hen was quite sure that he would keep his promise she told him that she had a little private doorway in the old horse's stall down in the corner, and the little whirlwind lost no time in getting outdoors again. He was as meek and well-behaved the rest of that day as any one could desire, and turned the old windmill until it creaked. Then he helped his father blow up a big rain to give the fields and flowers the drink that they needed. The next day he found the squirrel again, and he spoke politely to him.

"That was really clever of you, the trick you played on me yesterday. I'll blow down a few more nuts if you would like them." And he did. He blew every nut off that tree, for he just had to do something blustery.—
Youth's Companion.

First Aid to a Butterfly.

Early one morning not long ago, on the way to my place of business, I glanced out of the window of my automobile and saw a very beautiful butterfly in a little pool of water in the

middle of the roadway, its wings so heavy with moisture and dirt that it could not fly, although it was making an effort to do so. I stopped my car, and, stepping out, very carefully picked up the brilliantly colored insect, and putting it on a piece of soft paper, placed it on the cushion of the rear seat of the car, where the warm rays of the sun could fall directly upon it.

When I reached the place where I was to be employed during the day I closed the windows of the car so that the heat from the sun might dry off the wet, muddy wings of the captive butterfly. Several times during the morning I went out to see if it showed any signs of activity, and about noon-time I was made very happy on looking through the window, to see that it was flying around as lively as ever. I opened the door and windows of the car, and immediately the little beauty flew out into the fresh air and sunshine, once more to enjoy its life of freedom, among the sweet flowers and grasses of the nearby meadows.—Our Dumb Animals.

The Stupid Potato.

Potato with so many eyes,
What do you see down under ground?
Do you not miss the bright blue skies?
Do you not long to look around,
Potato with so many eyes?

Now if I had so many eyes,
I'd try to find out lots of things
About the birds and bugs and flies,
And why the bumblebees have stings—
If I but had so many eyes.

I'd find out what 'twas Katydid,
And why toads have so many stools,
And who it is the biddies bid,
And where the fishes teach their schools;
And in the ground I'd not stay hid.

Potato, you're not very wise
For one who has so many eyes.
—Christian Observer.

Barbara's Gift.

"I am going to give her a pretty pongee handkerchief with blue threads around it and a little flower in the corner," said Maisie Lee.

"I am going to give her a little white handkerchief with pink threads around it," added Gertrude Barker.

"I am going to give her a little white and gold book," said Janie Carter, "and we can all meet at my house and fix up the things and then take them over to her."

So on through the list of girls in the Sunbeam Circle, they planned what they would give to Miss Merton on her birthday. Miss Merton was the teacher of the Sunbeam Circle, and every girl in the circle loved her and wanted to be counted in on that birthday surprise. Miss Merton had been sick and had just sent them word that she was now well enough to see them if they came to see her.

"It's so nice that it is her birthday, isn't it?" said Maisie, as they went on with their surprise plans.

But before the plans were over Barbara Brown had somehow disappeared. They had all been standing at Janie's gate planning for the afternoon visit to Miss Merton, and all were so busy talking that nobody noticed when Barbara slipped away.

"What's Barbara going to give? Where is Barbara? She was here just a minute ago," and other things like that the girls said, but no one seemed to know anything about it.

And down the shady path to her little gray home on the edge of town Barbara was hurrying as fast as she

could. Barbara wanted to cry, and the faster she felt the tears coming the faster she ran to keep from crying.

"Nobody loves her more than I do," Barbara was saying to herself, "but this time I haven't a thing to give her. I can't buy anything now—I have had to take care of the babies so mother could wait on father, so I haven't had time to make anything nice for her, and I would not want to give it if it were not nice."

At home Barbara was always too busy to cry, even if she had wanted to do so. Her mother said there was never such a helper as Barbara.

"After school this afternoon you may have the whole afternoon, Barbara," her mother said; "father is so much better now and I heard Mrs. Lee say the girls were all going to see Miss Merton."

Barbara tried to smile, but no, her smile wouldn't come—of course she wanted to go and see, Miss Merton, but how could she go without a little gift when the rest were all taking one?

She didn't say a word that might worry her mother about it, though—she hurried on to school and somehow got through with her lessons and found herself walking toward home with the rest of the girls.

From their talk she learned that they were not planning to call at Miss Merton's until 5 o'clock. Some of them had to finish their little gifts yet.

Somehow Barbara managed to get away from the others without making her plans known, but as they had talked she had been making some plans.

She did not go home to change her dress; in fact, as soon as she turned the corner that put her out of sight of the others she ran with all her might toward the house where Miss Merton lived.

She was trembling with excitement and almost out of breath when she finally stood before Miss Merton.

"Miss Merton," she said eagerly, "can't I do some work for you?"

Miss Merton looked puzzled, "Why, Barbara?" she said.

"It's your birthday—an' you've been sick—an' I know about sickness; you can't work when you're sick, an' the other Sunbeams are coming at 5 o'clock—an'—"

But Miss Merton didn't let Barbara get any further with her sort of mixed up speech. She just reached out her arms, drew Barbara to her and kissed her lovingly.

"You blessed Sunbeam," Miss Merton said gently; "I was wishing and wishing that I could bring the table in here and set it daintily and have a little party for the girls—I could do it if you would give me your two feet and your two hands for about an hour—"

Barbara's face beamed like a real Sunbeam. "Could I give you my feet and hands for a birthday present for this afternoon?" she asked eagerly. "Would you call that a birthday present?"

"Would I?" laughed Miss Merton happily. "Why, it would be the very best present I could possibly wish for Barbara; the only thing I really and truly need for a present."

Barbara baked cookies, fixed some hot chocolate, moved the tea table, set it with the lace cloth and the best cups and saucers, dusted everything, and even swept the porches before the Sunbeams came. She was breathless and

a little bit "floury" in the edges of her brown hair by the time the rest got there; but there was not a happier girl in Oak Lodge than Barbara was when she opened the door to let the other Sunbeams in.

Miss Merton seemed so surprised and pleased over the gifts the girls had brought to her. When she had thanked them all she drew Barbara close to her side and then said, "I must tell you about Barbara's gift, too. She gave me her hands and feet to work for me this afternoon. It was a lovely gift, and after you have tasted her cookies and her hot chocolate I think you girls will say that my Birthday Hands and Feet have been very clever about their work."

Then they drew Miss Merton's chair over by the table and the rest sat down while Barbara and Maisie poured the chocolate.—Frances McKinnin Morton.

Heels and Toes.

"Why, Tommy!" said his mother. "I thought I asked you to black your shoes."

Tommy turned toward her to show her the shiny toes of his shoes. "I did," he said. "Don't they look shiny?"

"Yes, they do now," his mother smiled. "I looked at you from the back, and from the looks of your heels one would never know that the toes had been touched. Did you think that the only ones who would see your shoes would be the people you were facing?"

Tommy laughed and twisted around to get a look at his heels. They were very muddy and dusty, for he had not touched them with the brush.

As he reached for the blacking box his mother made him laugh by saying, "If I thought you did all things that way I would be afraid when you go for a hair cut you would tell the barber to cut only the front of your hair, or that when you mowed the lawn you would not do the back yard, but let it grow up to tall grass."—The Mayflower.

Willie Discovers He Owes Mother A Staggering Bill.

A ten-year-old overheard a conversation about certain bills for service rendered which had to be paid, and conceived the idea of making out a bill of his own services. So the next morning he laid his statement of account on his mother's breakfast plate: "Mother owes Willie for carrying coal six times, 20 cents; for bringing water lots of times, 30 cents; for going ten errands, 15 cents, total 65 cents." His mother read the bill, but said nothing. That evening Willie found on his plate the 65 cents, and also another bill, which read as follows: "Willie owes mother—for this happy home of ten years, nothing; for his food and clothing, nothing; for nursing him through a long illness, nothing; total, nothing."

When Willie saw the 65 cents he was pleased, but when he read his mother's note his eyes became dim and his lips quivered. Then he took the money to his mother, threw his arms around her neck and begged that she would let him do lots of things for her. Mother's bill is rarely presented, but it will pay each child to think it over for himself and then pay it in love and service.—Selected.

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WANTED—USED COPIES OF THE following books: "THE EARLIEST GOSPEL," by Allen Menzies. "COMMENTARY OF THE FOURTH GOSPEL," by Bishop Westcott. State price in answering. Address Southern Churchman.

CHURCH FURNISHINGS.

ALTAR GUILDS; PURE LINEN FOR Church uses supplied at wholesale prices. Write for samples. MARY FAWCETT, 115 Franklin Street, New York City.

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WANTED—FIVE TO TWENTY HYMNALS, old edition of 1892, with music for choir use. Must be in fair condition. Write to E. W. Maupin, Jr., 709-717 Crawford Street, Portsmouth, Va.

COUNTRY BOARD.

WANTED TWO OR MORE PERSONS to occupy a large, airy room, in pleasant country home, for July and August. Terms \$1.25 a day; thirty miles from Richmond; good roads. Address Mrs. Fenton Noland, "Airwell," Beaver Dam, Va.

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WANTED—AT ST. CHRISTOPHER'S School, Richmond, Va., an assistant matron—a lady to come out from her home in Richmond to help in the work of the Boarding Department. Apply to the Headmaster, at the school.

Obituaries

RESOLUTIONS.

W. E. Wolfenden.

At the regular meeting of the vestry of St. Paul's Church, Salem, Virginia, held Tuesday, June 3, 1924, it was real grief to us to note the vacant seat of W. E. WOLFENDEN, who had died suddenly in his office in Roanoke, Monday evening, May 19th, thus removing from St. Paul's Church one of her most useful officers and faithful communicants.

Mr. Wolfenden had for years been Superintendent of the Sunday School. He always thought of the good of the children and was greatly loved by them.

He had for many years been Junior Warden, and as such he was ever looking after the welfare of the Church. To the vestry meeting he brought sound judgment and gave wise counsel. His example of the faithful and conscientious man of quiet piety was impressed upon all who were constantly associated with him.

Resolved, That this brief expression of appreciation of his life and worth to St. Paul's Church be spread upon the minutes of the vestry and a copy sent to his family.

REV. DAVID H. LEWIS,
MR. J. D. LOGAN,
MR. J. C. TERRY.

GEORGE MILTON SYDNOR.

DR. MILTON SYDNOR died at Warsaw, Va., May 15th. He was engaged in the drug business there for the past thirty-five years. It is probable that no one who has lived in that community will be more sincerely missed or remembered with more affection. Especially is this true among the poor people of the county, who always found a friend at the drug store when one was needed to minister to their bodily welfare. Gifted by nature with a sympathetic and gentle disposition and a kindly, attractive face, he was beloved by all who knew his fine qualities of mind and heart, a love that stood the test of misfortune and the passing of many years.

Mr. Sydnor was, during almost his entire life, a member of St. John's Church. He was vestryman, warden, superintendent of the Sunday school and treasurer of the church, at various times, a very humble man of faith and a follower of his Master and Saviour.

T. S.

MRS. MISSOURI TAYLOR WITHERS.

On the evening of May 26th the spirit of MRS. MISSOURI TAYLOR WITHERS passed from earth to Life Eternal.

For several years she had been an invalid, but in spite of her physical handicaps she took an active interest in all affairs of the church, and especially in the Ladies' Aid Society of St. Paul's, Suffolk, Virginia, of which she was a charter member, and at one time President.

She was a woman of sterling character, loyal and generous, and her place cannot easily be filled. Nowhere will she be more missed, outside of her own home, than in the church.

She leaves to mourn their loss the following children: J. Thornton Withers, Mrs. Arthur Woolford, Mrs. Herbert Darden, one sister, Miss Anna Mary Riddick, and twenty grandchildren.

MRS. R. H. PRETLOW,
MRS. A. L. KENYON,
Committee.

CHURCH INTELLIGENCE.

(Continued from page 16)

FLORIDA.

Rector Honored.

The Rev. R. E. Boykin, rector of St. John's Church, Tallahassee, was the recipient on Sunday, June 1, of a beau-

tiful silver pitcher presented to him by his vestry in commemoration of the celebration of the twenty-fifth anniversary of his ordination to the priesthood.

The token of love and esteem came as a complete surprise to Mr. Boykin, the presentation being made after morning service by Dr. H. E. Palmer, senior warden of the church, who had a place on the program presumably to report on the proceedings of the recent Council of the Diocese. Mr. Boykin, a Virginian, was graduated from the Virginia Theological Seminary in 1898 and ordained deacon June 19. He was ordained to the priesthood May 15, 1899, and has now completed twenty-five years of active service as priest. The memento presented to him on Sunday carries appropriate inscriptions, one commemorative of the fact of the anniversary, and the adverse side carrying the names of the vestrymen. It was presented to the rector in the name of the wardens, vestry and congregation of St. John's Church.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.
Rt. Rev. W. G. McDowell, D. D., Coadjutor.

Memorial Window Dedicated.

Recently there was dedicated in St. John's Church, Montgomery, a very handsome three-arched memorial window, placed in the left wall of the chancel.

This memorial was the gift of Mr. Frank Stollenwerck, Jr., and his aunt, Mrs. Dora Calhoun Royall, and was presented by the junior warden in their behalf. These were the presentation words: "To the glory of God and in loving memory of Frank Stollenwerck, a vestryman, devout Churchman, and communicant of St. John's; whose interest was generous and abiding; and his wife, Emma Calhoun Stollenwerck, who was for eight years President of the Woman's Auxiliary of the Diocese of Alabama and many years President of the Neighborhood House Association of Montgomery, a consecrated Christian, who gave loyal allegiance to the Church with loving service of a whole lifetime; and Octavia Alice Mason Herbert, a devout and useful member of St. John's during the rectorship of the Rev. Horace Stringfellow. She was a teacher in the Sunday school and her life was spent in unselfish ministrations to others; and Willis Herbert Calhoun, in early years a member of the Sunday school and later a consistent communicant of St. John's."

The sermon, especially prepared for the occasion, with appropriate tributes, was delivered by the rector, the Rev. Richard Wilkinson.

W. D. W.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Trinity Church, Covington.

On the Sunday after Easter Bishop Burton visited Trinity Church, Covington, preached and administered the rite of confirmation to a class of nineteen presented by the rector, the Rev. James D. Gibson. This makes the third class presented to the Bishop in the past twelve months, forty having received the laying on of hands in that time.

On Ascension Day the evening service was a most impressive and inspiring one. The Covington, Newport and Cincinnati Commanderies of the Knights Templar attended in a body and took part in the service.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor

Church Consecrated.

The long delayed consecration of the Church of the Ascension in the northern part of Jersey City was held by Bishop Lines on Rogation Sunday. The Rev. Edward P. Hooper found some ten years ago a debt of \$10,000, part of it a mortgage placed in 1875. Under his leadership all the debts of the parish have been paid and the property in every way renewed.

Other Notes of Interest.

A great enlargement of Christ Hospital, Jersey City, costing about \$500,000, is projected, with three pledges of \$50,000 each already made. Under the charge of the Rev. Thomas A. Hyde, the superintendent and chaplain, the hospital has greatly prospered and won a commanding place on the eastern side of the Diocese.

The Rev. Charles W. Popham has entered upon the rectorship of Grace Church, Rutherford, and the Rev. Henry M. Ladd, for thirty years rector, will, to the great satisfaction of all, continue to live in the parish, remaining Archdeacon and chairman of examining chaplains.

Two thousand two hundred persons were confirmed in the Diocese last year, 1,493 by Bishop Stearly and 707 by Bishop Lines.

The building of the new cottage for Bonnie Brae Farm for Homeless Boys, given by the Kiwanis Club, has been begun.

The new parish house at Ridgefield Park is completed and in use.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

St. John's Church, Wytheville.

The Rev. D. L. Gwathmey, rector of St. John's, celebrated the tenth anniversary of his ordination to the priesthood on Thursday, June 5. This was also a service of intercession for Christian unity, with the Holy Communion. In the evening a very delightful reception was given in the parish hall by the two circles of the Woman's Auxiliary.

On Memorial Day, May 30, the local chapter of the U. D. C. served a delightful luncheon to the Confederate veterans of Wythe County in the parish hall of St. John's Church, which was gladly lent them for this purpose. In the afternoon the rector of the parish made the Memorial Day address in the Opera House.

Christ Church, Pulaski.

On Memorial Day Christ Church invited the local American Legion post to a memorial service. The service men attended in a body, being summoned by the bugler sounding "church call." The colors were brought in and placed in the chancel by a soldier and sailor, with a guard of marine infantrymen. At the close of the memorial prayer "taps" were sounded by the bugler. The rector, the Rev. W. J. Alfriend, who was State chaplain last year, and who is the local chaplain, preached on a phrase from the Legion

Preamble to the Constitution: "To promote peace and good-will on earth." The legion members stood and repeated the whole preamble as the legion's "creed." The only special decoration in the church was the cross over the communion table covered with red poppies.

The rector is giving a series of "illustrated sermons" in the parish house each Sunday evening, showing pictures from colored slides upon a screen on the stage. The words of hymns, Scripture lessons, psalms and prayers are also shown on the screen. Attendance at these services has been steadily increasing. Children especially are attracted.

A parish house public library has been started by the St. Agnes' Guild, a young ladies' organization of the church.

T. A. S.

Memorial Unveiled.

The beautiful memorial window, filling the entire west end of the new St. John's Church, Bedford City, was unveiled at the morning service June 8, with appropriate ceremonies, by Bishop Jett, the rector, the Rev. W. A. Pearman assisting.

The window is a memorial to the old residents of Bedford City, and the contributions for its erection came from all parts of the country in large and small amounts. The chairman of the committee who undertook the great task of raising the funds for this memorial is Mrs. S. G. Humphreys, a member of St. John's.

Personal Notes

The Rev. Middleton S. Barnwell has resigned as rector of the Church of the Advent, Birmingham, Ala., and will take up work with the National Council in New York, entering upon his new duties in September.

The Rev. Maurice Clarke, who has been serving as Executive Secretary for Religious Education of the Diocese of Southern Ohio in conjunction with his work as rector of St. Peter's Church, Delaware, O., has been called by the Department of Religious Education to become its full-time executive, beginning July 1. After that date Mr. Clarke's address will be 277 East Long Street, Columbus, O.

The Rev. James L. Lasher, from Newtown, Conn., has entered upon his duties as rector of St. John's Church, Havre de Grace, Md.

The Rev. John Letcher Showell, formerly of Lubbock, Missionary District of North Texas, has accepted a call from Hanover and St. Paul's Parishes, King George, Va., and will have services on Trinity Sunday. His address is changed from Ocean City, Md., to King George, Va.

The Rev. Theodore N. Barth has resigned Deer Creek Parish, Maryland, and has become rector of All Saints' Parish, Reisterstown, Md.

The Rev. Frederick W. Sanford has just taken up his work as clergyman in charge of Grace Church, Ponca City, Okla., one of the strong oil centers in the State.

The Rev. Rudolph J. Gunkel, from the Diocese of Quincy, has accepted the

rectorship of the Church of Our Saviour, Baltimore, Md., and the chaplaincy of the Church Home and Infirmary.

The Rev. Simeon H. Williams, of Arkansas, who has been for the past year serving the church at Poteau, Okla., Sunday evenings, is now in charge of All Saints' Church, McAlester, Okla., and with his family are occupying the rectory there.

The Rev. Edmund H. Gibson, of the staff of Epiphany Church, Washington, has been appointed as minister in charge of Trinity Church, Ten Hills, Md.

For the summer the address of the Rt. Rev. William A. Guerry, D. D., Bishop of South Carolina, is Sewanee, Tenn.

Bishop Beckwith, of Alabama, has just completed a teaching mission at Maysville, Ky.

The Rev. Walter E. Bentley, of St. Stephen's Church, Port Washington, N. Y., has just completed a most successful preaching mission at St. Mary's Church, Palmer, Mass., and St. Andrew's Church, Ludlow, Mass., the Rev. Otis L. Mason, rector.

At the finals last week at Elon College, N. C., the Rev. Thomas F. Opie, rector of the Church of the Holy Comforter, Burlington, N. C., was honored with the degree of Doctor of Divinity, conferred by the college.

The Rev. Thomas Hubert-Jones, rector of St. Bartholomew's Church, Wisconsin, Pa., has, at the request of Bishop Garland, resigned his rectorship to take charge of St. Barnabas' Church, Kensington, Pa., where he began his duties June 1, taking the place of the Rev. Thomas A. Meryweather, who left the Kensington Parish to serve as a missionary in Eastern Oregon.

Ordinations.

In the Bishop's chapel of the Diocesan House Bishop Murray advanced to the priesthood the Rev. Joseph McNaughton Waterman, Monday, June 3. Morning Prayer was said by the Rev. Romilly F. Humphries, D. D. The Rev. Edward T. Helfenstein, D. D. presented the candidate and the sermon was preached by the Rev. Murray W. Dewart, rector of Christ Church, Baltimore. The Rev. Mr. Waterman will have charge of the new St. Philip's Church, in East Baltimore, which is soon to be erected.

On the first Sunday in June Bishop Lines ordained to the diaconate in Calvary Church, Bayonne, N. J., Donald MacAdie, who was brought up in the parish, and Karl E. Warmeling, graduates of the General Seminary this year. They were presented by the rector, the Rev. A. F. H. Serent, and the Bishop was the preacher. The young men will work in the Diocese of Newark.

Our sins bring their consequences relentlessly, and death cuts off our careers. Yet deep in our hearts we rebel against this. Love seems to have the right, but not the power, to conquer evil and command death. Here is the assurance that love has the power as well as the right, and that forever love is stronger than death and sin. This is the message which the Risen Christ brings to all who will receive it, and it is the greatest message in the world.—John Kelman, D. D.

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RICHMOND, VA., JUNE 21, 1924.

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Thoughts For the Thoughtful

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It is more needful to suffer long and be kind than to preach with the trumpet of an angel.

Only he has learned the real glory of life who gives strength to a human soul in a crisis of weakness.

"Thou wilt keep him in perfect peace whose mind is stayed on Thee"—not who now and then turns to Thee.—John R. Mott.

Fence thou from off the dinning street
A little realm of pastoral air;
Keep but a green bough for his feet,
And God will send a blackbird there.

Since the Lord has appeared to me,
He has made me see His restraining hand where once I saw nothing but the cruel disappointment of my hopes.—Chas. H. Spurgeon.

God does not wish men to live apart, therefore He has not revealed to them what each needs for himself. He wishes them to live together, and therefore reveals to each the other's wants.—Tolstol.

I ask, what was Christ's errand into the world? For surely our errand into the world must be deeply connected with Him. The noblest thing a man can do is just humbly to receive, and then to go among others and give.—John Duncan.

The world is full of many ills and many blessings. You may dwell on its wrongs or its blessings, and you yourself will become darkness or light to those who look to you for blessing and find in you what you have found in the world.—Bishop Johnson.

Only thy restless heart keep still
And wait in cheerful hope; content
To take what'er His gracious will,
His all-discerning love hath sent;
Nor doubt our inmost wants are known
To Him Who chose us for His own.
—G. Neumark.

Jesus fulfils our conception of God; but that is not all, nor is it enough. He is constantly enlarging our idea of God; revealing great tracts of God unsuspected by us. God as interpretable in and through Jesus is unexhausted.—T. R. Glover.

Ye that follow the vision

Of the world's weal afar,
Have you met with derision
And the red laugh of war?
Yet the thunder shall not hurt you
Nor the battle storms dismay;
Tho' the sun in heaven desert you
Love will find out the way.
—Alfred Noyes.

The recovery of unity—a reunited Church—will need truly profound, almost miraculous, changes in the spirits of men in all parts of our divided Christendom. But the new sense, deep and wide as it is, of the necessity of a united Church if we are to be true in any measure to the purpose of Christ, gives us a great opportunity and a great responsibility.—Bishop Gore.

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EDITORIALS

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RICHMOND, VA., JUNE 21, 1924.

No. 25.

BY CANDLELIGHT.

Sometimes Christ pauses in His teaching and turning to His own followers quite takes their breath away by stating what He expects of them. One day He said to them: "Ye are the light of the world." There are heights to which even vanity and self-conceit cannot climb; and the disciples must have felt dazed by a statement which imposed a responsibility so utterly beyond their powers of performance. If Christ had said no more, the disciples could readily have thrown aside any sense of obligation, for no man can attempt to perform a task that he believes impossible.

Christ, however, did not stop with the statement: "Ye are the light of the world." He tells them that the people who live in the world, live in homes. The world that they were to light, was a world of homes. First of all they were to see to it that there was light in the place where they dwelt. No matter how humble the home, there was none deserving the name that did not have some means of lighting it.

The word translated candle really means a lamp, and in the crudest form the lamp consisted of a string of twisted wool burning in a vessel of oil. However humble might be the source of light, its presence meant the difference between light and darkness. The first duty of a Christian was to see that his home was lighted by a life after Christ's likeness.

During the first two centuries the Church was outlawed, ostracized and boycotted. It could not touch the life of the state nor of the community, nor of business; but it conquered first the imagination and then won the allegiance

of a hostile world. It was not the fervor of eloquent plead-ers, but the presence in the community of Christian homes that worked this miracle of history. From such homes came first the little children, the King's own, born in the Kingdom of God, and dedicated to Christ in baptism. The consecration of childhood through baptism illumined the darkest spot in the ancient world. Throughout that world the male infant, if he were born blind or physically deformed, was cast out on the hillside to be eaten by the beasts. The infant girl, if she came to a home where there was no need for such an one, was flung out as a waste product of humanity. When the world saw Christian father and Christian mother carry a babe to the assembly of Christians, and heard the hymn of praise as a new citizen of Christ's Kingdom was received, a candle was lit, which has never gone out. The dedication of children to Christ cleansed the world of infanticide. In a very true sense this was the first great contribution of Christianity to the world outside its boundaries. The Christian home is still the foundation of the Kingdom of Christ. Every intimate revelation of God to man is in the typology and symbolism of the home. The Church itself is but the family of families, the household of God.

The tragedy in modern Church life is the absence of children in the worship of the Church. No efficiency in the Sunday School can offset the loss to childhood of that training in worship and sense of union to God as members of a family, that comes from worshipping God together.

No man has the right to think or call himself a Christian unless he "give light to all that are in the house."

SCRAMBLED EGGS.

The Irish cottager whose little plot of rented land can hardly produce more than enough potatoes and beets for his family and his horse is forced to raise a pig, which, when sold, brings in what is often the only money received. This pig shares the food and often the same quarters as the members of the household. One day a visitor to the home, finding the pig in the house, gave it a kick to drive it away. Pat cried out: "Dinna do that. You must not be disrespectful to him. He is the gentleman that pays the rint." With somewhat of Pat's feeling we claim a place of honor in our civilization for scrambled eggs. They have a high value, not merely as a dish delectable, but as a symbol of hospitality. When the son of the home brings in an old schoolmate to supper; when the daughter comes in and whispers, "There are three young men on the porch and it is raining so hard, I don't think they ought to go out in it"; when the hus-

band who is talking to a friend at the gate links arms with him and they start together to the house just five minutes before supper is ready; there is nothing but scrambled eggs that can save the situation. In symbolic language they have always said to the unexpected guest: "I didn't know you were coming, but I'm mighty glad to see you, nevertheless."

The largest creative activity of a good heart is the sharing of the best that it has. The spiritual value of an unpremeditated invitation to supper in a home where Christ is Himself a welcome guest, far transcends that of the most eloquent sermon or most liberal gift of money. The largest reservoir of unused power in Christendom is the home. When will Christians accept the truth the Master taught: "He who gives is a candidate for man's blessing. He who shares is a candidate for the blessing of God Himself"?

LONG LIVE THE KING.

The collect for Peace in Morning Prayer as it appears in the Prayer Book contains the words, "whose service is perfect freedom." We have never heard these words since childhood without being thrilled by the spiritual audacity of their claim. The prayer itself is a translation of an ancient Latin prayer of the Fifth Century or earlier. In their original form the daring of this claim is even more marked, for the phrase reads, "*cui servare, regnare est*," whom to serve, is to be a King. We know no more striking

description of the power of a Christian life. To serve God is to obey His commands. Every command of God is the revelation to man of the laws of man's own being. Obedience means the full functioning of the whole life. Such a life must be the strongest vital force possible. Such a life must perforce be the directing influence upon all within the reach of the play of its powers. Such a life confers a majesty of worth born of loyal allegiance, a worth whose meaning can be suggested but not measured by describing it as the royal life.

THE LABORERS IN THE VINEYARD

By the Rev. Elwood Worcester, D. D.

For the Kingdom of Heaven is like unto a man that is an householder which went out early in the morning to hire laborers into his vineyard.—St. Matthew 20:1.

THIS splendid parable was spoken by Jesus shortly before the end of His life. He was passing swiftly through Galilee, with His Disciples, on the last journey to Jerusalem. At night they halted in Capernaum, and Jesus asked of the Twelve: "What disputed ye by the way?" But they were silent, for by the way they had disputed which of them should be greatest in the Kingdom of Heaven. They were the first to be called by Jesus, the first in privilege of intimate association with Him, and they desired to be the first in the Kingdom which they expected immediately to appear. They therefore looked with jealousy upon the new comers who late in the day, after the work of announcing the Kingdom had been performed, were attaching themselves to Jesus, and they feared that these late believers might supplant them who had been with Him from the beginning.

In reply Jesus related the parable of the Laborers in the Vineyard in which He declared that all who were called by Him and who came when they were called, whether early or late, should receive the same reward. This is the true and obvious meaning of the saying, and not, as Ruskin supposed, a grotesque overturning of the theory of wages.

Let us consider first what the call of Christ is. It is above all personal and individual. Hour after hour the Lord of the Vineyard goes out and calls the laborers in, one by one. So we are brought to Christ. Our relation to Him is a personal mystery between Him and our soul. I do not insist on this as a dogma, I state it as a fact. He stands at the door of our individual life and knocks. We may keep Him waiting there for a long time, but if He is to enter it is our hand which must open the door that admits Him. The ordinances of religion may inform us, a holy example may teach us the beauty of righteousness, but our relation to Christ is a mystical, personal relation, a secret between Him and us.

"Tho Christ a thousand times in Bethlehem be born,
Be He not born in me my heart is all forlorn."

But beware of thinking you can keep Christ in your heart starved and idle. If He has thought you worthy of His call, it is that you may share with Him in His work of salvation. Is this a grief to you, or is it an honor to your human nature? How many draw near to Him, study His life, appreciate His words, admit His moral and spiritual greatness, but when it comes either to the sacrifice of their passions or to the consecration of their money, their time, their strength, to His cause, they wish to hear no more of Him. But Jesus Himself in His great story of A Last Judgment, plainly tells us that in His eyes all this is nothing; that this moral, intellectual, aesthetical appreciation of His greatness, or these inward states of high exaltation and rapture are not what He is looking for in us, but for something much more prosaic and practical, like feeding the hungry, clothing the naked and visiting the sick.

It is because Christians take such a narrow, selfish view of what Christ demands of them, that Christianity has such a small place in the world today. Like everything else, Christianity is valued by the amount of sacrifice it elicits, and by the amount of good it accomplishes. The more good religion does in this world, the more men believe in it, and the less good it does, the less faith it is able to inspire. Christ did not call us to Him merely that we might admire

and praise Him, and be happy in our quiet sheltered lives while others are deeply unhappy. And if we are true Christians, we cannot be happy under such circumstances, except in the presence and peace of Nature where no one is unhappy. Wherever there is sorrow to be assuaged, or poverty to be relieved, or ignorance to be taught, or sin and evil to be converted into goodness—there is our opportunity. There is an ill-omened word in the English language, the word *idiot*, a word which in Greek means simply a private person. Linguistically, an idiot is one concerned only with his own affairs. There is a short story of Balzac's of which I am very fond called "The Obverse Side of Contemporary Society." In it Balzac shows what a small group of devoted Christian persons, possessing diverse gifts and training and the financial means of carrying out their plans, could accomplish in a city like Paris. How often I have longed for such a little association as this. How many splendid opportunities I have had to let slip, how many families' problems I have been unable to solve, or have done a little where much was necessary, simply for lack of means. If well-to-do people knew the sheer happiness of consoling, rescuing, redeeming, re-establishing men and women they would do it for the pure pleasure of the thing.

The vineyard to which we are called is not one we have created or made at all. Man may plant and graft and prune and fertilize the vines, but that living vine is something beyond his power, and its every process, from the putting forth of the tender, breathing leaf, to the perfume and painting of the purple grapes, takes place in the realm of the Infinite Spirit of Life we cannot enter.

We are born into a world filled with divine presences and well supplied with unseen energies which as yet we have only touched, a world well capable, if it were not for our rapacity, our ferocity, and our stupidity, of feeding, sheltering and clothing all its inhabitants, a world, to all appearances, created by God for man's happiness and well-being, a world so rich in opportunities of service and happiness, of discovery and invention, that the greatest mind cannot grasp or describe the millionth part of it. Why should the past history of this world be so tragic? Why should the present be so full of ill humor and sorrow, of poverty and despair, of sickness and vice, of anger and discontent? Is it not on the whole, because our lives have not been lived, and the world has not been governed, in accordance with the principles of reason, love, liberty and justice laid down by Jesus Christ which He called the Kingdom of God and to bring which to earth He died? If the Spirit of Christ lived again in us and His principles were faithfully applied, can any one reasonably doubt that humanity through Him would rise to new heights of spiritual and real greatness, and that the sum of evil and sorrow inhering in this earth would at least be enormously diminished and the sum of happiness would be enormously increased?

If we think this, can we blame Christ for calling us into His Father's vineyard? If we think it worth while to call ourselves by His name shall we prefer to spend the years of our short life in idleness and what we ridiculously call pleasure, letting our powers atrophy, either living like parasites on the labors of others, or working for ourselves alone, knowing not the joy of working for God? Or shall we prefer and think it better to serve humanity both by undertaking particular tasks and by so ordering our life, our home and our business that we may be a positive quantity, a source of strength and inspiration to our family, our friends, our church, our community and the nation?

Jesus did not relate this parable to teach that an hour a day is to be the ultimate time-limit of labor, as people seem to think now. At present there is not enough work

done in this country to feed and clothe and house our people, and as long as this condition lasts we shall be poor and the high cost of living will continue. We have wonderfully developed our system of production on its mechanical side, but the human side we have forgotten and neglected with the result that in America, the land of ambition and opportunity, our people are beginning to regard work—the one ever honorable and truly satisfying thing in the world—as an evil, and play and idleness as a luxury and a blessing. The Middle Ages understood this problem better and they produced works which for sheer nobility and permanence are beyond our power. Do you suppose that the Cathedrals and other divine buildings of the Middle Ages were made by men who hated and despised their work and who worked only from time to time between strikes? They were built by guilds of craftsmen who worked according to their own laws. The man of genius we are waiting for is he who will be able to make work and the conditions of work pleasant and attractive to men, and who will cause them once more to take pride in the product of their labor.

In the parable, the Lord of the Vineyard did not wait until the harvest was ended to pay the laborers their wages. Acting on a good old Jewish maxim: "Pay the workman his hire before the sweat is dried on his face," he paid them every night. And do you think your Lord will defer your reward until the last harvest is gathered in at the end of the world? I tell you no. He pays with equal promptness. This other-worldliness, this waiting for a future reward has often been cited as the weakness of Christian ethics. The giving up of certain things not because they are injurious or wrong, but that we may acquire merit from our self-denial, the service of Christ, not because it is a joy and privilege to serve Him, but that we may receive a reward in Heaven are rightly regarded as an inferior moral motive. This however is a mere travesty of Christ's teachings. It is a travesty not because it represents the reward as too great, but as too small. Have you ever really loved another without being rewarded by love in return? Have you ever done a good deed that did not bring its reward in happiness? We give up our own life to find it, and we lose it only to save it. When you lose your own individual life in another, you do not really lose it, you find it, new depths of it you never knew before, and when you sink your personality in some great thought or in some great cause, you only enlarge it. God rewards you once in the pleasure you feel in doing a good action. A second time when the result of your good act returns to you heavy with consequences. Again He rewards you with the light of His countenance. To find our happiness and satisfaction in pleasing God is the highest and most complete satisfaction.

And this law of cause and effect is not limited by death. Many a man sows so much and such good seed here that he cannot hope to reap his whole harvest in this life, but it will ripen in the next. Every one who works for the future, every one who serves a despised cause, who thinks thoughts in advance, of his contemporaries, appears to reap a harvest of shame and derision. But the angel reapers guard and garner His precious seed. These are the men who reap the eternal harvest and whose wages are paid to them from age to age. By the richest nation I understand the nation which nourishes the greatest number of noble, happy men and women, and by the richest man I mean him who is most free from evil, who has developed his talents, and capacities to their highest degree of perfection and who employs the fruit of what he has gained, whether it be spiritual truth or minted gold, for the benefit of others.

Yet Jesus closed this wonderful parable with His generous promise—"Unto This Last." He chose a man whom others had overlooked, a man called at the eleventh hour, who had waited all day before he found his opportunity, and whose actual achievement must have been slight. He is

the real object and purport of the whole saying, and if we miss him, we miss all. This fact is very interesting: the Jews at the time of Christ had a parable very similar in scope to this parable of Jesus—though it teaches a wholly different lesson—from which the Lord is supposed to have taken His saying. It also is a story of laborers in the vineyard. In the Jewish parable the Lord of the vineyard goes out and hires laborers, from time to time, during the hours of the day. At last, at the eleventh hour, he goes out and finds an exceedingly clever and rapid workman who, in a single hour, accomplishes as much as those who had worked all day, and who, therefore, receives the same reward—a characteristic Jewish story with a truly Jewish moral. Jesus, however, makes no such statement. He does not pretend that His man, called at the eleventh hour, accomplished as much as those who had worked all day, but much less. And yet he received the same reward. This man stands for those whose opportunity comes late or departs early, and whose actual achievement is small, but who came when they were called and who did what they could. In other words, Jesus affirms that God judges human life and estimates its failure or success, its greatness or littleness, by a different standard from ours. In His immensity our greatness is swallowed up. To Him who lavishes as much creative genius on the wing of a butterfly as on the creation of a world, greatness and littleness do not exist. Edgar A. Poe's life was apparently a most complete failure and its end a hideous tragedy. How little he wrote and of that little, how little was good! But that small residuum of Poe's writings forms perhaps America's highest contribution to pure poetry, and the wonder today is how such a genius should have arisen from the America that then was. Keats was like a flower trodden under foot by a contemptuous generation, but a flower which crushed in death sheds an eternal perfume. The world has expressed its judgment of its greatest benefactors by ignoring, starving, imprisoning, persecuting them. But God and Time have compelled mankind to reverse its judgment and to bow down to those whom its fathers slew. If it were not for our faith in the future, in the ultimate triumph of truth and righteousness, how base a thing human life would be! Who would find courage to despise the present judgment of the world, to work for the future, to sacrifice himself to the ideal? "The victorious cause pleased the gods, the lost cause pleased Cato." That was the highest praise which the poet Lucan could bestow on the man who ended his life, rather than witness the extinction of his country's liberties. The Greeks idealized the normal man, the man of quick intelligence and ready wit and happy disposition and perfect body—by whom very little of the world's highest work has been done. Jesus drew unto Him the poor, the weary, the heavy laden, the handicapped, and among them He found His saints, His Apostles, His geniuses, His heroes of the cross, and He foretold that many of these last should be first.

And today, if Christ's cause, amid the turmoil of material things and the vast volumes of hate let loose upon the earth, seems to be suffering an eclipse, yet it will rise again and shine again, whereas the higher evil rises, the deeper it strikes its roots, the wider it extends—the more certain and imminent is its downfall. Meanwhile let us who have tasted of the sweetness of Jesus, and who are content with His wisdom, hold fast our faith and labor as never before for the Kingdom of God. The smaller the number of true believers, the greater their opportunity, the more valuable is each one. Wars may be won or lost. Kingdoms founded upon force or on material splendor may fall and leave not a wrack behind. But the Kingdom of God and the issue of Jesus Christ remain eternal in human life. "I will give unto this last even as unto thee." Oh! curb of human pride, Oh! hope of the weak, the handicapped and of every faithful servant of the ideal.

Wanderers.

Our feet have wandered from Thy path.
Thou lowly Christ of Galilee,
Sweet prophet of the helping hand,
Meek Lord of love and sympathy.

Thy faith was but to walk with God
With humble heart and open mind,
But we have builded shrines of stone
In which to worship—spirit-blind!

We lift our heads in loveless prayers,
We glory in our well-wrought creed,
Though righteousness alone avails,
Though mercy is the only need.

Break down, O Christ, our heartless faiths,
And give to us that spirit fine
Which feels in Thee a Comrade strong,
In every soul a friend of Thine.

—Thomas Curtis Clark, in the Christian Century.

Be strong! We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift.
Shun not the struggle, face it, 'tis God's gift.
Be strong! Say not the days are evil—who's to blame?
And fold thy hands and acquiesce—Oh, shame!
Stand up, speak out, and bravely in God's Name.
Be strong! It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not, fight on! Tomorrow comes the song.

—Maltbie D. Mabcock.

NARCOTICS---A JOB FOR AMERICA AND THE WORLD

By William K. McKibben

AMERICANS who first discerned the deadliness of narcotics, Mr. and Mrs. Hamilton Wright, Bishop Brent, Dr. Crafts, and sundry others, declared from the beginning that America would never be free until the rest of the world was free. No one nation can protect itself. Federal officers seize thousands of pounds of smuggled dope, but for every pound seized a hundred gets in. It forces its way throughout the world as by hydrostatic pressure, through as many channels as their are pores in a man's body. It sails the seas, rides the air, crosses borders in Pullmans and limousines, equally at home, in Alaska on dog-sleds or in the Sahara on camel back.

The pioneers got President Roosevelt to call a Convention at Shanghai in 1909 of nations concerned directly with narcotics in that part of the world. This was followed by larger conventions at The Hague. Measures formulated there proved of little effect, because they proposed merely regulation of the traffic without restriction of production, which is the source and root of the evil.

In 1923 Hon. Stephen G. Porter, Chairman of the Foreign Affairs Committee, presented a resolution which Congress unanimously adopted, calling on the nations to stop fooling and to pull up the opium poppy and the cocaine shrub wherever found, except as needed for medicine and science, as the one and only way to rid the world of the menace. President Harding at once sent Mr. Porter to Europe at the head of a strong commission to lay before the nations this somewhat drastic American proposition.

When Warren Hastings and his band of English adventurers made their way to the Orient one hundred and seventy-five years ago to carve out a new British empire, instead of turning the limitless man-power of India loose upon the inexhaustible fertility of the soil to produce measureless wheat and cotton wherewith to feed her famine, clothe her nakedness and lay a foundation for honest business at home, Hastings financed the new empire by raising opium and forcing it on the helpless population of China. China quickly recognized the pernicious character of the new drug and fought it tooth and nail, waging two desperate wars to keep it out. It was not until 1858 that she finally gave up the unequal struggle and legalized a traffic which her Emperor foresaw meant the destruction of his people.

About this time the Chinese farmers began to say—Since the foreign devils force their foreign dirt upon us let us at least raise our own poppy, make our own opium, make our own opium and save our money. Soon the poppy flaunted everywhere its shameless flag and China launched on a debauch that made her for fifty years the world's bad object lesson. About 1906 an approach to sanity returned when the American nurses, doctors and sanitary engineers went over to Manila and cleaned up that pestilential nest of plague, fever, smallpox, leprosy, and along with the rest, the plague of narcotics. The Chinese had never ceased protesting against opium, even while yielding to its seduction and overpowered by force, and witnessing this fine piece of house-cleaning, they said: "If these Americans can come across seven thousand miles of ocean and clean up such a country as the Philippines, we ought to be able to clean up our country." Great Britain agreed that if they would pull up their poppies Great Britain would cease importing opium. Then they went to it. Nobody believed it could be done, but it was done. The poppy on a million acres of land, the most lucrative crop in China, was uprooted or ploughed under. Five hundred thousand opium dens were cleaned up.

One incidental effect of this reform, has been to lay to rest the bugaboo of "Oriental revolt" against deprivation of opium," which for generations has been dangled, and still is dangled before terrified western eyes. We had been told that "universal revolt" would follow "any attempt to take opium away from the Chinese." "The peaceful streets of your Treaty Ports will run with blood." Just as Lord Hardinge now tells us in sepulchral tones that "any attempt to prohibit opium eating in India would be fraught with the most serious consequences to the people and the Government." None of these awesome things happened. On the contrary Chinese smokers by thousands brought out their pipes and burned them in the market places as a thank offering to Heaven. Music, banners and jubilant processions voiced the general joy. Women wept tears of joy that the curse was lifted. It will be remembered how the picture papers from 1906 on were full of these Chinese halocausts.

Rejoicings were short-lived. England did indeed stop

sending them opium, but, like the speech in Shakespeare, the western world kept the word of promise to the car but broke it to the heart. The vacuum made by the destruction of opium was quickly filled by a deluge of morphine poured in from Europe and America in quantities almost unbelievable, thirty tons, forty tons a year—and morphine infinitely worse than opium. Like the man in the Bible out of whom the devil was cast, but he went out and brought back seven other devils worse than himself—the last state of that man was worse than the first.

The military Tuchuns started a recrudescence of poppy raising, justifying themselves with the fairly "legitimate" excuse (note the quotation marks), that native opium is a lesser evil than foreign morphine. While little or none of their opium is exported, yet it opens vistas of a flood of narcotics made from cheap Chinese opium which may easily at no distant day flood both China and the world. Our deliverance from such an inundation must be found in the fundamentally sound conscience of the Chinese people who will without doubt once again tackle the poppy curse, and again do their share toward the world's salvation, if only the western nations will do theirs.

Notwithstanding this unhappy issue, which was only partially her fault, China's extirpation of the poppy has pointed out to the world the one way in which the menace can be removed, and has demonstrated that it is practicable. Henceforth the slogan must be, "Pull up the poppy." If opium smokers in China are thrown into ecstasy when separated from their dope, opium eaters in India will not object and neither will morphine injectors in America. If the Chinese Government in its dire poverty can dispense with her opium revenue, the British Government in India can surely sacrifice her twenty millions. If these countries can give up opium, Persia, Turkey and the rest can. Thus China has taken the dream of poppy destruction out of the realm of the imaginary and has put it among things that have been done and can be done again.

Coming back to the mission of Mr. Porter and his associates. They were successful to a most gratifying degree. Representatives of all nations agreed to accept, at least in principle, the American proposition for extirpation. Certain nations, however, saw fit to insist on conditions and reservations, which, if allowed, would nullify and thwart the movement. Fortunately the representatives effected an agreement for calling an International Opium Conference to which the problem shall be committed, whose duty it shall be to surmount obstacles and formulate measures for making the proposition effective.

The Conference will assemble in November, 1924. It will have a mandate clothing it with authority whereby it may, if it will, adopt measures that will totally extirpate the menace. It will not, however, have explicit orders so to do. It will be confronted with forces entrenched behind age-long privilege and backed up by every evil influence that can be mustered from the four corners of the earth. All the powers of darkness will be there. Gentlemen representing the wretched street-corner dope peddlers will be there, possibly under the guise of philanthropy, representatives of the shadowy, but all powerful, narcotic rings will be there, representatives of Governments threatened with moral paralysis through fear of losing their revenues will be there. It is estimated that fifty to sixty millions of revenue is at stake. The Conference will be a veritable Armageddon. If we win it will be a victory from which the enemy will never recover. If we lose, the fetters will be double riveted for generations to come. Not only is it the whole world or none; it is now or never.

In this situation what is the duty of the hour? How can that November Conference be prevailed upon to give to the world the emancipation it is empowered to bestow? There is one agency at our command, one that is well nigh omnipotent, the power of public opinion. The good forces of the world must awaken from their lethargy. There must be poured forth such a flood of information and appeal as shall envelop, submerge and overwhelm opposition so that the Conference may realize what the people of America and what humanity throughout the world demand. By united action we can pile up volumes of appeal that the Conference can do no otherwise than give heed to.

To voice our conviction, the White Cross proposes mammoth petitions to go direct from the American people to the Conference. These should carry the signature, first, of our thousands of organizations, fraternal, social, civic, labor, and Church, both national organizations and local

bodies, practically all of them already pledged to fight the narcotics, menace and which are our recognized representatives and spokesmen; and second, they should carry the personal signature of voters, or those of voting age, in millions. China likewise will come with her millions. The labor unions of Great Britain and the clear strong voice of British conscience have already spoken and will speak again. India will at last be heard.

Readers will ask us to suggest exact things that can be done. In a word this is it: **Support our American representatives in the forthcoming Conference.** One contention which they will encounter hinges on the little word "legitimate." The Opium Advisory Committee of the League of Nations originally urged, as we now urge, restriction of opium to "strictly medicinal and scientific purposes." One of the two representatives of the British Government in India, a Mr. Samuel Sastri, proposed to substitute for this the word "legitimate" thus throwing the door wide open and nullifying all attempts at effective control. The support of the British Government was eagerly given and the new word was adopted. Mr. Sastri subsequently acknowledged to Mr. C. F. Andrews of India that in proposing this avowedly innocent change he had been misinformed by the British Government in India. However, the new word is adopted. The British Government in India claims that it is "legitimate" to sell opium to her

subjects, alleging that they do not smoke it but eat it. France rejoined that if the British Government sells it to be eaten she must sell it to her colonials to be smoked. If it is legitimate to eat opium in India it is equally legitimate to smoke it in China, or in the French colonies, or to jab it into the arm in the form of morphine, American fashion.

It is almost incredible that a great Government should stake its case on such quibbling. Possibly the reader revolts against it. If so, write and say so. Write to Honorable Stephen G. Porter, House of Representatives, Washington, D. C. Write to the White Cross, Seattle, for literature and for copies of the petition. Organize a house to house canvass. Get clubs and societies of every name to sign. Don't wait to be organized. Do your own organizing. Make the voice of America heard. Focus public opinion on the November Conference. That assemblage will have it in its power to sweep away with a stroke of the pen these refuges of lies, to strip off this flimsy "legitimate" covering so that the world may see opium in its naked ugliness. When the right result is reached it will be thanks to the earnest people in every city and village who recognize in the opportunity that now knocks at their door, the opportunity for which the world has waited for a century.

BOOK REVIEWS

WHAT IS MODERNISM? By Leighton Parks, D. D., Charles Scribner's Son. Pp. XIX, 154.

This most timely book has been written by the rector of St. Bartholomew's Church in New York, as his response to the expression of desire on the part of many people who had written to him, for a book "not too long or technical or expensive," which may make plain the issues which have been so much to the front in religious discussion of late. What Dr. Parks set out to do could hardly have been better done. In five chapters entitled: "Modernism," "The Supernatural and Miraculous," "The Two Supreme Miracles," "Intellectual Integrity" and "The Purpose of the Modernist," he has explained the present-day liberal movement in Christianity, and has done so not only with great carefulness and soundness of statement, but in a Christian temper unmarred by the slightest suggestion of provocative controversy. His book will help to clear misunderstandings from the thought of many, and ought to lift the whole matter of religious discussion in our Church to a higher plane of mutual Christian confidence.

B.

AFRICAN LIFE. By the Rt. Rev. W. H. Overs. Edwin S. Gorham. Pp. 146. \$1.00.

The purpose of this book, says Bishop Overs in his foreword, "is to make missionary work more attractive for boys and girls. In the work of the African frontier there is much of romance, adventure, and a great appeal to the heroic." The pages which follow abundantly bear out the Bishop's purpose, for, with exceeding vividness and with an abundance of graphic detail, he describes the meaning of missionary work in Africa in a way that will capture the fascinated attention, both of young and old.

B.

THE HYMN AS LITERATURE. By Jeremiah B. Reeves. The Century Company. Pp. 369. \$2.00.

Where can I find a good book on the hymns? a minister often asks himself; for no element in worship makes a more rich contribution than that of the hymns, and often one would like to use the great hymns as subjects for sermons and addresses. This volume by Dr. Reeves does not give the history and intimate personal association of the hymns, as certain other books do; but it is a suggestive discussion of the poetic quality of the hymns as literature.

B.

MOBILIZING FOR PEACE. Edited by Frederick Lynch. Fleming H. Revell Company. Pp. 324. \$2.

This volume contains the addresses delivered at the Congress called by the World Alliance for International Friendship through the Churches at Philadelphia last November. The addresses have to do with the responsibility of America for some larger policy of world cooperation.

For men who want at their hand authoritative expressions on the many special divisions of this great subject, this book will have high value. Among those whose addresses are represented are Will Irwin, author of "The Next War"; Oscar Straus, President Lowell and Professor Manley O. Hudson of Harvard University; Dr. Fridtjof Nansen, Raymond D. Fosdick and Archbishop Soderblom of Sweden.

B.

PROBLEMS THAT PERPLEX. By J. W. G. Ward. George H. Doran Company. Pp. 213.

This volume adds another one to the many good books happily available now for those who would think earnestly concerning the great problems of religious conviction with which so many minds are concerned. There are eleven chapters, and the problems which they discuss are these: Pain, Prayer, Providence, Divine Indifference, The Prosperity of the Wicked, Believing the Bible, Miracles, The Atonement, Personality and Immortality.

B.

THE PREACHER, HIS LIFE AND WORK. By J. H. Jowett. Hodder and Stoughton. Pp. 239.

Now that Dr. Jowett's earthly ministry is over and his voice will be heard no more, this volume, which originally was given as the Yale Lectures on Preaching, will have the power of a voice that being dead, yet speaketh. The style is marked by that limpid simplicity always so characteristic of Dr. Jowett, and the material exhibits again his extraordinary combination of human understanding and rich familiarity with the Bible. Among the modern books dealing with their work and opportunity, preachers could find few better ones than this to read.

B.

WASHINGTON'S SOUTHERN TOUR. By Archibald Henderson. Houghton Mifflin Company. Pp. 340. \$15.00.

In this exceedingly handsome volume, lavishly illustrated, the author has compiled from the diaries of Washington himself and from other contemporary material, the account of the tour that Washington made through the South Atlantic States in 1791. A good deal of material which he includes is of a formal kind, valuable rather for archives than for general narrative, such as the speeches and addresses which were delivered in the various towns to welcome the President. But the main thread of the account is highly interesting, weaving together as it does clear pictures of the life in a part of America when the nation was in its infancy. Here one may read with a freshness of apprehension of the way in which people traveled, and lived, and were entertained, in those days that seem in some respects so remote from our own era of steam and electricity. Trying to cross the Severn River, for example, on his way to Annapolis, the ferry boat which carried Washington was driven out of its way into the

darkness of a storm, and he thus describes the experience in his journal:

"Friday, 25th.—Having lain all night in my Great Coat & Boots, in a birth not long enough for me by the head, & much cramped; we found ourselves in the morning within about one mile of Annapolis, & still fast aground.—Whilst we were preparing our small Boat in order to land in it, a sailing Boat came off to our assistance in which with the Baggage I had on Board I landed, & requested Mr. Mann at whose Inn I intended lodging, to send off a Boat to take off two of my Horses & Chariot which I had left on board and with it my Coachman to see that it was properly done—but by mistake the latter not having notice of this order & attempting to get on board afterwards in a small sailing Boat was upset and narrowly escaped drowning.

Was informed upon my arrival (when 15 Guns were fired) that all my other horses arrived safe that embarked at the same time I did, about 8 o'clock last night."

The extracts from Washington's journal are not voluminous, for he was evidently not given to elaborate writing, but from what he did say, and from what the narrative through other sources tells about him, one gains from this book a very human, and also a very impressive, picture of Washington, and of his immense hold upon the administration of the people.

B.

RELIGIOUS CERTITUDE IN AN AGE OF SCIENCE. By Charles Allen Dinsmore. 102 pages. Lectures delivered at the University of North Carolina.

A notable and interesting book, well worth the attention of the general readers.

Dr. Dinsmore's contention is that knowledge is not limited to material science, but that we can use the word knowledge, in distinction to belief, on a much wider field. Perhaps the book can best be summed up by the following quotation from page 72: "One cannot imagine Jesus of Nazareth admitting: 'I know Jerusalem and the mountains round about, for my eyes see them, but God and the Eternal City of the Spirit are the object of faith. I know the things that are seen but the things that are unseen I believe.'"

Dr. Dinsmore is never dogmatic, but convincing from his restraint.

The Southern Churchman gladly recommends it to all thoughtful persons.

R. W. M.

THE LIFE AND TEACHING OF JESUS. By Edward Increase Bosworth. Published by the Macmillan Company, New York. Pp. 406. Price \$2.50.

Out of his scholarly studies as Professor of New Testament in the graduate School of Theology at Oberlin University, Dr. Bosworth gives us this book on that ever-interesting subject, the Life of Our Lord. He begins with two chapters on the sources of the Gospels and has two more on Religion in Palestine at the time of the coming of Christ. He deals with our Saviour's personality under two interesting heads of Jesus in Private Life, which leads to His introduction to His public teaching.

Although not startling in its handling of the material so often used by the authors, this book will be found very useful to Bible class and Sunday school teachers, and is well indexed for reference to special incidents in our Lord's life that might be under consideration for a lecture or sermon purposes by the reader.

R. C. M.

THE TURNED-ABOUT GIRLS. By Beulah Marie Dix. The MacMillan Company.

An interesting story of how two girls, one of a rich family and the other of a poor, change places, and of the queer happenings which follow.

B.

THOUGHTS ON RELIGION. By the Rev. Wythe Leigh Kinsolving. Paper. On sale with Gorham Booksellers. This publication in pamphlet form consists

of fifteen short chapters on various phases of modern religious discussion and is sold for the price of \$1.00.

R. C. M.

Churches at World Gathering Will Discuss Secular Problems

The Universal Christian Conference to be held at Stockholm during August, 1925, now promises to be the most notable gathering of its kind in the history of the Church. The Conference will be attended by delegates representing every important Protestant communion throughout the world and also the Greek Catholic Church. It will not discuss matters of faith or doctrine but will devote itself to industrial, social and economic questions. The official announcement says that the purpose is "to concentrate the thought of Christendom upon those great social industrial and international questions which are so acutely urgent in our civilization." The latest plans for the conference have just been announced here by Dr. Henry A. Atkinson, General Secretary of the World Alliance for International Friendship through the Churches, who will act as General Executive Secretary of the Stockholm Conference. Dr. Atkinson has just returned from a tour of Europe undertaken for the purpose of organizing this conference and he will return to Europe in July to continue this organization work.

The official title of the conference is "The Universal Christian Conference on Life and Work." International offices have been established at 70 Fifth Avenue, New York, at London, England, Geneva, Switzerland, and Stockholm, where the physical preparations for the gathering are already under way.

Between five and six hundred delegates will be present representing every Protestant denomination and the total attendance is expected to number about fifteen hundred. All the delegates and relatives accompanying them will be entertained during the ten days of the convention by the Swedish Government. The Swedish Crown Prince, Gustav Adolf, is Chairman of the Committee of Arrangements, which contains representatives of every important activity in Swedish life. Delegates will be chosen by the chief governing boards of the denominations represented. There

will be one hundred and seventy delegates representing the American Churches, the leading denominations, including Presbyterian, Methodist, Lutheran, Congregational, Baptist and Disciples of Christ, having ten delegates each.

The official invitation recently sent out to the heads of the various Protestant denominations gives the subjects to be discussed at the conference as follows: "The Church's Obligation in View of God's Purpose for the World," "The Church and Economic and Industrial Problems," "The Church and International Relations," "The Church and Christian Education" and "Methods of Cooperative and Federative Efforts by the Christian Communions."

The invitation is signed by the following international committee: The Rt. Rev. Nathan Soderbloom, Archbishop of Upsala, Sweden; the Rt. Rev. Theodore Winton, Bishop of Winchester, England; Dr. Arthur J. Brown, Secretary of the Presbyterian Board of Foreign Missions; Konstantinople Gregorius, Patriarch of Constantinople; Dr. Moeller, President of the Protestant Churches of Germany; the Rev. J. A. McClymont, ex-moderator of the Church of Scotland; Dr. Charles S. Macfarland, General Secretary of the Federal Council of the Churches of Christ in America; Archbishop Germanos, of Thyeira; Prof. J. E. Choisy, of Switzerland; the Rev. Thomas Nightingale, General Secretary of the Free Churches of England and Wales; Dr. Henry A. Atkinson, and Prof. Adolf Keller, of Switzerland.

The first proposal for this conference was made at the international meeting of the World Alliance for International Friendship held at The Hague in 1919. A committee was appointed and preliminary plans were presented at a meeting held at Geneva in the summer of 1920. This conference created a provisional organization and later the work of administration was divided into four sections, one for Europe, one for the British Empire, one for America and one for the Eastern Orthodox Church.

THE CHURCH AND YOUNG PEOPLE'S WORK

By the Reverend Karl M. Block, D. D.

PROPAGANDISTS.

IT seems strange that we need to be reminded again and again of the method which the Lord Jesus chose for the extension of the visible Kingdom here on the earth—a method that might be most easily described as the transmission of Discipleship. In the last analysis, the most convincing, the most successful and pervasive manner of growth is that which is marked by the contagion of personality. As a people we have become hypnotized by the thought that conformity to type and installation of organization, as such, will spell success. In the early days of the Church, organization was more implicit than explicit, and the history of the Church's achievements is written in the lives of dynamic personalities who flash from place to place with the torch of a new and vital message which becomes luminous in the organization which we know as the Holy Catholic Church. No better method has ever been discovered to insure growth, virility and stability. Too frequently our clergy, and our young people following their lead, are concerned with types of organization, prepared programs, lists of activities, and the like. It is not to be marvelled at that where the emphasis is unduly placed on the external side of the life of the Young People's Society, the consequent organization becomes friable and breaks in the early days of strain. A healthier growth and a more enduring establishment can be achieved only by propagandists. One who has been converted to a sense of the possibilities of the young people for the Church can carry with him the convincing assurance of personal experience when, in the Providence of God, he moves from one locality to another. A strong argument for a National Organization is this need of Field Secretaries who have seen Service Leagues and Fellowships, alive with vitality, emphasizing the central motive of this new movement in the Church.

The "Fellowship Tidings" of the Diocese of California, in its last issue, contains a splendid case in point. It is the story of the work of the Rev. Elmer S. Freeman, the first Editor of that paper, in organizing the Missionary District of Honolulu. The following is quoted from a letter to the friends in his old Diocese:

"Perhaps you would be interested to know that we have just begun a District (corresponding to Diocesan, for this is a Missionary District) organization here in Honolulu. When I came here a little more than a year ago, I found a splendid opportunity for a chapter here in Epiphany Church, and we started an organization which now numbers about twenty-eight members, and is a great factor in the life of the parish. When the Bishop found out about it, he asked that we tell the rest of the District about it at the Convocation last April. So on a Sunday afternoon, in the presence of the clergy and lay delegates to Convocation, Epiphany Young People's Fellowship put on a demonstration meeting. It was led by a capable and lovely Chinese-Hawaiian girl; and so impressed the delegates that it was resolved to form chapters as rapidly as possible in other parishes and missions.

"Since that time three others have been put into operation—the Cathedral, St. Andrew's Hawaiian and St. Mary's—and one is planned in the near future for St. Clement's. At St. Mary's Mission, which in addition to Epiphany, is my charge, every member is either Chinese, Japanese, Hawaiian, Korean, ehu Hawaiian, or a mixture of these. That is to say, there is not one pure white boy or girl in the chapter, and I want to tell you that when I attended their first devotional meeting last evening I was simply amazed at the capable, reverent, devotional, orderly way in which they conducted it, quite without help or suggestion from me.

"About a month ago, the first union meeting of all the chapters was held on a Saturday afternoon and evening at the Cathedral parish house. The afternoon was devoted to a conference on method, and the evening to a dinner, with speeches and songs (I introduced the well-known California 'Here's to . . . to the tune of Augustine) and a dance. It was excellent. Now we have decided to form a District Organization, to meet each year at Convocation time at least. The general lines of the California Diocesan constitution were followed, as they have been in many other places. The Bishop appointed me clerical advisor, and a Mr. Henshaw lay advisor.

"Our work here is handicapped by the inadequacy and expense of inter-island transportation. There are only a few parishes and missions on this island of Oahu, and these all in Honolulu. They can be easily organized, but

reaching the other islands is going to be difficult. On my vacation last year, on Kauai and Maui, I put in a good word where I could among the clergy but nothing has come of it definitely as yet.

"We feel that we are making real progress."

THE LIFE RECRUIT GROUP.

Some day the story will be told of the work of the Young People's Societies in laying upon the conscience of their members the question of the enlistment of their lives in support of the Spirit of Christ throughout the world. Clergymen, Deaconesses and Missionaries, engaged in various types of endeavor, will rise up to call the name of their Service Leagues and Fellowships blessed, and will ascribe to some devotional meeting the impulse which eventually flowered into the commitment of their lives to this definite, full-time Christian Service. For those who are eager to put themselves en rapport with the tides of the Spirit of God, such a Life Recruit Group may be established as obtains today in the Diocese of California.

We quote again from the "Fellowship Tidings" of May 1924:

"If some one were to ask, 'What great outstanding achievement has the Young People's Fellowship in the Diocese of California accomplished during these first four years of its existence?' I think most of us who have been in close touch with the Diocesan organization would reply without hesitation, 'The formation of the Life Recruit Group—the bringing together of young people from the various parishes who have expressed a desire to use their lives to help spread the spirit of Christ throughout the world.' This does not mean that they have pledged themselves to full-time Christian service, but that they are earnestly seeking to know God's will for their lives and to follow His guidance in carrying out that will.

"The group now consists of over forty members. Regular meetings are held the second Saturday of each month from four to eight P. M. at St. Margaret's House, our School for Christian Service in Berkeley. The first part of the meeting is devoted to business. At five-thirty supper is served, for which each member pays 35 cents. Then follows the enjoyable half-hour of hymn-singing, each person choosing a favorite.

"After the 'sing' comes the most important part of the meeting, the discussion in which all take part, led by a clergyman or other person interested in young people. For the past five meetings we have been discussing the Beatitudes, two at each meeting. * * * New recruits are warmly welcomed and we are always very happy indeed to have visitors."

PRIZE WINNING PROGRAM, Y. P. S. L., THE CHURCH OF THE ADVENT, SPARTANBURG, S. C.

The World is Waiting for the Sunrise.

1. Hymn 326.
2. Prayers.
 - (a) Prayers for help for Foreign Lands.
 - (b) Y. P. S. L. Prayer.
3. First Scripture Reading, John III:19-21.
4. Talk, "Darkness."
5. Second Scripture Reading, St. Matt. 14-17.
6. Second talk, "Light."
7. Special music, Duet by tenor and alto, "The World is Waiting for the Sunrise," with special words as given below.
8. Third Scripture Reading, St. Luke I:76-80.
9. Third talk, "The Sunrise."
10. Hymn 372.

Benediction.

Words to Song:

Out in the pearly East glows a star,
Morning lamp, gleaming far;
Foretells a peaceful, sinless reign,
When Christ, Our Saviour, shall come again.
Lands in darkness dreaming,
As the dawn comes slowly steaming;
Waken, Christian, waken!
For Our Christ shall come again!

Chorus:

Oh, all the world is waiting for the sunrise,
Hope beats high in tired hearts anew,
For Christ will come and all the world be calling,
And Christian, He will be calling you!

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

A COMPLETE PIECE OF CHRISTIAN SOCIAL SERVICE.

Many interesting things come to the attention of one working in the office of a Church paper of large and general circulation, especially if one is a probation officer, and a city missionary, besides being connected with the staff of the paper.

It is not often, however, that, even in such a fortunate position for observing the reactions of human intercourse, that one comes across a piece of really complete Christian Social Service, such as came under our attention recently:

A month or so ago, a subscriber from somewhere in Tennessee wrote, to ask us to republish a poem and article that had appeared, he thought, in one of our issues in 1907, 1908 or 1909. It is no small task to search through all the numbers of the Southern Churchman for three years, to find some special article, and the writer was about to send a letter, saying that he could not take this time, when a more unselfish member of the staff, suggested that she try to find what was wanted. As though the Lord helped those who try to help others, it was almost the first thing that fell under her eye in the big bound volume of 1909. It was, however, too long for republication at this time, and again we were about to write to say so, when the business manager suggested that an advertisement might bring forth the issue in which the article had appeared from some of our old subscribers.

"The Ad" was duly inserted, and within a couple of weeks, we received a copy of the Southern Churchman for September 18, 1909, mailed to us from Proffitt, Va.—so the post mark showed, for there was no return address on the wrapper.

It is really an inspiring thing to feel that one belongs to, and ministers to, a fellowship like that of the readers of the Southern Churchman, who not only read the paper as it comes to them, but also preserve it for as much as fifteen years.

We have called this little incident a piece of "Complete Social Service," because we feel that it complies with the requirements laid down by our Saviour in rendering service to others. He says that if we only help those who love us, we are no better than the heathen, who do as much as that for their own, and that the true following of Him is the helping of those who have no claim upon us.

The subscriber in Tennessee had no sort of claim upon our reader in Proffitt, Virginia, nevertheless that person saw a desire of another and was eager to gratify it, not because of any responsibility, but simply through the eagerness to render a kindness to some member of God's family. It was no small thing, either, because copies of the Southern Churchman of fifteen years ago, do not lie around upon the parlor table of today, even though that journal may be the only one entering the home.

Again Our Saviour tells us that when we render a kindness, we are not to blow a trumpet and proclaim it from the street corners. The injunction to "let not your right hand know what your left hand doeth" is seldom so strictly carried out, as in the present instance.

This may seem like a trivial incident about which to write an editorial, but it is this kind of loving thoughtful trivialities that make the difference between a Christian world of love and service, and a heathen world of indifference and neglect.

If we would all carry into our daily lives the considerate efficiency of our reader at Proffitt, who not only read for his own satisfaction, but carried into his perusal of the paper the thought of what he might do for others, and then put

that thought into execution.

This last clause is by no means the least in importance in such things. Many of us think of the kindly thing to do, but how few of us really take the trouble to do it, especially for one whom we have never seen, and probably never shall see.

A FINE OPPORTUNITY.

The State Board of Public Welfare is planning an institute to be held at Charlottesville that is worthy of the attention of all social workers throughout the South.

We take pleasure in quoting their announcement as follows:

"We are planning to get the county superintendents of public welfare, probation officers, as many of the juvenile and domestic relations judges as possible, any officers of child-caring institutions and other welfare agents together for a short, intensive course in the practical problems of social work. With the state-wide organization of juvenile and domestic relations courts, county boards of public welfare and the increasing number of county superintendents, it becomes more and more necessary that the personnel become familiar with the best principles and practices of social work, with the laws of Virginia relating to welfare work, with the State Board of Public Welfare and its organization and function and with the work of each other. Much bad work is now being done that might be well done with less work if we just knew how, or if we were familiar with the law, State agencies and resources, practices of the State Board and with our own work.

"We have taken up the question of a week or ten day's institute at the University of Virginia this summer. We can secure the best accommodation and board on the campus at a very small cost. In addition those professors who teach subjects pertaining to social work have volunteered their aid to us. For these two reasons, principally, it would seem advisable to go to Charlottesville, not to mention the attractiveness of the place and the Summer School features.

"We plan to make the course absolutely practical and intensive, and shall secure the services of experts in the several phases of our work. Special attention will be given to children's problems—

"The prevention of delinquency,

"The child on probation,

"The dependent child,

"Methods of placing children in family homes,

"Institutional cases,

"Standards in methods of operating or maintaining different types of child-caring institutions.

"In addition to all this, we will have courses in poor relief, legal problems, community affairs, etc. These subjects will not be covered by a series of lectures but in correlating courses dealing in each subject in a complete manner. At the same time we shall offer some special lectures by people who are well known in their profession. There will, doubtless, be other lecturers in the Summer School in which you will be interested. Those attending the Institute the entire time will receive certificates of attendance.

"No fees will be charged. Board and room for the ten days will be approximately fifteen dollars.

"Let's get together, thresh out our problems, become trained and capable in our work; we will enjoy it more, and get more pay, too!"

Already enrollments are rapidly coming in for this Institute, and those desiring to attend should notify Miss Gay B. Shepperson, State Board of Public Welfare, Richmond, Va., as soon as possible.

Summer Schools and Conferences

Sewanee Summer Training School for Workers.

The Summer Training School for Workers, Sewanee, Tenn., will open on July 24, and will close on August 21. The school is divided this year into two divisions. The Young People's Division will open on July 24, and will close on August 7. The Adult Department will open on August 7, and will close on August 21. The Young People's Division will be under the direction of the Rt. Rev. Clinton S. Quin, D. D. The Adult Division will be conducted, as in past years. The Rev. Gardiner L. Tucker will be in charge of the Department of Religious Education; Dr. John W. Wood in charge of the Department of Missions, and the Rev. H. H. Lumpkin, in charge of the Department of Christian Social Service. In addition to these departments, there will be a number of special courses.

Board and lodging will cost \$25 for the entire term of each Division. Special railroad rates have been granted within the Southeastern Passenger Association, at one fare and one-half.

The Rev. Mercer P. Logan, D. D., director of the school, on account of the pressure of duties at the DuBose School, will be assisted in the management by the Rev. Walter Mitchell, D. D., and the Rev. Gardiner L. Tucker, D. D.

Rooms will be assigned in the order of application. For further information apply to Miss Gladys M. Fry, 908 Fern St., New Orleans, La., until July 1; after that date, address Monteagle, Tenn.

The Virginia Summer School.

The Virginia Summer School of Religious Education, which has heretofore been held at the University of Virginia, Charlottesville, will be held this year at Sweet Briar College, Sweet Briar, Va.

This School is under the auspices of the four Dioceses of the Episcopal Church in the States of Virginia and West Virginia. It offers its courses, without registration fee, and in an atmosphere of Christian fellowship, to all persons interested in giving their best service to the Church. Valuable training is offered to the Clergy, Church (Sunday) School Teachers and Officers, Lay Readers, Woman's Auxiliary Workers, Leaders of The Church School Service League, Councillors of Young People's Societies and Girls' Friendly Society, Brotherhood of St. Andrew, Young People's Service League and Knights of Sir Galahad.

All who have had the pleasure of attending these Summer Conferences know of the inspiration and helpful instruction which is derived from them. It is expected that the attendance this year will be the largest in the history of the School.

Summer Schools For the Clergy.

In addition to the usual Summer Conference for the Clergy, held each year at Evergreen, Colo., there will be two Schools for the Clergy, one at Racine, Wis., and the other at Sewanee, Tenn. Bishop Irving P. Johnson is arranging the Program for the Colorado Conference, and the National Commission on Preaching Missions is providing the curriculum and instructors for a separate clerical course of study to be held during the period of the general

Summer Conferences in Racine and Sewanee.

For the Racine Conference, to be held June 30-July 11, the following program has been arranged:

Moral Theology—Prof. M. B. Stewart, instructor.

Christian Social Service—Dr. Chas. Lathrop, instructor.

Christian Education—The Rev. W. A. Jonnard, instructor.

Christian Evangelism and Sermon Stuff—The Rev. J. A. Schaad, instructor.

Parochialia and The Church Program—Dr. J. Loaring Clark, or the Rev. John Gass, instructor.

The program for the Sewanee Conference, August 7-21, is as follows:

Religious Education—To be supplied.

The Church's Program—The Rev. B. H. Reinheimer, or Dr. J. W. L. Clark, instructor.

Parochialia—Dr. J. W. L. Clark.

The Prophetic Office and Evangelism in the Church—The Rev. J. A. Schaad.

Moral Theology—Dr. M. B. Stewart.

Discussion Group Methods for Bible Class Work—Miss Laura F. Boyer.

Application for further information and registration should be made through the regularly appointed officials of the Racine and Sewanee Summer Conferences.

Summer School For Colored Church Workers.

The Provincial Summer School for Colored Church Workers, will be held at St. Paul School, Lawrenceville, Va., July 21 to August 1, 1924, and it is requested that wide notice be given in every diocese of the Province of Washington to the school. The Provincial Commission on Religious Education urges Diocesan authorities to provide financial assistance for those desiring to attend this school.

It is important that the colored clergy should attend in large numbers.

The daily program will be as follows: 8:30—Devotional service, the Rev. E. H. Hamilton, D. D.

9 to 10—Religious pedagogy, the Rev. J. C. Wagner, Professor in the Bishop Payne Divinity School.

10 to 11—The Church Catechism, the Rev. J. C. Wagner.

11 to 12—The Church School Service League, Mrs. Water Rnan, Diocese of Southern Virginia.

12 to 1—The Mission of the Church, Mrs. Rnan.

5:30—Sunset Services.

7:00—Racial Problems, the Rt. Rev. H. B. Delany, D. D., Suffragan Bishop of North Carolina.

Stereopticon Lectures on the Life of Our Lord, Archdeacon Russell of St. Paul School.

Reservations should be made as soon as possible through the Chairman of Committee of Arrangements, the Ven. J. S. Russell, D. D., Lawrenceville, Va.

The Church Pageantry School.

The Church Pageantry School, the first session of which will be held this summer, August 18 to 30, at St. John's Military Academy, Delafield, Wis., is the natural outgrowth of the popular pageantry classes of the various summer conferences. It is to supply more extended and adequate instruction than is possible in a single course that this school has been organized.

While held under the auspices of the

Episcopal Church, it is open to all, and students may rest assured that they may here learn something eminently worth while under a faculty who are experts in their various fields.

The school has been officially endorsed by the National Commission on Church Drama and Pageantry, the Province of the Mid-West, the Diocese of Chicago, the Bishop of Milwaukee, and the Grace Hickox Studios of Chicago. Credits will be given for work done at the school leading to a School Certificate or Diploma, and it is planned to have the school accredited by the National Department of Religious Education so that credits may count toward the National Teacher Training Certificate. A three or four term curriculum will be developed after the first session.

The Departments and Faculty are as follows: (1) History of Drama, the Rev. Irwin St. John Tucker, Chicago; Author of "The Sangreal." (2) Composition of Plays and Pageants, the Rev. Frederick D. Graves, Fresno, Cal., Provincial Representative of the National Commission; (3) Acting, Miss Grace Hickox and Miss Gloria Chandler, Chicago, from the Grace Hickox Studios; (4) Stagecraft, Miss Dorothy E. Weller, Denver, Colo., from the Cathedral Theatre "Workshop"; (5) Liturgical Pageantry, the Rev. Morton C. Stone, Chicago, Liturgical specialist; (6) Educational Dramatics, instructor to be announced; (7) Story Telling, Rev. Louis Tucker, Mobile, author of "Men of the Way"; (8) Puppets, Mr. Oswell L. Jackson, Oak Park, Ill., inventor of the magnetic puppet stage; (9) Eurythmics, Miss Leontine L. Roberts, Chicago, trained at the New York School of Dalcroze; (10) Dance, Miss Elizabeth Stewart, Chicago, formerly premiere danseuse of the Chicago Opera Ballet; (11) Music, the Very Rev. George Long, Quincy, Ill., noted Church pageant master.

The school will be of special interest to clergy, teachers, guild workers and young people. Young people of sixteen will be admitted. Those under eighteen must have the endorsement of their rector to the application. For information address the Rev. George Long, 401 Chestnut Street, Quincy, Ill.

Eaglesmere Summer Conference For Church Workers.

The Summer Conference for Church Workers, held at Eaglesmere, Pa., last year under the auspices of the Bishop and Department of Religious Education of the Diocese of Harrisburg, was such an unqualified success that it has been decided to hold a similar Conference this year, lasting from Monday, July 7 to Monday, July 14. The headquarters of the Conference will be at the ideally-appointed Forest Inn, and every member of the Conference will have the opportunity of sharing in the recreation privileges of this widely known hostel. Those who wish to attend for only one or more days, will be permitted to enroll without obligating themselves to attend for the full week. The faculty of the Conference will be as follows: President, Bishop Darlington; Chaplain, the Rev. J. O. S. Huntington, O. H. C.; Dean of the Faculty, the Rev. Charles Everett McCoy; the Rev. J. G. H. Barry, D. D., the Rev. Floyd W. Tompkins, Jr., Mrs. John Loman, Deaconess Kate Sibley Shaw, Miss Dorothy Luther Cramer, Mrs. Henry Pilsbry, the Rev. Lewis Nichols, Gen. Charles M. Clement, the Rev. H. D. Viets, the Rev. Archibald M. Judd, and the Rev. Paul S. Atkins. Music at the Conference will be in charge of the Rev. H. R. Bennett, rector of Christ

Church, Williamsport. The Rev. Malcolm DePui Maynard, of Bellefonte, will be in charge of recreation.

Courses will be given in Church School Work, Principles of Teaching, The Prayer Book, Mission Study and Leadership Training, The Bible, Christian Nurture Interpretation, Christian Unity and Method of Conference, and Religious Literature.

One of the features of this year's Conference will be the One-Day Conference for the Clergy on Thursday, July 10, and also the ordination service, at which candidates will be ordained to the diaconate and priesthood, respectively. This service will be held in the beautiful St. John's-in-the-Wilderness. The ordination sermon will be preached by the Rev. J. O. S. Huntington.

Registrations from other dioceses are welcomed, and the Program will be promptly mailed on application to Miss Winifred Maynard, Trinity House, Williamsport, Penna.

Training for Group Conferences on Christian Unity.

A study course on the purpose and method of Group Conferences as a means of approach to Christian Unity is being given at fourteen of the Church Summer Conferences this year, under the auspices of the Commission on Faith and Order. This commission, of which Bishop Manning is President and Bishop Perry the chairman of the Executive Committee, is the body through which our Church initiated and now co-

operates in the preparations for the World Conference on Faith and Order to be held in 1927.

The course is intended not only for clergy, but for all Church folk who are interested in Christian Unity, but who do not see what is to be gained by this method of discussion, or how it can be conducted so as to avoid controversy and the opening of old wounds.

The dates and places where the course is offered, and the leaders, are as follows:

June 9-14—Norman, Oklahoma, the Rev. Floyd W. Tomkins, Jr.

June 16-21—Lake Wawasee, Ind., the Rev. Floyd W. Tomkins, Jr.

June 23-28—Asilomas, Cal., the Rev. B. Talbot Rogers, D. D.

June 23-28—Bethlehem, Pa., the Very Rev. Edmund R. Laine, Jr.

June 23-28—Ocean City, Md., the Rev. Z. B. Phillips, D. D.

June 23-28—Gambier, Ohio, the Rev. Floyd W. Tomkins, Jr.

June 23-26—Wellesley, Mass., the Rt. Rev. P. M. Rhinelander, D. D.

July 1-5—Racine, Wis., the Rev. Floyd W. Tomkins, Jr.

July 7-11—Salt Lake City, Utah, the Rev. B. Talbot Rogers, D. D.

July 8-12—Eagles Mere, Pa., the Rev. Floyd W. Tomkins, Jr.

July 13-15—Los Angeles, Cal., the Rev. B. Talbot Rogers, D. D.

July 28-30—Bicksburg, Miss., the Rev. Floyd W. Tomkins, Jr.

August 7-21—Sewanee, Tenn., the Rev. John Durham Wing, D. D.

August 18-22—Evergreen, Col., the Rev. B. Talbot Rogers, D. D.

widow, Clara Quintard Nichols, two sons, Major William M. Nichols of Helena, Montana, and the Rev. Dr. John W. Nichols, Dean of the Divinity School, St. John's University, Shanghai, China, and two daughters, Mrs. Charles F. Mills, of Milton, Mass., and Mrs. Edward H. Clark, Jr., of San Mateo, Cal.
B. D. W.

Observing An Important Anniversary.

The following resolution was unanimously adopted by the Newark Clericus at its meeting held at the Maplewood Country Club, Maplewood, New Jersey, May 26, 1924.

For as much as the sixteen hundredth anniversary of the formulation of the Nicene Creed will occur next year, the year of Our Lord, 1925:

Be it Resolved, That the Newark Clericus go on record as desiring a fitting recognition of the anniversary;

Further, That a copy of this resolution be sent to the chairman of the Committee of Elections and Rules of Order of the Diocese of Newark, requesting that, if possible, place and time be given in the business program of the next Diocesan Convention to be held in May, 1925, for such emphasis upon this historic event as might lead the Convention to memorialize the General Convention of the Church for a conspicuous observation of the same when it meets in the city of New Orleans in the sixteen hundredth anniversary year;

Further, That a copy of this resolution be forwarded to The Churchman, The Living Church, The Southern Churchman, and The Witness.

(Signed)

The Newark Clericus,
James T. Lodge, Secretary.

A Suggestion From Mr. Franklin.

At this time of the year the Church is thankful for her children in the Church Schools. Due largely to the Lenten Offering, the receipts from the Dioceses for the month of May were for the first time this year in excess of the monthly proportion of the Budget. This has enabled the Treasurer to pay off some loans at the banks with a consequent saving of interest charges.

We are still running behind the receipts of last year and while the later date of Easter is still having its effect, it is now time to make up the lost ground.

Thirteen Dioceses and Missionary Districts have caught up during the past month with their minimum share of the amount due to the Budget, namely: Maryland, North Carolina, Tennessee, Upper South Carolina, Western North Carolina, Nebraska, North Dakota, North Texas, Los Angeles, Honolulu, Idaho, Cuba, Liberia.

The banner District is Honolulu, which has now paid its share of the Budget for the entire year. Other Dioceses, notably New Jersey, Southern Virginia, Dallas, Texas and West Texas, have materially improved their positions. Three of the Dioceses and Districts, namely: East Carolina, Georgia and New Mexico, have during the month lost their positions in the honor column.

Would it not be wise for the Diocesan Treasurer to write to each parish treasurer this month, asking him to remit everything in hand before he goes away for a summer vacation, and suggesting that each parish ask all of the subscribers to pay in advance at least part of the subscriptions which will come

Church Intelligence

Death of Bishop Nichols.

The Rt. Rev. William Ford Nichols, D. D., second Bishop of the Diocese of California, died in St. Luke's Hospital, San Francisco, on Thursday, June 5, 1924. Bishop Nichols had an operation some two months ago and rallied from it splendidly, but a second operation was found necessary, and, after a short time, he succumbed from the shock.

The funeral was held in Grace Cathedral on June 7. Bishop Parsons read the service, assisted by Bishops Sanford and Moreland. Interment was in Cypress Lawn Cemetery.

The funeral was one of the largest ever held in the city. Many clergy from neighboring dioceses attended, in addition to the diocesan clergy, and there were many representatives from civic organizations in the city, as Bishop Nichols was a leading spirit in civic affairs.

The Rt. Rev. William Ford Nichols, D. D., was born in Lloyd, N. Y., June 9, 1849, and was the son of Charles Hubert Nichols and Margaret Amelia Grant Nichols. He graduated from Trinity College in 1870 and from the Berkeley Divinity School in 1873. In 1888 he received the degree of Doctor of Divinity from Trinity College and also from Kenyon College.

Bishop Nichols was ordained to the diaconate on June 4, 1873, and was ordained to the priesthood on June 4, 1874, in Holy Trinity Church, Middletown, Conn. He was married to Miss Clara Quintard in New York on May 18, 1876.

After holding rectorships in St. James' Church, New Hartford; Grace Church, Newington, Conn.; Christ Church, Hartford, Conn., and St. James' Church, Philadelphia, he was elected as Bishop-Coadjutor of the Diocese of California in 1890, Bishop William I. Kip, then being Bishop of the Diocese, which included the whole State of California.

Bishop Nichols gained a national reputation as a distinguished ecclesiastical statesman and administrator. He planned with great wisdom the division of the State of California into its now four Dioceses, including Los Angeles, Sacramento and San Joaquin. With far-seeing originality he guided the establishment and development of the House of Churchwomen. He helped to shape the organization of the Province of the Pacific when the National Church adopted the Provincial system, and he acted as the President of the Province until failing health compelled him to resign. After the San Francisco Fire he planned the founding of Grace Cathedral upon its magnificent site in San Francisco.

Bishop Nichols was a noted scholar and educator. He held the Chair of Ecclesiastical History for many years in the Berkeley Divinity School and founded the Church Divinity School of the Pacific, of which he was Dean until the recent inauguration of Dr. H. H. Powell as Dean.

Bishop Nichols was the author of several books of sermons, addresses and Christian Faith. Last year the Bishop wrote an intimate account of his life in a book entitled, "Days of My Age."

Bishop Nichols is survived by his

due during the time they are away from home?

LEWIS B. FRANKLIN,
Treasurer.

June 10, 1924.

Death of the Rev. Dr. Griffith Thomas.

The Rev. W. H. Griffith-Thomas, D. D., a priest of the Church of England, died on Monday, June 2, in the Germantown Hospital, Philadelphia, following an operation. He was stricken in Duluth, Minn., May 16, and was brought to his home in Germantown. He was recovering, when taken ill a second time on May 31, when he was taken to the hospital.

Funeral services were held Tuesday afternoon, from Holy Trinity Church, Bishop Garland, the Rev. Dr. Floyd Tomkins, and Dr. MacLennan, representing the Presbyterians, officiating.

Dr. Thomas was sixty-three years old. He was ordained to the priesthood in 1886 by the Bishop of London, after a distinguished career in Oxford University. He received the degree of Doctor of Divinity from that University in 1906. He was the author of a number of books, and was well known in this country and in England as a writer, a preacher, and a teacher.

Reports From Japan Exaggerated.

Bishop McKim cables from Tokyo the following message received June 11 by the Department of Missions:

"Newspaper report conveys an erroneous impression with regard to unpleasantness here. Has been greatly exaggerated. There is no cause whatever for fear."

St. Stephen's College.

The chief address at the sixty-fourth annual commencement of St. Stephen's College, held on June 10 at Annandale-on-Hudson, was made by Dr. Frank Pierrepont Graves, Commissioner of Education and President of the University of the State of New York. His subject was "The Place of the Small College in Contemporary Higher Education." After outlining, with commendation, the development in education breadth without sacrifice of liberal standards which has characterized St. Stephen's in the past few years, he went on to say that in his judgment, for the continuance of real culture as distinct from mere information, the small college was an absolute necessity as a corrective of many of the dangers which democracy has introduced into the educational world.

Fourteen men were awarded the degree of Bachelor of Arts. The honorary degree of Doctor of Divinity was conferred upon the Rt. Rev. John Chandler White, Bishop of Springfield, of the class of 1888, and the degree of Doctor of Letters upon the Rev. Joseph G. H. Barry, of the Church of St. Mary the Virgin, New York City.

Immediately preceding the exercises proper, the Bishop of Springfield laid the cornerstone of the John Rogers Hegeman Science Building, and the Edward F. Albee dormitory.

The baccalaureate sermon was preached on Sunday, June 8 by the Very Rev. Charles A. Jessup, D. D., of the class of 1883, Dean of St. Paul's Cathedral, Buffalo, New York. In it he pointed out that for sane thinking and rational development of the world, opposite ideas must be held in balance, e. g., liberty and authority, justice and mercy, etc. In applying this to education he said that knowledge and humility were commonly opposed to one

another, but that only a man at once informed and humble was in any sense a builder; and that the great danger at present was that in a search for knowledge men should give away to the sin of intellectual pride, a far different thing from intellectual achievement.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Death of the Rev. John Lloyd.

The Rev. John Lloyd, son of the Rt. Rev. Arthur Selden Lloyd, D. D., and Elizabeth Blackford Lloyd, died at Colorado Springs, on Monday, June 9, in his thirty-fourth year. He was born in Norfolk, Va., where his father was rector of St. Luke's Church; was educated at the Norfolk Academy, the Episcopal High School, and at the University of Virginia, from which institution he graduated with the B. A. degree in 1912. At the University he was a leader in student life, being a member of the D. K. E. Fraternity, Lambda Pi, T. I. L. K. A. and "13 Club." He took an active part in the Church's life at the University, being a member of the St. Andrew's Brotherhood, of St. Paul's Memorial Church, and teaching Sunday School at Rio Chapel on Sunday afternoons.

Upon his graduation from the University, he went as a master to the Pomfret School, at Pomfret, Conn. He entered the Virginia Theological Seminary in the fall of 1914, and graduated in 1917. He was ordained to the diaconate by Bishop Gibson, on June 6, 1917, and sent by the Bishop to Bromfield Parish, in Rappahannock County. He had served in this parish only a few months when he felt compelled to resign, and enlisted as a private in Ambulance Company 33. He was ordained to the priesthood by Bishop Gibson on February 24, 1918, in St. Andrew's Church, Richmond, and went overseas shortly thereafter to serve with his unit, attached to the Fourth Division. He saw much active service, participating in the Marne-Aisne offensive, the Marne-Oise offensive, the Saint-Mihiel offensive and the Meuse-Argonne offensive. He was gassed on the Vesle, but continued to serve through the war, and was sent into Germany with the Army of Occupation. His health was much impaired by his army service, and, upon his return, he took temporary charge at St. John's, Wausau, Wisconsin. He was shortly thereafter called back to Virginia, taking charge of St. Paul's, Hamilton, Mt. Calvary, at Round Hill, and St. Peter's, Purcellville, in Loudoun County. He suffered greatly from chronic asthma, the result of his gas attack in the war, and was forced to give up the active ministry in the effort to recover his health. He made a brave fight, very hopeful of being able to take up his work again, and singularly uncomplaining of the obstacles which beset him. John Lloyd was altogether a lovable personality, with an engaging manner that drew to him at school, at college, and in the army, a host of friends. If his health had allowed there was every prospect that his gift of personal magnetism would have been used with great success in the ministry of Christ. The Church Militant can ill afford to lose such a representative, but the Captain of our salvation has, no doubt, a larger field of service in store for him.

B. D. T., Jr.

Union Services.

The first of a series of services that has been entitled "An Experiment in Christian Unity," by the clergy planning, was held on the night of Trinity Sunday in St. Paul's Church, Richmond, Virginia.

The rectors of St. Paul's and Monumental, and the pastor of Seventh Street Christian Church, all situated in a down-town section have decided to combine their night services for the summer.

At this first service the church was filled to its capacity, and the Rev. Dr. H. H. Covington, of St. Paul's Church, Norfolk, delivered an excellent sermon.

The combined choirs (without vestments) sat in the gallery, which position encouraged the congregation to join in the singing of the familiar hymns which were used. The next service will be held in the Seventh Street Christian Church.

Vacation Home for Girls Opened.

Summer Rest, the vacation home for self-supporting women and girls, has opened for the season. This home is owned by the Episcopal Church, but is open to women of all creeds. Situated on a slope of the Blue Ridge Mountains, it is an ideal place, with its beauty and quietness. A tired worker could no do better than to come here to rest. Several wicker chairs and a porch swing are needed, and if any reader could donate one or more they would be most gratefully appreciated.

Mrs. W. A. Powers.

Manager.

Summer Rest, Greenwood, Va.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Anniversary Observed.

Christ Church, Suffren, the Rev. Charles P. Bispham, rector, celebrated the sixtieth anniversary of its consecration and dedicated a window given by Mrs. Arthur F. Olsen. The anniversary address was given by Bishop Shipman. The church has received several memorials, has been redecorated, and has a number of active volunteer lay workers.

Gifts to the Cathedral.

By the will of Mrs. Sara Rives, the Cathedral gets an added \$10,000 toward its building fund. Bishop Manning was presented recently with \$100 given in nickels and dimes by men who had once been convicts, but who are now rescued wholly or in part by efforts of Church laymen.

C.

Annual Choir Service at Trinity.

On Sunday afternoon, June 8, there was held the second annual service of the Trinity Choir Alumni Association. About one hundred and twenty-five old choir boys took part in this service, in addition to the regular choir of Trinity Church. All the hymns used at this service were composed by former organists of Trinity. The canticles were by Walmisley in D Minor. The offertory was a motet composed for the occasion by Channing Lefebvre, present organist of the church. The prelude was played by Mr. Warren R. Hedden, a choir boy in 1875; and the postlude by Mr. Robert J. Winterbottom, assistant organist in Trinity in 1901. There was a short address by the rector, the Rev. Caleb R. Stetson, D. D.

Eight altar candlesticks, which have

been given by the alumni and others in memory of the Rev. Joseph Warren Hill, were dedicated.

The service was followed by a dinner, the speakers being the rector of Trinity Church; Mr. Eugene Noble, President of the Julliard Foundation; the organist of Trinity Church; and the Rev. Victor Mori.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.
Rt. Rev. R. E. L. Strider, D. D., Coadjutor.

Wheeling Clericus in Steubenville.

The Wheeling Clericus met Monday, June 9, at St. Paul's Church, Steubenville, Ohio, as the guests of the rector, the Rev. William Sidener.

After a celebration of the Holy Communion by the rector of St. Paul's Church, the members of the Clericus were taken by automobile to the beautiful Country Club of Steubenville, where a luncheon was served.

A thoughtful paper by the Rev. C. F. Stent on, "What and Where is God," provoked considerable discussion, but little light. The Wheeling Clericus is a venerable institution, meeting monthly, its outstanding feature being the amicable relationships of men of several dioceses and different phases of religious thought.

St. Luke's Wheeling: Several events worthy of notice recently occurred in this parish. One was a Children's Sunday-morning service in the Eastertide in which the parts of the service were read by the children, with talks by laymen of St. Luke's, Messrs. Bailey and Boyd. The other was a reception given by the members of St. Luke's to Bishop Coadjutor Strider and his wife. Dr. and Mrs. Brittingham performed the amenities of the occasion.

Worthy of Record: In a short time under the leadership of the Rev. J. L. Oldham, there have been encouraging results in Trinity Church, Martinsburg. On Easter Day the current debt was reduced from \$3,600 to below \$1,000, and there have been a number of memorial gifts.

Out of a communicant list of sixty in the church at Chester, fifty-five received communion in the church on Easter, and several sick at home. The Rev. P. C. Roberts has done a good work here.

A Personal Request: If the clergy of the diocese out of humanity would send in items to the correspondent he would be grateful.

C. G. C.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Plan Memorial To Late Rector.

A committee has been formed in the parish of St. John's Church (the Rev. W. A. Jonnard, rector), Savannah, to raise funds for a handsome, carved oak reredos to be placed as a memorial to the late beloved rector, the Rev. William Taylor Dakin. As soon as the fund is raised, it is hoped to complete the memorial and have it placed in the chancel in four months' time.

A handsome processional cross has been presented to St. John's Church (the Rev. H. Scott-Smith, vicar), Bainbridge, Ga., by Mrs. D. C. Gurley and Mr. Ramsey, in memory of their moth-

er, Mrs. Helen Tonge Ramsey, who was a devoted worker in the Mission and the Church School. The cross is of brass, mounted on an oak staff, and bears a suitable inscription.

E. D. J.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Daily Vacation Bible School.

The Daily Vacation Bible School that was conducted last summer by the united parishes of Charleston, was appreciated to such an extent as to make its continuation seem most desirable, if not inevitable. The school opened again at the Porter Military Academy on June 16, and will run for four weeks, or through Friday, July 11. The Rev. Homer W. Starr, Ph. D., will be the supervisor, and Miss Meacher, the principal.

The instructions will be included in two departments. The first will be devoted to Bible Story Telling; the second to Music and Hand Work. In the hand work department the children will do sewing, the garments to be given to some needy institution, to be selected by themselves; and make toys for a like purpose.

Last summer the enrollment was two hundred and fifty. These were divided into eight groups, under as many leaders, and all attended chapel together each morning.

A Fine Field For Service.

The Rev. Randolph F. Blackford, rector of the Church at North Charleston, has been appointed one of the trustees of the public schools in the Goose Creek School District, Charleston County.

This is tangible evidence of the high and deserved regard in which Mr. Blackford is held by the people among whom he lives and labors.

Mr. Blackford is the first priest of the Church to live at North Charleston, which offers a fine field for service. All the work in connection with the United States Naval Station is in his charge. A recent visit discloses a constant state of activity. The Church School is flourishing, the church building at the Naval Station, called St. Peter's by the Sea, has recently been painted, and other improvements carried forward, the women in the guilds furnishing the materials, and the men doing the actual work.

F. W. A.

TENNESSEE.

Rt. Rev. Thos. F. Gallor, D. D., Bishop.
Rt. Rev. J. M. Maxon, D. D., Coadjutor.

Convocation of Nashville.

This Convocation assembled on Monday evening, June 2, in St. Andrew's, Tenn. At Evening Prayer the Rev. John D. Wing, D. D., of Chattanooga, spoke on "How the Clergy May Advance the Program in a Parish or Mission of Any Size."

The sermon was preached by the Rev. H. K. Douglass, Litt. B., at Morning Prayer, on some aspects of Church worship. The afternoon session was a discussion of Preparation for Confirmation, led by the Rev. F. M. Osborne. At the evening missionary meeting, three ways of spreading the Gospel were discussed: The Church Ministry, Of Preaching, by the Rev. P. O. Pugh; Of Teaching, by the Rev. E. P. Dandridge, D. D.; Of Healing, by the Rev. P. S.

Gilman, made up the evening's schedule.

On Wednesday an interesting Quiet Hour was held for the clergy by the Rev. Louis Lovey, O. H. C. The following period was devoted to a report of the Bishop. The diocese is showing large gains in numbers and interest. The Bishop and Mrs. Loaring Clark also spoke to the Woman's meeting, which was held in St. Augustine's Hall. Dr. Logan led the conference in the afternoon on some works of the Convocation, giving a splendid account of his own efforts at Monteagle. The Convocation closed with the Bishop's sermon on Missions. The collections were sent to the mission board and the Japanese Reconstruction Fund. The Convocation was beautifully entertained, and had a larger attendance of clergy than any in its history. The clergy returned much enthused over the progress reported.

B. C.

OKLAHOMA.

Rt. Rev. T. P. Thurston, D. D., Bishop.

The Conference of Methods.

Oklahoma's Summer School, officially known as the Conference of Methods, opened at Norman, June 9, under the leadership of Mrs. Templeton, educational leader of the district. St. John's Church and its rector, the Rev. B. N. Lovgren, were the hosts, assisted by the good people of the nearby Methodist Church, in which building the school sessions proper were held.

The Rev. Floyd W. Tomkins, Jr., Secretary of the Church's Commission on Faith and Order; Miss Tillotson, of the Woman's Auxiliary, and the Rev. Robert B. H. Bell, of Denver, were among the leaders present. A number of the local clergy and women of the district were pressed into service and it is expected this year's gathering will prove most helpful.

MISSISSIPPI

Rt. Rev. T. DuB. Bratton, D. D., Bishop.
Rt. Rev. W. M. Green, D. D., Coadjutor.

The Teacher Training School.

The Mississippi Teacher Training School, under the auspices of the Department of Religious Education of the Diocese of Mississippi, will be held this year at All Saints College, Vicksburg, from July 23 to August 5. Among the instructors are such well-known leaders as, the Rt. Rev. Theodore DuBose Bratton, D. D., LL. D.; Miss Frances H. Withers, Secretary for Church School Service League in Department of Religious Education of National Council, New York City; Miss Mabel Lee Cooper, Field Worker for Department of Religious Education of National Council, Memphis, Tenn.; the Rev. DuBose Murphy, Student Inquirer for Department of Religious Education of National Council, Church of the Resurrection, Starkville, Miss.; Miss Mary Bell Conway, All Saints' College, President Mississippi C. S. S. L., Vicksburg, Mississippi; Miss Josephine Thames, President Mississippi Y. P. S. L., Vicksburg, Miss.; and Rev. C. A. Ross, Chairman Diocesan Department Religious Education, Grace Church, Canton, Miss.

A very interesting program has been arranged and a large attendance is expected.

For further information address the Rev. C. A. Ross, Director, Box 67, Canton, Mississippi.

(Continued on Page 21.)

Family Department

JUNE.

1. Sunday after Ascension Day.
8. Whitsunday.
11. Wednesday. S. Barnabas.
11. 13, 14. Ember Days.
15. Trinity Sunday.
22. First Sunday after Trinity.
24. Tuesday. Nativity. S. John Baptist.
24. Second Sunday after Trinity. S. Peter.
30. Monday.

Collect for First Sunday After Trinity.

O God, the strength of all those who put their trust in Thee; Mercifully accept our prayers; and because, through the weakness of our mortal nature, we can do no good thing without Thee, grant us the help of Thy grace, that in keeping Thy commandments we may please Thee both in will and deed; through Jesus Christ Our Lord. Amen.

Collect for St. John Baptist's Day.

Almighty Good, by Whose providence Thy servant, John Baptist, was wonderfully born, and sent to prepare the way of Thy Son, our Saviour, by preaching repentance; make us so to follow his doctrine and holy life that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ Our Lord. Amen.

To a Young Preacher.

First, preach the Cross. But not before
You have shut fast your inner door,
And, on your knees, have tried to see
Its wonder and its mystery.
And as for yourself have claimed a part
Not with your head but with your heart
Then, when you boldly stand
Upon the covenanted land,
And in the three-fold Name
Seek to proclaim
To wistful wondering men
The ancient Hope again,
Oh! make the Cross so clear!
But do not fret nor fear
Because you cannot fit
A theory into it.
No vague swift glimmer from a distant
star
Could meet our fireside need:
Christ crucified is something nearer far
Than any Creed.
Remember that you are not called to be
A wise exponent of philosophy.
The Cross is not discerned through common-
sense,
But through a humbling real experience;
And you
Are just to witness that the truth is true.
—Fay Inchfawn.

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

The Last Parables.

The Rev. Louis Tucker, D. D.

There are several remarkable things about the Parable of the Ten Virgins. All the Virgins had lamps; all slumbered. Those with lighted lamps were received into the house, though they slept like the others. More oil can be

had somewhere. If they had stayed awake the Virgins could have had it. Oil is elsewhere used as a symbol of the Grace of God conveyed by the Holy Spirit. Oil, burning in a lamp, is that Grace manifested. Did the foolish Virgins lack its manifestation through faith or its manifestation through works?

Evangelical and Sacramentalist divide. "Works are lacking," says one, "good deeds and the ordinances of the Church." "Faith is lacking," says the other, "the saving faith that vitalizes empty forms and makes them unnecessary." Holding, as we must, that Evangelical and Sacramentalist see different sides of one shield, that Works are Faith and Faith is Works, and that presence of the Holy Spirit produces both, we feel that the foolish five lacked His saving and sufficient presence. Yet all ten lamps were once full of oil.

Both sets of Virgins slept. Much comment takes the sleep to be death, since that is common to all. If they had been awake the lamps of the foolish would not have gone out. If they had slept long enough the lamps of the wise would have gone out. It is impossible that all of one group of lamps should have gone out and all the other group remained alight, unless the wise Virgins renewed the oil in their lamps before they went to sleep. The parable does not mention this; perhaps because it is so obvious. Neither does the Parable of the Wedding Garment mention the fact that the garment came from the king.

We deduce that none of them should have slept, that if the supply of oil be often renewed a short sleep is not fatal, and that the wise and kindly mind that made the parable remembereth that we are but dust and considereth that all flesh is grass. Therefore we are to keep awake if we can; and, at all events, every time we wake are to renew the oil in the lamps. What is that oil? The presence of the Holy Spirit, both by faith and good works.

When the door was shut were the foolish virgins cast into outer darkness; to put it brutally, were they damned? The parable does not say so. Modern comment seems to affirm it. Ancient comment does not. The Lamb does not know them and they are excluded from the marriage feast. The resources of language are elsewhere ransacked by Our Lord and the Apostles to express the sorrow of this and the loss. But, is it damnation? The Master does not say so. Must all those not present at the marriage supper of the Lamb be everlastingly condemned to the lake of fire and brimstone prepared for the devil and his angels? The whole question turns on the interpretation of that Kingdom of God or Kingdom of Heaven, which is the subject-matter of the parables. Our Lord took pains enough to tell about it. The Apostles had a definite idea of it and gave us many details. The early Church does not seem confused concerning it. It is a pity that more than one modern stream of interpretation has arisen.

Our Lord continued with the Parable of the Talents. This necessarily suggests that of the Pounds. Many have tried to derive both from the same discourse, but the inner structure differs. To study them in parallel is the surest way to grasp their independence. "Talents" and "Talented," as used in Eng-

lish to convey the idea of great natural ability, derive from this parable. The contrast with that of the Pounds is ably drawn, notably by Archbishop Trench.

The two servants make the same per cent profit, and the reward is the same for both. The punishment of the servant who hid his talent is like that of the one who hid his pound. It is taken away and he is cast out. No reader can doubt that in the Parable of the Talents Our Lord had the Parable of the Pounds in mind. The similarity is too great for accident. No critical reader can long doubt that the two were independent. The differences are too great for mistake. Jesus quotes Jesus.

This is the last parable. The evidence concerning the Kingdom is all in.

For the Southern Churchman.

The Children's Internationale.

PART II.

Chester B. Emerson.

These children, rescued from overwhelming death, are taught self-respect, reverence for others, responsibility for property. This last was unforgettable. The floor of an old barrack was lined on one side with rows of broken boxes which had brought canned goods from home. I looked at them wonderingly. Here was a maimed doll, there a frayed ribbon, perhaps only a handful of smooth pebbles picked up on the shore, in some only the torn remains of a shredded wheat biscuit carton. To my puzzled question came the answer, "They are children's boxes. Every one, you see, wants something to which he can say 'my'. Yea! in those ancient countries where every one takes what he can without reason or right, there is a new generation arising who will respect property because they have some, who will recognize the rights of others because they cherish their own. Who knows. Perhaps these who have come out of the great tribulation are the saving remnant who shall build a better life in these old lands.

And to help them are those thousands more in Oropos, reaping the wheat fields by the sea; in the Island of Syra, making their truck farms even as they mix the mortar and carry the field rock to build their own asylum; in Thessaly, where they are organizing agricultural communities, five thousand strong. Through all the islands and on the mainland these children are gathered, going to school, as in Cephalonia under an occasional plane tree, or in some old palace, or on the sunburnt sands by the sea, learning the three R's and that greatest R of all—righteousness.

They are all ages—some so tiny one wonders how they survived the hardships of the Great Disaster. There on the hilltop looking down on the ruins of Richard Coeur de Lion's Crusader's Castle at Sidon is a pasha's palace with rough new outbuildings, filled with hundreds of little ones, all under four years old. I can see them now, playing all the old games of childhood, and the newer kindergarten ones, too, and singing as though there were no hatred and murder in the world.

I know what Christ meant when He answered the query: "Who is greatest in the Kingdom of Heaven?" I saw just such a child in Beyrout—a glorious fairy, all brown curls and brown eyes and a childish accent which taught me how beautiful the English language

can be. A bundle of rags moved by the roadside on that long retreat before fire and sword. An American doctor's wife stopped and uncovered an unconscious baby. No protestations of its uselessness prevented that mother from carrying that child in her arms. After months of careful nursing the child recovered. Today her little soul looks up at you and you know why you will have to wait at the gate of Heaven till the children pass St. Peter. Her name is Azadhoui—"Child of Freedom." I cannot but think of it every time I sing, "Sweet Land of Liberty."

What more shall I say? For the time would fail me to tell of the boys at Jubail, who are breaking stone and mending roadways, or learning to be artificers of silver; of that group that have built a whole wooden village with their own hands at Ibrahim, of those sturdy youngsters who have excavated and rebuilt the old mill and outbuildings in another village, of the hundreds of girls in eighteen buildings high up in the Lebanons at Ghazir, learning to weave the finest Oriental rugs, even carding and dyeing and spinning the wool; of the lace-makers in Beyrout, etc. Where are they not? There are babies under the very eaves of the Church of the Nativity at Bethlehem. In Nazareth, across the narrow streets from the church that keeps worship over the Cave of the Holy Family, boys of twelve are learning to be carpenters. They are even going to school by the hundreds in the courtyards of the great church and monastery that occupies the supposed site of the house of Our Lord's brother, James in Jerusalem.

And when they sing "Praise God From Whom All Blessings Flow," they look not so much up as out, as though they thought the divine providence were just now living in America. If "mercy and goodness is following all their days" as they recite the psalm so feelingly, they know quite well whose human hands are conveying it. All hail those wonderful men and women who are carrying this saving ministry to the old world! They give us a right to hope for our country.

Can you hear the children singing? It is the finest Internationale ever sung by mortal lips.

The Art of Resting.

To rest seems simple enough, doesn't it? There are plenty of people who do not have to learn how at all, to whom resting comes with a fine natural grace, as do the arts of eating and sleeping. These people are not all idlers, either. Perhaps the greatest workers of the world, at any rate those who accomplish most, are the men and women who can relax completely, even in the midst of vast affairs; who keep in their hearts an unwrinkled corner of serenity; who can snatch a moment's rest between two great decisions, come out of it refreshed, and make the decisions right.

But to many of us who are hurrying, hustling, and bustling day and night, resting is one of the lost arts. We rush from work to so-called recreations and from recreation back to work again. We say that mere change rests us. So it would if we took it in the right spirit; but there is no rest when the eye is on the clock, no rest when the hours and the days are too short for the things we undertake to do in them.

Then for some of us, comes the imperative order; you must rest—and to

our horror, we find that—we do not know how. We try long hours of external quiet, long black nights when the quiet seems eternal. We try change of air and change of scene. But in spite of external variety and quiet, the thoughts keep tapping—patter, patter on the tired brain like rain-drops beating on a roof. It takes months and months, perhaps years of wasted life to teach us the lesson that at the proper time we might have learned so easily.

For rest is a spiritual grace an art that can be acquired in early years and practiced with untold benefit. Teach it to your children and begin to learn it yourself, even now the art of being absolutely quiet and relaxed, even if only for a very short period. No matter how work presses, no matter how life whirls about you, teach yourself to become for a few moments each day as passive as the white clouds or the green field or the tranquil stars. So will you put new strength into your work that will make every stroke more lasting and beautiful.—Julia M. Wolfe.

A Prayer for the Kitchen Wall.

May labor make me glad!

May I have eyes to see

Beauty in this plain room

Where I am called to be:

The scent of clean blue smoke,

The old pans polished bright,

The kettle's chuckling joke,

The red flames' lovely light!

May I have wit to take

The joy that round me lies!

Whether I brew or bake,

May labor make me wise!

May labor leave me sweet!

When twilight folds the earth,

May I have grace to smile

And count the day's good worth!

An old song in my soul

And quiet in my breast

To welcome tranquilly

The night's old gift of rest

And gather strength to face

Tomorrow's busy strife.

Here in this humble place

May labor bless my life!

—Nancy Byrd Turner, in the Baptist.

THE PARABLES OF SAFED THE

THE PARABLE OF GRANDPA AND THE BOW-WOW.

There is a land which is called Switzerland, and I and Keturah journeyed thither in the Long Ago. And in one of the cities is a Great Pit wherein are Bears. And the Tourists buy Carrots and feed unto the Bears. And around the place are Booths where they sell Picture Post Cards which thou mayest buy and send unto thy friends, showing that thou art in a country where there are bears, as there verily are in thine own. And over against the Pit are the shops of the Woodcarvers, who sell Wooden Bears. And I purchased one of these, being half as tall as I am, and holding in his Paws a Wooden Ring for the holding of Canes or Umbrellas. And the bear is in my Study, and holdeth Canes that I have carried in Many Lands.

And all Children love the Bear, for he is Friendly, and his Glass Eyes are Kindly, and no little boy or girl could well be afraid of him. And the Head and Back of the Bear are Smooth with the patting and stroking of Little Children.

Now the Daughter of the Daughter of Keturah hath a Little Sister, and she

is Two Years old. And she is about the Brightest Little Bit of Color that shineth up this old world. And almost every day, when the Daughter of the Daughter of Keturah and my Little Grandson are in school, then doth the Daughter of Keturah come over to see Keturah, and they climb the stair to where I work.

And I hear the little feet climbing the Stair, and a little Voice saying, I want to see Grandpa. Is Grandpa in?

And all the way as she cometh up the Stair, her Single-Track mind is full of the idea of Seeing Grandpa.

But the minute she entereth the room, she taketh one good look at Grandpa, and runneth across the room and Huggeth the Bear, whom she calleth a Bow-wow.

And Grandpa is not in the running until she hath caressed the Bow-wow.

Now, if I were a silly old Grandpa, I should feel hurt at this. But I am neither old nor silly, and I do not intend ever to be, either. And I say Nothing but Saw Wood until she hath done with the Bow-wow. Then doth she run to me, and climb into my lap, and put her Chubby Little Arms around my neck, and say, I love Grandpa.

And I have considered these things and have remembered mine own conduct.

For verily, I have climbed slowly and with faltering feet up the Stairs of reverence and devotion, saying as I climbed on Stepping Stones of my Dead Self to Higher Things, I would see God. I would know more of mine Heavenly Father. And in this I have been sincere.

And then, as hath happened more than once or twice, I have seen some Trivial yet Pleasant Thing, and I have run unto it, and later have been sorry that I was so Fickle.

Now the Bible doth not say that Little Children are to enter into the kingdom like Grown Folk, which would be a Sad Misfortune, but that Grown Folk are to enter as a Little Child. And this doth Encourage Me.

Wherefore, I pray, saying, O my God, who knoweth our Frame and Rememberest that we are Dust, Thou art more Wise and Just than to judge me Wholly by the way I turn to the right hand or the left in pursuit of this or that Trivial Thing in Life. Thou knowest Mine Heart even as I know the heart of this Chubby, Snuggly little Lump of Caprice and Affection. Judge me, O my God, as I judge this Little Child, and love me as I love her, and even a Little More. And have Mirthful Mercy on the shortcomings of thy Fickle Children, for Lord, we love Thee more than these.—Selected.

Here-in Is Love.

Not by my hold on Thee,
But Thy firm grasp on me,
I walk from day to day
In humble hope, and pray
Thine everlasting arms
Keep me through life's alarms;
And thus, the truest peace I find
In serving Thee with quiet mind.

Not by my love for Thee,
But Thy pure love for me,
I learn how good Thou art,
How the Eternal Heart
Out-measures mind of man
In wondrous scope and plan,
Giving a foretaste here of love
Which is man's life in Home above.
—Zitella Cocke.

Petition must be followed by waiting. It takes more time and faith to wait for the answer than to frame the petition.—O. P. Gifford.

For the Young Folks

The Friendly Stars.

I love to see the little stars
That twinkle in the night.
I like to call them angel lamps,
They are so clear and bright.
When I've been good, they seem to say,
"Well done, dear little child!"
'Tis then the pretty angel lamps
Shine with a radiance mild.

But when I've spoken thoughtless words,
Or done an unkind deed,
It seems as if those lights grow dim,
Oh, very dim, indeed.
So just before I say my prayer, I
I always look to see
If all the friendly angel lights
Are twinkling bright at me.

—Selected.

For the Southern Churchman.

"Suffer the Little Children to Come to Me."

Eugenie du Maurier.

Once upon a time, long, long ago,
in a place called Palestine, there lived
a little girl named Rachel. She had
long black hair, and big brown eyes,
and a bright happy smile.

One day her mother said to her, "Rachel,
would you like to go to market
with me?"

"Oh, yes, mother," said Rachel. She
liked to go to market because that
was where they bought good things to
eat, and saw interesting things like colored
beads and pretty cloth and camels
and donkeys. And there were many,
many people there, too.

"Let us hurry then, and get our
work all done," said her mother.

So Rachel took her broom and swept
the floor—and I am sure she must
have helped with the dishes. Then she
put on her little shawl. Rachel's mother
put a basket on her arm, and they
started out together.

"Perhaps, we shall see the wonderful
man, Jesus," she said. "They say
He is in our village."

They walked until they came to a
big crowd of people standing near
Someone who was talking. They could
not see who it was. But Rachel was
such a little girl that she slipped right
through the crowd until she stood almost
in front of the Man who was speaking.

It was Jesus!

He sat on a big stone under a tree.
And He was telling those people stories
that would help them to be happy.

While Rachel stood and looked at
Him, a wonderful thing happened. Jesus
looked straight down into Rachel's
eyes and smiled the most wonderful
smile that said, "I love you."

When Rachel saw the smile she forgot
all about everything else. She
knew that Jesus loved her. She ran
right into His arms and nestled her
head up against Him, and He put His
arm about her.

And what do you think happened
then? When all the other mothers
saw how much Jesus loved little Rachel
they began to bring their little
boys and girls to Him, too. The Disciples,
the men who were Jesus' best
friends, thought the children might
make Him tired, and wanted them to
go away. But Jesus said, "No." And

He took them each one in His arms.
And He put His hands on their heads
and smiled that wonderful smile that
told them He loved them. Then He
said: "Suffer the little children to come
unto Me."

Betty's Other Name.

"Betty S—! Betty S—!" Adele kept
repeating as she looked at the big rag
doll with her sun-bonnet and her ging-
ham apron. "What do you suppose
her other name is, mamma? Why do
you think grandma wants me to guess?
I don't understand it."

"Neither do I, Adele," said Mrs.
Ford. "Grandma says you will get a
prize when you guess Betty's other
name, so if you want to earn the prize
you will have to put on your thinking
cap."

So the letter that Adele wrote to her
grandma thanking her for the doll had
a neat little list of names, beginning
with the letter S, but none of them
were right. Whenever Adele heard of a
new name, she ran to put it down, but
somehow she never could get just the
right one. All this time poor Betty
S— was tucked away in a box in the
playroom, for her little owner did not
like her at all. She did not tell her
mamma that she was much disappointed
to receive only a rag doll from grand-
ma, who usually sent such lovely things,
but Mrs. Ford did not need to be told.
The other dolls were carefully un-
dressed every night and put into their
beds, but Betty was never looked at at
all.

"Grandma is coming to visit us to-
morrow, Adele," said her mother. "She
is to stay a week."

"I suppose I'll have to get out Betty
S—, then," said Adele, discontentedly.
"It wouldn't do to let grandma know
I never played with her."

Mrs. Ford said nothing, but presently
the play-room was set in order and
Betty S— given a place in an arm-
chair in the corner.

"Why, how nice and clean Betty S—
looks, Adele," said her grandma when
she went into the playroom. "Her
clothes are not soiled a bit. You must
be very careful with her."

"I—I don't play with her very much,"
said Adele.

Adele guessed all the time she was
there, but could not get the right name,
so she told her mamma she would never
try again. "I don't like Betty at
all," she said, shaking the poor doll.
"What is your name, you ugly thing?"
she said. "Grandma said she intended
to buy me a nice little piano when I
guessed what the 'S' stands for, but
I'll never get it. Why, mamma, look
here! This lovely silver thimble fell
out of Betty's bonnet when I shook
her."

In a hurry, the bonnet was pulled
off, and there was a beautiful handker-
chief, with lace around it, in the crown.
Her petticoats proved to be other hand-
kerchiefs, and in her sleeves were the
prettiest hair-ribbons Adele had ever
seen. In her old-fashioned calico hand-
bag were pretty bits of silk for doll
dresses, and in the back of her frock
Adele found a ring neatly hidden. The
little girl had quite a heap of gifts
in her lap when Betty was finally ready
for her nightgown.

"I s'pose she meant it for a sur-
prise, didn't she?" she asked, and then

she caught a twinkle in her mamma's
eye. "Betty Surprise! Betty Surprise!
If I had been nice, and played with
her at first, I would have guessed her
name long ago." And when the pretty
toy piano was brought into the play-
room it was Betty Surprise that was
first seated with her clumsy hands on
the white keys, and all the other dolls
had to wait.—Selected.

For the Southern Churchman.

A June Day.

Alice B. Joynes.

This gift of God, this perfect day,
This rare and lovely day of June!
All Nature seems in mood to pray,
Each feathered songster is in tune.

The rustling leaves, the blossoms fair,
The humming bees and singing birds,
All have a song of praise and prayer,
A melody without the words.

The blue sky bending over all,
Is mirrored in the lake's calm breast,
And from it benedictions fall
That whisper thoughts of peace and
rest.

The Little Child Nextdoor.

My neighbor has a little boy;
He's over every day.
He thinks I've nothing else to do
But sit with him and play.

His buttons scratch my polished chairs,
He's torn my favorite dress,
He broke my prettiest salad dish;
He always leaves some mess!

He says: "What are you doing now?"
"Is all 'em berries bad?"
"I want some cake!" "I need a drink."
He nearly drives me mad.

He carts in "fowers"—just faded weeds—
And tracks in mud. Alas!
He's worn a little yellowish path
Across my cherished grass.

He's always leaving things behind:
A ball, a shoe, a top,
A grimy little handkerchief,
A sticky lollypop.

He's gone off somewhere with his aunt,
He said he'd be back soon,
But they're still gone—they left at
eight—
And here it's nearly noon!

Some way I'm not myself today;
I guess I feel the heat.
I haven't done a single thing
But sit and watch the street.

I haven't baked, I haven't sewed,
Or even mopped the floor.
Things don't seem right—it cannot be
I miss that child nextdoor!

—L. J. Bridgart.

Mrs. Phoebe Bird.

"Tweet, tweet-tee!" came from the
tall tree where Mrs. Phoebe Bird was
looking out on the park. You must
know that Mrs. Phoebe Bird goes away
South in the cold winter and has just
begun to clean house back here again.
The sun was shining brightly and Mrs.
Phoebe Bird knew it would soon be too
warm to work hard, so she was busily
flying around to get her work done in
a hurry.

Of course, she could feel very aris-
tocratic, spending her winters in the
South, but she was a very demure lit-
tle bird, and didn't feel proud at all.

She found a nice forked limb and set to work to make a cosy place for the little Phoebe Birds that would soon come out of the eggs.

She found plenty of mud and grass and went to work. But, do you know, the swaying of the tree made her seasick, so she had to begin all over again.

"Dear me, where was it I thought I could make a good nest," she asked of herself. She sat quite still for a minute; then all at once she began to flutter her little wings and look very happy. "Oh, yes, I know now! Over under that cupola on the gardener's house. How funny that I forgot! We will not get jostled around there, and it cannot rain on us, either. Well, well, how forgetful I am! But I must hurry."

So, patient little thing that she was, she began again. She plastered the bottom of the nest firmly with mud, then put in grass to make it soft and warm, then for a pretty trimming she scattered some moss around. My, it was a pretty little home when finished.

Mrs. Phoebe Bird is so little—just about the size of the sparrow—and she wears a dark crown. She doesn't sing very much—that is, she cannot do as well as a lot of other birds, but she has a sweet little voice. And you know she is so happy making a home for her babies that she sings just the same. I do really believe she could teach us a whole lot of things!—The Child's Gem.

A Boy Who Was Really Brave.

There is more than one way of being brave, as this little story shows. "Elton Tilton is just the bravest boy you ever saw, mother," said Winifrid. "One day a big dog came along with his tongue hanging out, and we thought it was mad, and scrambled over the fence; but Elton walked right along as calm as ever. He says he isn't afraid of bears, or tramps, or anything. I wish I was as brave as Elton, but I'm afraid I never will be."

"I heard a story about two boys the other day," said his mother, "and I thought one of them was very brave. They went to school together, and one day they thought it would be great fun to hide a frog in the teacher's desk. But the frog tipped over the ink bottle and spoiled a number of examination papers and other things, and the teacher was very angry. He asked the guilty boy to own his fault like a man and take the punishment he deserved. He put him upon his honor, you see. Well, the eldest boy, who found the frog and first thought of the joke, sat still in his seat without blush; but the little boy, though he trembled with fear went to the desk before the whole school and owned his fault. And he sat for an hour on the dunce's stool a target for fifty pairs of eyes."

"Oh, mother," cried Winifrid, "I was so ashamed! I'll never do anything so mean again as long as I live. How did you know?"

"I heard two little boys talking about it as I rode in the car. I was proud of my boy, Winifrid; and I pitied Elton Tilton's mother, for I said to myself, 'My boy was brave, but her boy was a coward.'"

"Why I never thought that was being brave!" said Winifrid.—Presbyterian Banner.

Nzadi and His Toot-Horn.

"I'm too little to take up much room, so please take me in."

That was the first answer that little

Nzadi made when they told him that the mission station at Luebo, Africa, was so chuck full of boys that they couldn't take in even one more.

But Nzadi wasn't to be discouraged. He was too enterprising for that. In his own village, perhaps a hundred miles away, he had heard about the school, and when a caravan passed through the town, he joined it, and walked all the way to Luebo. Yes, sir, he did! Only seven or eight years old, either. It's a pretty big story, but Mrs. Martin, one of the missionaries at Luebo, says that an African boy (or girl) seven or eight years old can walk as many as thirty-five miles in a single day, so there is nothing for us to do but to believe it. And it is easy to believe that a boy like that wouldn't give up at the first rebuff.

"The other boys can squeeze up close together and make room for me on their beds," he said to Mama Mutoto, as the natives called Mrs. Morrison, who had charge of the boys. "Mutoto," means "Star." Don't you think that was a nice name to call her?

"I didn't come to live in your fence to make you work more, Mama Mutoto," he said. "I came to run errands, and work for you and help you."

"You'll be homesick," they said.

"You just try me," declared Nzadi. "Besides, I should be ashamed to go home and tell them you wouldn't let me live in your fence."

So Mama Mutoto didn't have the heart to refuse him, and my! how fast Nzadi did learn. He was very proud, too, of being able to run errands and do chores for Mama Mutoto.

By and by vacation came, and Nzadi went back to his own village, and what do you s'pose that little fellow did there? There was no teacher of God in the village; so Nzadi began preaching to them himself. Some way or other he got hold of an old horn, and he would toot-toot-toot-toot on it to call the people together, and then he would tell them the Bible stories that he had learned from Mama Mutoto, and how the "Mvidi Mukulu" (Great Creator) was not angry with His children, but loved them. Then little Nzadi prayed, right before them all, and sang hymns and began to teach the people to sing, too. Twice every day, when he thought the sun showed it was time for the regular church service at Luebo, little Nzadi tooted his horn and called the people together and taught them some of the wonderful things he had learned. Pretty fine for a black boy, seven or eight years old, don't you think?—Everyland.

Character consists not so much in what we are as in what we are becoming. As the days pass, are we becoming more or less selfish? Are we becoming more or less kind and sympathetic in our relations with our fellow-men? Are we becoming more or less interested in the great work of the Kingdom of God? In other words, are we growing in grace and in the knowledge of Our Lord Jesus Christ?—Selected.

Is Modernism a Foe to Good Government?

Did you read what the Pacifists tried to do at the Methodists' Quadrennial Conference at Springfield, Massachusetts?

Have you read the comments by well known writers as to the great issue at the General Assembly of the Presbyterian Church at Grand Rapids, Michigan?

Do you know that the Fundamentalist Conference at Minneapolis will mean more to the Church than now appears on the surface?

DR. JAMES M. GRAY

will discuss this momentous subject in the July number of the Moody Bible Institute Monthly under the title

"Modernism a Foe to Good Government"

(If you have read what the others have said—now read what Dr. Gray says)

Dr. Gray's previous articles in Moody Bible Institute Monthly on "The Decline of Doctrine Around the Church" and "Why We Believe the Bible Will Stand," etc., have been republished in pamphlet form in several editions, running into tens of thousands. Every lover of the truth will appreciate Dr. Gray's present contribution to this great controversy.

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Those wishing the July issue only may simply send 20 cents in silver or 2c stamps with full name and address.

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Life and love so close are interweaving
That none can live and yet be portionless,

And days must come with hours all retrieving

The dreary years of unfound happiness.

—Selected.

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CHURCH INTELLIGENCE. (Continued from page 16)

WASHINGTON.

Rt. Rev. James E. Freeman, D. D.
Bishop.

Conference on Personal Religion.

A conference on personal religion for boarding school girls at Holiday House, the Girls' Friendly Vacation Home near Mt. Vernon, is being conducted by Miss Mabel E. Stone, Executive Secretary of the Girls' Friendly Society, and in this connection a religious pageant was presented by the girls on Sunday afternoon, June 15, at Holiday House.

This conference is the first of its kind to be held and is planned especially to meet the needs of students from Church boarding schools as the summer schools for religious education are planned for older girls.

The Annual Conference of the Society of the Nazarene of the Episcopal Church in America will be held in Washington on September 14. The conference will be held in Trinity Church, Third and C Streets, N. W., and will last four days, some of the services being healing services. Several of the Washington clergy will cooperate actively with the Society.

The Rev. Henry Lubeck, D. D., who has filled the pulpit at the Church of the Epiphany since the consecration of Bishop Freeman, pending the appointment of a new rector, preached there for the last time on Sunday, June 15, leaving shortly thereafter for his summer home in New York State. Dr. Lubeck has won a number of friends during his short stay in Epiphany parish and is recognized as a preacher of power and particularly a preacher of the gospel. M. M. W.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

St. Barnabas' Free Home.

On St. Barnabas' Day, June 11, St. Barnabas' Free Home, Gibsonia, celebrated its twenty-fourth anniversary. On the eve of the Feast seven of the inmates were confirmed, and there was a celebration of the Holy Communion for the Brothers and patients at an early hour on the Feast itself. Morning Prayer and sermon by the Rt. Rev. Alexander Mann, D. D. Several of the clergy of the city and vicinity were present and took part in the service. Luncheon was served, and in the afternoon there was a gathering of the friends of the institution that completely filled the chapel. The speakers were introduced by Bishop Mann and were the Rt. Rev. John C. Ward, D. D., Bishop of Erie; Mr. Harry Dunlap, a very successful teacher of a large Bible class; and Brother Gouverneur P. Hance, head of the Order of St. Barnabas. Offerings were received for the current expenses of the Home during the summer months, and a gift of \$500 toward the purchase of a new organ for the chapel. Plans are already being considered for a suitable observance of the Silver Anniversary of the work in June, 1925. At present the institution is filled almost to capacity, there being ninety-eight men and boys in residence, with several on the waiting list. It is hoped in the not far distant future to add a new wing to the house. J. C.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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Rt. Rev. Robert C. Jett, D. D., Bishop.

The New Church at Bedford.

The congregation of St. John's Church, Bedford, is feeling justly proud of its handsome new church building, which has recently been completed and was formally opened on Sunday, June 8. The service was a most interesting one, in which the Rt. Rev. Robert C. Jett, D. D., Bishop of the Diocese, the Rev. William A. Pearman, rector of St. John's, and the Rev. Thomas Carter Page, now of Altavista, but formerly rector of St. John's, all took part.

The new building, which is of red brick, is of semi-Gothic architecture, the interior woodwork being of dark oak. Among its furnishings are a number of handsome new memorials. Mrs. Arthur Kelley Evans gave the East window, in memory of her father, Cornelius Pate. The companion window at the west was given by the congregation and friends of St. John's as a memorial to all of those former members of this parish who have passed to their reward.

Mrs. Stuart Buford gave a splendid electric pipe organ as a memorial to her uncle and aunt, the late Julius Blackburn Buford, Sr., and his wife, Lettie Terry Campbell. Two hymn boards are memorials to the late Mrs. B. W. H. Bolling, for thirty years a member of St. John's, and were given by her husband and daughters. Two brass alms basins were given by Mrs. P. B. Tanner in memory of her mother, Charlotte Campbell Butts. The cornerstone of the new church was given by Mr. Harry M. Carder. The altar which was in the old church, was beautifully remodeled and enlarged by Mr. Sylvester Jones, who is a member of the Elks' National Home at Bedford. The chancel rail, which will be installed in the near future, is the gift of Mr. J. A. Clark and Mrs. U. S. Atkinson, in memory of the late Stephen W. Clark.

So enthusiastic is the congregation over its splendid achievement in the erection of this beautiful church that a movement is already on foot looking to the provision of another building, to be used as a Sunday School and Parish House, and as the result of a recent meeting of the congregation the sum of \$4,000 has already been contributed for this purpose.

The old church building has been sold to the congregation of the Christian Church in Bedford.

The Rev. Karl Morgan Block, rector of St. John's Church, Roanoke, Virginia, was recently honored by Roanoke College, Salem, Virginia, which conferred upon him the degree of Doctor of Divinity. "This is a bestowal that is well deserved and is a source of much gratification to Mr. Block's large circle of friends and admirers, both within and outside of his own diocese.

T. A. S.

PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Bishop.

Commencement Exercises of the Episcopal Academy.

Bishop Garland presided at the one hundred and fortieth commencement exercises of the Episcopal Academy, June 10, in the school gymnasium at Overbrook. Twenty-five seniors received diplomas at the hands of the Bishop, who also delivered a brief address. Prayer was offered by the Rev. Albert H. Lucas, and the salutatory was delivered by Craig Wright Mucle, with the valedictory by Edward Blanchard Hodge, Jr.

Five athletic prizes, ten form prizes and four alumni prizes were awarded. The class of '77 prize, the principal prize of the school, given to that member of the graduating class who has shown the greatest proficiency in scholarship, combined with a proper interest in athletics, true manliness of character and popularity among his classmates, was awarded to Edward Blanchard Hodge, Jr.

R. R. W.

WESTERN MICHIGAN.

Rt. Rev. J. N. McCormick, D. D., Bishop.

The Convention.

The Convention of the Diocese, which met in St. Mark's Pro-Cathedral, Grand Rapids, June 10 and 11, was marked by unusual good feeling. Bishop McCormick received a warm welcome after his long absence from the diocese as Bishop in charge of the European Churches.

Tuesday evening the members of the Convention were the guests of the Men's Club of the Pro-Cathedral at a delightful supper. In connection with this, addresses were made by various speakers, the principal one being by the Rt. Rev. Herman Page, D. D., Bishop of Michigan, who was the guest of the Convention.

In his very able and interesting convention address, Bishop McCormick stressed the subjects of Christian Unity and World Conditions. He also spoke at some length on the proposed school amendment to the state constitution, and its effects on private schools, making specific mention of Akeley Hall, the Diocesan School for Girls. (By subsequent action the Convention supported the position of the Bishop.)

By unanimous vote of both Orders, the Convention decided to change the time of meeting from June to January. The first Convention, under the new rule, will be held in St. Luke's Church, Kalamazoo, on the third Wednesday of January, 1925, at which time the diocese will celebrate the semi-centennial of its organization.

A step forward was taken when the Convention requested the Executive Council to secure a Diocesan Superintendent of Religious Education.

Reports from the various treasurers showed the diocese to be in excellent condition.

J. E. W.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

Church Work in the Penitentiary.

On Friday, June 13, Bishop Mikell confirmed five men at the Federal Penitentiary in Atlanta, three of whom were baptized at the same service. The candidates were presented by the Rev. Cyril E. Bentley, Executive Secretary

of the Diocese. This is the first confirmation service ever held by the Church in the history of the institution, although it is a matter of record that the Protestant chaplain in years gone by was a priest of the Church.

At the present time there is a flourishing Bible Class at the Penitentiary, conducted by Mr. A. H. Thomas, of Atlanta, whose average attendance has been high from the beginning. The authorities have cooperated in every way possible to assist the Church in her work among the men and it is felt that the work is bearing fruit in every respect and the men and those working with them on behalf of the Church are receiving great help from the program of activities fostered by the church in the institution.

St. Philip's Cathedral, Atlanta, has a Dramatic Club of which it is very proud. The members recently presented a play by Catherine Hurlt, of the parish, entitled "High and Low," which was warmly received. The plot has an ecclesiastical setting and is very clever.

Trinity Church, Columbus, is planning to build a parish house in the near future to add to their present splendid plant. Holy Trinity, Decatur, is planning to build a new church which the parish sadly needs.

Miss Katherine Smith, having completed a special course at Columbia University, returns to the diocese to be Executive Secretary of the Department of Religious Education and will take up her duties in August, having her headquarters in Macon.

An effort is being made to raise \$10,000 to complete the new Appleton Church Home, the diocesan orphanage at Macon. The site is all that can be desired in every way and the buildings, of fireproof construction, are modern in every respect.

C. E. B.

Personal Notes

The Rev. C. B. Wilmer, D. D., rector of St. Luke's Church, Atlanta, Ga., has resigned his parish to become Professor of Theology at the University of the South. Dr. Wilmer will leave Atlanta in September for his new work, and, although the diocese is grieved to learn he is to leave, it feels sure Sewanee will be a greater institution by his presence on her Faculty.

The Rev. Cyril Harris has resigned his student work at Cornell University and his position as Student Inquirer in the Second Province, and has begun work as rector of Holy Trinity Church, Tiverton, R. I.

The Rev. William Curtis White has resigned the rectorship of Christ Church, South East, Washington, D. C., and will leave with Mrs. White for England on July 15, where he expects to spend a year in study and rest.

The Rev. Gilbert Good, who has just graduated from the Virginia Seminary, Alexandria, Virginia, has assumed charge of the missions at Connellsville, Scottdale and Dunbar (Diocese of Pittsburgh), under the direction of the Rev. D. K. Johnstown, rector of St. Peter's Church, Uniontown. It is hoped that under his oversight also services may

be resumed at St. George's, Waynesburg.

The Rev. J. F. McCloud has resigned from St. James' Church, Macon, Ga., and become assistant at Christ Church, Nashville, Tenn.

The Rev. P. T. Fenn, Jr., of Syracuse, N. Y., has received the degree of Doctor of Philosophy-in-course-from Harvard University, at its late commencement. In September he will go to Washington University, St. Louis, as assistant professor of Political Science.

The Rev. Edward B. Andrews, who has entered upon his duties as rector of St. Matthew's Church, Wheeling, W. Va., should be addressed at 1410 Chapline Street, Wheeling.

The Rev. David Barre, formerly rector of St. John's Church, Columbus, Ohio, is now rector of the Church of the Good Shepherd, Columbus.

The Rev. F. H. Harding has recently gone to Milledgeville, Ga., from South Carolina, and is doing good work at St. Stephen's Church and in the State Institutions in Milledgeville.

The Rev. R. G. Shannonhouse resigned as missionary in charge of churches at Fitzgerald, Douglas and Moultrie, Ga., and on January 1 accepted a call to become rector of St. Bartholomew's Church, Pittsboro, N. C. He also has charge of the Mission of St. Thomas' at Sanford, N. C. Mail should be addressed to Pittsboro, N. C.

After July 1 the address of the Rev. James F. Plummer will be changed from Toulminville, Mobile, Ala., to 612 W. Rittenhouse St., Germantown Philadelphia.

The Rev. Walter E. Bentley, rector of St. Stephen's Church, Port Washington, N. Y., was elected President of the National Shakespeare Federation at its eighth annual convention held recently at the Hotel McAlpin, New York City. The Federation comprises Shakespeare Clubs within forty-two various states.

The Rev. Winfield Shiers, rector of Nottoway Parish, Franklin, Va., has accepted a call to All Saints Church, Pleasant Ridge, and St. Mark's Church, Oakley, Cincinnati, Ohio, and expects to take charge September 1.

ORDINATIONS.

On Wednesday, June 11, in St. John's Church, Fayetteville, N. C., the Rev. George F. Cameron, B. D., was ordained to the priesthood by the Bishop of East Carolina, the Rt. Rev. Thomas C. Darst, D. D.

The ordination sermon was preached by the Rev. James E. W. Cook, rector of St. Paul's Parish, Greenville, N. C., and the candidate was presented by the rector of St. John's, Fayetteville, the Rev. Archer Boogher.

Other clergy present and joining in the Imposition of Hands were the Rev. Kirkland Huske, of the Diocese of Long Island, and the Rev. Harvey A. Cox of Red Springs, N. C.

In Bruton Church, Williamsburg, Va., on Sunday, June 15, Trinity Sunday, James Sutherland Watt was ordained Deacon by the Rt. Rev. Beverley D. Tucker, D. D., Bishop of Southern Virginia. The Rev. E. Ruffin Jones, rector of Bruton Parish, presented the candidate and preached the ordination sermon.

On June 11 Bishop McElwain ordained Mr. James Edward Blake as a Deacon in Christ Church, Austin, Minnesota. The candidate was presented by the Rev. George H. Ten Broeck, and the sermon was preached by the Rev. Dr. C. C. Rollit.

The Rev. Mr. Blake has been assigned, temporarily, to the care of missions at Wells and Blue Earth, Minnesota.

Eight young men were ordained to the diaconate Trinity Sunday morning by Bishop Garland at the Church of the Holy Apostles, Philadelphia. They were: Lawreston Castleman, J. Jarden Gnether, Percy G. Hall, William R. McKee, Arthur C. Moore, Thomas Parker, Edmund B. Wood and Coloman Kovachy.

Mr. Parker will become assistant to the Rev. Dr. George H. Toop, rector of Holy Apostles. He will begin his duties on June 29.

At Christ Church, Norfolk, Virginia, on Friday, June 13, Philip Francis Tilghman was ordained Deacon by the Rt. Rev. Beverley D. Tucker, D. D., Bishop of Southern Virginia. The Rev. Francis C. Steinmetz, S. T. D., rector of Christ Church, Norfolk, presented the candidate and preached the ordination sermon.

DEATHS.

Student work has suffered a well-nigh irreparable loss in the death on June 7 of the Rev. Alexander K. Barton, Student Inquirer for the Province of the Pacific and student pastor at the University of California. He was only thirty-one years of age and leaves a wife and baby boy.

Mr. Barton was one of our most successful workers with students, of rare charm of personality, deeply consecrated, greatly liked by his fellow workers in his own and other churches and in the Y. M. C. A., and in his two years at the University of California achieved very remarkable results. The Y. M. C. A. made him their secretary for work among fraternity men. He was selected out of all the student pastors and prominent clergy of Berkeley and San Francisco to make the invocation at the dedication of the University of California Memorial Stadium. Had his life been spared he would probably have solved many problems of Church work at a great university for the benefit of his fellow clergy working among students.

The Church and the Relations of Life.

A lesson to be learned is a renewed loyalty to the Church. Loyalty, however, demands something more than comfortable and complacent content in Churchmanship as it has been in the past. A Churchman's loyalty should mean, by intelligent influence and effort, to further the task of the society to which he belongs. A large part of the Church's task is the bringing of Christian principles to impinge upon all the relations of life. In this application a primary principle of Christianity is the value of personality, "one of the least of these my brethren." Of vital importance is it today that the development, and full and free expression, of personality in right directions be not sacrificed to organization and mass-play and reformation by legislation. There should be, moreover, recognition of the truth of the proverb: "One man alone is no man." In other words, personality is fulfilled in social relations. It is a second principle of Christianity that the last word touching personality is fellowship.—The Rt. Rev. C. B. Brewster, D. D.

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Vol. 89.

RICHMOND, VA., JUNE 28, 1924.

No. 26.

FOR me---to have made one soul
The better for my birth;
To have added but one flower
To the garden of the earth;

To have struck one blow for truth
In the daily fight with lies;
To have done one deed of right
In the face of calumnies;

To have sown in the souls of men
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To have been a link in the chain of life:
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Thoughts For the Thoughtful

"God is the last word in science."

It is not the anguish of wickedness that is so fearful, but its joy.—Ex.

Faith takes up the cross, love binds it to the soul, patience bears it to the end.—Bonar.

That which we do for ourselves is forgotten; that which we do for Christ is immortal.—T. DeWitt Talmage.

Do not make the mistake of thinking you can become rich by never giving away anything.

Nothing can strengthen our hearts like knowing that God has promised to be our strength.

In scorning the brother less gifted, take heed that thou findest not fault with God.—W. T. Besser.

"Let me fail in trying to do something, rather than to sit still and do nothing."—Syrus Hamlin.

Though one but say, "Thy will be done," He hath not lost his day At set of sun.

—Christina Rossetti.

"Ye are the light of the world! You are to shine so that the last man shall have some sight of your candle."—Babcock.

The Christian soul is one that has come unto God and rested in the peace of God. It dares to call Him Father, without any sense of daring.—Horace Bushnell.

A prayerless day can never be anything but a day of loss and failure. Business may be prosperous as ever. The table may be beautifully spread. But however bright and happy a day may seem to be, if it lacks heaven's benediction, it is a sad day.—J. R. Miller.

Let each day have its value from your calling to abide in Christ! As its light opens on your waking eyes, accept it on these terms: A day, just one day only, but still a day, given to abide and grow up in Christ.—Andrew Murray.

"The Church has not yet discovered, still less begun to realize, the limitless possibilities of intercession. . . . The evangelization of the world is not primarily a matter of numbers, wealth, knowledge and strategy, but of the unhindered working of the Spirit of God. Such Divine manifestation has been associated invariably with prayer."—John R. Mott.

By enlisting in the service of God we enter the one profession which is continuous through time and eternity, in which the work done here and now contributes to the great hereafter, in which nothing is lost or left out, but all our efforts which are made "in Christ" move on, accumulating in one ever-broadening stream.—E. A. Burroughs.

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EDITORIALS

Vol. 89.

RICHMOND, VA., JUNE 28, 1924.

No. 26.

WOMAN'S RIGHTS

We find that being an editor does not change the habit of thought. Those who have the patience to follow the seemingly random ramblings of the editor might as well be let into the secret which is no longer a secret among our friends. We were standing among a group at a Church Convention once when some one asked us a question. Before we were able to reply, a friend spoke out and said, "You fellows stand back a little and give him room. He always has to go back a couple of thousands years to get a running start." This time we are claiming even a little more room; for our starting point in history is nearly 500 B. C. The exponent of woman's rights, whose program we commend to the consideration of women of today lived in a time and in a land where woman was valued only as a plaything; where she exercised no right of choice. She was supposed to be absolutely subservient to man, and had no rights nor privileges save those which her beauty or her cunning could extort from man. So far as we know she is the first woman who claimed rights as a woman. She is the first woman martyr to the cause. She has never received recognition, nor have we ever heard her held up for the admiration of her sisters; but ever since childhood she has been our heroine. She was a Queen, the wife of Ahasuerus, King of Persia. Historians tell us that Ahasuerus was the Persian name of him whom we know as Xerxes, whose fleet was destroyed at Salamis; and Athens, like England, after the defeat of the Spanish Armada, entered upon its golden age of creative thought and splendid adventure.

Just before Xerxes marshalled his hosts and ships for the attack upon Greece, he gathered the princes of the empire for a great Council. For three months in the Capital city there was a continuous round of festivities and revels. At the feasts, we are told, all the usual restrictions of a formal character were lifted, and the men were invited to drink without restraint. In the midst of one of these riotous feasts when, as we are again told, the King himself was merry with wine, he sent officials of the Court to Queen Vashti to bid her array herself and come to show her beauty to the drunken lords who sat around the table. Vashti was famous, even in a land of fair women, for her beauty. The company was the most distinguished in the world. Every man at table was a prince of the realm. She knew well enough that no woman in Persia would dare to disobey openly the command of her own husband. She knew full well the unreasoning rage that is ever the characteristic of an absolute monarch. But Vashti was a royal nature who needed no crown of gold and jewels to be a queen. She was sovereign of her soul. To come into that company that her beauty might be admired by drunken men, no matter if they were princes, was to degrade her. To surrender at the word

of a drunken king the dignity of her womanhood was to sink herself to the level of a slave. She did not have long to wait to find out how her choice between a tinsel crown and her womanly dignity was to be received by the drunken King and his drunken lords. With one voice they declared that if Vashti went unpunished every woman in Persia would feel that she need no longer be a plaything and a slave. She was stripped of her royal robes and driven from the palace. Surely there is no nobler figure in the pages of Ancient History than that of this beautiful young woman, who claimed for herself the right to be a woman; who counted the admiration of drinking and drunken men a vile and degrading thing; who prized above jewels and position the consciousness that she had never bartered the priceless worth of her own self-respect for the false tribute of admiration that was in itself an insult. We know nothing of Vashti's youth, and nothing of how she fared after she was dethroned. She appears only for a moment on the stage of history, but, among all the long list of women who have helped to make this world a better and happier world, is there a nobler figure?

Young women of today enter the larger life of a world so different in its habits, its conventions, and its standards from the world in which our own youth was spent, that struggle as we may, we cannot accustom ourselves to it. We try not to be critical. It would be the miracle of history if women who constitute half the human race, and who have been held in by laws and by conventions as binding as law, through all time; and who within a few years have been flung into life's struggle, and given a freedom almost without restrictions, should be able at once to acquire or form principles to guide and protect them in the new world to which they have come. Liberty is the sharpest weapon ever put into the hand of man, and when not being used in actual struggle is the most dangerous for its owner. The girdle which held the Roman soldier's sword in place, was as important as the sword itself. Using this fact as a symbol, St. Paul pictures the soldier in life's struggle as armed with the sword of the spirit and girt about with truth. He whose girdle of truth breaks, loses his one defense. It is an interesting and neglected truth that even today in a world grown proverbially careless, many more millions of men are ruled by reverence than by law. The only possible way in which woman can keep her hard-earned reward of liberty is to see that she inspires reverence in those who might be tempted to rob her of her rights. The woman who destroys man's reverence for woman is not only throwing away her own high privilege of freedom, but is a traitor to her sex for she has opened the gates to the enemies of woman's freedom everywhere.

IN PRAISE OF WITCHES

We have a friend who is a distinct disappointment. We have often wondered that a life so filled with patient study should have remained unproductive. He is forever writing, but nothing from his pen ever appears in print. When questioned as to the fate of his manuscripts, he replied: "I have a pet waste-basket with a large appetite." One day we walked through the open door of his study and saw him sitting at his desk. His eyes were closed and he did not hear our steps. As we looked, suddenly the flexed muscles of his hand contracted till the hand became a fist, and the lines of his face deepened. Then he opened his eyes and they seemed aflame. When he saw us he relaxed and smiled a welcome. "Dreaming?" we asked. "No," he replied, "I was just practicing the ancient art of thinking." Then he began to talk; and we transcribe, as accurately as we can recall, the things he said:

"I am an anachronism. I have banished from my shelves those volumes of predigested wisdom and books of instruction that produce a mild mental excitation and cheat us into believing that we think. This is an hour when I practice what the pugilists call 'shadow boxing.' The way I do it, is to sit, feet on desk and pipe in mouth, with a murmured pledge not to seek the answer to my questionings from any of the ungossiping friends who tier on tier look at me from the shelves; and sitting thus, to summon one by one the great abstractions which rule men's lives, the witches of the mind that cast their spell over every traveler along life's roadway. Every man's mind, I take it, is full of caves wherein the witches dwell. Some day I plan to write a book in defense of witches. The ones I know are not the withered hags that snarl and mutter curses. In those rare hours when I have been privileged to meet them in the dusk, their faces seemed to me more worth the eager gaze of him who would understand life's mysteries than any face that ever looked through canvas eyes upon a wondering world. Truth, Honor, Virtue, Peace, Success and Fortitude, these are the witches' names. How often have I sought the cave of every one of them and gazed into the darkness and called aloud to ask of her who dwelt therein to tell me of the way. The witches' answer came in sounding phrase, wise saw or pithy apothegm, which telling everything, told nothing. Armed with the answers, I have hurried on until I came to one of life's crossways where the winds of chance have full play from every side and where the sign-post, blown down, lies prone by the road. There by the fallen sign I have sat down and cursed the impotence of apothegms.

Once in an angry mood I went back to the mouth of the cave and shouted that I had been mocked and bade the witch come forth. No answer came, and then I shouted again, 'I shall return tomorrow night and every night thereafter till you come forth and give true answer to my questioning.' After many nights of weary waiting she came at last, and spoke to me face to face. Since that time, when the world is locked in sleep or blinded by the glare of earthly lights, full many a vigil have I kept outside a witch's cave, seeking sight and audience with her who to the world is but a voice in darkness.

When Honor came, I saw a woman clad in loose robes of dazzling whiteness, robes worn thin with many washings, and to my questioning she answered, 'Thou wouldst not bear upon thy body the stains of yesterday's toil or travel. Has thy soul upon it any stains of yesterday?'

When Peace came, I drew back, frightened, for from

the shadows rushed a pack of wolves who snapped at one another and surrounded her, and seemed about to rend her. From a basket that she carried, she held out food. With lips drawn back and snarling as they came, they took the food. In their hunger and their greed they sometimes tore the flesh from the hand held out, but the giver did not flinch. When they were fed they still crouched in a circle about her. I saw her go first to one and then to another spreading some healing ointment on the gaping wounds that every wolf bore on his body. Before the circle was gone round, the wolves had learned the lesson and stood expectant for the helper's touch. Eased of their pains they slept at last; and Peace waving her bleeding hands above the sleeping pack, said: 'The only conquered enemies are those whom you have made to be your friends.'

When Virtue came, I could not at first see her face, for she was bent as one who carries a burden. Her dress was patched in places. Her step was firm, and somehow I had the feeling that she was very strong. Upon her left sleeve just above where a tear in the cloth had been mended, were red bands that looked for all the world like service stripes. It was only when she lifted her head that I knew her. It was the face of the Conqueror, and in her splendid eyes there still glowed the fires of battle. In wonder at the majesty of that face, I forgot the question I had framed, and asked, 'Tell me, thou strong one, why should thy body be bent?' Her answer burned itself to my brain: 'I carry on my shoulders the hopes of every decent home of earth.'

I would that I were equipped with cinematic speech to tell aright of the coming of Fortitude. Just as she came from out the Cave's mouth, the overhanging rocks of the mountain above broke from their moorings. A boulder struck her down. Another barely missed her head as she lay there. I saw her struggle from beneath the rock that held her down, reach out and drag the other to her and with the two build a protection for her head. Her arms were free and as the rocks fell on or about her, she piled them on her body in such fashion as to make for herself a rude protection from the leaping death that coursed down the mountain side. When the avalanche of rock and dirt had ceased, I saw her after many efforts free herself, pick up the soiled and battered cap she had worn, and take of the many stones that had beat her down, and laying them in order, build thereof a walk-way leading into the cave. She did not speak.

Of the meeting with Success and Truth I may not speak at length. Enough that when I looked upon Success, the fashion of her countenance underwent so many changes, and the whispered words were in so strange a tongue that I should not know her, should we meet again. When Truth came her face was veiled, and by a path I had not seen before she beckoned me to follow up the mountain side. Panting I strove to climb. The sharp stones cut and thorns tore my clothing till I cried out and begged her stay; that already I was half-naked and bleeding. Her answer came: 'Clothes are the accidents of life. We go to seek reality which has no accidents.' At last I could no longer follow where she led. She came where I had fallen and I begged to see her face. 'None see my face except upon the heights. Thou art not yet fit to climb so far. Go change the diet of thy mind and learn to suffer pain without a cry. The thorns you cursed but kept you in the path. The stones that cut were fragments of the rock in which the path was hewn.'

LOVE AND DEATH

By the Reverend Elwood Worcester, D. D.

We know that we have passed from death unto life because we love.—1 John, 3, part of verse 14.

THIS is certainly a very wonderful saying, and if we heard it today for the first time, it would give us something to think about. St. John adds, it is true, "the brethren," but the object of love is not the important thing; it is love itself which is amazing. There are some things we encounter in life which we fancy we understand simply because we are familiar with their action, but as to which—like the breath of the Spirit—we know not whence they come and whither they go. The greatest of these presences are Love and Death, the twin mysteries of life, which so many mythologies have represented as the two faces of the same deity. What is love? What is death? If we could give a perfect answer to these questions we should comprehend all that is essential of the riddle of life. Or, if we knew what one of them is, we should probably know the other also.

"These two figures, Love and Death," as Edward Carpenter says, "move through the world like the closest friends, indeed never far separate and together dominating it, and yet like the bitterest enemies, each dogging the footsteps of the other, each undoing the work of the other, as they fight for the souls and bodies of men."

All religions of mankind have set themselves to explain the mystery of death, but only the Christian religion has undertaken to solve the meaning of love. Science thinks it has done its duty in explaining love merely as Nature's provision for the creation of new life, and in laying down its wholesome precepts of eugenics, which God knows we need. But children, though the crown and blessing of love, are not its sole source and object, nor does even so wonderful a thing as the creation of new life exhaust love's meaning and wonder. There is also something in love for the lover, apart from its value to the next generation. In spiritualizing love man has made his greatest moral advance and has laid the foundation of all his future greatness. He has invested love with reverie, and he dreams of making it eternal. He does not limit it to one function, and that function attained, it does not cease. From henceforth it becomes the most important part of his life. Love that looks forward to its own end and which does not believe itself to be eternal is a blasphemy.

From this consciousness springs the major part of our most imperishable literature. Love and Death are the themes of our greatest dramas, our tenderest lyrics, our most moving romances, our most intimate art and of the music which speaks to the heart. It would seem that here we touch another world, perhaps the very source of life itself, a world to us otherwise unknown, where all is exalted and poignant, where joy is unearthly and ineffable, and where doubt and sorrow are a thousand times more dreadful, a world which most men and women enter once in their lives, but which something—the weakness of their mortal nature, selfishness, blindness, lack of faith, lack of forgiveness prevents them from making their permanent and everlasting home. So the glory fades into the light of common day, and the blossoms of that incomparable Springtide wither. So the gates of that celestial paradise close, and cherubim and the flaming sword bar the way to our return, and we find ourselves again in this finite world which we account real, simply because it is so dull and unmiraculous. This is the great tragedy of life—our brief contact with reality, which we call "illusion," followed by disillusion—the return to the commonplace. Love reveals in men qualities, the noblest and the best, the strangest and the most primitive which, without love, they would never know they possessed. This is not something man has created, but which, in all the reaches of his emotional and spiritual life, has created him. Here he unconsciously came into contact with some invisible power which has profoundly altered his whole life. Can any one imagine what a desert this world would be without it? We need not trouble ourselves to picture the torments of an inferno. To live without love were hell enough.

This creative breath goes forth, the breath which has not yet created, and all sentient beings thrill and are transformed as it breathes on them. Fishes paint themselves with wondrous colors, and put on their glorious nuptial dress. Salmon hear the distinct call in their safe home in the depths of the sea, and with incomprehensible instinct, they set forth on their long journey, beset with a thousand dangers, to the upper reaches of the very river in which they themselves were born, and where they, in

turn, would deposit their eggs and where they begin a longer fast than either Christians or Mohammedans ever practice. Insects fly in the sunlight and are endowed with premonitions of coming changes and metamorphoses which pass our comprehension. The lark, filling the air with glorious song, mounts to heaven. The hidden nightingale, beneath the moon, pours forth his soul in an ode to passion and to death. Great stags and bulls, clad in new armor made for the occasion, and which after these great weeks they soon lay aside, lose their habitual caution, forsake their secure solitude and wander far and wide. Of their psychology, of the profound inward and spiritual changes which are the causes of all these immense outward changes we know next to nothing. Their poetry, except perhaps that of the birds, is written in an unknown language. But one thing we see: for the time being individual life is swallowed up in something we must still call love, and to accomplish the act of creation innumerable of these mysterious creatures lay life down without hesitation and, as far as we can apprehend, without regret.

One feels that here one is groping amid mighty mysteries, which far transcend reason and description, uttering words which may or may not mean anything to the hearers, according to what they themselves have felt or experienced.

"Nay, be assured no secret can be told
To any who divined it not before."

When St. Paul was caught up to the third heaven, he was content to say he had seen things which could not be uttered, but when he wrote his great Hymn to Love his whole soul became vocal and lyrical.

Love comes to man and transforms him, so that for the time being, at least, all the rest of the world appears to him unreal and unimportant. But this is the constantly recurring phenomenon we observe in all great awakenings of the soul, when a new light dawns so dazzling as to obscure all lesser lights, a new reality is presented so overpoweringly as to cause that we had accounted reality to seem unreal. Death also comes to man and transforms him, transforms him so profoundly that for him this physical and material life no longer exists at all, and at present we are related to one of these mysteries much as we are to the other. To me, man's survival of bodily death is practically a certainty, but what the life after death is we have, really, no knowledge at all.

So, in love we come into the presence of another mighty transforming reality, call it a spiritual, cosmic energy, the face of Deity, the image of the Godhead—what you will, a power which contains within itself many elements, some old, some new, some spiritual, some physical, some purely divine, others very human, some creative, and looking to the future, others redemptive and glorifying the present, a force which entered the world perhaps in the soul of a mother, and which finds its perfect form and expression only in Jesus Christ, Who alone dared to trust love utterly, and to use this mightiest of all redemptive forces as the moving spring of His religion. It was He who took from love its weaker, darker elements, its jealousy and ferocity, its too great dependence on the senses, its transitoriness, its selfishness, sadness and disillusion, and He invested it with the quality of sanctity and immortality by identifying it with the life of God, and by assuring us that somewhere there exists the perfect love, the perfection for which we strive.

That is the real meaning of Christ's great call to the slumbering souls of men: "Repent ye, for the Kingdom of Heaven is at hand." This great word Repentance, *Metanoia*, does not mean primarily compunction, or sorrow for sin. It means a change of disposition in regard to the two great realities with which we are forever confronted—God and our soul.

The God whom the Hebrews had conceived as jealous, revengeful, begrudging man knowledge and immortality, and partial only to the Jews, Jesus conceives as the one universal Father who makes His sun to shine on the evil and on the good, and sends His refreshing rain to the just and to the unjust, whose eternal nature is to give, and whose attributes are love, light, peace, reason.

Instead of regarding man as a being essentially evil and deeply fallen from God, Jesus conceives of him as a child; it is true, with a child's blemishes and imperfections and immaturity, but as the true, legitimate and genuine child of God, filled with the divine nature. If man were essentially evil there would be no such thing as sin. In doing wrong man would be only expressing himself. The whole sinfulness of sin lies in the fact that man is

essentially good. Hence it is that Jesus regarded evil as an adventitious thing, as a kind of sickness of the soul which needs healing, not condemnation and punishment, whose only atonement is to do better.

Instead of conceiving the human race to be deeply and permanently divided by descent, by color, by nationality essentially one, by virtue of their common relation to a and caste and education, Jesus conceived of all men as single Father and their consequent human qualities and characteristics. Far as we are from realizing this superb and unsurpassable conception, we are yet obliged to admit that there is no other power strong enough to deliver us from the hideous exigencies of war and from the dissolution of society by egotism and legalized theft than the sense of a common brotherhood. Without this inward change of thought and disposition which Jesus insisted on, the Kingdom of God in any real and valuable sense can never come. All our efforts to attain salvation through economic and industrial readjustments, without inward renewal and the spirit of Christ, are only shuffling and cutting the old pack we have played with so long, and making a new deal, with the certainty that if some hold good hands, others must hold bad. I think particularly of the ruin of the spiritual classes and also that at the present time nine European states are in the hands of Dictators.

"The cards are shuffled to and fro,
The games may vary somewhat so,
The dirty pack's the same we know,
Played with long thousand years ago.
Played with and lost with still by man.
Fate marked them ere the game began.
I think the only thing that's strange
Is our illusion as to change."

What we need today is something new, since every one who has eyes to see understands that the old is about worn out, and the new experiment, the greatest ever offered to man, is the faithful, practical application of the Religion of Jesus Christ. This opportunity will not be offered to us always. If we reject this, our next choice will be worse.

The world's greatest menace and horror, its moral evil, before which moralists stand aghast and over which Marcus Aurelius and Epictetus lifted their pure voices, like angels weeping over the damned, never disturbed the serenity of Jesus' soul, or put Him out of countenance. He

had a natural liking and affection for those whom we politely call "sinners," and He found even in the lowest of them, some soul of goodness on which He could act. He taught, as His supreme lesson to man, a new reverence, reverence for that which is beneath us—"Even as the Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many." Not that those things we account evil are holy, admirable or even respectable in themselves, but that in healing the sick, converting the sinner, consoling the sorrowful, drying up some pools of this ocean of tears, man appears in his divinest light and most truly as the child of God; and, moreover, it is only by such selfless and devoted effort that the evil and sorrow of this world will ever be overcome.

So Jesus conceived of love. And if there be any to whom this great mystery of revelation and contact with the divine appears alluring, if there are any to whom this material world and this mundane life without a spiritual interpretation and meaning seem unreal, uninteresting and hopeless, if there are any who are disappointed in themselves and in their relations with other men, let me advise such to renew the sources of their being, and, even though old, to be born again, by making trial of this great mystery of Jesus Christ, and renewing their lives through love.

In Love we transcend this phenomenal, transitory world and come into contact with a higher and more vital form of reality. On this adamant axle the whole world revolves. The deepest and the greatest thing in love is that which, according to our material way of looking at things, does not exist at all. If you are tired of this finite world, there is an infinite world not far from you, to which you can escape. If people weary you and bore you, it is because you have never penetrated to the wonderful soul they so carefully conceal. What Shakespeare, Goethe and Balzac saw in men and women, really exists, but they saw only a little way in comparison with what Jesus Christ saw. If men or women wound you or offend you, forgive them and love them still. Hatred darkens our eyes and gives us nothing but sorrow. The only real harm in hatred is to the hater. If you would find life absorbingly interesting, use it in the service of your fellowmen and you will not find it too long. And when the end comes, and the last great revelation is made, perhaps we shall find that the old mythologists were right and that Death is but the hand which withdraws the veil from the face of Love, and admits us to the very presence of God.

"We know that we have passed from death unto life because we love."

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

THE INTERPRETATION OF THE CREED.

Mr. Editor:

I wish to emphasize my unqualified approval of the letter of Mr. Berkeley Minor, of Charlottesville, appearing in your issue of May 24, 1924, entitled "The Interpretation of the Creed." Mr. Minor quotes that remarkable statement of Bishop Lawrence of Massachusetts, to the effect that "There is not a Bishop, priest or layman of this Church who interprets each article of the Creed as he interpreted it ten or twenty years ago." I thank Mr. Minor for writing such a letter.

Bishop Lawrence should speak for himself alone, and not assume to do so for others. On its face his statement is rash and utterly improbable. I for one thoroughly agree with Mr. Minor, and feel as he does. I am sure that ten thousand of laymen are with us on this subject, as well as hundreds of clergymen.

WILLIAM ALLMAND ROBERTSON.

East Orange, N. J., June 7, 1924.

Mr. Editor:

I saw the statement of Bishop Lawrence that no Bishop, priest or layman of the Church interprets the Creed now as he did ten or twenty years ago.

The Creed to me has ever grown stronger and is to me

today, as it was sixty years ago. I am sorry the Bishop made such a statement.

FRANK F. W. GREEN.

Aberdeen, Washington.

Excerpts From a Recent Report of a Professor in One of Our Divinity Schools

One of the greatest stumbling blocks to the study of the New Testament in Greek is the existence of two such excellent "nonies" as the Authorized and Revised Versions. The average student leans much more heavily on these than on the original and cheerfully and, I may say, gladly yields homage to them rather than to the Greek of which they are a translations. When this undue deference is allowed and a Version however excellent is suffered to usurp the authority of the original, the reading—so-called—of the New Testament in Greek is of exceeding little value. Perhaps the tendency now seen in our Seminaries to reduce the study of the Greek Testament to "an irreducible minimum" and the permission granted by Canon to the Bishops on the advice of their Examining Chaplains to dispense Candidates for Orders from Greek altogether arise from the slovenly and unscholarly way in which the Greek Testament is often handled.

The accurate study of a language like Greek begets a taste for accuracy in other studies and makes for accuracy in thinking and accuracy in expression—things greatly to be desired in this our day and time.

It will be seen from this that my teaching has been confined to the study of the Scriptures only and I am inclined to magnify my office and to think that better preparation for the work of the ministry would be had if greater emphasis were laid on this study and less on collateral subjects. With a good knowledge of the Scriptures and of the Prayer Book as an interpretation and application of the Scriptures together with a fair knowledge of the history of the Church the student would be well furnished for the work whereunto he is sent. The drift, however, seems to be the other way and new subjects are from time to time added to the requirements for Holy Orders with the re-

sult that the lesser matters take up much of the student's time and the greater suffer in consequence. Man-made theologies come and go, but the Scriptures of God abide unto the end of the age—the one source of spiritual knowledge and truth.

Spiritual Illiteracy

"Spiritual illiteracy" is the charge brought against about sixty per cent of the youth of the country now in attendance in the public schools. According to an investigation conducted in Indiana by the "Institute on Social and Religious Surveys," there was an alarming poverty of ethical consciousness among the majority of the children. "Stupidity is more sinful than cheating" expresses the ethical standard of the pupils.

"Not only did a majority of the children think it was less sinful to cheat a railroad than to cheat a person and that 'if a storekeeper gives you too much money it is all right to keep it because he would probably keep it if you paid him too much,' but in actual practice sixty-four per cent of the children did actually keep the dime overpaid in a test that was 'framed'."

In commenting upon the survey, well might the Public Education and Child Welfare Association say:

"Nothing can be more essential in any scheme of education than development of character. Without character, the more complete one's education the greater the menace to society. We do not doubt the alarming poverty of moral standards among children, which is merely a reflection of the moral indifference pervading society itself. No one appreciates all of these problems and their bearings more keenly than do the school people themselves, and surely no one is looking more anxiously for the solution."

As religion in any definite and distinct way cannot be taught in the public schools, a course in ethics is advocated as the next best thing. The superintendent of the Philadelphia schools announces that such a course is already being given and with good results. In the absence of some kind of religious training, this surely is better than no ethical teaching at all. But it is far from reaching the real seat of the trouble. It is simply another effort to treat symptoms rather than the disease, as Prof. Dr. Fox, of Roanoke College, shows in his very trenchant and illuminating article on "Christian Social Therapy" in *The Lutheran Church Review*. What the children of our day need for the building up of character is the Christian religion. They need to be taught the fear of God, which is the beginning of wisdom, and the love of God in Christ, which is its completion. But where faith in God is lacking, and where the Christian motive is not asserting itself, your ethical teaching is as powerless to cure selfishness and sin as a porous plaster is to cure a disease that lurks in the heart or the blood.

What we fear most of all is that such ethical courses given in the schools will be considered by the public as the only thing that can be done to change this alarming situation. As things are, the one thing to be lamented is the absence of Christian training in the home. About half the Protestant (so-called) parents have shifted that responsibility upon the Sunday School, and very many of them are not particular about urging their children to be regular in their attendance even there. Perhaps after an epidemic of moral crookedness and perversity such as we are beginning to witness among the youth of the land, the public will awake to the realization that the teaching of religion is the outstanding need of the times.—*The Lutheran*.

The War Not the Main Cause of the World's Troubles

This is the contention of a clergyman, Dr. Phillips, who preached at an open air service in West Philadelphia on Sunday, June 1. He merely voiced the convictions of many who are in the habit of thinking deeper than the surface of events. The war was rather a result than a cause—the result of certain adverse forces which finally broke out into an eruption and let loose what had been more or less artificially repressed. There was something wrong with our civilization before the war broke out, and now we are beginning to discover what it is. The flood has broken the dam, and now the waters that have been let loose are making havoc far and wide. Dr. Phillips asserts that not one-hundredth of the economic and social chaos existing today is to be traced to the war. He goes further back and lays the blame at the door of our highly developed "mechanical civilization." There lies the egg out of which have been hatched most of our present troubles.

We quote a pregnant paragraph which expresses what he means: "The great characteristic of our age is pace, dis-

covery, invention and machinery. The war came as a result of our pace-producing age and was not the cause of it. We little thought fifty years ago that the machinery we were making to release us, ultimately would enslave us. Today we are the slaves of the things we have invented." This chimes in with what a scientist recently told us. He said it seemed a pity that science had laid at our doors a rich profusion of good and truly wonderful things which we did not know how to use; that we were like spoiled children who were surrounded with luxuries which indulgent parents showered upon them until none of them could be appreciated. Well may Dr. Phillips say: "Our lack of restraint, and nothing else, is responsible for most of our trouble." "Where the people cast off restraint, there is no vision; today we have no vision."

In other words, idealism can no more flourish in a materialistic and mechanical soil and atmosphere than palm trees can grow in Iceland. Music is feeling the effects of the chill of our mechanical civilization. We now have pianolas, victrolas and similar devices to tickle men's ears, and the soul of music has ceased to make a sufficiently strong appeal to train up a race of masters in the art. Poetry and fiction are feeling the effects of the chill, and we must look back a half century and more to catch the inspiration of men who wrote for the centuries. Their works still live, while the books written today gain a brief popularity and then pass into the night of oblivion. Education has felt its chilling effects also. Our boys and girls, young men and women, are taught a mass of subjects superficially, mostly bearing on how to make a living rather than how to make a life, and are lacking in culture and too often in character. Naturally religion suffers, and while there is a certain kind of activity never before known, it is shot through with externalism, and the development of the inner spiritual life is far from being considered fundamental and essential.—*The Lutheran*.

A School of the Prophets

At the laying of the cornerstone of the new building of the DuBose Memorial Church Training School, on June 11, Bishop William Mercer Green said in part:

"We are making history as we gather today to lay the cornerstone of the new building for the DuBose School, rising Phoenix-like from the ashes of the old. Institutions, like men, are living forces to the extent to which they have within them the true spirit of life. This presence here today is the manifestation of that spirit. It has dwelt in the DuBose School from the beginning. It has guided it in its opening years. It has been heroically manifest in the trying days which have followed the disastrous fire. Leaders less strong than those who have guided the destinies of the School might have suffered moments of discouragement. This spirit will remain with us, please God, to the end. It is the spirit of faith, in the cause: conviction of its worth; enthusiastic loyalty; courage and unity in service, with undaunted confidence in Him with whom all things are possible.

"There is always romance in an adventure for God. Knighthood is perpetually in flower in His service. There has been romance in the conception, birth and short life of the DuBose School. Its leaders have moved to their tasks with the joyous courage of plumed knights.

"Four years ago the DuBose School became a reality. The conception is not without its forerunners and parallels. Schools for postulants have existed in the Dioceses of Arkansas and Kentucky, but without strength to carry on.

In England, Sweden, and Denmark, similar schools are in operation. But in fulness of scope, and in comprehensiveness of aim, the DuBose School is really unique. Its aims are the fruit of many years of thought and experience. Those whose hearts have yearned to see the plow making furrows in untilled fields and the seeds of the Kingdom planted in the waste places, have long felt the need of creating and training a ministry dedicated to the lofty service of the mission field and to that part of the field situated in the country sides. They have seen also an unused force in the Church that might be dedicated to this high purpose, a force of mature men, ready to offer themselves, in the fullness of a ripe experience and proved devotion, to the Sacred Ministry, but inhibited by the difficulties of seeking the ministry through the channels of the standard seminaries. Side by side with these has been seen another group, younger than the first, but inhibited by years from entering the seminaries through the channels of a standard college course. As they thus saw the field and the men, a large challenge has been presented to them, and they have dreamed of a school which might answer this challenge, a school which might at once train men for the field untilled and in doing so, coin into the currency of the Kingdom, the gold of unused forces."

THE CHURCH AND YOUNG PEOPLE'S WORK

By the Reverend Karl M. Block, D. D.

WITH the next issue of the Southern Churchman the page dealing with Young People's Work will be discontinued for the summer. Everything conspires to make this advisable.

It is rather amazing and it is certainly unfortunate that any movement in the Church as vital as the establishment of Societies for the Young People finds so few correspondents. It is tremendously difficult to get individual or corporate reactions to suggestions as to methods and the upbuilding of morale.

We are entering upon the Summer Conference term of the year, and it has fine opportunities and grave responsibilities. The Summer Conferences are changing materially in their outlook, their curricula and their personnel. The young people are attending in greater numbers. In most schools courses are being given on the rationale of work among young people. Conferences should be held with clear-cut reports of success or failure, and both should be analyzed.

The General Convention is hardly more than a year off, and yet the National Church has only been able to observe and commend this remarkable movement. It will be a tragedy if some coherent and well-considered plan, leading to the development of a National consciousness is not available before the Convention meets. The outlines of this plan should be developed by the young people themselves and safeguarded by the counsel of those who have worked with them.

The adolescent today is different from the type we knew before the war. Old-fashioned conventions have disappeared and a new sensitiveness and irritation of restraint is very apparent. With this independence a desire for the exercise of initiative has come. "As it was in the beginning, is now, and ever shall be" makes no appeal to our modern young people. They want to know the whys and the wherefores, and the traditional must justify itself if it is to be respected. There is no lack of idealism unless those who misunderstand youth offer in their leadership a lower ground of appeal. When the young people cause anxiety, it is most largely occasioned by their appealing their elders. Nothing is more futile than for one to attempt to dogmatize about the character of this national organization which must make its appeal to the youth of the Church and be expressive of the genius of our own communion. Where a counsellor has sympathy and understanding and is gifted with personality, modern youth is peculiarly susceptible to his or her influence.

Disappointment with the young people is frequently due to the fact that the more mature leaders of the Church have endeavored to compress their organization into a type which reflects their own preconceptions or even prejudices. Youth will always be a problem, for it always has been. Rudyard Kipling, in his Rectorial Address, remarks sentimentally that "the sole revenge that age can have upon youth is to preach at it." The Church of the present day cannot afford to take any such ground in dealing with her young people. There are far too many who have an abiding desire to serve Christ and His Church for them to fail under the condemnation deserved by that minority who represent the eccentricities and tragedies of our spendthrift age.

This summer, with God's help, we must endeavor to think things through, and our thinking must be unfettered from prejudices, predilections and the exercise of direct authority. It would be of great value to offer to each Summer Conference, where an appreciable number of young people are present, the responsibility of drawing up at least the skeleton of a national organization, outlining carefully the goal of the movement, the manner of its propagation, the organization necessary for its coherence and those objectives upon which the youth of this great Church can focus with profit and helpfulness.

When the General Convention meets, we must all be prepared to give up our insularity and our prejudices as regards everything from the name of the organization to the character of its National establishment, with the thought that in the last analysis the central emphasis is not upon method nor can any external scheme assure success.

The whole question of finance is tremendously vital and in this we have the warning of the Young People's Societies of our sister communions, in which anxiety has already been expressed as to the amount of "overhead" heretofore thought to have been necessary to the functioning of their national consciousness.

Many of the young people are eager to have a Young People's Department properly officered and intelligently financed by the National Council. We must be on our

guard as regards "Specials." The morale of the Campaign for the Church's Mission must not be broken by using this new organization simply to do the extra things for which funds of the National Council are not available. If the lessons of the Nation-Wide Campaign and its subsequent development in the Church are to be heeded, we must seek the highest possible ground upon which to place the emphasis in this new organization.

We need more devoted, more consecrated Churchmen, and that is not simply obvious. We must have an organization which will grip the imagination of our young people and convince them that it is all worth while—that the Lord Christ has given a mission to His Church, and that this mission is a responsibility of every member, that it has been his since he was baptized and it will be his, for weal or for woe until "he is gathered to his Fathers." How can we lay this burden and confer this privilege upon all of the young people of the Church? There are formidable obstacles in the way. Organization selfishness with consequent split loyalty, is sufficiently impressive—to note only one of many of these obstacles. In all truth, we need the direction of God's Spirit, for we believe that the youth movement in the Church was originated by the Spirit of God, and its successful advance depends upon His continued direction. Let us therefore make this a subject of earnest prayer and intelligent study, so that the forming of a National Organization can be begun under the best possible auspices.

Unique Meeting at Christ Church, Greenville.

On Sunday night, May 25, the Y. P. S. L. of Christ Church, St. James' and St. Andrew's, Greenville, held a joint meeting in the Parish House of Christ Church. This being "Reconstruction Sunday," the Program Committee of the League from Christ Church decided that Japan must be the subject, and the result was a playlet, entitled "The Gift," written by Miss Mildred Cook, Chairman of the Program Committee.

This playlet was in two short acts. The first scene opened in Bishop McKim's office in Tokyo. He is seated at his desk writing, when in walks Araki San, nurse of St. Luke's Hospital. She tells the Bishop how distressed she is at having to turn away so many people, for lack of room and equipment in the temporary hospital, whereupon the Bishop tells her that she must not worry, for he feels sure that after Sunday, when the campaign is begun in America, they will have all the funds with which to go ahead with their reconstruction program.

Then in comes the Rev. Mr. Tucker, who tells the Bishop of the fine results he is having in his work, of the boys who have come into the Mission, asking to be confirmed, and of how much more he could do if he had a Parish House and a church. To him also the Bishop says that he is sure the American Church will not fail them. God has been so good to America, he says, that the Americans will be good to Japan.

At this point Dr. Teusler arrives with a little Japanese girl and her baby, who have been turned away from St. Luke's and who insists on seeing Bishop McKim. Her appeal to the Bishop to take care of her baby, and her excitement when she sees the nurse who turned her away, were very fine. The Bishop tells her to bring in her baby and he will see that it is taken care of. The scene ends with an invitation from the Bishop for them all to come to his office the next night, Sunday, to hear over the radio the news from the Missions House, of the result of the canvass.

The second scene finds them all again in the Bishop's office and Lotus Blossom, the Japanese girl, tells the Bishop how much better her baby is, how good the nurse was, and that she wants to know all about Jesus and become a Christian.

Mr. Tucker asks the time, and finds that it is time to tune in on the radio, and finally with great excitement he announces that he has America, and they all crowd around him, tense and anxious. When he tells them that the American Church has oversubscribed the \$3,000,000, and that they can go ahead with their work, little Lotus Blossom falls upon her knees, and the others rise and with great reverence and joy sing the Doxology.

This program was splendidly carried out, with appropriate hymns and Scripture, prayers for Japan and the success of the Campaign. All the young people were in costume. The cast was as follows: The Rt. Rev. John McKim, D. D., James Rutledge; the Rev. Mr. Tucker, American Missionary, John Turner; Dr. Rudolph Teusler, Archie Sterling; Araki San, Minna Turpin; Lotus Blossom, Mildred Cook.

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

CONTRACTION OF THE WORLD.

"London, June 14.—Using for the first time telephonically the radio beam system, through which the wireless waves are thrown in a particular direction, William Marconi, inventor of the wireless, is reported to have spoken from the Poldhu Station in Cornwall, to Buenos Aires.

"The accounts state also that Dr. Thomas Le Breton, Argentine Minister of Agriculture, who is visiting in England, spoke to War Minister Justo, and that subsequent cable messages from Buenos Aires said Dr. Le Breton's voice was heard there."

The foregoing is from the current issue of the Sunday New York Times, which is about as reliable as any of our daily papers, therefore we have every reason to suppose that Messrs. Marconi and Le Breton did talk through the air from Cornwall, England, to Buenos Aires.

The same paper gives an account of the air mail service about to be established between San Francisco and New York whereby letters will be carried from the one place to the other in thirty-two hours, and by means of illuminating stations along the route these flying postmen will travel as readily at night as in the day-time.

These two items bring sharply to our attention the contracting conditions of the world.

In the face of these things how is it possible for sensible and up-to-date writers to contend that it is better for us to stay out of European entanglements, when we are sitting on Europe's front steps, and she is crawling up our back stairway.

The World Court was more or less lost this year in the great mass of inefficiencies of the recent congress, but it is to be hoped that the Federation of Churches will stay on the job, and keep this matter continually before the minds of Christian people, so that when it comes up in the future, as it surely will sooner or later, a great mass of public opinion can be speedily mobilized through the Churches so as to put necessary pressure behind it to make it become effective.

Every day such incidents as the two to which we here call attention are making it more and more evident that we can not stay out of European entanglements, no matter how much we might like to do so.

LOOK BACK AND TAKE HOPE.

Sometimes it is necessary for us to look back to see how forward we have come.

A paper of wide circulation in a leading Southern city runs a column of news items printed "fifty years ago," and another under the heading "Twenty-five Years Ago." From the latter we quote the following item:

"The efforts being made by employees in stores to have their employers close at seven o'clock is meeting with success. It was announced last night that every clothing and men's furnishing establishment on Broad Street save one had agreed to close at seven o'clock, Saturdays excepted. . . . The salesmen . . . are hopeful of eventually having all business houses closed at seven o'clock."

The closing hour of such stores as those referred to above now close at five o'clock in the summer time as a matter of course, and there is no objection from either patrons or employers.

This fact is merely indicative of the strides that have been made all along the line for the benefit of people who have to work for a living.

It is only by means of such items as these, clipped from the twenty-five years ago columns that we fully realize how rapidly the world is moving, and conditions are

constantly being made easier, and more equitable for all classes. In spite of these evidences of improvement, there are those who love to mope and discourse on the rapidity with which the world is growing worse. How is it possible?

PROGRESS ON BOTH SIDES OF THE WORLD.

It is nearly twenty centuries since Our Saviour said, "Let the little ones come unto Me, for of such is the Kingdom of Heaven," but in that short sentence He blazed the way for a movement that is constantly acquiring new and greater momentum.

It is significant that the same month that marked the adoption by the Senate and House of Representatives of a resolution that provides for Child Labor Legislation by the Federal Congress should also bring to us the following news item from the opposite side of the world:

Juvenile Offenders in India.

The government of Bombay has published its plan for the protection of children and young persons in the form of a bill to be introduced in the Bombay Legislative Council. This bill would create separate courts for children's cases and abolish hanging and transportation as punishment for youthful offenders. It would prevent the sending to prison of any children except those adjudged by the court to be too unruly to benefit by admission to a reformatory school; would introduce a system of probation and also establish industrial schools teaching trades to offenders under sixteen.

Those who are looking forward to the day when children can no longer be stunted and weakened physically and mentally in coal mines and factories must not think that the final victory is won now that the resolution providing that the Federal Government shall have authority in this field. This matter will have to be ratified by three-fourths of the states and when constitutional legislation is finally passed it will not be a simple matter to enforce it.

Progress is being made, but the final elimination of children in industry is not yet accomplished.

LADIES GOING TO NEW YORK TAKE NOTICE.

The following notice of the headquarters and activities of the Church League Club may seem a trifle local, but New York City is so much of a mecca for travelers from all parts of the country that we feel that this item may be useful to some of our readers, and so we quote as follows:

"Twenty States in the Union have already enrolled members in the Church League Club, a club organized two years ago for the purpose of providing a New York centre where visiting Churchwomen may entertain their friends and find a temporary home. Already six hundred and fifty women have joined the organization, which maintains quarters at Allerton House, Lexington Avenue and Fifty-seventh Street, many of them women belonging to the business and professional world as well as women closely associated with religious work. The club is sponsored by the Protestant Episcopal Church, but is open to all Churchwomen.

"During the past two winters frequent luncheons, followed by talks on civic and other subjects, have brought into closer touch returned missionaries and others who, through foreign philanthropic activities have gotten out of touch with affairs at home. The club has, too, been frequently used for entertaining distinguished visitors—the Very Rev. Dean of Lincoln Cathedral, England, was a guest last winter as well as the Patriarch of Jerusalem.

"The club has seventeen bedrooms under lease from Allerton House available for its members, and can take care of non-members for a week or until they find other quarters. The large sun parlor on the seventeenth floor provides a pleasant place to lounge and rest and the Wednesday afternoon teas have attracted many friends of the club.

"It was during the winter of 1921 that a series of meetings at the house on East Thirty-fourth Street formerly occupied by F. Hopkinson Smith resulted in plans for a permanent organization. The house at 9 Park Avenue

(Continued on page 23.)

The Great Commission

MISSIONARIES' CONFERENCE AT CHURCH MISSIONS HOUSE.

There has been a great sound of a going in the tops of the mulberry trees at Church Missions House. Four of the newly appointed missionaries and fifteen of the missionaries now on furlough have been meeting together, with a half dozen officers of the national staff, on June 11-13, for three days of conference and discussion which, with a world-wide sweeping view of the Church abroad, a concise presentment of the organization behind the missionary, and a clear penetrating statement, from one country after another, of the work of the Church, in terms of exalted spiritual ideals, none the less practical, has brought to every one who attended a keener eagerness to serve in every possible way.

There are two things one most wants to pass on to others. The first is a sense of pride in our missionaries. They are not only faithful and hard-working, they are really splendid people. They are not dabbling in little affairs here and there. They are seeing the Church's work in its largest terms, meeting and grappling with fundamental moral and spiritual problems in all their bearing on racial and national life in whole countries and continents. Every Churchman ought to feel a personal pride in these, his representatives.

The second impression to be shared is that of the essential oneness and wholeness of the Church's mission, whether it be carried on from the treasurer's office or the home parish or a hospital ward in the Orient or a thatched hut in Africa. The oneness of the Church's work is not a mere convenient theory. It is a living truth which one comes to appreciate and value more and more as he studies the whole field.

The plan on which the three days' sessions were based is one to be commended for the use of parishes and dioceses in which similar inspiring and informing gatherings could be held even without the unusual personnel of thirty missionaries. The chief points of consideration were four commands of Our Lord—Look, Pray, Give, Go. Before and after the four discussions of these commands were talks on the different fields of work.

Home from Liberia on his first furlough, was the Rev. E. L. Haines. Many people have heard him talk and others will be eager to. He has the unfailing advantage of first-hand experience to tell about, and in Liberia the details seen by one thoughtful observer reflect the tremendous evils present and the great promise of future good for whole tribes and races. Africa is not "dark" in itself. The darkness over that continent is the shadow cast by slavery and polygamy, evils built into the very economic fabric of African life, and by devil worship and ignorance, and by the aggressive advance of the Mohammedans. None of these evils can finally withstand the progress of the Church, but the process of freeing the Africans from their dominion is more difficult than we can realize. The native gentleness of the African tribes, their honesty where they are uncorrupted by the baser elements of civilization, their eager cordial welcome of the white man, are things to build on.

One of the familiar names among our workers in China is that of the Rev. E. L. Souder, of Wuchang. He talked of a fourth command, "Go ye therefore." It applies, of course not only to missionaries, but to every baptized person. The inactive un-missionary Churchman needs to hear and interpret this command. Furthermore, our "going" to other lands, where there are ancient races and ancient civilizations and different customs, must not be with a purpose of destruction and supplanting. The Church goes to fulfil, and to discover and appropriate new gifts and graces from all nations.

This idea was emphasized by the Rev. Walworth Tyng, of Changsha. The Chinese have some of the very virtues we most lack. Against our pugnacity and individualism are their humility, their ideal of meekness, and the solidity of their long, long racial life, holding together in spite of the turbulent conflict of national affairs. The Christians, now of the second and third generations, are beginning to make the Church felt as a stabilizing environment, and, whether they go into education, commerce or government, are constantly showing themselves the best of their kind.

One idea that ran through the entire conference should be brought home to every man and woman and child of the Church. It is the value of constant faithful prayer, and the missionaries' great desire for it. One after another mentioned achievements and developments beyond the power and even the intention of the missionary, which could

only be accounted for by the prayer of the people at home.

PIGS AND PIRATES.

A hospital for men, situated in the heart of a poor and crowded district, is St. Luke's, Shanghai. It has one hundred and sixty beds, a training school with fifty to sixty Chinese boys in training, eight Chinese internes, in addition to the small foreign staff. The clinic, to which women and children as well as men come, takes care of 70,000 or more in a year, sometimes four hundred in an afternoon. Here as in the hospital cases may be seen every day such as might appear only once or twice a year in America.

Several streets lead to St. Luke's and the hospital is surrounded by them, so there is an abundance of light and air. There is also plenty of noise. Trains screech around the corner day and night; flocks of sheep are driven by, bleating in terror; wedding processions and funerals pass, wailing and sobbing and howling; pigs strapped to wheelbarrows squeal in chorus with the ungreased axles, drunken sailors shriek and beat and sing to the fast-barred iron gate through the long summer nights, and the rickshaw coolies howl.

In a little chapel in the hospital morning prayers are said daily, a service written specially for St. Luke's staff.

There are six wards, two medical, three surgical and one for eye troubles. A ward just opposite the chapel is for prisoners, street beggars, pirates and other roughish customers. The windows are barred and there is always an officer on guard; otherwise anything from gambling to murder might happen to disturb the blissful peace of the hospital.

Dispensary and laboratory are combined in one small inadequate building which is occasionally so full of people one can scarcely turn around. A small room is to be built which will relieve things to some extent. Here Dr. Koo examines postoffice employees, who are sent to all parts of China. Here Dr. Tyau examines employees of factories and companies which contract with the hospital for the care of their patients. Street accident cases are also received. An emergency operating room is almost constantly busy.

The hospital pays its own running expenses, either through fees or gifts of Chinese and foreign residents of Shanghai. The General Church makes appropriation only for the salaries of the foreign staff.

JAPAN RECONSTRUCTION FUND.

At a meeting of the Japan Reconstruction Fund Committee, held in the Church Missions House on Thursday, June 19, 1924, the following statement was adopted:

Acting under instructions of the National Council, this Committee presented to the people of the Church the needs of the Church in Japan, due to the earthquake and fire of last September. The schedule of reconstruction required for its completion the sum of \$2,400,000, in addition to the sum already in hand toward the cost of St. Luke's International Hospital and the cost of new land, which is to be provided through the use of property now owned in Tokyo.

The Committee determined upon a plan of campaign having three distinct features, the first being the solicitation of the people of larger means by direct representatives of the Committee, the second being a selective canvass in each parish by a parish committee of all able to give or pledge in amounts of \$10 and upward, and the third being the general offering on May 25.

From reports so far received from dioceses and parishes the Committee estimates that there has been given and pledged to date something less than \$700,000.

In several important parts of the Church the presentation of the Japan appeal has been delayed until the autumn.

The Committee would again emphasize the vital character of this work, in order that the fruits of sixty years of intensive effort may be realized. Practically the entire equipment of the Church in Tokyo and vicinity has been destroyed. This must be replaced in order that the Church's work shall not be permanently crippled in the face of unequalled opportunity for effective service.

The Committee proposes to go right on with its work until its duty has been fully discharged and will keep the Church informed.

With the funds now in hand or assured by pledges, it will be possible to proceed with some of the most immediate needs.

The Committee desires to express its deep appreciation to those who have given and to those who have labored earnestly for this great cause.

For the Committee,

WM. COOPER PROCTOR,

Chairman.

Church Intelligence

Lay Cornerstone of the New DuBose School.

The cornerstone of the new building of the DuBose Memorial Church Training School was laid on June 11, 1924. Bishop Gailor presided over the simple but impressive ceremony, assisted by the Rt. Rev. Dr. Bratton, Bishop of Mississippi, and the Rt. Rev. Dr. Carson, Bishop of Haiti.

The procession, made up of the student body, the visiting clergy, and the faculty of the school, marched from the chapel to the site of the new building, to the singing of the hymn, "The Church's One Foundation." The Rev. Dr. Mercer P. Logan, Dean of the School, was preceded by the young son of Dr. Wm. Haskell DuBose of Sewanee (and the grandson of the late Dr. Wm. Porcher DuBose), who carried the articles and the box for these, to be later placed in the cornerstone.

After the reading of the Proper Psalms and prayers, the Dean placed the articles in the cornerstone, announcing the name of each article as it was packed into the box. Then the presiding bishop again led in prayer. When the singing of the hymn, "Crown Him With Many Crowns," was finished, addresses were delivered by the Rev. Dr. Wm. Mercer Green, Bishop Coadjutor of Mississippi, Archdeacon Claiborne, Field Secretary of the School, and the Hon. W. A. Sadd, President of the Board of Trustees.

The service was closed by prayers led by the Bishop of Haiti, the pronouncing of the benediction, and then the singing by the assembled company, of the hymn, "All Hail the Power of Jesus' Name."

After the ceremony, many of the visitors lingered about the cornerstone, which was quarried out of the rock of the mountainside by a mountain stone cutter, and sculptured by a mountain stone mason. Thus it represented in the labor involved the simple ideals for which DuBose School was founded. Its design bears the inscription, "The Field is the World," beneath which is the Cross, surrounded by the circle of Eternity. Thus even in its design, the cornerstone stands for the high mission of world service and sacrifice for which DuBose School was organized.

Colored Leader On Good Will Program.

"The movement for the promotion of good will, mutual confidence and co-operation between the dominant races in the South is regarded by many as the most significant of its kind since the Emancipation," said Bishop R. E. Jones, of New Orleans, eminent colored leader, in his report to the recent General Conference of the Methodist Episcopal Church in session in Springfield, Mass. Expressing pleasure in the opportunity to cooperate in this movement, Bishop Jones gave the following survey of its spirit and work:

"We have found in the South a group of white men and women who are sincere and courageous in their desire for justice, equity and peace for all men. The movement began as one of our after-the-war necessities. At first faith was small, vision dim, hope uncertain, but the work grew until now out of one thousand counties in the South, eight hundred or more are duly or-

ganized with joint committees representing both races. There is a central office at Atlanta with Dr. W. W. Alexander, a minister of the Methodist Episcopal Church, South, as director. Most of the States have full time Interracial secretaries. Some of the States have two secretaries, one white and one colored.

"The organization of the Woman's Department of the Commission on Interracial Cooperation has brought to light fine heroism on the part of the women. These women have added strength, dignity and confidence to the commission. There has been opposition in some quarters, misgivings in others, lack of interest in others, but the movement still goes forward with confidence, intelligence, equity and the leadership of Jesus Christ. This ideal of promoting a better understanding on the basis of cooperation and a more adequate appraisal of human values will strengthen our National Government and its reaction will be felt throughout the world and redound to the glory of God and the advancement of His Kingdom.

"I do not know a better summing up of this movement than was put in a little verse which appeared not long ago in a South African magazine:

"If I knew you and you knew me,
If both of us could clearly see
And, with an inner sight, divine
The meaning of your heart and mine;
I am sure that we would differ less
And clasp our hands in friendliness;
Our thoughts would pleasantly agree
If I knew you and you knew me."

Commencement Exercises, Bishop Payne Divinity School.

The commencement exercises of the fifty-fifth session of the Bishop Payne Divinity School, Petersburg, Va., were held in Emmanuel Chapel, June 8-11.

The baccalaureate sermon was preached by the Rev. E. H. Hamilton, B. D., of Hampton, Va., Sunday afternoon, June 8. The meeting of the Alumni Association was held Tuesday evening, the special speakers being the Rev. J. E. Culmer, B. D., of Tampa, Florida, and the Rev. J. C. Wagner, M. A., a member of the faculty. At the business meeting of the Association Wednesday morning, the Rev. J. L. Taylor, D. D., of Richmond, Va., made an address on Social Service. The Board of Trustees and the faculty recognize the good work that the Alumni Association is doing for the School by upholding high mental and moral standards and by raising among themselves funds for scholarships.

The annual meeting of the Board of Trustees was held in Whittle Hall Wednesday at noon, Bishop Tucker presiding. Full and detailed reports were made by the Dean and other professors and by the treasurer. The executive committee was instructed to borrow money for necessary repairs to the buildings. The resignation of the Rev. E. P. Dandridge, D. D., of Nashville, Tenn., was regretfully accepted and the Rev. J. M. B. Gill, rector of St. Paul's Church, Petersburg, was elected a member of the Board. Suitable resolutions were adopted with regard to the Rev. E. L. Goodwin, D. D., and Mr. S. W. Travers, two most faithful members of the Board who departed this life since its last meeting.

The commencement exercises proper were held Wednesday evening. After a short devotional service the graduation essay was read by Mr. Aston Hamilton, of the Diocese of Virginia, and the address was made by the Rev. J. M. B. Gill, of Petersburg. The Dean announced that the Board of Trustees had conferred the degree of Bachelor of Divinity upon the Rev. A. F. Nightengale, of Ancon, Canal Zone, who graduated in 1915. Bishop Tucker made a short address, emphasizing especially the thoroughness of the instruction given in the School and the high standard that is required in order to receive its full diploma. He then presented the full diploma of the School to Mr. Aston Hamilton, of the Diocese of Virginia.

The session just closed has been most satisfactory. The students did their work faithfully and well. The number of students enrolled was fourteen, seven of whom entered this session. The dioceses represented were: East Carolina, Georgia, Los Angeles, Ohio, Pennsylvania, Southern Virginia, Texas, Upper South Carolina, Virginia, West Virginia and Canal Zone. This general diocesan representation and the fact that it has been adopted by the American Church Institute for Negroes give this School the distinction of being the "General Theological Seminary" of the Church for training colored men for the ministry. It is the only School of its kind in the Church, and because of this distinction and because of the fact that it has sent more than one hundred men into the ministry, it pleads for the sympathy and interest and a more generous financial support from all Churchmen who are interested in the Church's work among our colored brethren.

Regulations Pertaining to Chaplains.

No group of men ever enjoyed a greater compliment than that which has been paid to chaplains of the Army of the United States by those who have been in authority in the War Department since the first chaplain was appointed in 1789. That compliment is expressed in the generous attitude of the Department always shown in the matter of regulations for religious work. The greatest possible freedom for initiative has been allowed. Only a dozen paragraphs have been employed to define the status, duties and responsibilities of chaplains and their relations to officers and men.

During the past week, under authorization of the Secretary of War, a codification of the regulations pertaining to chaplains has been published. It is a pamphlet, AR 60-5, which again indicates the earnest desire and intention to provide as adequately as may be possible for the moral and religious life of the military personnel, at home and abroad under all circumstances.

Salient features of the new regulations are the freeing of chaplains from many burdensome extra-professional duties which at times have been assigned to them. They are no longer available for such services as post exchange officers or as counsel for the defense in courts-martial. The chaplain is given a definite place on the staff of the commanding officer, upon whom rests the ultimate responsibility for matters of a religious and moral nature within a command as completely as does the responsibility for strictly military matters.

Authority is given for the enlistment of the active aid of civilian assistants, both lay and clerical, and provision is made for the use of certain non-appropriated local funds to employ supply

clergymen when chaplains are not available.

Chaplains are directed to, "Serve as friends, counsellors and guides, without discrimination, to all members of the command to which they are assigned, regardless of creed or sect." Their duties, have been broadly defined as being "closely analogous to those performed by clergymen in civilian life, modified only by the peculiar conditions attaching to military life and especially by the necessity that each chaplain shall, so far as practicable, serve the moral and religious needs of the entire personnel of the command to which he is assigned, either through his own personal services or through the cooperative efforts of others."

Transport chaplains are to accompany all large contingents of troops moving to or from duty outside the continental limits of the United States.

An orderly observance of the Sabbath by the officers and men in the military service is enjoined. Military duty and labor on Sunday are reduced to the measure of strict necessity and such activities as may be held on Sunday are so scheduled as not to interfere with attendance upon public services of worship.

John T. Axton,
Chief of Chaplains.

Annual Commencement of Berkeley Divinity School.

Bishop Lines, who graduated fifty years ago at the Berkeley Divinity School at Middletown, Conn., was the guest of honor at the annual dinner of the school on Tuesday, June 3. He deplored the present tendency to controversy in the Church, as unworthy of the greatness of Christianity. "Labels," he said, quoting Dean Inge, "are often nothing but libels. Fundamentalists and Modernists are objectionable words only when used as terms of reproach. Of course, we are all fundamentalists and modernists if we be allowed to define those words in our own way."

He rejoiced that Dean Ladd was attempting to correlate the ancient fundamentals of the faith with the changing demands of the modern world.

The Rev. Theodore Sedgwick, D. D., of the Class of '90, who acted as toastmaster, referred to the great success of the School during the past few years under the able administration of Dean Ladd. He announced that the Berkeley Associates, a group of interested friends and supporters of the School in New York City and elsewhere, had in the last three years raised over sixty thousand dollars for the institution. He said that the creation of this fine body of allies was due to the Dean and his ability to inspire confidence in himself and in his vision for the future of theological education.

Burton Mansfield, of New Haven, a trustee of the School and a member of the National Council of the Church, said that in the last twelve months Berkeley had done a great service to the Church, in bringing to America a preacher of such power and note as the Rev. G. A. Studdert Kennedy, rector of St. Edmond's Parish, London, and Chaplain to the King, whose stirring appeal for a truer Christian social order was listened to so eagerly by many thousands in the east and middle west last winter.

Dean Ladd read a letter announcing that Mrs. F. W. Keasby, of Morristown, N. J., had just given the School the sum of twelve thousand dollars to found the William H. Vibbert Scholarship in memory of her father. Dr. Vibbert was the brilliant and much loved professor of Hebrew in the School from 1862

to 1873, and at the time of his death was Vicar emeritus of Trinity Chapel, New York. Mrs. Keasby is a Berkeley Associate. She has maintained a yearly scholarship for several years past, besides making other gifts to the School.

At the alumni service Tuesday afternoon the preacher was the Rev. Gilbert E. Pember, B. D., of the Class of '02, rector of St. Michael's Church, Germantown, Philadelphia. His subject was the "Prophetic Office of the Church." He pleaded for the greater recognition of the "Sacrament of preaching." He said that the prophet had always prepared the way for the priest. The Divinity School as the "School of the Prophets" should be first in the interest and the first care upon the heart of the Church today.

At the graduation exercises on the next morning, honorary degrees of Doctor of Divinity were conferred upon the Rev. Thomas Sparks Cline, B. D., of the Class of '05, recently elected professor of Pastoral Theology at the General Theological Seminary, New York City, and the Rev. Edward Huntington Coley, D. D., of the Class of '87, Suffragan Bishop-elect of the Diocese of Central New York.

Brief addresses were made by the members of the graduating class and certificates of graduation were conferred upon them by the Rt. Rev. Chauncey B. Brewster, D. D., President of the Board of Trustees.

The graduation address was given by the Rev. R. B. Ogilby, D. D., President of Trinity College, Hartford. He spoke on the "Technique of Prophecy."

Tornado Sweeps South Dakota.

Bishop Burleson sent the following telegram to the Department of Missions from Sioux Falls June 17:

"Disastrous tornado swept over state Saturday night. Three chapels on Crow Creek Reservation destroyed. Others badly damaged. Chief church on Lower Brule demolished. Present known destruction probably fifteen thousand. No doubt there is much more not yet reported. Insurance about one-third of loss."

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Religious Conference at Tappahannock.

The second annual conference for Church Workers was held under the auspices of the Rappahannock Convocation, at St. Margaret's School, Tappahannock, June 9-13. There were one hundred and fifty-five registrations and much interest was shown in the conferences and subjects for consideration. Sunday-school Conferences were held; the younger grades by Miss Sallie Deane, of Richmond; older grades and "Illustrating the Sunday-school Lesson," by the Rev. Dr. K. J. Hammond, of Culpeper. Conferences were also held for the Woman's Auxiliary leaders by Miss Louisa T. Davis, President of the Virginia Branch.

A Mission Study Class for leaders was conducted by Mrs. C. Jacqueline Smith, the new book for the year, "China's Real Revolution," by Paul Hutchinson, being used. Lectures were given by Miss Deane, on "Diocesan Missions," and Dr. Mary E. Brydon, of the State Board of Health, on "Training the Child for Life." Conferences were also arranged for the girls under

the direction of Mrs. Arthur Story, of New Jersey, Vice-President of the Girls' Friendly Society, and Dr. Mary E. Brydon. Conferences for Junior Leaders were held under the direction of Mrs. Charles E. Davidson, of Richmond.

A Men's Conference was held on Thursday, June 12, with thirty men present, clergymen and laymen. Special addresses were made by Messrs. W. R. Stansbury, J. Herbert Mercer and R. Carter Beverley, of Richmond. Much interest was shown and definite steps were taken towards the formation of a laymen's organization in the Rappahannock Convocation, for the purpose of obtaining more information on the work of the Church.

The Conference was opened on Monday night, June 9, with a service in St. John's Church, the Rt. Rev. W. Cabell Brown, D. D., making the opening address. A beautiful pageant, under the direction of Mrs. Arthur Story, was held on the campus, near the bank of the Rappahannock River, on Thursday evening. The arrangements for the Conference were made by a committee of the Convocation, of which the Rev. Herbert S. Osborn, of Tappahannock, was Chairman.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

The Executive Board Reorganized.

Following the rule provided in the Canons, four members of the Executive Board—two clergymen and two laymen—went out of office at the time of the Annual Council in May, and four new members were elected to serve for a period of three years: these being, the Rev. Carleton Barnwell, of Lynchburg; the Rev. David H. Lewis, of Salem; Mr. John A. Muse, of Bristol, and Mr. Kennon C. Whittle, of Martinsville. The first meeting of the Executive Board after the Council was held on Friday, June 20, and the several departments of the Board were reorganized as follows: Field Department, Mr. W. D. Tyler, Chairman, Mr. Charles Francis Cocke, the Rev. Churchill J. Gibson, the Rev. Carleton Barnwell; Department of Finance, Mr. C. Edwin Michael, chairman, Mr. Charles Francis Cocke, Mr. John A. Muse, the Rev. J. M. Robeson, D. D., the Rev. John J. Gravatt, Jr.; Department of Religious Education, the Rev. John J. Gravatt, Jr., chairman, the Rev. Carleton Barnwell, Mr. Mayo C. Brown, Mr. Kennon C. Whittle; Department of Christian Social Service, the Rev. J. M. Robeson, D. D., chairman the Rev. David H. Lewis, Mr. W. C. Rierison, Mr. John A. Muse; Department of Publicity, the Rev. G. Otis Meade, chairman, the Rev. Churchill J. Gibson, the Rev. J. Lewis Gibbs, Mr. Thomas A. Scott.

Bishop Jett announced that the Rev. A. C. Tebeau entered upon his work as rector of Emmanuel Church, Bristol, on June 15; that the Rev. F. E. Warren will take charge of the churches at Buena Vista, Glasgow and Natural Bridge Station about July 15; that the Rev. Beverley M. Boyd, deacon, will take charge of St. Thomas' Church, Abingdon, July 1; that the Rev. Theodore H. Evans, deacon, has charge of St. John's Church, Waynesboro, during the summer; that the Rev. J. Manly Cobb, recently ordained priest, has accepted the post of assistant rector of St. John's Church, Roanoke, effective September 15 next, and that the Rev. R. H. Baker, also recently ordained,

has accepted the position as chaplain and member of the faculty of the Virginia Episcopal School, Lynchburg, and will begin his duties there in September. Thus it is seen that a number of vacancies in important places are now being filled, and the Diocese has reason for the greatest satisfaction on this account.

Wythe County Missions.

Bishop Jett made his annual visitation to the Wythe County Missions, Mrs. William Wilkins, Missionary, on Sunday, June 15. He officiated at Byllesby (Carroll County), in the morning and was at St. Andrew's, Ivanhoe, in the evening. In the afternoon he was greeted by a fine congregation at St. Barnabas' Community House, Piney. The service began with the dedication and setting apart of an Altar Cross, a Flagon, a chalice and baptismal shell. All of which are memorials and the gifts of friends of the Mission who live in Philadelphia. After the administration of Holy Baptism to three children and the Bishop's sermon, the Rev. D. L. Gwathmey presented, for Mrs. Wilkins, three persons, to receive the laying on of hands. Mrs. Wilkins has been serving the Church very earnestly in this interesting field.

T. A. S.

PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Bishop.

Memorial Service for Mrs. George C. Thomas.

On June 22 at the Sunday morning service at the Church of the Holy Apostles, Philadelphia, there was held a memorial service for Mrs. George C. Thomas, who passed into the life eternal on June 3.

The Rev. George H. Toop, rector of the parish, preached the sermon, which dwelt especially upon the loyal faith, the deep sense of stewardship, the fresh and intense interest in the work and people of the parish evidenced by Mrs. Thomas.

News Notes of Interest.

The twenty-third annual reunion of the Descendants of Early Worshipers of St. James' Church (Perkiomen), Evansburg, was held Saturday, June 7. The exercises consisted of Morning Prayer at eleven o'clock with a sermon by the Rev. William Taylor, rector of Christ (Old Swedes' Church), Upper Merion. Martin G. Brumbaugh, former Governor of Pennsylvania, was the orator at the meeting in the afternoon.

During the absence of Rev. Dr. Floyd W. Tomkins, who will not return until the middle of September, the pulpit of Holy Trinity Church, Philadelphia, will be filled by Rev. Percy R. Stockman, Superintendent of the Seamen's Church Institute, who will alternate with the assistant, the Rev. John R. Huggins, in conducting the services at Holy Trinity during the summer.

Dr. and Mrs. Tomkins are now in Glasgow, Scotland, where they are attending the World's Sunday-school Convention.

George H. Streaker, Superintendent of the Sunday School of St. Stephen's Church, the Rev. Dr. Carl E. Grammer, rector, and leader of the "Drop-In" Bible Class and Sunday evening meeting at the Central Y. M. C. A.,

has gone as a delegate to the World's Sunday-school Convention at Glasgow, Scotland. St. Stephen's Church and the Y. M. C. A. joined in sending him.

A campaign to raise \$15,000 to complete the parish building of St. Barnabas' Church, Germantown, in memory of the Rev. Samuel Upjohn, D. D., was inaugurated Sunday, June 15, by the rector, the Rev. E. Sydnor Thomas. He referred to Dr. Upjohn as the "Father of St. Barnabas' Mission," for it was he who saw the possibility of starting an Episcopal Church for Negroes in Germantown.

The members of Dr. Upjohn's family, approving the plan, sent a letter to Mr. Thomas expressing gratification at the suggestion.

Following extensive repairs, repainting, redecoration and the installation of a new lighting system, St. Andrew's Church, West Philadelphia, of which the Rev. W. J. Cox is rector, was reopened Sunday, June 15, and the regular services are being held.

R. R. W.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

Returns from the Lenten Mite Boxes have been received from the Sunday Schools of all but two of the parishes and missions of the Diocese, and the offering aggregates something over thirteen thousand dollars, an increase of about twenty-five hundred dollars over the offering received in 1923, and by far the largest ever given in the Diocese.

The Rev. Thomas J. Bigham, of the Church of the Advent, Pittsburgh, is acting as Chaplain at the Camp at Angola, N. Y., held under the auspices of the National Brotherhood of St. Andrew.

Miss Charlotte E. Forsyth, Diocesan Superintendent of Religious Education, is touring France, Switzerland and Italy by motor, with a party of friends, and will return home in time to attend the Summer Conference for Church Workers at Conneaut Lake in July, given under the auspices of the Dioceses of Pittsburgh and Erie.

The Rev. Thaddeus A. Cheatham, of Pine Hdrsc, North Carolina, is supplying at Calvary Church, Pittsburgh, during the summer vacation.

J. C.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

The Woman's Auxiliary.

Nearly every pledge over-subscribed and every pledge paid, was reported by the treasurer at the thirty-second annual meeting of the Georgia Branch of the Woman's Auxiliary, which met at the same time as the Diocesan Convention in Savannah, May 4-6. Preceding the opening business session the entire delegation attended the opening of the Diocesan Convention, the celebration of the Holy Communion, and heard the Bishop's annual address. The United Thank Offering Custodian reported in hand a total of \$1,910.61, and the Secretary of Boxes reported that twenty-five boxes to the value of \$751.08 had been sent during the year.

Two speakers who had been invited to address the Diocesan Convention, also spoke at the Auxiliary session, the Rev. Elwood Lindsay Haines, of Liberia, who spoke on the William Hoke Ramsaur Memorial, and the Rev. W. H. Milton, D. D., of Wilmington, N. C., whose subject was, "Woman's Work in the Five Fields of Service." Mrs. W. N. Pratt, of Savannah, was elected president, and the delegates elected to the meeting during the Provincial Synod, to be held in Wilmington, N. C., October 21-23 are: Mrs. Pratt Mrs. F. F. Reese, of Savannah, Mrs. Jackson H. Harris, of Augusta, and Mrs. J. W. Quincy, of Douglas; alternates, Mrs. Arthur Hazard, of Augusta, Mrs. J. P. Stewart, of Waycross, and Mrs. Thomas Purse, of Savannah. Immediately following the reading of Bishop Lloyd's words in the Auxiliary Haudbook, a member rose and announced that she wished to subscribe \$50 for a scholarship to the Ramsaur Memorial as a thank offering for direct answer to prayer.

E. D. J.

COLORADO.

Rt. Rev. I. P. Johnson, D. D., Bishop.
Rev. Fred Ingley, Coadjutor-elect.

A Notable Ordination.

On Tuesday, in Whitsun-Week at St. Mark's Church, Denver, Colorado, the Rev. Homer Earl Grace was ordained to the Diaconate in the Episcopal Church by the Rt. Rev. Fred Ingley, Bishop Coadjutor of the Diocese. The candidate was presented by the Rev. James H. Cloud, D. D., of St. Louis, Missouri, who preached the Ordination Sermon; the Rev. A. G. Harrison, of St. Luke's, Montclair, read the Epistle, and Mr. J. W. Hudston, Lay Secretary of the Standing Committee, read the Litany.

The occasion was a notable one, since the Rev. Mr. Grace, a deaf mute, will minister to the "silent people" of the Diocese, amongst whom a Mission has been in progress for some time under the supervision of Dr. Cloud, the ordination of Mr. Grace to the "voiceless ministry" being a direct result of that work.

Bishop Ingley read a brief preliminary exhortation of counsel and encouragement to a congregation of some fifty members of the Mission, which was translated to them simultaneously in the sign language by Dr. Cloud, the same method being followed in the ordination sermon and throughout the service, which was deeply impressive, despite the difficulty of the dual rendition.

In an interesting reference to the work of the Episcopal Church amongst deaf mutes, Dr. Cloud said, in part:

"It is a matter of no small gratification that among all the many religious organizations the Episcopal Church was foremost in developing the work among the deaf and for a number of years was alone in promoting this work."

As a distinctive work it had its beginning seventy-five years ago when the Rev. Dr. Thomas Gallaudet, son of the founder of the education of the deaf in America, began a work in New York which grew into the present Church Mission to the Deaf in that Diocese and St. Ann's Church for the Deaf in that city.

At the present time New York, Philadelphia and Chicago, each have a church and parish house for the exclusive use

of the deaf with a resident clergyman in charge.

"In many of the larger cities there are active missions for the deaf under the care of general missionaries, as is the case here in Denver, and housed in parish churches, as we are here at St. Mark's. The first deaf man to be admitted to the sacred ministry was the Rev. Henry Winter Syle, of blessed memory. Of the clergy who have been engaged in work among the deaf he is the only one who was born and nurtured in the Church. Mr. Syle was the son of one of our Church's missionaries in Japan, in which country he was born, and received the degree of Master of Arts from Yale. He was ordained Deacon in St. Stephen's Church, Philadelphia, in October, 1876, by Bishop William Bacon Stevens.

"Our brother here who is to receive Holy Orders this morning will be the twenty-second admitted to the ministry being deaf at his ordination. Of those deaf at their ordination five have joined the Church Triumphant and two have retired. One of our active missionaries acquired a hearing defect years after ordination. Our brother here will be the sixteenth missionary to the deaf now in active service.

"How widely scattered our missionaries are may be indicated by the dioceses in which they reside and from which most of them radiate into the surrounding territory: Connecticut, New York, Central New York, Pennsylvania, Harrisburg, Maryland, Washington, North Carolina, Mississippi, Ohio, Southern Ohio, Chicago, Missouri, Los Angeles, Olympia, and now last, but not the least, Colorado.

"In the early years of Church work among the deaf fewer than half a dozen hearing clergy qualified for this special field. They all have passed away leaving it exclusively to the deaf clergy. Our Book of Common Prayer is an invaluable blessing to the deaf as a medium of worship.

"While some people may claim that 'one Church is just as good as another' there can be no question but that the 'Prayer Book Church' is the best adapted for meeting the special needs of the deaf."

FLORIDA.

Called Meeting of Diocesan Convention.

The Standing Committee of the Diocese met in the Church Club, at Jacksonville, and called a meeting of the Diocesan Convention for July 22 in that city, to elect a bishop, Bishop Henry St. George Tucker having notified the committee which waited on him that he must decline the office. The Standing Committee felt that the urgency of many diocesan matters which cannot be attended to without episcopal direction justified calling the convention in July.

Presented With Home.

The vestry of St. John's Church, Jacksonville, has purchased in the beautiful riverside section of the city a home for the Rev. Van Winder Shields, D. D., who has been rector emeritus of the parish. Dr. Shields has been rector of the parish for more than thirty-five years. Under his leadership it has grown to be one of the great parishes of the South. Besides its large church building, seating about 1,100, it owns a community house across the street from the church and a \$125,000 parish house building is nearing completion. Dr. Shields is one of the most beloved of rectors, and an

outstanding citizen of the city. He is president of the Standing Committee, delegate to General Convention, presiding officer of the Convention; active in service, a respected Churchman, with a record of accomplishment rarely equalled.

Work at the University.

The Rev. Messrs. C. A. Ashby, W. T. Cavell and Mr. George Waller Thames, Jr., met with the Rev. R. B. Templeton, D. D., rector of Trinity Church, Gainesville, and outlined the work at the University, at that place for next session. The dormitory will be converted into a club house, with a student in charge. It will be known as "The Episcopal Club," and the building as "Weed Hall," in memory of the late Bishop E. G. Weed. A committee consisting of a representative of the Church at Gainesville, Mr. George Waller Thames, Jr., representing the Board of Missions, one to be elected by the Episcopal students at the University and one from the Diocese of Southern Florida, to be selected by Bishop Mann, with the Bishop of the Diocese, when one is named, were appointed a committee to arrange for the operation of the club house.

C. A. A.

DELAWARE.

Rt. Rev. Philip Cook, D. D., Bishop.

Historic St. Anne's, Middletown, Celebrates Anniversary.

Seated in the quaint family pews in St. Anne's Church, Middletown, Delaware, built in 1768 for a parish that was founded in 1705, members of the congregation and their friends observed the two hundred and nineteenth anniversary on June 15. The Rt. Rev. Philip Cook, D. D., assisted by the rector of St. Anne's, the Rev. Percy L. Donaghy, presided at the services. The morning sermon was preached by the Rev. R. B. Mathews, D. D., rector of St. Thomas', Newark, and the afternoon sermon was preached by the Rev. R. W. Trapnell, of St. Andrew's, Wilmington.

Dr. Mathews in his sermon said that Creeds and traditions are essential in this world. The Church, he pointed out, is a vehicle for tradition and we depend on tradition for our history and literature. He told how the Hebrews passed tradition from mouth to mouth until it was written in fixed form. Creeds are a written form of tradition. After drawing a mental picture of the period in which St. Anne's Church was built, a time when all Europe was restless, Queen Anne of England and Louis XIV of France at war, with independence for the colonies in the air, Dr. Mathews declared that there were other functions of the Church, in addition to being a vehicle for tradition. The Church, he said, looms before us solid and firm; it stands as a great monument, signifying imperial majesty. It has endless power and is a comfort to the weary and sick at heart, it is a reservoir of spiritual life and is the conservator of our morals.

Speaking of the latter point, Dr. Mathews declared that the moral teachings of Aristotle, Seneca and other ancient ethical teachers do not differ in meaning from those of Christ, but their teachings dangle in the air while the teachings of Christ are grounded in God.

Diocese Reorganizes Executive Council.

In accordance with the revised canon passed by the last annual convention,

the Executive Council of Delaware has been reorganized. The Department of Religious Education and Christian Social Service has been divided into two departments. The Rev. T. Getz Hill, rector of St. Peter's, Smyrna, was elected chairman of the Department of Religious Education and the Rev. Joseph H. Earp, rector of Immanuel, New Castle, chairman of the Department of Christian Social Service. The Rev. Benjamin F. Thompson, of Dover, was continued as chairman of the Department of Church Extension and the Rev. Dr. F. M. Kirkus, of Trinity, Wilmington, chairman of the Department of Ways and Means.

Old Swedes, Wilmington, Celebrates Two Hundred and Twenty-fifth Anniversary.

More than fifteen hundred persons, many coming from a distance, attended the services marking the two hundred and twenty-fifth anniversary of Old Swedes, Wilmington, on June 15. Consecrated on Trinity Sunday, June 4, 1699, this church has the distinction of being the oldest continuously active church in the United States.

The day began with an early celebration of the Holy Communion by the vicar, the Rev. Robert Bell. At eleven o'clock the celebrant was the Rev. Frederick Maurice Kirkus, D. D., rector of Trinity Parish, to which Old Swedes belongs, and a sermon was delivered by the Rev. Percy R. Stockman, Superintendent of the Seaman's Church Institute, of Philadelphia. In the afternoon the service was conducted by the Rev. Alban Richey, D. D., rector of St. John's Church, Wilmington, assisted by the choir of St. John's Church. In the evening the Bishop of the diocese, the Rt. Rev. Philip Cook, D. D., addressed a large congregation. All three speakers extolled the courage and fortitude of the sturdy Swedish settlers who landed March 29, 1638, within a short distance of where the Church now stands. The graveyard with its 16,000 dead, the rock marking the original landing place of the Swedes, the memorial tablets, the old high-back pews and red brick floor, the ancient portraits of Eric Bjork, Israel Acalius, the historian of the Swedish settlement, and Peter Tranberg, which hang in the robing room of the church, and communion sets and early records of the church and many other things of historical interest, were pointed out by the special committee appointed for that purpose.

Old Swedes' Church, under the care of its vicar, the Rev. Robert Bell, is doing work of a high order amidst the downtown population.

G. F. S. Gives Masque.

The "Forest Princess," an old English Masque, was given on Bishopstead lawn, in Wilmington, on June 16. The cast included members of all the branches of the Girls' Friendly Societies throughout the diocese.

The proceeds were for the vacation fund of the Girls' Friendly Society.

The Rt. Rev. Philip Cook, Bishop of Delaware, was the guest of honor at a luncheon given by Mr. Josiah Marvel at his home, "Nanticoke," on June 14. The guests included all the clergy and vestrymen of the diocese. The affair was informal, and the spacious grounds afforded opportunity for archery, rifle practice and other diversions.

J. H. E.

(Continued on page 22.)

Family Department

JUNE.

1. Sunday after Ascension Day.
2. Whitsunday.
10. Wednesday. S. Barnabas.
11. 13, 14. Ember Days.
15. Trinity Sunday.
22. First Sunday after Trinity.
24. Tuesday. Nativity. S. John Baptist.
29. Second Sunday after Trinity. S. Peter.
30. Monday.

Collect for Second Sunday After Trinity.

O Lord, Who never failest to help and govern those whom Thou dost bring up in Thy steadfast fear and love; Keep us, we beseech Thee, under the protection of Thy good providence, and make us to have a perpetual fear and love of Thy Holy Name; through Jesus Christ Our Lord. Amen.

Collect for St. Peter's Day.

O Almighty God, Who by Thy Son Jesus Christ, didst give to Thy Apostle St. Peter many excellent gifts, and commandest him earnestly to feed Thy flock; Make, we beseech Thee, all bishops and pastors diligently to preach Thy holy word and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ Our Lord. Amen.

For the Southern Churchman.

The Depths of Love.

W. B. Lydenberg.

O for some little fellow soul to love,
Some eager, struggling faith however
crude,
Some sacrifice to raise this heart above
Its own blind wants to taste of heav-
en's food!
No child to throw its tender arms around
My neck and in this bosom hide its
fears;
No mother's brow, with silvered tresses
crowned,
Sweetly to kiss as slumber's hour ap-
pears!
O hungry soul, and have you found the
bread
For which your silent heart so long has
yearned?
O have you seen how joy like sunlight
spread
As fell the tears of Christ? and have
you learned
How rich is life when thoughts of self
are shed,
How sweet is love though even not re-
turned?

For the Southern Churchman.

The Unconquered Empire.

Rev. Thos. F. Opie, D. D.

Man has literally conquered the earth. Man has mastered the material, the vegetable, the animal kingdom—almost! Man has conquered the world in respect to land, in respect to water, in respect to air.

Some time ago I saw a picture of a group of boys and girls, with hoes, rakes and other garden implements in their hands. They were on their way to the community garden. Underneath

was the legend, "We conquer the earth"! And so they do. You can take a plot of ground that has never produced anything but weeds and briars and make it blossom like a rose-garden.

Man has gone into the earth and found gold, silver, iron, etc., God's bottled sunshine, and has brought it out in abundance for the comfort, the pleasure and the wealth of the people. Man has conquered the earth!

In respect to water, man has conquered the material world. Time was when man was afraid of the water and when Columbus and his men, about to discover the greatest of countries, getting out of sight of land, the fearful sailors mutinied and would throw their leader overboard. But they had a master-man aboard. "What shall we do when hope is gone?" The words leaped like a leaping sword, "Sail on! Sail on! Sail on!" They sailed. They gained a world. They gave that world its grandest lesson—"Sail on!"

Man has about conquered the air. He has liquified it, condensed it, compressed it. He is working minor miracles with it. And now he is flying about at will in the air.

So much for the material kingdom. There is one empire in which, as yet, man is not the conqueror. This empire, too, is three-fold. This is the empire of self. The man does not live who is his own master. You are the unconquered empire!

In respect to his body, which may be compared to the earth, man has not gained the victory. Could we but control our hands, our tongues, our emotions, our appetites and passions, we would be masters of men. All the hands in the world are God's hands. All the tongues in the world are God's tongues. We have taken them away from their Creator and are using them for our own selfish purposes. Not until hands, tongues and lives have been rededicated to God and Humanity, will there be peace and good will in the world.

In respect to his mind, which may be compared to the realm of water in the material kingdom—your thoughts and my thoughts and every man's thoughts running out into a great sea of universal thought, potent and powerful for good or ill—in respect to his mind, his thoughts, his will and his imagination, man is by no means the master.

In respect to his soul, which may be compared to the realm of the air, intangible, difficult of control and mastery, man is not master. Could man but turn soul, mind, body over to the directing power of the Almighty, what an instrument of love and of service and of constructive purposes man would be!

Now, man did not conquer the world without an agency. His agency, his tool, was science. With the tool of physics, chemistry, geology, mineralogy, engineering and dozens of branches of science, man has been enabled to work wonders. But without a tool, man cannot build a house—much less the temple of character! Without a tool, man cannot ever write a letter—much less be the right kind of an epistle to be read of men!

As science has been the tool by which man has conquered in the material realm, so religion must be the tool by

which he shall eventually rule the unconquered empire. Religion puts God, Christ, Infinite Power at the disposal of man, if he but know how to use them.

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

The Judgment Foretold.

The Rev. Louis Tucker, D. D.

Our Lord was on Olivet. In front and to the right was Mount Zion and the Temple. To the left front was the city dumping-grounds, the valley of the brook Hinnom—Gehennah. "Where the worm dieth not and the fire is not quenched," for they burned the inflammable refuse and piled the rest to rot.

In this situation He began a description of Judgment, giving that famous passage which begins, "Then shall the King say to them on his right hand," and ending, "But the righteous shall go into life eternal."

The promise of brotherhood cannot refer to Christians as Our Lord's only brethren, for millions of heathen have died without meeting a Christian. It must mean all mankind. Christ states Himself brother to all men; even heathen and prisoners. Elder brother to all mankind!

The exposition of the law is by the judge. Whatever may be implied, nothing is directly said about religion or about sin. Redemption is for love and hospitality. Damnation is for neglected opportunities of philanthropy.

The sheep of the Right Hand are happy. The kingdom prepared for them from the foundation of the world is a great and blessed thing. The Place prepared by Christ for the saints is more blessed.

Our Lord established a kingdom composed of saints. The covenant-sacrifice through which they enter is now Baptism by water and the Spirit. When they break the covenant they cease to be saints, but do not cease to be in the kingdom. When they renew the covenant by repentance, confession, restitution and communion with Him they become saints again. The Kingdom, therefore, is composed of both bad and good and shall be so until the end of the Age. The means by which the broken covenant is normally renewed and the sinner, after repentance and restitution, becomes a saint again, is the Lord's Supper. No man, woman nor child can enter the Kingdom which Our Lord established by any other way than by baptism with water and the Spirit, with the possible exceptions of those who were in it before He gave the law of Baptism and of the martyrs baptized in their own blood, and even those doubtful. Such men as Noah and Daniel and Job and all the prophets with, by inference, many more, may be (and many were) saints without being in the Kingdom. They were "Sanctus" set apart for God, by some older form of covenant. At the last all saints shall be in the kingdom. It is possible that there is a baptism with the Spirit in the next world. Or it may be that at resurrection, in the Marriage-Supper of the Lamb, there is a something further given to all saints of all folds. At any rate, all saints shall be in the kingdom some day. Men not found worthy to be saints shall be judged by the laws of the last Judgment; and shall some be admitted to, others excluded from, that Kingdom prepared from the foundation of the world.

The saints are raised to meet the

Lamb at His coming, in bodies like His resurrection-body. The sheep of the right hand are raised after the Marriage-Supper of the Lamb, in bodies the nature of which is not told. The saints are with Christ, His agents and body-guard, and go with Him where He goes. The Sheep are ruled by the saints and inhabit the new earth of the renewal of all things. The saints partake of Christ's nature through covenant-sacrifice. The Sheep have actively expressed altruism or philanthropy.

Why, then, should Christ institute the New Covenant if philanthropy and altruism will keep a man out of hell without religion and lack of altruism and philanthropy will damn a man no matter what his religion?

What Christ did for us at His crucifixion won the chance for altruism and philanthropy to keep men out of hell. By Him, also, altruism and philanthropy are awakened in hearts destitute of either and in a world ignorant of both. Above all, by the sacraments of the kingdom mistakes are obliterated, innocence regained, sins forgiven and such elements of the Divine Nature implanted in the human that the least saint differs from the greatest of the Sheep as a child differs from a dog. Man born of woman was not greater than John Baptist, yet the least in the kingdom is greater than he. God plans a new race.

Some One Has Passed.

Some one has passed and left the door ajar,
And through the dismal gray that fills my room
I see a branch a-droop with silvery bloom
And just beyond its tip a golden star.

Down the dim trail that leads beyond the tomb
Some One has passed and left the door ajar.
A bough in blossom and a pilot star
Shine clear against the blackness of the tomb.

—Claribel Weeks Avery.

The Bible As Literature.

The literary excellence of the Bible, both in the original and in King James' version, has long been recognized, but has been but little appreciated by the generality of men and women. Applying to it the strictest standards of literary criticism, it must be awarded first place among all writings. The "Supreme and universal excellence of Shakespeare," as Macaulay terms it, must yield place to it, as must the merit of all other writers. In construction of sentences, in phraseology, in thought and in delineation of character and use of words, it has no peer.

The scene in Scott's "Lady of the Lake," where King James unknowing, meets Roderick Dhu, is one of the finest dramatic situations in literature. When James had bitterly denounced the rebel and told how he panted to meet his foe face to face, the rebel chieftain whistles and from brack and bush all around hundreds of his followers arise—

"These are Clan Alpine's warriors true,
And Saxon; I am Roderick Dhu."

Through more than a hundred preceding pages the climax has been worked up to, and most skilfully and dramatically is it produced. But contrast St. John's account of the seizure of Christ, chapter eighteen, when the band, with swords and staves, come to take Him—

"Jesus, therefore, knowing all things that should come upon Him, went forth and said unto them—whom seek ye? They answered, Jesus of Nazareth. Jesus said, I am He, and Judas also, which had betrayed Him stood with them."

The simple unstudied narrative of the disciple is not less dramatic, not second in literary perfection, to the polished and repolished poem of the practiced literateur.

As for beauty of expression, Marlowe's lines—

"She was as fair as a summer's eve
Clad in the beauty of a thousand stars."

have long been admired. It is pure poetry, a beautiful fancy beautifully expressed. Yet is it as fine as from the twelfth chapter of Revelation—

"And there appeared in the heavens a woman clothed with the sun."

To Shakespeare has been accorded first place among all profane writers. The soliloquy of Cardinal Wolsey is one of his finest things—

"This is the state of man; today he puts forth
The tender leaves of hope; tomorrow blossoms,
And bears his blushing honors thick upon him;
The third day comes a frost a killing frost,
And when he thinks, good easy man, full surely
His greatness is a-ripening, nips his root
And then he falls as I do."

This is beautiful and splendid, but is it not inferior to the expression of the same idea in the one hundred and third Psalm—

"As for man, his days are as grass; as a flower of the field so he flourisheth.
For the wind passeth over it and it is gone, and the place thereof shall no more know it no more."

Addison has long held a preeminent place in literature for his loftiness of thought and expression and the purity of his language. He wrote a paraphrase of the nineteenth Psalm so excellent as still to be included in the hymn books of today—

"The spacious firmament on high
And all the blue ethereal sky,
And spangled heavens, a starry frame,
Their great Original proclaim."

But mark the greater simplicity, the wider sweep, the deeper, more solemn note of the original—

"The heavens declare the glory of God
And the firmament sheweth his handiwork,
Day unto day uttereth speech
And night unto night sheweth knowledge."

Examples might be multiplied a hundred-fold. For the finest gems from all profane literature, parallels may be found in the Bible which possess greater literary beauty or strength. It was written by many hands, some of them unlearned. It deals with a multitude of men and women and events, and with an infinite variety of circumstance—with exultant victor and shameful

death; with wars, struggles and strife, and with ways of pleasantness and paths of peace; with humble homes and magnificent courts of kings; with rulers and dynasties, and with paupers and the heritage of beggars. Yet each and all are touched with the genius of literary perfection, and through it all runs a divine harmony like unto the music of the spheres.—Hon. Henry Minor, in Southern Methodist.

For the Southern Churchman.

A Mother's True Love.

Frederick H. Adler.

Is there greater known proof of the
Lord's holy plan
Than a Mother's true love for her one
only son?
For when once in her eyes mystic beauty
you scan,
Is there greater known proof of the
Lord's holy plan?
Even sparrows all know His own love's
boundless span—
Thus, Mother-love lingers, when life's
course is run.
Is there greater known proof of the
Lord's holy plan
Than a Mother's true love for her one
only son?

For the Southern Churchman.

A Prayer.

Faithful Shepherd, Who dost not lose sight of even the weakest of Thy flock, lead on! I am weak but Thou art strong: I am blind, but Thou all-seeing: I am "bewildered on the way," but Thou seest the end from the beginning: I was lost in the darkness of sin but Thou hast found me: I was naked and hungry, but Thou hast clothed and fed me.

Lead Thou me on, through the green pastures of hope, or through the valley of the shadow of death. I fear not, since Thou, the Shepherd of the weak and strong, art with me. In Thee I shall conquer all foes: my spirit is armed by Thy power, and naught shall prevail against me for I am Thine, and Thine is the Kingdom and power and glory forever. Amen.

His Heart In It.

A manufacturer in Philadelphia once told a friend the story of one of his superintendents.

"Twelve years ago a boy applied to me for work. He was employed at low wages. Two days later the awards of premiums were made to manufactories at the Centennial Exposition.

"Passing down Chestnut Street early in the morning, I saw Bob poring over the bulletin board in front of a newspaper office. Suddenly he jerked off his cap with a shout.

"What is the matter?" some one asked.

"We have taken the medal for sheetings!" he exclaimed.

"I said nothing but kept my eyes on Bob. The boy who could identify himself in two days with my interests would be of use to me hereafter.

"His work was to deliver packages. I found that he took a real pride in it. His wagon must be cleaned, his horse better fed, his orders filled more carefully and more promptly than those of the men belonging to any other firm. He was as zealous for the house as though he had been a partner in it. I have advanced him step by step. His fortune is made, and the firm has added to its capital so much energy and force."—Exchange.

For the Young Folks

One Thing.

Help me to choose, O Lord, from out the maze

And multitude of things that by me roll,

One thing to work and pray for here on earth—

Something to keep before me as a goal;

That when I die my days may form for Thee,

Not many fragments, but one perfect whole.

I seek, O Lord, some purpose in my life,
Some end which will my daily acts control

So many days seem wasted now to me—
All disconnected hours that by me roll.

Help me to choose, O Lord, while I am young,

Something to keep before me as a goal.

—Marjorie Hillis.

For the Southern Churchman.

How Often Shall We Forgive?

Eugenie du Maurier.

Once, Our Saviour was talking with His Apostles about getting along agreeably with each other. He knew that sometimes one would offend another for that is what always happens, but no real harm would come if the offended one was reasonable and forgave the offender. It was at this time that Peter asked: "Lord, how often shall my brother offend against me, and I forgive him? till seven times?" But Jesus, Who knew, even then, how He must suffer and that from the cross He would plead for His murderers, said: "I say not to thee till seven times; but till seventy times seven." And then immediately, to show exactly what He meant, He told them the parable of The King and the Wicked Servant. Ten thousand talents was a great sum. A talent was money of gold or silver. And its value differed at different times and in different countries. Its worth varied from about five thousand to about five hundred dollars. Our Saviour wanted to show how generous the king was when he forgave so great a debt. In those days the debtors could be put into prison or sold as slaves. It was from this horrible fate that the king saved his servant.

How happy the servant ought to have been when he left the king! We can almost see him trying to make some good return for the kindness shown to him. But no! A fellow servant, a poor man, whom he knew well, owed him a very small sum. And he demanded immediate payment. And when the man could not pay but begged him to wait a little, just as hard as he had begged of the king, the hard-hearted, unforgiving man sent the poor beggar to prison.

When the story of the cruelty of the unforgiving servant was told to the king, he sent for the servant and said to him: "Should thou not have had compassion on thy fellow-servant even as I had compassion on thee." Of course the hard-hearted man knew that he had done wrong. But it was then too late. "Forgive us as we forgive," is our daily prayer. One of the best ways to help us to forgive is to try

to never think about the wrong that we are trying to forgive. If we put it out of our minds, when it comes to us, we shall soon forget it—and then forgiving will be real.

For the Southern Churchman.

"Lady Come to See."

Kate Goldsboro McDowell.

"Margie, let's play, lady come to see. You dress your dollie up fine, and I'll dress mine; then we'll take these 'restless little creatures'—that's what mamma calls us—out visiting with us. Because, nurse is busy you know, and we're afraid they'll get into some mischief."

Margie agreed to this. So she and Fannie had great fun seeing which could dress her doll the best. They got out their pretty silk dresses, one blue, the other one pink; then their capes trimmed with fur; and the final touches were, the large black velvet hats, one trimmed with blue feathers, the other, with pink to match the dresses.

As soon as their dollies were ready, they sat them each in a chair, telling them to keep quiet, then began to put on their own calling costumes. Fannie and Margie had two long skirts that their Mother had given them to play with. Very old skirts they were, but the little girls made believe that one was yellow satin, the other one red silk.

Having put on these, they took down from the closet shelf two old straw hats, which they had made very pretty, they thought, with wreaths of bright colored paper flowers. These things, they always kept on hand to play lady with. So now they were ready to start.

They went into the hall, each with her dollie in her arms, and knocked at Mother's door. Mother was sitting at the window darning stockings. "Come in," she said in her gentle voice. In walked the two fine ladies with their children.

"Why good morning, ladies; won't you sit down?" Mother said this as soon as she saw who it was, for she was accustomed to having these visits, whenever her little daughters felt in the humor for playing lady. Each took a seat with her doll in her lap. Then Mother began: "Well, how are you. Mrs. Jones, and how is your little daughter? I see you have her with you."

"I'm quite well, thank you, Mrs. Brown, and so is Susie; I take her with me when I call, because she's such a 'restless little creature.' I really can't leave her at home." Mother couldn't help smiling, because Fannie had imitated her, so exactly. Then she turned to Margie:

"And how are you, Mrs. Smith, and your sweet little girl?" Margie gave her head a toss in the most affected manner, and replied:

"Oh, I'm pretty well, thank you, but my dear little daughter has a very bad cold; as nurse was busy, I brought her with me. My children are such a nuisance, sometimes."

"But, Mrs. Smith, they are such dear little creatures when they are good."

"Yes, I know, but what with their noise, and the trouble I have with my servants, I feel worn out; really, life

is a burden."

Mother gave a decidedly broad smile at this, because Margie had so perfectly mimicked a visitor who had called on her the day before.

"And then," Fannie began, "As we live next door to each other, the servants do annoy us so, by talking backwards and forwards. Oh, my! it's really too much!" and she sank back in her chair with the most woe-begone expression on her face.

Mrs. Smith and Mrs. Jones then bade Mrs. Brown good-morning, and went back to the nursery. Soon they took another trip through the hall, but when they again tapped on mamma's door, she called out, "Not at home."

"O, I'm so glad she's out," said each to other, outside the door; "I do dislike that Mrs. Green so much, we just had to call for politeness."

Then opening the door and walking in they addressed Mother as Mrs. Green, "Why Mrs. Green, we just called at your house; you don't know how sorry we were to find you out; we've been intending to call for so long, and wouldn't have missed you for anything." At this, Mother put down her work and looked very serious. Her little daughters didn't know she had heard what they said outside the door. She never had known of their doing anything of this kind before, so she thought now was the time to teach them a lesson.

"Fannie and Margie," she answered. "My darlings, don't ever let mamma hear you talk in this away again, when you are playing ladies."

"Why, how, Mother?" they asked at the same time.

"I heard your words out in the hall, when I said Mrs. Green was not at home. Then you pretended to meet Mrs. Green, and told her how very sorry you were that she was out when you called. This, dears, was an untruth. If you practice such deceit when you play, you will learn to use it always."

"But, Mother," answered Maggie, "We heard Mrs. Tilford say that, at Mrs. Green's door, when we passed by the other day, and as we were coming home, she met Mrs. Green said said, just what we told you."

"I am very, very sorry, that any lady should stoop to such deceitfulness, to make herself popular. But remember, little daughters, it is a great deal better to make a few warm friends by being honest and truthful—without being rude, this is not necessary—than it is to try to make yourself a favorite with all, by acting in a way you do not feel. This is really, acting the lie."

"O Mother!" said the two little girls in a breath.

"No wonder, dears, you are shocked; but there is no better way of expressing it. Let your play of 'lady come to see,' today, help teach you that it is always best to be strictly truthful in matters that seem so unimportant. Then this habit of sincerity once formed, when you come to be grown up ladies, you will be above acting one way, and feeling another. If you cannot sincerely mean what you say, keep silent—this you can do without being rude."

I am glad to say, when Fannie and Margie were grown young ladies, they practiced what they had learned that day playing, "Lady come to see."

A Fourth of July Story.

"Mother, may I go to the State House and help grandfather?" asked the boy.

"Yes, indeed, son, if thy grandfather needs thee."

"Indeed I do, daughter; my old legs grow weary trotting about these days,

and each day the meetings are longer while our wise men are discussing our rights to liberty."

"Dost thou think they will sign the letter to the king today, grandfather?" asked the boy, eagerly.

"That no man can tell. Truly 'tis a bold thing to do; but the king hath brought it upon himself, and the time has come for us to declare our independence."

"Then it may happen today. Oh, I am so glad to go with thee, grandfather, and I will help thee all I can!"

And the old sexton and his grandson took their way over to the State House.

"The City of Brotherly Love" was usually very quiet and peaceful, but today all was confusion and noise as the people swarmed down the streets talking about the important paper. "Will they sign it today?" "Do they dare?" "It is very wrong." "No, neighbor, thou art wrong. It is a just deed."

Although the hour was early, crowds were pressing close about the doors of the State House, and the old sexton and his grandson had difficulty in reaching the hall. The large room was opened and aired. The young lad and his grandfather dusted the chairs and set things to rights on the table. As the grandfather brought fresh ink and sharpened the quill pens he said solemnly: "These tools will be used today in the freeing of a country."

Then the delegates filed into the great hall, and as they took their places the grandfather led the boy aside and pointed out the various members of Congress:

"That man who has just seated himself in the tall chair behind the table is John Hancock, the president of Congress; and the young man standing near him is Thomas Jefferson. He was the one chosen to draft the paper, and then he read it to his committee—John Adams, who is sitting over there; Roger Sherman, Robert Livingston, and our own Benjamin Franklin. This committee approved of the paper, as presented by Jefferson, and, with a few changes, they submitted it to Congress, and day after day they have spent discussing it; but mark my word, lad, this day, July 4, 1776, will end our weary waiting."

"Now, I will tell thee our plan: When the paper is signed they wish the news spread to all the waiting people outside; so I will climb to the bell tower, ready to ring the great bell. Thou must wait below here in the hall, and when they tell thee it is signed, thee must run with all good speed and give me the signal to ring the bell. Come lad, to the bell tower, and I will show thee where I will stand."

The boy followed his grandfather to the bell tower and there he gazed at the bell hanging high overhead. "I can see words on the side of it, grandfather," said the boy. "Dost thou know what it says?"

"Yes, child, verily, the words are these: 'Proclaim liberty throughout all the land unto all the inhabitants thereof.'"

"Oh!" said the boy, his eye shining with enthusiasm. "And that is what the great bell will do when I give thee the signal. It is truly a liberty bell. Is it not, grandfather?"

"Yes, lad; but now run to thy post; the signal may come at any moment."

All day long they waited while the eager and impatient crowd surged through the street; and all day long the earnest men discussed the important question and answered the roll-call of the separate States. At last they made it a unanimous vote, and one after another came to the desk and signed his name.

John Hancock, president of the Congress, was the first to sign. He dipped his pen far down into the ink and wrote his name in large, black letters; and as he did so he said: "There, John Bull can read my name without spectacles. Now, let him double the price on my head, for this is my defiance." Then he turned about, and, looking at the other members of Congress, said: "We must be unanimous; there must be no pulling different ways—we must all hang together."

"Yes," said Franklin, his eyes twinkling with humor. "We must all hang together or most assuredly we shall all hang separately."

Finally the Declaration of Independence was signed, and one of the members went to the door and whispered to the little lad who had waited so patiently outside in the hall. The boy fairly bounded up the staircase and, as he ran, he called loudly to the old man waiting above:

"Ring, ring, grandfather, ring! Ring out for liberty!"

The old man grasped the bell-rope, and soon the iron tongue was striking the great bell and its deep tones were pealing out upon the air. Surely it did "proclaim liberty throughout all the land unto all the inhabitants thereof;" and truly now it was a liberty bell.—The Sunbeam.

After That, John Wasn't Always "It,"

Just as the game of Hide and Seek was well under way a voice was heard calling, "John Thomas Morgan! John Thomas Morgan! Please come here!"

John Thomas Morgan, who was "It" when the voice called, raised his voice shrilly and summoned the rest of the bunch from their hiding places.

"I've got to go," he announced. "Mrs. Lossing wants me to do an errand for her."

"That's always the way," grumbled Fred when John Thomas was out of hearing. "Every single time we get up a game Mrs. Lossing calls John Thomas. She does it on purpose."

John Thomas was occupied the greater part of an hour, for his short legs could not carry him very fast, and when he came back it was nearly dark and time for supper. The spring day was none too long, for it was March, and the after school playtime seemed all too short for the outdoor games after the long winter.

"I wish we could have one more game," sighed John Thomas.

"You'd have to be It," said Willy Nelson.

"All right," said John Thomas. "I was It when the game broke up."

But it was too late, and they all went soberly homeward panting from the exertion of running, all but John Thomas, who had not been running. He was only seven years old, but already it had come into his mind that Mrs. Lossing was apt to think up another errand while he was gone, so if he did hurry he did not get back to the game a minute sooner.

That evening Willy Nelson told his mother about Mrs. Lossing, and how she always called John Thomas away from the game, and to his surprise his mother said, "Yes, I've noticed and I'm glad of it."

"Why, mother?" asked Willy with wide open eyes.

"Because you children always manage to make John Thomas be It when you play together. For some reason he stumbles and is slow, so that you can all get ahead of him, and he is It time and again. I've watched many times and he never gets to play," said

THE LITTLE POET'S CORNER.

For the Southern Churchman.

Just Pray to the Master.

Nina Beckett, age 13.

If you are sorrowful,
If time is a care,
Just pray to the Master
And you need not fear.

If you are lonesome,
If you are blue,
Just pray to the Master,
'Tis all you need do.

If you're in trouble,
If you're in grief,
Just pray to the Master,
He'll give you relief.

Mrs. Nelson.

"We can't help that," said Willy, fingering his cap. "We don't make him stumble. And, mother, he's so slow to find us it's no wonder we all get home safe."

"It would be nice if somebody once in a while would hold back and not try so hard in order to give him a better chance," said Mrs. Nelson. "It's hard to play that way all the time. I'm glad Mrs. Lossing calls him away, for she gives him pennies and cakes, and never asks one of you to do an errand for her. Last week her son sent John Thomas a whole dollar because he has been so kind to the poor old lady."

"A dollar! To spend?" asked Willy. "Yes, to spend as he pleases. You see, she is sorry for him."

Of course Willy was curious to know what John Thomas would spend the dollar for, so he asked him, and the little boy said at once that his mother had put it away until they could add more to it, and then he would have a pair of glasses. "I won't have to be It all the time when I get glasses," said John Thomas. "The doctor says the reason I stumble so much is because I can't see well."

There was no game of Hide and Seek that evening, but a great counting of pennies and nickels and dimes as soiled fingers emptied little tin banks, and finally Willy Nelson was sent with all the money they could shake out of them to Mrs. Morgan's tiny home.

"Here's some money to help get John Thomas his glasses," said Willy. "We want him to see, so he won't have to be It all the time in our games. It's from the boys and girls, tell him." And then Willy ran back as fast as his legs would carry him, feeling far better than when he had rejoiced that there was one boy they could always beat in the games.—Hilda Richmond, in S. S. Times.

Curious Lights of Nature.

While every one is familiar with the fact that the lightning bug is a light-producing creature, not every one knows of many other insects and forms of vegetable life that share in light-giving power of high and low degree. Under certain conditions nasturtiums, dahlias, tuberose and yellow lilies may be seen to glow with a bright radiance, varying in color and intensity. Only those flowers that had strong yellow or orange shades exhibit this light. The best time to see this is after dark when the atmosphere is clear and dry. The light is sometimes steady, but more often irregular and flashing.

Often in autumn the ground will glow from the dead lives. The Australian poppy is the most remarkable of all

the light-giving plants, for it has been found to send out quite a bright light of its own.

Mushrooms growing on decayed wood often give forth such a light that, when they are placed on a newspaper, it will enable one to read the words nearby. One species of mushroom in Australia, sixteen inches in diameter, was of such brilliancy that when seen from a distance its light frightened the natives.

Crabs are notable light givers, and the salpa is the most wonderful of all. Bodies of water twenty miles square have been seen glowing with them. In Santa Catalina channel one naturalist reported that as far as the eye could see the creatures lay gleaming like gems in the sunlight.—Selected.

Would You Have Answered?

You would not be in a Japanese house long without noticing their extreme politeness, and that this politeness was especially shown by children toward their parents. The one thing that Japanese children must learn is perfect obedience. A child would as soon think of refusing to do a thing altogether, when told, as to ask why he must do it.

A little American girl, the child of a missionary, was playing in the street with some Japanese children.

"Mary," called her father from the house, "come in."

As she paid no attention the others thought she had not heard, and began to say to her, "Your august father is calling you." "Your honorable parent is beckoning to you," and so on.

"I don't care," said Mary.

The children stopped playing and

looked at her in astonishment. Her father called again. This time she answered crossly, "I don't want to come in. What for?"

At this the children picked up their playthings and hurried home, talking excitedly all the way. "Rude little foreigner!" "Bad little girl!" they said. And it was a long time before Mary saw anything of her friends again.—Exchange.

The Way of a Boy.

This is the way a boy comes home,
And the way it shall ever be:
A scamper of feet through the leaf and loam,
And the chase of a vagrant bee;
A coat cast off and quite forgot,
A whistle and ringing cheer,
And a romp near every well-known spot
On the way from There to Here.

This is the way a boy makes haste,
And the way it has ever been:
A squirrel seen is a squirrel chased,
And a top is made to spin;
A tree's to climb and a brook's to wade,
And the shade is a place to lie
After the zest of the game that's played
When the sun is hot and high.

This is the path a boy calls straight:
By every winding way
Where berries are or wild birds wait
Or squirrels dart at play;
By banks that bid you sit and cool
Two dusty feet and brown
In the pebbly shallows of the pool
That's on the way from town.

This is the errand swiftly done,
As doing shall ever be:
An ounce of care to the pound of fun.
And an hour that grows to three,
A fence to climb and a rail to stride,
With berries to hunt and share,
And a breathless quarter hour beside
A timid woodchuck's lair.

And this is the thing that a boy calls
Care,
And the thing it shall ever be:
An old straw hat that's lost somewhere
In old shade of some far-off tree.
A shirt that's damp or trousers rent,
A bruise of a hornet's sting,
And lagging footsteps choreward bent
In the soft twilights of spring.

So these are the ways that boys all
know
And so may they ever be:
Fancies are fickle as winds that blow,
And dreams as wide as the sea,
Heaven above where the blue sky smiles,
With no day overlong,
And a whistle of merry tunes that
whiles
A whole world into song.—Ex.

The World Beautiful.

Why not fill one's usual place in life, do one's usual work—meet the customary duties, pleasures, courtesies, only meeting them from new motives, and inspiring the duties with higher purposes? It is not only the poor, the ignorant, or even the degraded, who need to have good done them who need the sunniness of hope, the sweetness of content, the renewal of courage, the unflinching devotion to heroism. People are not necessarily rich in happiness or in hope, because they live in more or less luxury of the material comforts and privileges of life. There is just as much need of the ministry of higher ideals to the comfortable as to the uncomfortable, to the intelligent

as to the ignorant, to those who are reaching forward after truth and progress as to those who are receding from them. There is a vast amount of enthusiasm in the world over helping the unfortunate and defective and degraded classes, and so far as this zeal is genuine and discreet, it is to be commended; but the righteous as well as the sinner, the moral as well as the immoral, the refined as well as the rude, are not altogether unworthy some degree of both private and public consideration.

Unfailing thoughtfulness of others in all those trifles that make up daily contact in daily life, sweetness of spirit, the exhilaration of gladness and of joy, and that exaltation of feeling which is the inevitable result of mental peace and loving thought,—these make up the World Beautiful, in which each one may live as in an atmosphere always attending his presence.

Like the Kingdom of Heaven, the World Beautiful is within; and it is not only a privilege, but an absolute duty, so to live that we are always in its atmosphere. Happiness, like health, is the normal state, and when this is not felt, the cause should be looked for, just as in illness the causes should be scrutinized and removed.

Live in the sweet, sunny atmosphere of serenity and light and exaltation,—in that love and loveliness that creates the World Beautiful.—Lillian Whitling.

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BANKER DEAF FOR YEARS NOW HEARS PERFECTLY.

Mr. John L. Ellerman, President of the Farmers National Bank, Fairfax, South Dakota, says that after suffering from deafness for many years he can now hear the slightest whisper and is so proud and happy of his own good fortune that he wants every one who is deaf or hard of hearing to know about it. After trying everything he could hear of without success, Mr. Ellerman finally saw the announcement of a New York firm stating that they had perfected a new hearing device called the Acousticon which would enable anyone whose auditory nerve was not entirely destroyed to hear as perfectly as those with normal hearing. As this firm offered to send their product on Ten Days' Free Trial—no deposit—no C. O. D., he decided to try it. To his utter amazement and delight, he found that this remarkable invention enabled him to hear all sounds as clearly as when a boy. He has since recommended it to a number of his friends and they also report most satisfactory results. If you want to hear again as well as when a child, write the Dictograph Products Corporation, Suite 1301-A, No. 220 W. 42nd Street, New York City, and ask them to send you an Acousticon on Ten Days' Free Trial. There are no strings attached to their offer. The trial is absolutely free. Just send them your name and address.—Adv.

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first mention shall appear.

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PRIEST, 30, PREVIOUS MISSIONARY representative and editor, seeks a parish. Excellent recommendations. Address "Z," care of Southern Churchman.

LADY OF REFINEMENT AND EXPERIENCE desires position as matron, hostess, companion or chaperon. References exchanged. Address Mrs. E. H. Seabrook, Ridgeland, South Carolina, care of J. W. Horry.

A LADY OF CULTURE, EXPERIENCE and a good traveler, desires a position of trust as companion, chaperon or hostess. Highest references. Address Miss M., care of Southern Churchman.

HELP WANTED.

ORGANIST.

WANTED—ORGANIST, MAN. SALARY \$50.00, and charge for pupils. Good central Southern city. Address C. H. H., care of Southern Churchman.

RESOLUTIONS PASSED BY THE VESTRY OF THE CHURCH OF THE HOLY APOSTLES ON THE DEATH OF MRS. GEORGE C. THOMAS.

WHEREAS, on June the third, nineteen hundred and twenty-four, it pleased Almighty God in His all-wise and merciful Providence to take to His nearer presence the soul of His faithful servant, Ada E. Morehead Thomas, and

WHEREAS, the Rector, Church Wardens and Vestrymen of the Church of the Holy Apostles are deeply cognizant of the high privilege which has been theirs during the long years of their fellowship with her in God's work, and

WHEREAS, they are conscious of a sense of irreparable loss in the passing out of the life of the parish of this rare and loyal soul, and

WHEREAS, the loss to the parish is very great, and

WHEREAS, their hearts are moved with sympathy toward the members of her family; therefore be it

RESOLVED, That a copy of this preamble and resolution be spread upon the minutes of the Vestry, another be printed in the Church papers and that a further copy be engrossed and sent to the members of the family of the deceased, in token of their affectionate regard for her whom here they shall see no more, and of their condolence with those who were bound to her in the sacred bonds of family life.

FOR THE RECTOR, CHURCH WARDENS AND VESTRYMEN OF THE CHURCH OF THE HOLY APOSTLES.

(Signed) GEORGE HERBERT TOOP, Rector.

(Signed) ALFRED M. GRAY, Secretary.

CHURCH INTELLIGENCE.

(Continued from page 16)

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

The Girls' Friendly Society.

The Girls' Friendly Society in Maryland, has entered on its Summer Schedule, with an Inter-Diocesan Summer Conference for the Province of Washington, held at the Maryland Holiday House in Harford County, June 12 to 15. An Associate and member from all Dioceses in Province III were invited and the Holiday House was filled to capacity. The Associates' Conference was June 12 to 14, and the Members' Conference June 14 to 15.

Among the speakers were Miss Margaret M. Lukens, head of the Province of Washington, Girls' Friendly Society in America; Miss Florence L. Newbold, Extension Secretary Girls' Friendly Society in America; Miss Jane Millikin, Executive Secretary Department of Religious Education, Diocese of Maryland; Miss Julia J. Cunningham, President, Diocese of Maryland. On Friday and Sunday mornings there was an outdoor celebration of the Holy Communion, the Rev. Roger A. Walke and the Rev. Theodore Will, celebrants. The chairman of the conference was Miss Minnie E. Ashcom, Vice-President Diocese of Maryland, Girls' Friendly Society.

The Holiday House will open for the season July 3, and continue open to guests over Labor Day. Miss Mattie E. Christian is the House Mother, and applications should be sent to Sewell, Maryland.

The Central House, Baltimore, combining Lodge, Diocesan Headquarters, Cafeteria and Rest Room, and Com-

munity Center, is now welcoming the transients, who come to Baltimore for summer work and other activities. This Girls' Friendly House has become a well-known religious and welfare center of Baltimore.

J. J. C.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.
Rt. Rev. R. E. L. Strider, D. D., Coadjutor.

A Memorial to Bishop Peterkin.

In St. Thomas' Church, White Sulphur Springs, is a handsome pulpit in memory of Bishop Peterkin, the first Bishop of the Diocese of West Virginia. It is the gift of Miss Mary Maxwell, Washington, D. C. The Rev. A. B. Livermore is in charge of the work at White Sulphur Springs.

The Woman's Auxiliary of the Diocese met in St. Paul's Church, Weston, June 11 and 12. Both Bishops Gravatt and Strider were present.

C. G. C.

KANSAS.

Rt. Rev. James Wise, D. D., Bishop.

Institute on Religious Education.

The third meeting of the Institute on Religious Education met in Chanute, June 11-13. While not being as large as hoped for, because it is now a Diocesan and not a Deanery Institute, yet it was larger and better than either of the other two. Courses were offered on all Christian Nurture; Child Psychology; Methods of Teaching; Week Day Religious Instruction and Pageantry. The Rev. Morton C. Stone made a real contribution to the Institute by his address and suggestions on Pageantry.

The Rev. T. R. Ludlow was the chaplain and also spoke on China.

The Institute was so satisfactory that a movement is on foot to hold the next meeting in Topeka, lengthen the time and enlarge the fields of study.

R. Y. B.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D.

The Rev. John S. Moses, rector of St. John's Church, Georgetown, has left the city to attend the Conference on the Ministry, at St. Paul's School, Concord, N. H., when about four hundred boys are expected to be present. Mr. Moses is taking with him, from his own parish, William Tyler Page, Jr.

The preacher at the Cathedral open air service on Sunday, June 22, was the Rt. Rev. H. St. George Tucker, formerly Bishop of Kyoto, and now of the Virginia Theological Seminary. These services are very largely attended and have a special appeal, held as they are, around the Peace Cross and in full view of the city beyond, with the Washington Monument and Capitol standing out conspicuously.

The Rev. Arthur J. Torrey has resigned his position as vicar of Epiphany Chapel, where he has worked for several years, and will go away for a complete rest and recuperation for

Obituaries

LLOYD: Died on June 9, 1924, at Colorado Springs, Colo., the REV. JOHN LLOYD, son of the Right Reverend Arthur Selden Lloyd, in the thirty-fifth year of his age.

CHRISTIANITY AND COMMUNITY.

(Continued from page 11.)

became the first home of the Church League Club and widening activities continued to draw in an increasing number of members. The club came into actual existence on April 24, 1922. Since that time the usefulness of such a society has been repeatedly demonstrated to founders and others whose interest and assistance have helped make the club a success. In its last report the Church League

Club points out that 'Opportunities for service in our city and our country through such an organization seem almost limitless'.

"The present officers of this association of Churchwomen are Mrs. Howard Townsend Martin, President; Mrs. Richard Aldrich, Honorary Vice President; Mrs. Frederic W. Rhinelander, First Vice President; Mrs. Albert H. Mathews, Acting Secretary, and Mrs. Edgar B. Van Winkle, Treasurer. The address of the Church League Club is 132 East Fifty-seventh Street.

several months. Ill health is given as the reason for his resignation.

M. M. W.

Personal Notes

After nineteen and a half years in the foreign field, the Ven. W. W. Steel, Archdeacon of Havana, is retiring from Cuba, and from the active work of the ministry, and, after July 1, may be addressed at 1506 Pine Street, Philadelphia, Pa.

The address of the Rev. F. D. Goodwin is changed from Warsaw, Va., to 281 Fourth Avenue, New York City.

The Rev. Emory S. Towson resigned from Christ Church, Fairmont, W. Va., June 1 and took charge of St. Mark's, Berkeley Springs, in the same Diocese.

The Rev. Robert Norwood, rector of the Memorial Church of St. Paul, Overbrook, Pa., has received the honorary degree of Doctor of Letters from Acadia University, Nova Scotia, in recognition of distinction in literature.

The address of Bishop Beverley D. Tucker, D. D., LL. D., is changed until further notice from Norfolk, Virginia, to Virginia Beach, Va.

The Rev. P. Le B. Cross, formerly in charge of Mt. Zion, Hedgesville, W. Va., has retired from the active service of the Church.

The Rev. Albert L. Whittaker, for the past six years rector of Grace Church, Kingston, Wilkes-Barre, Pa., has accepted the rectorship of St. Mary's-by-the-Sea, Northeast Harbor, Maine, and has entered upon his duties there.

After serving as rector for thirty-one years, the Rev. Dr. Percy S. Grant has resigned the Church of the Ascension, New York, the resignation taking effect at once.

The Rev. Dr. Percy T. Fenn, who is finishing his fourth year as rector of St. Mark's Church, Syracuse, N. Y., has just received from his parish the gift of a new Ford sedan.

The Rev. Charles Clingman, rector of Trinity Parish, Houston, Texas, has been called to the Church of the Advent, Birmingham, Ala.

The Rev. Franklin Davis, rector of St. John's Church, Oklahoma City, Okla., was recently presented with a Ford sedan by the people of the parish and other friends.

The Rev. W. D. Bratton, rector of Trinity Church, Demopolis, Ala., has resigned.

ORDINATIONS.

The Rev. Arthur Lee Kinsolving was ordained to the priesthood by the Bish-

op of Maryland in St. Paul's Church, Baltimore, on Monday, June 16. He was presented by his father, the Rev. Dr. Arthur B. Kinsolving, and Archdeacon Helfenstein. The ordination sermon was preached by the Rt. Rev. George Herbert Kinsolving, D. D., Bishop of Texas.

Mr. Kinsolving was prepared for the University of Virginia at the Episcopal High School near Alexandria, took the degree of B. A. in June, 1920, received an appointment to a Rhodes Scholarship at Oxford, and spent three years at Christ Church, leaving in July, 1923, with the degree of B. A. After several months of travel in Europe he entered the Virginia Seminary in January, 1924, to take certain special courses, graduating from that institution with the senior class in June, 1924. On St. Peter's Day Mr. Kinsolving will enter upon his duties as rector of Grace Church, Amherst, Mass., with special oversight of work among students at Amherst College. The Ordinand was presented with a set of surplices and stoles, and a handsome private communion service with altar linen. This gift was from a group of friends in St. Paul's Parish.

On Tuesday, May 13, the Rev. Horace M. Brown was ordained to the Priesthood by Bishop Gravatt in Emmanuel Church, Keyser, W. Va. The ordination sermon was preached by the Rev. Paca Kennedy, D. D., of the Virginia Seminary. The Rev. J. R. C. Shrewsbury, Westernport, Maryland, also took part in the service.

Sunday, May 18, Mr. Robert Tomlinson was ordained to the Diaconate in St. Paul's Church, Weston, W. Va., by Bishop Gravatt. The sermon was preached by the rector of St. Paul's, the Rev. John S. Alfriend. Mr. Tomlinson will have charge of the Seven Rivers Missions.

On Trinity Sunday, in the Cathedral of St. John the Divine, New York, Bishop Manning ordered deacons Messrs. Alexander C. Zabriskie, only son of George Zabriskie, the well known Church layman; Charles W. Sheerin, a son of the Rev. James Sheerin, Superintendent of the Orphans' Home, and well known from his writings; Walter B. Wright, son of the Rev. F. A. Wright, rector of St. John's Church, Tuckahoe. He advanced to the Priesthood the Rev. Lansing G. Putnam, the Rev. Eason Cross and the Rev. Douglas Stuart. Mr. Putnam goes to St. Andrew's Mission, Poughkeepsie. Mr. Cross is on the staff of Grace Church, and Mr. Stuart is curate at St. Peter's, Westchester. The sermon was preached by the Rev. Dr. Frank W. Crowder of St. James, and the class presented by Canon George F. Nelson.

In St. Barnabas' Church, Stottville, N. Y., on June 9, Bishop Nelson of Albany ordered Culver Burdick Alford deacon. Mr. Alford is the son of the Rev. Charles B. Alford, rector of St. Barnabas' Church, who presented the candidate for ordination. The sermon

was preached by the Rev. Clarence R. Quinn, rector of Christ Church, Hudson, N. Y. The Rev. Mr. Alford has been appointed by Bishop Oldham in charge of Calvary Church, Cairo, N. Y., with duty also at Palenville and Oak Hill.

In the Cathedral of the Incarnation, Garden City, Long Island, on Ascension Day, the Rt. Rev. Frederic Burgess, D. D., Bishop of the Diocese, ordained to the diaconate, Gerald Digby Viets, presented by his rector, the Rev. J. Henry Fitzgerald, of Christ Church, Bay Ridge, and John Vandever Cooper, presented by his father, the Rev. John V. Cooper, rector of Christ Church, Lynbrook, who also was the preacher.

Mr. Cooper is a member of the senior class of the General Theological Seminary, and Mr. Viets of Berkeley Divinity School.

In Trinity Church, San Jose, Calif., at the meeting of the Synod of the Pacific, on May 23, 1924, the following graduates of the Church Divinity School of the Pacific were each ordained to the diaconate by his own bishop: Arthur P. S. Stembridge, by the Rt. Rev. Joseph H. Johnson, D. D., Bishop of Los Angeles; Thomas C. Maxwell, by the Rt. Rev. W. H. Moreland, D. D., Bishop of Sacramento; and Thomas E. Crumb and Egbert B. Clark, by the Rt. Rev. E. L. Parsons, D. D., Bishop Coadjutor of California. Bishop Johnson was the celebrant of the Holy Communion, and the Rev. George F. Weld, D. D., preached the sermon.

Christianity is a penance before it can be a paean. It sinks to rise, dies to live, is crucified, for enthronement. So the Way of Christ can not always be vindicated by ordinary prudences. It has little or nothing of the cold calculating sagacity of those who unfailingly look out for themselves first. It is a thrilling adventure, verified for good by the heroes who have undertaken it. The real man or woman will delight in it for these overtures to courage and to faith.

Would to God that all the party names and unscriptural phrases and forms, which have divided the Christian world were forgot: and that we might all agree to sit down together, as humble, loving disciples at the feet of our common Master, to hear His words, to imbibe His Spirit, and to transcribe His life in our own. —Wes-

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Found utterance today,
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Pushed on to gracious deed,
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Prayer.

O Lord, may our religion work in our daily conduct; may Thy spirit shape our characters; may the Christ Who is our pattern be indeed our model and the life which comes from Him be in us the power which moulds us into His own likeness. Help us to cast off weaknesses and faults and sins. Enlarge our conceptions of Thy great purposes for us. Help us to discern between the less and the greater in Thy word and will. Through Jesus Christ Our Lord. Amen.

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God calls in the great inarticulate needs of the human family, in the dumb suffering of little children, in the grind of poverty, in the long dreams of youth, in the sorrows and hopes of life. Deep calls to deep. God calls by the statesman's hope, by the glorified vision of what the world may become through the plentiful healing that is in Jesus Christ.—Vernon S. Phillips.

The Prayer of Agur.

Remove far from falsehood and lies;
Give me neither poverty nor riches;
Feed me with the food that is needful for me;

Lest I be full, and deny Thee, and say,
Who is Jehovah?
Or lest I be poor, and steal,
And use profanely the name of my God.

—Proverbs XXX:8-10.

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Thoughts For the Thoughtful

"Not where we elect to go;
But where Jesus leads the way."

"If it is not for His glory, it is not for your good."—George Muller.

When Belief waxes uncertain, Practice, too, becomes unsound.—Carlyle.

Heaven and hell may not be far apart, but the gulf between is very deep.

God never made a law that was not for our highest good to keep.

Life may be given in many ways,
And loyalty to truth be sealed
As bravely in the closet as the field.

"He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause."—Beecher.

Let him be rich and weary that at least

If goodness lead him not, yet weariness

May toss him to My breast.

—George Herbert.

"We build like corals grave by grave,
Yet pave a path that's sunward.
We're beaten backward in the fray,
Yet newer strength we borrow;
And where the vanguard camps to-day
The rear will camp tomorrow'."

In some things we are to remain as children. We are not to grow away from their simplicity. But in understanding we are to be men. Indeed, one of our surest defences against belittling feelings is the cultivation of a more spacious mind, a mind which moves reverently but freely in the realm of truth revealed to us in Jesus Christ Our Lord.—J. H. Jowett.

Thy gifts without Thy grace are lacking still.

Imperfect I do turn Thy gifts to ill:

Therefore with all Thy gifts would I entreat,

These graces three to make Thy gifts complete;

The grace to see, and wonder at the sight,

The grace to take and use the gift aright,

The grace to share with him in poorer plight.

—Mark Pearse.

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EDITORIALS

Vol. 89.

RICHMOND, VA., JULY 5, 1924.

No. 27.

THE LABORATORY MIND

So far as we can understand the attitude of a very industrious group in the life of the Church today, it seems to consist of a deep desire to give to the world a form of belief constructed by a scientific process. It is to be a substitute especially adapted to the sensitive conscience of the average college man or woman.

First of all, it is guaranteed to be a pure laboratory product. By a process approved by scientists at home and abroad, all that is miraculous or beyond the experience of college youth or the man on the street, has been carefully eradicated. Those who have found the ancient faith distasteful or in any way difficult are assured that the most sensitive intellect can assimilate the new product. It is a tasteless product, and taken along with the prudential maxims of business, or the necessary cautions of experience given to the student of chemistry or biology by the professor, can be assimilated without conscious effort. It is guaranteed to fit into the prevailing fashion of philosophic thought; and the promise is given that if such fashion change within the lifetime of the convert to this form of belief, the belief itself can readily be adapted to suit the new philosophy. The closing statement in the guarantee is charmingly naive: "We ourselves, however, do not use this product, but stick to the ancient faith."

To those who make the obviously easy reply to these statements that they are shallow and uncandid cavillings at the serious efforts of earnest and able men to remove barriers, we would submit these considerations. Is it a reasonable proposition that those outside the Church should be allowed to write the Creed of the Church? Is it reasonable to expect the Church to rewrite its Creed in terms set forth by members of its own communion, who, as special pleaders for those outside the Church, present a superstitious Creed, which disclaiming themselves, they offer as one acceptable to those outside?

We are not suggesting a heresy hunt on a grand scale, nor are we anxious to see the Church enter upon a period of creedal strife. We do contend, however, that the present situation is psychologically impossible. Either the Church has something to share with the world or it has not.

If the Creeds be no longer credible, it is time the Church itself find it out. A Christianity knowing nothing of miracle and discarding revelation, is certainly not the same in kind as that which has continued to function for nineteen centuries.

To divide the Church into Modernists and Fundamentalists, is to create a line of cleavage that is hopelessly destructive; for neither attitude represents the mind of any appreciable body of Churchmen.

The flippant scorn with which men, who, within the limits of their own field of investigation, may well deserve the name of scientists, have treated the ideas of miracle and revelation and ultimate moral distinctions, has not been without effect upon the world, especially upon young men and women in college, who jaded by the labor of accumulating data, are eager for a generalization.

We are confident, however, that the facts of experience discredit the theories of science more often than the facts of science discredit the theories of Christianity.

Truth is the express image of reality; but reality is only a point at which human knowledge touches the infinite play of creative energy.

The science of biology which took over the assets of the old argument for design in nature, and which today has forgotten its origin, has added to its business of search a negative philosophy which finds in nature no place for deity. We are apt to forget that Fundamentalism is an attitude of mind. It would clear the atmosphere amazingly if men would realize that the real conflict is between scientific fundamentalists and religious fundamentalists. As each represents a type of the closed mind, the battle must be fought in the dark. For our part we are confident that when these blind combatants have destroyed one another, the world will have another name for what science calls "a niche of organic opportunity" and "a sense of special favor"; and the God, Who according to the Fundamentalists exhausted Himself in the act of creation, will be found to be the source of the general wonder of life and the world, the God, "Who worketh hitherto," and still works.

CUNNING ON CHARACTER

The representative of one of the great corporations is quoted as saying that business was pretty well equipped so far as ability was concerned, but that every large enterprise that was not just an organized looting adventure, was in the market for character. The piratical methods of business in vogue thirty years ago so undermined the moral fibre of men that loyalty and trust almost disappeared from the market place. For good or ill every department

of humanity has been commercialized. Law, medicine, science, religion, all alike, are in business.

Strange as it may sound, the great manufacturing corporations seem to be the first to realize that public confidence is necessary to protect their continued existence. It will take the profession of the law a long time to do away with the fixed conviction of the public mind that its ablest representatives have won distinction as masters of

evasion, who under forms of law have made the plain provisions of the law of no avail. Science itself watches the main chance out of the tail of its eye, and favorable scientific opinions are as readily available for cash as is legal advice. Medicine is commercialized, and the internecine war of rival practitioners has helped to destroy confidence in the profession. If doctors would cease speaking ill of their brethren, fewer people would put their trust in quacks.

Churches are run like rival grocery stores, and every device known to the retail trade is being used to build up a clientele. The biggest business in the country is politics; for it is the business of business itself. It is hardly too much to say that politics is half a generation behind some of the great corporations, either in the realization that cunning and chicanery are in the end self-destructive, or in boldness to declare that the one great need of public life is character.

ROBERT H. GARDINER

It is but enforced conformity to an unfortunate habit of thought and speech to say that Robert H. Gardiner is dead. We should prefer to state that he had received his promotion and been transferred; for death is a word that Christ made obsolete as referring to the answer to the summons of the Lord of Life. In a sense he was a world figure; for his interest in the welfare of Christ's Kingdom, made him carry in his heart the fortunes of every band of strugglers, who called themselves by Christ's name.

It was Carlyle, we believe, who declared that the glory of a man was that he did not have to spend his life shut up in a suit of clothes, but at any moment could be anywhere he wanted to be. If this, indeed, be the glory of a man, then Robert H. Gardiner was highly privileged. To "knit together God's elect in one communion and fellowship" was for him no mere prayer of the lips. It was the steady purpose of sustained endeavor and glowed with the fixedness of a harbor-light.

He will be sadly missed in the General Convention. He had no special gift of eloquence, and yet there was scarce-

ly a day during its sessions that he did not lift the Convention to a high place of vision. Sometimes after hours of discussion, when men's minds were jaded, and the dust of verbal strife had blurred the outlook, he would walk to the platform, holding a slip of paper in his hands. He would then read a greeting sent to the Convention through him from some group of Christians half across the world, or perhaps he would ask of us to send a message to some gathering of believers in the Far East. In either case he left us all ashamed. His Christian courtesy reached around the world. The very largeness of his vision rebuked our littleness. When he came before the Convention it was like the noiseless opening of a window, letting the fresh air of heaven into a close and heated room. We got used to his services so quietly rendered, and took him for granted as men take for granted the sunshine and the stars.

May God send to His Church another like him—one whose loyalty will be like his as wise as it is strong, as courteous as it is daring, as quiet as it is irresistible.

Why You Should Go to Church on Sunday

A man should go to church on Sunday first of all for his own sake. While it is quite true that many men maintain very high standards of thought and conduct without the help of public worship, there is no doubt that, for most men, the stimulus of association in the worship of God and the contemplation of our obligations to Him are a tremendous incentive towards the best life an individual man can live. There is something which a body of earnest people assembled with a single purpose can give to the man who sympathetically becomes part of their fellowship; and the people who thus assemble with a united purpose undoubtedly receive gifts from above which no one in isolation is apt to receive. The divine promise, "Where two or three are gathered together in my name, there am I in the midst of them" is amply demonstrated out of human experience. A man, therefore, who has an ambition to be his very best will not neglect his opportunity to go to church on Sunday.

With all our faults today the appeal to save our own souls is not the highest appeal which can be made to us. We want to do something for other people. The older generation is a good deal worried about the generation which is just passing from youth to manhood and womanhood. Whether war has disorganized the social organism, or whether the disorganization was in process long before the war was thought of, we are quite convinced that the old sanctions have an exceedingly slender hold upon many young people of our time. Some gloomy prophets are telling us that we are on the road to a sort of barbarism from which only gradually we can emerge. Whether our exact fears are well grounded or not, it is quite plain that something must be done to conserve the best of the past, while we learn, if we can, the new lessons which our youth may teach us. Amid all the confusion, the Church stands ready to proclaim and hold forth a supreme trust, an imperishable ideal. When a man comes to church, he is not committing himself to a theory. He is attaching himself to a life. We cannot urge young people to come to church unless we ourselves come. We cannot persuade them of the value of church-going unless we ourselves are obviously better for it. Any clergyman who has had twenty-five or thirty years' experience in studying the lives of people who come to church knows that church-going does not produce people of mere theories.

It produces some people, at least, who are so much above the average in character, in unselfishness, in the will to serve that they may be called the legitimate fruits of church-going at its very best. If we desire the finest types of the next generation to be equal to the finest types of the generations that have gone before, we must both by precept and by example urge faithful habits of church-going.—Bishop Slattery, in Wyoming Churchman.

SOME BEAUTIFUL SENTENCES

Shortly after I was licensed I had to preach for Dr. Wallace in Old Greenfriar's Church. Severson and his father were present. During the sermon I saw Robert Louis scribbling in his notebook, which he carried wherever he went. I knew very well that he was the last man in Scotland who would think of taking notes of a sermon, and when I met him at the close I said: "Were you scribbling original nonsense in that notebook of yours instead of listening to the sermon?" And he replied: "I was copying out some beautiful sentences from an evening prayer in a volume of family prayers that I found in the pew," and he produced the notebook and read from it the following words: "Oh, God, who has appointed unto man the night for rest and the day for the works and labors of life, we beseech Thee to grant us quiet repose this night that our bodies being refreshed with sleep, our minds may be more wakeful and strong to serve Thee; that so we may abide all our nights and days in Thy love. Laying aside all cares and anxieties, may we sleep in the peace of a good conscience, in the faith of Thy presence and protection, and in the hope of Thine eternal glory. Let not sleep, or any bodily indulgence, degenerate into intemperance and sloth, but be in such measure as is needed to restore our wasted strength and to fit us again for the duties of our calling; that so even our sleep may be holy, and that whatever we do we may do all to Thy glory."

Then he bade me goodnight, saying, "Before I see you again I shall have these words by heart." And two days after he repeated them.—Rev. A. Bisset.

SLEEP AND DEATH

By the Reverend E. H. Ward, D. D.

"And so He giveth His beloved sleep."—Psalm 27:2.

SLEEP is one of the most mysterious things in this world of mystery. The physiologist can tell us a great many interesting things about it. The muscles relax, the respiration slackens, the action of the heart slows down, less carbonic acid is thrown off, and after a period of unconsciousness the person awakes refreshed and invigorated.

But this does not help us to understand why unconsciousness supervenes, nor why the person during the period of unconsciousness is refreshed. The fact that the senses, those windows of the body, through which perceptions of the external world flow in upon the soul, are closed, does not account for the body's rest and refreshment. The mind is just as active during sleep as when awake, and a dream is simply a mental action during sleep of which we are afterwards conscious. But this carries us no further than the point at which the old Hebrew poet had arrived when he said, "I sleep but my heart awaketh."

The poets are the true seers, but their vision has never penetrated the veil which hides from us the mystery of sleep. Diogenes is credited with being the first to proclaim the kinship of sleep and death. Plutarch tells us that when the end was very near, the old philosopher fell into a deep slumber, and, when awakened by his physician, was asked if anything ailed him, answered, "No sir, only one brother anticipates another, Sleep before death."

In Pope's translation, Homer speaks of

Sleep and death two twins of winged race,
Of matchless swiftness but of silent face.

Jesus always spoke of death as sleep. Never but once did He use the word in its ordinary sense, and then only on account of the obtuseness of His Disciples. In speaking to them about the death of Lazarus, He said, "Our friend Lazarus sleepeth, but I go that I may awake him out of sleep." Understanding Him literally, they said, "Lord, if he sleeps he shall do well." Then said Jesus to them plainly, "Lazarus is dead," and as soon as the words were spoken He began the journey to Jerusalem to awaken him from the sleep of death.

Jesus changed not only the word, but its connotations as well. One of our most thoughtful preachers has truly said, that if Jesus had done nothing else but change the word death into sleep, He would have been the world's greatest benefactor. The early Christians who had caught the spirit of their Master, no longer regarded death as "the king of terrors," whose coming was to be awaited with horror and nameless dread, but was to be awaited as the servant sent by Jesus to call the weary laborers from the burden and heat of the day to the rest and sweet calm of Paradise the blest.

According to the teaching of Jesus, death does for the soul what sleep does for the wearied body. It refreshes, invigorates, and fills it with new life. Taking down the tabernacle of the flesh in which the moral discipline of life had been attained, it enables the emancipated soul, "To start out on its adventure brave and new," in the nobler realm of Spirit.

There is profound depth of meaning in Shakespeare's words when he says:

"Sleep that knits up the ravell'd sleeve of care,
The death of each day's life, sore labors bath,

Balm of hurt minds, great nature's second course,
Chief nourisher in Life's feast."

All these, and a great many more wonderful things, may be ascribed to sleep, but as yet the all-important question whence sleep derives its power has not been answered. With our limited powers, perhaps no satisfactory answer can be given, for back of it lies the unsolved problem of the relation of the one and the many, the finite and the infinite. All finite life is the expression of the infinite, and though man as an individual, is given his "pin point rock of love and power," still "in God we live and move and have our being." Says Robert Browning:

"But God's all, man's naught:
But, also, God Whose pleasure brought
Man into being, stands away
As it were a handbreadth off, to give
Room for the newly made to live,
And look at him from a place apart
And use his gifts of brain and heart,
Given indeed but to keep forever."

Consciousness, the awareness that "I am I," seems to separate the soul from God, and, unless that consciousness is lost for a time in sleep, death will soon occur. In the unconscious hours of sleep the Infinite Spirit seems to be able to touch the finite spirit more directly than in our moments of consciousness and to impart strength and refreshment.

In the "abyssmal depths of personality, "unsounded as yet by the line and plummet of human consciousness, the human spirit seems able to receive incursions from the Infinite Spirit. These incursions stir the subconscious mind to its lowest depths, and bubbles arising to the surface of consciousness, may be the method by which the "inspiration of the Almighty giveth understanding." Thus it may be that inspiration comes to an Isaiah, a Paul, a Shakespeare, or a Browning.

The mystic sees far into the tranquil realms of spirit and St. Paul came back from his ecstatic vision with faint memories of what he had seen and heard, and human language had no words to express those memories. Tennyson tells us that in an hour of ecstasy, "when every nerve of sense was dumb," his spirit was whirled a

"'Bout empyreal heights of thought
And came on that which is and caught
The deep pulsations of the world,
Æonian music measuring out
The steps of Time—the shocks of Chance—
The blows of Death."

Sleep and ecstasy seem to be states in which, without the medium of the body, spirit can touch spirit directly and can communicate thought. In sleep the Spirit of God imparts to man rest and refreshments; in ecstasy it enables him to see visions and dream dreams. Ecstasy is for the few; sleep is for all, and Mrs. Browning strikes a true note when she sings,

"Of all the thoughts of God that are, Borne inward into
souls afar,
Along the Psalmist's music deep; Now tell me if that any
is,
For gift or grace surpassing this, He giveth His beloved
sleep."

Smoothing the Rough Edges and Corners

By William H. Harrison.

When the edges and corners are rough, then they bruise, scrape and wear the nerves down to the quick.

A friend a few years ago visiting a factory was nearly deafened when entering a certain department. The loud, harsh sound seemed to come from a distant corner of the room; where a very heavy box-like apparatus was slowly revolving on its axis.

"What is this distracting, almost deafening noise," the visitor asked. The reply came back to him: "You see that box yonder; it is partly filled with newly made bolts and burrs. When they came from the shop, they had many sharp edges and corners, but after they have been through this process of rolling and tumbling against each other, the rough edges and corners have all disappeared and they are as smooth as a hard-finished oiled floor."

The rough edges and corners of life are quite like that, as most of us in some respect, by nature, have many a

rough edge or corner to our characters. We should keep close watch over ourselves hourly and daily so as not to keep ourselves and everybody else in hot water through the harsh, sharp things we say, often without a cause, and the bitter comments we make on the conduct of others. One of the most difficult things each one of us has to learn is to hold ourselves in check, so that we will not be finding fault all the time and criticising those who are often really the best friends we have, and we know it, too.

But contact with life as manifested in the day's experience, has a great tendency to wear off these rough edges and corners of life and make us more kind, less irritable and better qualified to judge correctly the conduct of our friends. Round and round in that huge box of every-day life we roll and tumble against each other, sometimes at the bottom and then at the top, smarting, protesting perhaps, but always, if we yield ourselves patiently to this discipline, becoming more sweet in disposition, more agreeable to live with and more fit for the one better home toward which each one of us should be striving for.

IN THE PATH OF THE WINDS

By the Right Reverend Hugh L. Burleson, D. D.

ON Saturday night, June 14, the most disastrous and widespread tornado in the history of the state raged through Eastern and Central South Dakota, taking toll of human lives and dealing wide wreckage to property. The center of the storm seems to have been near the Big Bend of the Missouri, where the Crow Creek and Lower Brule Reservations lie on opposite sides of the river, in the central part of the state.

It was at Crow Creek that the Rev. Hachaliah Burt, of blessed memory, laid deep and broad foundations for the Church. On Lower Brule another honored name for forty-five years was that of the Rev. Luke C. Walker. There are ten churches and chapels on the two reservations, all of them built by one of these two men. When the storm passed six of these lay in utter ruin, two others were seriously, perhaps hopelessly, damaged, and the remaining two will need considerable repair, having lost chimneys, bell tower, etc. Part of the destroyed buildings were smaller chapels, but the beautiful Church of the Holy Comforter at Lower Brule, one of the most attractive and best furnished in the Indian country, was totally destroyed, and the mission house badly damaged. Only the altar and—strangely enough—one or two stained-glass windows were spared. Fragments of the bishop's chair were found a mile from the church in a cornfield. It is fortunate that the Bishop was not sitting in it. In the case of one of the smaller chapels the list of articles unhurt reads as follows: "One bench, the bell, stove-pipe, one elbow, one poker."

The probable loss at the present writing reaches nearly fifteen thousand dollars, and a full report is not in. Undoubtedly there will be a considerable amount of damage on neighboring reservations. Whether we have lost chapels is not yet known. The total property loss in our Indian field may reach as high as twenty-five or thirty thousand dollars.

We have cause for thankfulness that, so far as known, no dwelling houses were wrecked, or lives lost among our workers, but the destruction of property on farms is enormous. Barns and outbuildings are leveled far and wide, and there have been tremendous losses of stock and equipment.

This is the most serious and staggering loss that has been known since the coming of Bishop Hare, and our Indian people are dazed and distressed. It is all the more serious because of the very difficult financial conditions existing in South Dakota. Always generous in their gifts, and

devoted to their Church and its needs, they are practically penniless today, and some of them are in real destitution. The overwhelming misfortune could not have occurred at a more unwelcome and difficult time.

The insurance on the destroyed property is only a small portion of the loss. Following out the policy inaugurated by Bishop Hare, in which he had the active co-operation and financial help of the late Mrs. George Cabot Ward, of New York, the Indian chapels have been self-insured under what was known as "The Ward Insurance Fund," later called the "Niobrara Insurance Fund." It was difficult, and some times impossible, to obtain satisfactory insurance through ordinary channels, because of the remoteness of the chapels and the lack of fire protection. The rates were high, and it seemed better to Bishop Hare and his successors to carry the ninety-six chapels with self-insurance, with the expectation of an occasional loss, rather than to incur the expense of carrying Old Line Insurance, where it could be obtained. This was, and still seems to be, a sound policy. For fifty years it has worked admirably, and has saved amounts in insurance premiums far larger than the present damage.

During the last ten years there have only been two losses by wind or fire, and the small premiums received from each congregation have built up a considerable fund. But the disaster of the present threatens to wipe out all that has thus been accumulated, and still leave large needs unmet.

This staggering loss of buildings places our Indian work in a desperate situation. Immediate steps toward restoration must be taken, in order that the congregation may, as far as possible, be housed before the coming of winter. But it means a probable expenditure of \$25,000 to restore the lost buildings and furnishings, and repair the widespread damage in other respects; not half of this amount is available from the present assets.

South Dakota tells its story to the Church and asks sympathy and help. Information has been wired to the Department of Missions of the National Council, and Dr. John W. Wood replies that our appeal to the Church is cordially authorized.

The present superintending presbyter on the Crow Creek Reservation is the Rev. David W. Clark, at Ft. Thompson; while the Rev. Paul H. Barbour, recently of Hartford, Conn., takes over on July 1 the superintendency on Lower Brule. He will become, following the phrase used of Bishop Motoda, "The Priest of a Heap of Ruins."

THE PLIGHT AND THE HOPE OF THE ASSYRIAN CHURCH

CENTURIES ago when our forefathers were still heathen worshippers, of Thor and Wootan, the Church of the East, which had its center in Persia and Assyria, was carrying on one of the greatest missionary works of the Christian era, preaching Christ and His Kingdom all over the southern half of Asia, as far as the Pacific and Indian Oceans. The Roman Catholic missionaries, who came there in the Sixteenth Century still found outside of the large body of organized Christians in India (about 250,000) also small scattered groups, which, although deprived of the ministry of priests and bishops, were still holding services and baptizing children.

Since then, due to wars, plagues and migrations of Mongols, the fruits of the missionary labors of the Church of Assyria have been almost entirely wiped out in Tibet, China, Afghanistan, and the Islands of the Indian Ocean, only the Church of India remaining intact till this our day.

The recent World War almost annihilated the old Church center in Mesopotamia. The whole nation was dislodged and driven out of their ancient home. Many went to Russia and settled in Tiflis (some 25,000), the Persian settlement of Ourmia was rooted out, over 1,000 Church and school buildings have been destroyed and sacred and school books burned or taken away.

But even in spite of all this God has not forsaken them altogether. After the cataclysm was over He led them, out of their captivity and settled them through the good services of their late allies in the war, the British, near their old home land.

"It has been something much more like the return of the Jews of the captivity . . ." says Rev. Dr. Wigram, former head of Archbishop of Canterbury Mission in Assyria. . . . "the nation, indeed, is settled—what remains of it—where it may hope to live; the Church fabrics

empty, have been returned to it; but the life, both of the Church and nation, has been sadly shattered. The Church books are gone; the generation of old priests is passing away, and none have been trained to take their place. The younger generation has grown up uneducated in the conditions of war and camp life; the whole morale has been sadly undermined by the pauperization consequent on a life on the bounty of the (British) government. . . . Yet in spite of all this," continues Dr. Wigram, "the life of this ancient and interesting Church . . . is by no means extinguished by the terrible ordeal. . . ."

Nay, the spirit of the nation has been purged by this visitation, and they are struggling desperately, young and old, leaders and plain people, to reach again their old levels. They are still, not only dreaming, but actually planning the extension of their old Church. The spirit, indeed, is willing, although the flesh is weak. This is the old Church "of the East" (outside of the boundaries of the Roman empire), the only one of all other Christian groups which was successful in converting the Mohammedans. Would it not be worth our while to rather assist them than to send out American missionaries who are handicapped in so many ways?

The Church Advisory Committee on the Succor to the Near East is hoping that a priest or two, who are experienced administrators and teachers, will come forward and offer their services for assisting the Assyrian Bishops and supervising our succor rights there in the tried area.

Only about \$15,000 is needed in the first year to make this work possible, and the committee has arranged for one of the priests of our Church, the Rev. Dr. Theodore Hanunian, to assist the Metropolitan Mar Timotheus in obtaining funds from individual interested Churchmen and Churchwomen.

A few pledges, of decreasing sums, to be given to this

work for five consecutive years will enable the committee to put this ancient Church on full working basis. All they need is a lifting and guiding hand, not a full support.

The striking act of Providence in leading a remnant of the nation and Church out of captivity would indicate that

the Lord has plans for using these brave people and their Church in the work of His Kingdom in Asia. Assyrians educated and brought up in their old native atmosphere will be a great asset to all who work for peace in Western Asia. Neglected, they may become debased and a danger to all good efforts of the peacemakers.

PUBLIC READING

By a Country Rector

PUBLIC reading is an art. It is a science, and should be studied as a science, just as algebra or astronomy. As such it is governed by rules.

A science is definite, and the rules are accurate, as two and two make four, and can never be manipulated to make anything else.

In the science of public reading, a few rules are sufficient, and these rules hold good at all time. If these are remembered it will not be necessary to study books on reading, as one can become a good reader with a little practice.

Every public reader should have one thought always uppermost in his mind, and never lose sight of it—that the object in reading before an audience is for the purpose of conveying to the mind of the hearer, not only the printed or written words, but the accurate meaning of what is written, and he should always remember that as a public reader, he is a teacher—an instructor.

Having this ideal fully fixed in his mind, he should:

1. Gain for himself the exact meaning the writer intends to convey, and so enter into full accord with his spirit, as to pass on his thoughts to others.

2. Every public reader, or every one reading for the benefit of others, should read over the subject matter beforehand, so as to learn what are the leading thoughts to be brought out, and to emphasize the right words for conveying the true thought of the writer. Every word and every syllable should be clearly enunciated. This can be done without undue emphasis where it does not belong.

When there are two thoughts in a sentence, the conjunction is not to be emphasized, but the two main thoughts, e. g., "She had black hair, and a brilliant complexion." The hair and complexion are the objects to be brought forward, but the words to receive especial emphasis, are "black" and "brilliant." Give the word "and" as little stress as possible. In like manner, when the conjunction is "but," it would be better to slur it over than to over-emphasize it.

One more word regarding emphasis. Emphasis should seldom be placed on small words, as prepositions, except where there occur two or more prepositions of contrast, as "He came into the house, and went out of the house."

The reader or speaker should have no personal peculiarities in pronunciation, emphasis, posture or movement, because they tend to obscure to a degree the subject he is reading. Peculiarities detract from the desired effect.

When a reader can forget himself and throw his whole

spirit into his subject, he can the better impart to the hearer the thoughts of the writer.

In reading the Service of the Church, the personality of the reader must be submerged as far as possible.

Unless proper pauses are made, and the proper words emphasized, the meaning is entirely lost. Any irregularity will arrest the attention of some in the congregation, and break for them the continuity of thought, and cause them to lose any benefit that might otherwise be derived.

A mispronunciation or emphasis on the wrong syllable or word, will have the same effect. Every reader should inform himself as to the correct pronunciation, where there is any doubt, as well as to the meaning of the words and the whole sentence.

One peculiarity of some of the clergy is that they have two rules for pronunciation—one is, if possible, to pronounce correctly in conversation—the other if it is by any means possible, to pronounce incorrectly in reading the Service, and especially in the Prayers. Creator is frequently called Creeaytawr, Mediator is called Mediaty-tawr, and Deafend is Deefend and direct is Direect.

After some clergymen have read the Service for a number of years, they become careless and their reading becomes mechanical and monotonous. They forget the fact that they are reading for those in the pews, as well as for themselves, and frequently slur over the words or so run them together as to make them unintelligible. Especially is this the case when there are any in the congregation unfamiliar with the Service.

One reading or praying should adopt no attitude that would distract the thoughts of the congregation, as even during the Prayers, there are always some among the worshippers, who watch the minister all the time.

Some imagine that various attitudes or movements add to emphasis or devotion. These are only distracting peculiarities or idiosyncrasies; and peculiarities or idiosyncrasies at once mark a person as queer.

The dominant thought of a reader should always be, to convey the fullest meaning of what is being read to the congregation, so that they in turn can concentrate their minds on the subject. In case of the prayers, they can so follow the reader as to make them their own, and in that way they too will pray with the spirit and with the understanding.

It is true that the Prayers are not addressed to the congregation; nevertheless the words should be so clearly enunciated that the congregation can clearly follow, and intelligently and heartily say, Amen.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

IN MEMORY OF JOHN KEBLE.

Mr. Editor:

I think there must be many of your readers who feel gratitude to the saintly "John Keble," not only as the author of the "Christian Year," but also as the teacher and inspirer of Charlotte Yonge, whose books have influenced the last three generations.

The Church Schools of Hursley, in which John Keble taught for thirty years, are now condemned, and the question is shall new Church Schools be built at a cost of £3,000, or shall the local Education Authority be asked to provide Council Schools?

It is well to keep in memory the great ideals of the

past, and it is inconceivable that Hursley with all its traditions of Church teaching should have a Board School, that the place where John Keble taught his little flock on Sundays and week days (as did Charlotte Yonge in the companion-parish of Otterbourne), should not still continue to hold up the banner of Churchmanship.

Sir George Cooper, Bart., of Hursley Park, has kindly expressed willingness to provide a first-rate site, and several friends have sent donations, but many more are needed. All sums will be gratefully acknowledged if sent to the Rev. Canon Robinson, The Close, Winchester, or Miss Yonge, 6 Clifton Terrace, Winchester (England).

Winchester, England.

CHARLOTTE FORTESCUE YONGE.

ANNIVERSARY OF THE COUNCIL OF NICAIA.

Mr. Editor:

At the meeting of the Convocation of the Third District of the Diocese of Central New York, held today at Windsor, N. Y., it was voted that the Secretary send to the Church papers an item to the effect that this Convocation is in sympathy with the proposal made, I believe, by the Rev. George P. Atwater, D. D., that the Episcopal Church adopt some means of observing, next year, the sixteen hundredth anniversary of the Council of Nicaea.

RODERIC PIERCE, Sec'y.

Endicott, N. Y.

THE CHURCH AND YOUNG PEOPLE'S WORK

By the Reverend Karl M. Block, D. D.

THE SWEET BRIAR CONFERENCE.

THE Virginia Summer School of Religious Education moved from Charlottesville into more adequate and suitable quarters at Sweet Briar. This change was largely due to the increasing number of young people attending the Conference. The enrollment in the first week of the School has exceeded that of last year and the anticipations of the Committee. The most interesting feature of the personnel is the fact that quite a half are "young people," eligible for membership in our Service Leagues. Two courses are being given—one for counselors and leaders and one for young people themselves. The first deals very largely with the rationale of the Movement, and the second with such subjects as program planning, the conduct of a meeting, the preparation of papers, etc. It is note-worthy that the young people are taking courses in the English Bible, in Social Service, and are endeavoring to equip themselves along different lines for service in their parishes in the fall.

The Sweet Briar Conference is only one of a number which tell the same story. The Youth Movement in the Church has vitality and great potential power. Some of these young people are giving up their only vacation time to attend these Schools, and many are coming at their own expense. Every League and Fellowship should be represented at one or more of these Conferences.

Perhaps the most convincing achievement of the Conference period has been the interest of the clergy and the more mature Church workers in the seriousness of the young people. The mutual association of old and young, clerical and lay, in the vigorous familiarity of the Summer Conference is conducive to the best that the Church can accomplish in the upbuilding of morale or parochial and diocesan spirit. Let members of our Leagues who have attended the Summer Conferences publish abroad not only the value of this assembly, but also the results of their discussions with members of Leagues from other parts of the country.

"WHAT ARE WE WORTH?"

("The Fellowship"—Swampscott, Mass.)

Whenever I see a company of young people, so bright-eyed, so alert, so eager in pursuit of their own pleasures and purposes, I wonder what estimate they place upon themselves. Of course, I do not mean how many dollars they possess, nor how much real estate they may chance to own. These only indicate material possessions. What we are worth has reference to our real personal value, what we really are.

First, what are we worth to our families? We know full well that whether we are attractive or not, bright or dull, thoughtful or careless, our parents would not set a monetary value on us. To them we are priceless. Perhaps their rating of us is not warranted, but that is a matter which is up to us.

Then, what are we worth to the community in which we live? Some of us may be inclined to base our estimate of our value in this respect on the social standing of our parents. This has nothing to do with it. Our worth to the community is based on our own qualities as individuals, and the estimate the community places upon us is seen in the laws they make for our protection, the opportunities for our education.

Also, what are we worth to the Fellowship? Apart from all service we may render when called upon, we all are of value to the Fellowship. No one is singled out

because of strength, wealth or social position as being of value to the organization. Shall we be positive factors in helping to make for the betterment of the Fellowship, or shall we be ciphers, simply filling otherwise empty spaces and adding to the passing pleasure of others, but having no abiding worth of our own? This is for ourselves to answer.

After some years, we shall pass on leaving The Fellowship in the hands of others, who will fill our places. They will wear faces very much like ours, will speak with voices that seem echoes of our own; will feel moved by the same emotions that move us. What do we want The Fellowship to become? How do we want it to rank in the scale of advancement? We are a part of its working force; every one of us desires ultimate success for The Fellowship. In the old myth the world was held on the shoulders of Atlas. In the same way let us be the Atlas of The Fellowship. It rests with us to "carry on and on and on!"

Suggested Program for First Meeting After Organization, Young People's Service League of Georgia and Atlanta.

Hymn 583 (Old Hymnal), two verses.
Scripture Lesson: Luke 6; 47th verse to end.
Prayer for World and Nation (stand).
Prayer for our Diocese.
Prayer for the Community.
Prayer for the Parish.
Hymn 510, first and third verses.

Subject for the evening: "Is the Young People's Service League Needed?"

First Paper: "Do Young People Need the Church?"

(2) "Does the Church Need the Young People?"

Solo or Hymn: "O Jesus I Have Promised."

(3) "What Young People Can Do for the Church."

(4) "What a Boy Can Do for the Church."

(5) "What the Church Can Do for Young People."

We'll now turn the meeting over to.....for discussion and criticism, and for closing.

Alabama Young People Hold Annual Council.

The Second Annual Council of the Diocesan Young People's Service League of Alabama was held at Magnolia Beach, Post Office, Fairhope, Alabama, on the eastern shore of Mobile Bay, June 11 to 18, inclusive. The attendance was practically double what it was last year, and the reports of the officers and of local Leagues showed a definite and pronounced advance during the past twelve months.

There was a daily Administration of the Holy Communion, three conference courses each forenoon, except the last day, which was devoted entirely to the business of the Council. Supervised recreation occupied each afternoon and every evening there was a Young People's Service League Devotional Meeting, led by one of the young people.

The following officers were elected:

President—Miss Virginia Wilson, 317 North Joachim Street, Mobile.

Vice-President—Duane Lyon, Church of the Advent Birmingham.

Secretary—Miss Ann Elizabeth Young, Trinity Church, Mobile.

Treasurer—Miss Lida Holt, Church of the Ascension, Montgomery.

Tentative arrangements were made for the Third Annual Council, to be held at the same place early in June next year. The number of Diocesan Counselors was increased, three being added to those of last year.

The camp feature of the Council was under the supervision of the Rev. Mr. V. C. McMaster, Director of Young People's Work in the Diocese. Rev. P. N. McDonald, Chairman of the Department of Religious Education, was present a part of the time, along with several of the Mobile clergy and three ministers from other parts of the Diocese. Provision was made for sending Miss Virginia Wilson as the representative of the Alabama Young People's Service League to the Sewanee Summer Training School, to take part in the organization of a Provincial Federation of the League.

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

A CITY OF GOD—AN OUTPOST OF FRIENDSHIP.

A World Court, the League of Nations and other international associations all help to bring about world peace, but none of them nor all of them could accomplish that great end if the spirit of controversy in the hearts of men still demands a outlet through the shedding of blood. Brotherly love grows through friendly intercourse between the people of two nations, and there is no place where there is more fertile soil for the seed of international brotherhood than in the City of Toronto, Canada.

A friend who had been spending a week with the Rotarians in this beautiful city said to the writer upon his arrival at the National Conference of Social Workers of the Episcopal Church, "the middle name of every person in Toronto is courtesy." A stay of nearly a week abundantly proved to me the truth of this statement.

The imposing helmets of the police are truly awe-inspiring, but their kindly manners and eagerness to render any assistance possible to the enquiring stranger soon relieves one from any impression of fear created by the uniform.

The capital of the Province of Ontario is truly an ideal spot for the meeting of every sort of convention that is not confined by its nature or constitution to the limits of the United States. Especially is this true of any gathering of the Episcopalians, for the Anglican is in evidence in all directions here. The Cathedral of St. James is a beautiful and impressive building, and the recently unveiled memorial to the Canadian soldiers of the World War catches the eye of the visitor and invites a closer inspection of the sacred precincts. St. Paul's Church, however, is perhaps more impressive to the stranger than even the Cathedral with its capacity for seating nearly three thousand people, its deep chancel and raised sanctuary finished in white marble, with its white walls. There are other and strikingly beautiful buildings among Toronto's sixty-four Anglican Churches, notably St. Anne's, with its dome decorated with Biblical scenes and persons.

The glory of this city, however, is not only its spacious churches, but the splendid congregations that fill them. Its people are essentially religious. Their life centers around the Church. The reading of the banns of matrimony in the church may be and frequently is a substitute for the legal license always required in this country, thereby laying the religious emphasis upon the state of matrimony for at least three weeks before the ceremony. May we not believe that this is one reason why divorce is almost unknown in Toronto?

A Sunday in this great city of more than half a million people was truly an inspiring day for a clergyman from the United States. One is aware of the atmosphere of the Sabbath, which permeates society from the closed filling stations on the street corners, to the baptismal party, of more than a hundred persons, from their dress evidently the leaders of social life.

The great coliseum holding ten thousand people, and with excellent acoustic properties, which makes it easy to speak to a huge audience, offers a gathering place large enough for any convention. It is within easy reach of points within the United States so that it should be frequently chosen as a convention city. Such choice will not only give organization members a delightful trip and a pleasant stay among congenial, kind-hearted people, but it will do wonders toward building up international friendship, for these Canadian cousins of ours have a cosmopol-

itan viewpoint and a sense of international responsibility that it will be well for us to cultivate to bring us to a better recognition of our duties as members of God's great world family.

EDUCATE THROUGH INFORMATION.

In discussing the progress of Social Service throughout the country at the recent conference in Toronto, Dean Lathrop said that the information coming to his office was very fragmentary, and Mr. Newbury, who compiles the reports from the various departments, stated that seventeen out of eighty-seven dioceses failed to make any report to him in response to his questionnaire. This is nearly twenty-five per cent remaining silent. It may be that these diocesan committees had nothing to report because parishes had failed to report to them.

If parochial social service committees would send accounts of their activities to diocesan headquarters, and take some interest in doing so, it would be easier to ascertain what is going on in the Church in this field, and other communities would receive the benefit of the experience of those who are moving along new lines.

We give the following extract from Mr. Newbury's report as being suggestive of lines along which reports could be made:

Sixteen of the seventy dioceses had well-organized parish committees.

Twenty-seven gave direct relief.

Seven used diocesan papers.

Only ten reported jail work.

Twenty-seven keep in touch with legislation.

Forty report lack of interest among the clergy.

Twenty-seven emphasize discussion groups.

Seventeen cooperate with secular agencies.

Twenty-four cooperate with other Christian bodies.

Seven have made surveys of institutions.

Twenty-four have inadequate funds.

If your parish is busy along any of the above lines, write to the Chairman of your Diocesan Social Service, or to your Executive Secretary and tell them what you are doing. This will enable them to make a more intelligent and complete answer to Mr. Newbury's questionnaire next year.

It should be the object in most cases to increase the number of dioceses reporting certain activities in the above list, but there are two items that should be reduced:

First of these is the number (forty) reporting lack of interest among the clergy. It is a pathetic fact that there are still many earnest ministers who are totally unaware that Social Service is the practice of Christianity, and who look upon it as some sort of modern innovation that is liable to detract from the interest in church attendance and contributions. As a matter of fact nothing will build up the congregations and general interest in the church more rapidly than an active and intelligent interest in community welfare, and the sooner we can bring all of our clergy to realize this the better it will be for the Church at large.

The other item that should be reduced in number is, "Twenty-seven dioceses report direct relief." It is now the purpose of every secular relief agency to reduce to the minimum direct gifts to its beneficiaries. The motto, "Help others to help themselves," is becoming more and more universal, and the Church should follow the example of such organizations as rapidly as possible.

Even with the best of management, it is impossible in some sparsely settled communities to offer any relief, except that of a direct gift to a needy case, but in most instances, it is both wiser and better for a Social Service Department to refer such a case to some agency whose business it is to render the kind of relief needed.

TORONTO CONFERENCE OF THE SOCIAL WORKERS OF THE PROTESTANT EPISCOPAL CHURCH AND OF THE CHURCH OF ENGLAND IN CANADA, JUNE 21-25, 1924

NO feature of American Church life has developed more rapidly and been so prolific of good results as has the Conference of the Social Service Workers of the Protestant Episcopal Church.

Under the skillful leadership and guidance of Dean Charles P. Lathrop, the first of these meetings was held in Milwaukee in 1921, the second at Wickford, R. I., in 1922, last year's in Washington, D. C., and this year, Toronto, Canada. The gatherings are held in connection with the National Conference of Social Workers, a plan which enables delegates to attend both the deliberations of the Church Conference, and the other larger and very inspiring gathering of all those interested in social betterment throughout the country.

Each meeting of the leaders in social work of our own Church has shown increased numbers present, a more extended program, and the resultant spread of helpful plans over a wider area of Church life.

This year's conference was held in Havel College, which is an ideal place, where the meals were served in the same building that housed the meetings for discussions, and luncheons and suppers were continuations of private exchange of views on the subjects previously considered in the public meetings.

The arrangements made by the Anglican Church through the Rev. Canon C. W. Vernon could not have been more complete for the entertainment of the conference.

On Saturday afternoon, June 21, a reception was given to the delegates on the lawn of the college at which Bishop Sweeney of Toronto (in gaiters and apron) welcomed those present in a most cordial and gracious address, after which a delightful hour was spent in getting acquainted with each other—and with the refreshments.

The Rev. Bernard I. Bell's address in St. James' Cathedral on Saturday night preparatory to the opening Communion Service early Sunday morning, was most impressive, and stressed the fact that every helpful deed had a sacramental aspect, so that the activities of the social workers all have a spiritual background.

Sunday in Toronto was a truly inspiring day. Such congregations as filled the Anglican Churches and earnestly participated in the services, including the chanting, filled the visiting clergy with delight. The rectors were most hospitable in their invitations to the visiting clergy and filled their pulpits, giving them every opportunity to spread the social gospel. At four o'clock in the afternoon in St. Paul's Church, Dr. Bell again delivered an excellent address to a congregation of some twelve hundred people.

Monday morning the conference convened in business session, and elected its officers for the ensuing year as follows: President, Dean Charles P. Lathrop of the National Offices in New York; First Vice-President, the Rev. Charles L. Street, Chicago, Ill.; Second Vice-President, the Rev. R. Cary Montague, Richmond, Va.; Secretary, the Rev. R. P. Kreidler, Scranton, Penn. Mr. Alfred Newberry stated that seventy of the eighty-seven dioceses had reported to him on the questionnaire, which he had sent out asking for the aims, objects, and achievements of their social service departments. Forty of these seventy dioceses gave as one of the chief hindrances to more efficient work, "Lack of interest among the clergy," showing that a large amount of inspirational education yet remains to be done throughout the Church. Some interesting and illuminating discussion followed the conditions revealed by Mr. Newberry's report.

The Rev. Lewis N. Taylor, of Roanoke Rapids, N. C., then read an excellent paper on "Diocesan Social Service on \$200 a Year," reporting splendid achievements attained in his diocese with a very small amount of money. Mrs. Holmes, of Chapel Hill, N. C., supplemented his statements, and showed how the Diocesan Woman's Auxiliary was enthusiastically behind the Social Service activities of the Diocese and was producing practical results. A delightful drive around Toronto and its environs was arranged for the afternoon. That night a paper was read by Miss Barney of the Child Welfare Bureau of Kentucky, emphasizing the splendid work that has been accomplished by Miss Carpenter of the National Department in surveying children's institutions in Louisville, Ky., after which Miss Cleaver, of New York, illustrated with slides the practical accomplishments of social service in a large hospital like St. Luke's.

Most of Tuesday morning was taken up with reports and discussions. The Rev. Canon D. S. Dunseath, of Newark, N. J., read a most interesting paper showing the way in which he was educating the Church people of his Diocese in social service through correspondence and the mailing of literature, and having on his lists more than fifteen hundred people, whom he felt were being reached effectively by this method.

Investigation of the vexing question of how to improve our local jails was discussed by the Rev. H. Hobart Barber, of Augusta, Georgia, who, after numerous letters to the clergy of his diocese which produced no effect persuaded his social service committee to go with him in person on a tour of the state. Miss Vernon's paper on this subject brought out the fact that the jails of Rhode Island were in no better condition than those of the States in the South. In this connection the Rev. Carl Barnette, of the Federal Council of Churches, also spoke on this subject from a nation-wide experience, which shows that interest is slowly but surely being awakened. This is a subject particularly close to the heart of Dean Lathrop, and on which his department is expending a large amount of energy and research. This discussion was completed by an address by the Honorable E. Jones, police magistrate of Toronto, who spoke with much wit and vigor, and invited members of the conference to "sit in with him" at his court the following morning. He has a system, whereby through his probation officers he has a confidential report before him on each prisoner when the case comes to trial, thereby enabling him to weigh the evidence given by the prisoner himself with far more accuracy than if he were entirely ignorant of the man's past record. He makes liberal use of the suspended sentence and probation systems with most excellent results.

The first topic for Tuesday afternoon was a comparatively new one for discussion in Church gatherings, namely, that of divorce. Since, however, in 1887, only one out of every seventeen marriages culminated in the divorce court, and in 1922, one out of every seven proved disastrous, it is certainly time for the Church to open her eyes and see what she can do to stop this dreadful evil. The paper of Dr. Hornell Hart, Professor of Sociology of Iowa University, on this subject was without doubt one of the outstanding features of the conference. Dr. Hart is a scientist, but one of those scientists who are appearing in increasing numbers who recognize that religion has a large place in the field of science, even in the research department of the field. He, therefore, approached his subject by the scientific method, but with a religious background. In Cincinnati, Judge Watson has adopted a new plan in handling divorces. When a suit is filed, he puts a trained social worker on the case for the purpose of trying to bring about a reconciliation. The results have been most gratifying, and in a large per cent of the cases the suit has been dropped and the couples have been persuaded to proceed peacefully along the matrimonial road. In those instances, however, where this happy accomplishment has not been affected, a careful record of the details of the case has been preserved, not merely of the legal papers filed, but of the findings of the social worker. Dr. Hart's method was to take one hundred of these records and carefully analyze them, so as to approach the remedy for divorce in the same way that the cure of yellow fever and malaria has been affected by discovering first of all its cause. His paper in full makes most interesting reading, and will be well worth procuring, when it is published with the other proceedings of this conference. Dr. Hart arrives at three definite conclusions from his examination of these hundred cases. First, that ninety-five per cent involved directly sex problems. Second, that divorces result twice as often when there was no religious service at the marriage, it having been performed by a justice of the peace. Third, where the wife is under twenty years of age and the husband more than five years her senior, the result is disastrous in the proportion of seven to one.

Tuesday night brought another original feature on the program of the conferences in addresses by leaders in the Federal Council of Churches. Dr. Alva W. Taylor, "The Church of Christ (Disciples)," spoke first in a very entertaining and instructive manner, chiefly on the subject of Church Unity, and objects for universal Christian consideration, such as world peace, application of Christian principles to industry, and fighting alcoholism and narcot-

ics. The Rev. F. Ernest Johnson followed Dr. Taylor, emphasizing the important contribution that the Episcopal Church might give to the Federal Council if it would cooperate heartily in the aims of that organization.

Perhaps the most enlightening of these speakers was Dr. Lapp, who substituted for Father Ryan of the National Catholic Welfare Conference. He told us quite frankly that the work of this organization had not met with the universal approval of the Roman Catholic Church, and, at first, had experienced much difficulty in maintaining itself in the face of opposition from certain bishops, each one of whom he explained, was supreme within his own diocese, so that the difficulties produced by individualism are not so absent from the workings of the Roman Church as some of us have been lead to believe.

Group meetings of the Church Mission of Help, Girls' Friendly Society, the Woman's Auxiliary, Brotherhood of St. Andrew, and National Association of City Missionaries, were held while the executive body of the conference was in session, and on Wednesday morning reports of the results of these meetings were made to the conference, showing the value of the discussion of their social service

activities which had taken place. The Rev. W. H. Bliss, President of the White Cross, an organization for the suppression of the use of narcotics, presented an earnest plea for the Church's help in this fight with an array of alarming figures showing the rapid growth of the evil throughout the world. The Rev. William T. Weston's report of the splendid activities of the Seaman's Institute in a well-nigh world-wide field, met with the cordial approval of the conference, and was heartily commended in a resolution adopted with enthusiasm.

The last afternoon was devoted to a discussion of "Ethical Forces in Advancing Standards in Industry," introduced in a paper by Miss Van Kleeck of the Russell Sage Foundation, than whom there is no better informed nor more interesting speaker in the country.

The meeting place for next year will be determined by the selection of the National Conference of Social Workers, and no doubt another twelve months' experience will be marked by new advances in the importance and value of this gathering.

R. C. M.

Church Intelligence

Commencement Exercises, University of the South.

Twenty-seven students in the college and one in the theological school of the University of the South, Sewanee, Tenn., were awarded degrees at the fifty-sixth commencement exercises, and four others in the theological school were graduated.

The honorary degree of Doctor of Divinity was awarded by the board of trustees to the Rev. Charles Wellington Robinson, of Bronxville, N. Y.; the Rev. Randolph Ray, rector of the Church of the Transfiguration, New York City; the Rev. Francis B. Nash, of Sarasota, Fla.; and the Rev. Takaharu Takamatsu, of Japan, and was conferred by the chancellor, Bishop Gailor, upon the Rt. Rev. Harry Roberts Carson, Missionary Bishop of Haiti, and the Rev. James Wilmer Gresham, dean of Grace Church Cathedral, San Francisco, Cal., to whom it had been awarded in previous years.

The doctor of civil law degree was awarded by the board to Huger Wilkinson Jervey, dean of the law department of Columbia University; Dr. LeGrand Guerry, of Columbia, S. C., and Col. Z. D. Harrison, of Atlanta, Ga.

Dr. Huger W. Jervey delivered the commencement oration and the Rev. David Cady Wright, rector of Christ Church, Savannah, Ga., preached the commencement sermon. Edward R. Holmes, Jr., of Mississippi, was the saluatorian, and Egbert B. Freyer, of Georgia, the valedictorian.

The faith and belief in the plans for the University, as laid down by the founders, which are an adaptation of the English university system, were reaffirmed by the board of trustees and decision was made to carry on the development of the plans with such modifications as the present times demand.

A new dormitory for college students, to be known as the John B. Cannon hall, was authorized, and work on it will begin in the fall.

The board strongly recommended the addition of a department of education and a department of religious education in the college; and appointed a committee to cooperate with committees from the Province of Sewanee and the Province of the Southwest and report upon a practical plan whereby all the educational institutions of the Episcopal Church in those two prov-

inces might be brought into a federation, and other institutions developed, so as to give a complete system of education under the Church, with Sewanee as the apex.

The board went on record as favoring the application of normal increases in income to the increase of salaries, and approved a proposed increase in salaries for the year 1924-25 as presented by Vice-Chancellor Finney.

The Rev. C. B. Wilmer, D. D., rector of St. Luke's Church, Atlanta, Ga., was elected professor of theology; W. Vann Parker, M. A., of North Carolina, was elected acting assistant professor of mathematics; John M. Scott, M. S., was advanced to assistant professor of chemistry; and Dr. M. S. Bennett, head coach of athletics, was elected professor of physical education. The Rev. Walter C. Whitaker, D. D., rector of St. John's Church, Knoxville, Tenn., was elected a member of the board of regents to fill the unexpired term of the Rev. Stewart McQueen, deceased.

The Rev. Charles L. Wells, dean of the theological school, was given leave of absence to answer the call of the Bishops in China and Japan, and a call from St. John's College, Shanghai, to give lectures in their theological schools during the year 1925-26.

Bishop Bratton, for the DuBose Memorial Lectureship Foundation, reported that the endowment of \$20,000 being raised by the committee, was expected to be completed by November 1.

C. W. U.

Hobart College Commencement.

The ninety-ninth Commencement of Hobart College, Geneva, N. Y., marking the termination of one of the most prosperous years in the history of the institution, was celebrated on Monday, June 16. First, degrees were conferred upon seventeen members of the senior class, and honorary degrees were given to five distinguished representatives of the Church, Education and the Press.

The recipients of honorary degrees were: The Rt. Rev. Frank William Sterrett, Bishop-Coadjutor of the Diocese of Erie, who was for one year a student at Hobart, LL. D.; Benjamin Ficklin Finney, President and Vice-Chancellor of the University of the South, LL. D.; the Rev. Roeliff Hasbrouck Brooks, Archdeacon of the Diocese of Albany,

S. T. D.; Howard Rollin Patch, Hobart, 1910, Professor of English at Smith College, Litt. D.; Herbert Bayard Swope, Executive Editor of the New York World, L. H. D. Dr. Swope, as the commencement speaker, delivered a brilliant address on "Journalism, an Instrument of Civilization."

Announcement was made that Hobart had received by the will of the late Beverly Chew, of Geneva, a graduate of the College, in the class of 1869, a gift of \$50,000 for the endowment of a professorship of English literature. It was announced also that Dean William Pitt Durfee was about to begin his first vacation since his appointment to the faculty in 1884. Leave of absence for the coming year was recently voted to the Dean by the Board of Trustees.

The Call for the Thirty-ninth Annual Convention of the Brotherhood of St. Andrew.

The Brotherhood of St. Andrew in the United States hereby issues through its Executive Committee this Official Call to all its members and to all men and older boys of the Church to attend the Thirty-ninth Annual Convention in Albany, New York, October 8 to 12, 1924.

It is strongly urged that Chapters begin immediately to plan for representation at this important Convention. Individual Brotherhood men and boys, particularly those residing within a two hundred mile radius of Albany, are asked to start now to make the arrangements necessary to insure their attendance.

To all men and older boys of the Church, who are not Brotherhood members, we not only open wide the doors of the Convention and urge you to come, but we earnestly urge you to join with Brotherhood members in making this a great Churchmen's Conference.

The presence of a large number of our Bishops and other Clergy will be an inspiration to the laymen, and we hope that such inspiration may be an outstanding feature of the Convention.

We very earnestly ask all who read this Call to use the Convention Prayer and to join with us daily in intercessions to Him, Who can make this Convention of great usefulness to the Kingdom.

Prayer.

Almighty God, Who hast called us to the high dignity of being workers together with Thee for the advancement of Thy Kingdom, and dost vouchsafe Thine aid in all our doings, grant we humbly pray, Thy presence and guidance in the coming Convention of the

Brotherhood of St. Andrew. Quicken the hearts, purify the minds and strengthen the wills of all its members, that they may go forth to live and to labor more faithfully for Thee; through Jesus Christ Our Lord. Amen.

Our First Permanent Church Opened in Dominican Republic.

Less than a year ago, a note appearing in The Spirit of Missions for August, 1923, from the Rev. A. H. Beer, of the Dominican Republic, made special reference to a mission chapel much needed at Consuelo, the largest sugar estate in the District of Cacoris. The little church, St. Gabriel's, is now all but complete and was to be opened with much rejoicing and deep thankfulness on the first Sunday after Trinity, June 22. It is our first permanent church in the Dominican Republic.

This is the outcome of countless patient weary hours of work, and prayer and hope deferred. Mr. Beer reached a point where he dreamed about it at night, but he is now rewarded by the accomplishment of what no one would have believed possible, knowing the conditions first found there.

When he went out to Consuelo in 1920 it was to find the people being exploited by Negro agitators, and "following any old way of living." He set up a very temporary altar and held services. The people were drinking rum and swearing, with no regard for the things Christian people love. There are some three or four thousand English-speaking Negroes.

Eventually he had more than a hundred people worshipping, under an old tin roof, with boxes for seats on a mud floor, but in an atmosphere of reverence, with no one who was not respectably dressed and taking an intelligent part in the service. A chapel became a necessity.

The sugar centrale provided the land and material; the latter amounting to some \$2,000 in value. It was necessary to secure gifts of about \$750 for building and putting in the altar, pews, etc. This was done, though the painting has still to wait until money can be found for it.

The centrale managers have cooperated from the first, and are much pleased with the little church; so, needless to add, are the missionary and the friends whose gifts built it.

In spite of local needs the people have not been unmindful of others, and have sent special gifts for Porto Rico and for Japan, as well as their Lenten offering for the General Church.

Japanese Clergyman Receives Degree.

The Rev. Takaharu Takamatsu, rector of St. Mary's Church, Kyoto, was among the recipients of the degree of Doctor of Divinity at the recent commencement of the University of the South, Sewanee, Tenn. Dr. Takamatsu acted as interpreter of Bishop Gallor's addresses and sermons on several occasions during the Bishop's recent visit to Japan. He is one of the most brilliant of the Japanese clergy, a graduate from St. Paul's, Tokyo. He studied at Harvard and then entered the Cambridge Theological School, whence he returned to his native country, where he has been one of the leaders in the development of the Japanese Church.

It was regarded at Sewanee as a happy circumstance that in the strained relations which have arisen between Japan and the United States in conse-

quence of the exclusion law, the University was privileged to confer this honor upon a Japanese who is representative of a Christian organization in Japan which can interpret to the people of that country sentiments of brotherhood shared alike by Japanese and Americans.

The Valle Crucis Summer School.

The "Valle Crucis Summer School for Religious Education" is the latest Summer School announced. The sessions are to be held at the Valle Crucis school buildings in Western North Carolina August 23-29. It is expected that the attendance will come very largely from the Carolina dioceses. Miss Mabel Lee Cooper will be in charge of the classes in teacher training. Correspondence may be had with the Rev. Preston B. Burke of Valle Crucis. The school is being directed by the Department of Religious Education of the Diocese of Western North Carolina.

Pageantry at Sewanee Summer School.

The course in pageantry at the Sewanee Summer Training School this year will be in charge of the Rev. Clarence Parker, who has given it for two years past, once with the assistance of Mrs. Parker. The Sewanee School having been forced to divide because of increased enrollment, Mr. Parker will give the course in both Adults' and Young People's Divisions.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Historic Celebration at Jamestown.

July 6 next being the third Sunday after Trinity is the anniversary date of the first celebration of the Holy Communion on Jamestown Island by the Rev. Robert Hunt, of the Church of England, minister of the colony which established English civilization upon our shores.

At four o'clock on the afternoon of July 6 Bishops, priests, and people will assemble at Jamestown Island to celebrate at the beautiful Robert Hunt Memorial Shrine (erected by the Colonial Dames of America in Virginia) these early beginnings. The address will be made by the Rt. Rev. St. George Tucker, D. D., of the Virginia Seminary. At the celebration of the Holy Communion there will be upon the altar in addition to the memorial silver presented to the Shrine, the old Jamestown silver dating from 1661, for many years in use at Jamestown, and subsequently passing into the possession of Bruton Parish Church, Williamsburg, which inherited from the Jamestown Church the position of Court Church of Colonial Virginia.

In addition to the services at Jamestown, there will be a memorial celebration at Bruton Parish Church at 11:15 o'clock the same morning at which the old silver will be used and in which the Bishops will take part. Also by special request of the Bishop of the Diocese appropriate prayers are to be made in all the churches of the diocese, and the attention of the people called to the significance of the anniversary.

Transportation from Williamsburg to Jamestown and return may be had for one dollar per individual in full machine loads, but it will be well for visitors to book accommodations in advance as facilities are limited. The

Rev. E. Ruffin Jones, Williamsburg, Va., will be glad to render all possible assistance.

It is purposed to inaugurate a movement to bring home to our people far and wide the importance of the beginnings at Jamestown, where were laid the foundations of our English civilization, our most sacred religion, and representative government (the first assembly met in the church at Jamestown, July 30, 1619). These solemn memories and venerable traditions are rare and sacred, rich in influence upon character. We must see that they become the possession of all men. We seek to revive again the old parish of James City, to build up a large associate membership scattered throughout the length and breadth of our land, who will know and appreciate the things for which we stand, and who will be kept in touch through letter and bulletin with this our common shrine. Membership in this Jamestown Church Association will be open to all men without in any way changing their local allegiance. On the afternoon of the sixth an offering will be received, one-half of which will go to promote the Indians, a cause which has always this plan and the remainder be applied through the missionary treasurer of Bruton Parish Church to work among appealed to us as being singularly appropriate at our annual celebrations.

The Diocesan Camp.

For years there has been a real need for a center in the Diocese where boys and girls and men and women might gather for recreation purposes, under proper direction and leadership. This vision is about to be realized in the proposed Diocesan Camp, located at "Bayville," near Ocean Park, Princess Anne County, near the Norfolk and Southern Railway and a public highway. It is expected to be ready for occupancy July 15, this year. In the future, the plan is to have it open for four months, June, July, August and September. It is in an ideal location for surf bathing and fishing, and within five minutes walk of Chesapeake Bay. There are sufficient grounds for recreational games, and also there are fine woods. A Lodge is to be erected immediately which will accommodate forty persons. A rustic open air altar will provide inspiring opportunity for worship. Summer excursion rates, and a charge of approximately a dollar a day will offer the advantages of the seashore to all Church people throughout the Diocese. Besides, the Camp will be at the disposal of organizations for parties throughout the year.

The plan is to admit as many as forty boys at a time for a period of, say, ten days, and then for a similar period have the same number of girls. A fine Diocesan consciousness will thus be created by the bringing together of people from different sections. Various organizations will be accommodated at different periods, such as the Boy Scouts, the Girls' Friendly, the Junior Brotherhood of St. Andrew, Young People's Societies, Church Schools, etc. The Camp will be open to all alike at no cost except the per diem expense. A schedule will be arranged to accommodate the greatest number possible. Committees have already been appointed, and are working out the details under the general supervision of Bishop Thomson.

The Diocesan Executive Committee has shown its interest and given its endorsement by an appropriation of \$2,500. It is estimated that an additional \$3,000 will be required to make

the Camp a livable place for happy Diocesan groups.

The Committee is asking every organization in the Diocese to make some contribution. Besides, individuals are being asked for subscriptions.

It is believed and hoped that a generous response will be made throughout the Diocese immediately.

The Diocesan Executive Secretary, the Rev. Robert A. Goodwin, 517 Law Building, Norfolk, will act as secretary and treasurer. All contributions and correspondence should be addressed to him.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

Cornerstone of New Church Placed.

On Sunday afternoon, June 15, the cornerstone of the new St. Mark's Church, Newark, the Rev. Louis W. Pitt, rector, was placed by the Bishop of the Diocese. The program of this church within fifteen years has been very remarkable. Under the Rev. Albert W. H. Thompson, whose death was a great loss to the church, excellent progress has been made, and the Rev. Mr. Pitt took up the work with great vigor and a very hearty response from his people. The church soon proved too small for the congregation and after much consideration it was determined to make transepts of the old church and build towards the east, so as to double the capacity of the church and make further enlargement possible if growth required. A large congregation of parishioners and friends came together on a beautiful Sunday afternoon for the laying of the cornerstone and the Bishop made the address. With a carefully prepared financial policy, there is good hope that the new church will be soon in use and be paid for in a few years.

Anniversary Observed.

The fortieth anniversary of the opening of St. Paul's Church, Newark, for Divine Service, was held on St. Peter's Day, and it was the great privilege of the parish to have as the preacher, Bishop W. Blair Roberts, of South Dakota, who was brought as a little child to the rectory. His father, the Rev. William Roberts, was rector of the parish from 1882 to 1889. The parish had been founded in 1853. Under the Rev. Mr. Roberts, the church, after serious financial troubles, was finished and opened for use. A brother of the preacher is the Rev. Paul Roberts, the Dean of the Cathedral, and a sister is Principal of St. Margaret's School, at Boise, Idaho. The Bishop of the Diocese was present and spoke briefly, making a plea especially for the building up of the endowment fund. The Rev. Frederick A. Coleman is now the rector of St. Paul's.

Marking A Notable Point.

On the eve of St. Peter's Day, the cornerstone of the new Church of the Incarnation, at Ampere, East Orange, was laid by the Bishop of the Diocese, marking a notable point in the progress of a very important work begun in 1911. The Rev. Carolus R. Webb has served the Church for ten years and under him very noteworthy progress has been made, from the temporary church building, which will now become a parish house, in the purchase of the large piece of ground upon which the new church stands, and the rectory

beside it, with the work upon the Church to cost about \$30,000 now well advanced. A company of interested people have worked hard, always venturing quite beyond their means, and then catching up, encouraged by calls from the Bishop's Church Extension Fund to buy land or build. Ten of the clergy were present and they, beside the Bishop, the rector, the architect and contractor, spoke, and the history of the parish was read. Miss Cornelia M. Greenley gave the original land and the church was given the name of her former parish in New York City.

EAST CAROLINA.

Rt. Rev. Thomas C. Darst, D. D., Bishop

An Interesting Service.

A tablet commemorating the history of the ancient town of Bath, North Carolina's most ancient municipality, was unveiled on June 18. The tablet was the gift of the Colonial Dames, and the program was in their charge. Preceding the unveiling and the special addresses of the occasion there was a special service in St. Thomas' Church. The Rt. Rev. Thomas C. Darst, Bishop of East Carolina, was the preacher. Other clergy in the chancel included the Rev. Messrs. R. B. Drane, Stephen Gardner and J. N. Bynum. St. Thomas' Church, which is in a splendid state of preservation and in which worship has been continuous since its erection, was built in 1734. It is the oldest church in North Carolina.

Service for Missionary.

A special service was held in the Church of the Good Shepherd, Wilmington, June 22, in honor of Miss Florence Huband, a young woman of that parish who had accepted an appointment by the National Council of the Church as one of its general missionaries to the Indians at St. John's-in-the-Wilderness, Allakaket, Alaska. During the service the clerk of the vestry read a set of resolutions prepared by that body. The assistant superintendent of the Church School presented Miss Huband with a purse of money. Miss Huband has been a leader and worker in the Church of the Good Shepherd for several years.

T. P., Jr.

PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Bishop.

Daily Vacation Bible Schools.

The Protestant Churches in Philadelphia will conduct one hundred and eighty-eight daily vacation Bible Schools in the city this summer, the largest number which have been organized here in the history of the movement and more than eight hundred teachers have been enrolled. The Rev. Dr. Floyd W. Tompkins, rector of Holy Trinity Episcopal Church, is president of the Philadelphia Association.

Cornerstone of New Chapel Laid.

On Tuesday evening June 24 Bishop Garland officiated at the laying of the cornerstone of the new Trinity Chapel, Cheltenham. He was assisted by the Rev. F. H. Argo, rector of Holy Nativity, Rockledge, and the Rev. Mr. Sacher, vicar of the Chapel. The same evening the confirmation service was held in the old chapel at Cheltenham.

Anniversary of Gloria Dei Church.

The two hundred and twenty-fourth anniversary of the dedication of Gloria Dei (Old Swedes') Church, Philadelphia, was observed on Sunday, June 22.

The Rev. Addison A. Ewing, rector, delivered the historical address at the evening service, and the choir had special music, at the morning, afternoon and evening services.

Because of the fact that some members of the congregation live far from the church, the vestry served a dinner in the churchyard. A special delegation from Old Swedes' Church, Wilmington, Delaware, attended the services.

Although the first services were held in 1677 in a wooden blockhouse, used also as a fort, the present structure was not erected until 1700.

In 1845 the congregation of Gloria Dei was admitted into the convention of the Protestant Episcopal Church of the Diocese of Pennsylvania.

R. R. W.

SOUTH FLORIDA.

Rt. Rev. Cameron Mann, D. D., Bishop.

St. Luke's Cathedral, Orlando.

The building committee of St. Luke's Cathedral, Orlando, Florida, has secured over \$35,000 in gifts and pledges for the new Cathedral Building Fund. This, with \$30,000 already on hand, will enable the construction to start early in September. The estimated cost of the first construction will amount to about \$100,000. The success of this effort is largely due to Dean C. S. Long and the Cathedral Chapter and at a recent meeting of the Chapter a resolution was passed, expressing appreciation of the tireless efforts of Dean Long in bringing the activities of the church to such a high standard.

WESTERN NORTH CAROLINA.

Rt. Rev. J. M. Horner, D. D., Bishop.

St. Mark's Gastonia.

The congregation of St. Mark's, Gastonia, has lately bought a valuable new lot with rectory upon it for the purpose of relocating the church property. The rector, the Rev. J. W. C. Johnson, has moved into the rectory, 311 W. Second Avenue. The property has been bought and the amount necessary for the purchase has been subscribed, without involving the present valuable holdings of the parish. This is an outlook for a stronger development of the church's life in this center of the cotton milling industry of the South. Immediate building is not contemplated.

J. W. C. J.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.
Rt. Rev. R. E. L. Strider, D. D., Coadjutor.

Woman's Auxiliary Meeting in Weston.

The thirty-second annual meeting of the Woman's Auxiliary of the Diocese was held in St. Paul's Church, Weston, the Rev. John S. Alfriend, rector. The sessions lasted for two days, June 11 and 12. Among the outstanding social features which will make the memory of this particular meeting abide long with those taking part, were the luncheons served each midday by the ladies of St. Paul's in the Masonic Temple,

the gracious hospitality of the members of the Church to the visiting delegates, the Reception at Louis Bennett Memorial Parlors, the delightful excursion to Jackson's Mill, Four-H Camp, and the Junior Auxiliary Chinese Pageant given in the parish house on the evening of the first day. At the first session after the Holy Communion, Bishop Gravatt delivered the address, and Bishop Coadjutor Strider made several addresses during the sessions. Other interesting speeches were given by Mrs. Vinson, of Huntington; Dr. Mary James, of Church General Hospital, Wuchang, China; Mrs. Shrewsbury, in regard to A Model Class of the Junior Auxiliary, and W. H. Kendrick, Four-H Director, regarding that movement. At the second luncheon responses to toasts were made by Bishop Strider and the rector, the Rev. J. S. Alfriend.

The business sessions of the Auxiliary were admirably presided over by the president, Mrs. George Peterkin, the widow of the first Bishop of the Diocese. Mrs. Peterkin was unanimously reelected to the same office. The other officers were also reelected, Mrs. G. A. Aschman, Wheeling, and Mrs. Taylor Vinson, Huntington, vice-presidents; Miss Fannie Brady, Wheeling, Field Secretary; Mrs. William Trappnell, Weston, Corresponding Secretary, and Mrs. N. W. Reese, Charleston, Recording Secretary. The business meetings were interesting and attentively attended.

C. G. C.

CUBA.

Rt. Rev. H. R. Hulac, D. D., Bishop.

Annual Convocation.

Owing to the prevalence of a general strike on all the steam railways in Cuba, many of the members of the Convocation were unable to attend its sessions held in Havana on Trinity Sunday and the Monday after. Only eleven of the clergy were present, and a few lay delegates, of whom five live in Havana, the others living on or not very far from the Hershey electric line to Matanzas.

On Saturday night Dean Beal gave an illustrated lantern lecture in the Y. M. C. A. building, the hall of which was planned for the occasion.

He was also the preacher at the Sunday morning service, at which two young men were to have been ordained to the Priesthood, but neither of them were able to be present. The Bishop was the celebrant.

On Sunday afternoon there was a special service in the Cathedral for the benefit of the West Indians, the sermon being delivered by the Rev. Emilio Planas of Limonar.

That night there was another service in the Cathedral for the members of the Convocation, and those of Calvario Mission, Jesus del Monte, Havana. Many members of this mission and of the choir were present. The Rev. J. M. Mesegre Tomas was the preacher, both sermon and service being in Spanish.

The business sessions of the Convocation were held in the Cathedral School in the Vedado, a suburb of Havana, at which the following appointments and elections were made:

Secretary—Dean Beal.

Treasurer—W. L. Platt.

Registrar and Historiographer—E. G. Harris.

Council of Advice—Archdeacons Diaz and Lopez, Dean Beal, Mr. W. L. Platt, Mr. H. A. Himely and Mr. E. G. Harris.

On Monday night there was a special

Spanish Service in Calvario Chapel, Jesus del Monte, Havana, with Archdeacon Diaz as the preacher.

This departure in the way of beginning the sessions of Convocation on a Sunday was for the purpose of advertising these meetings of the Church here in the city, where, when former meetings were begun and completed on week days, few in the city, even though a member of the Church, were aware of the fact that such meetings were being held. The night meetings also were a departure from the later use here, and it was felt that they served a good purpose in the way of bringing the members of Convocation into a closer contact with the Church people in Havana.

W. W. S.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

The Guild of St. Barnabas' for Nurses.

On May 25 the Committee who have been planning the Guild of St. Barnabas' for Nurses, entertained about seventy-five nurses at supper at the residence of Mrs. Auville Eager. Seven hospitals sent representatives—the Church Home, Johns Hopkins Hospital, South Baltimore, University, Woman's, Union Memorial and Sheppard Pratt. After the supper, Mrs. Eager welcomed the guests, and Mrs. Roger A. Walke told of the hearty welcome extended to the Guild by the Church Service League and of the cooperation of the federated societies, especially the Girls' Friendly Society, who have offered the use of their reception room at their Central House, 417 N. Charles Street, until the Guild can get a room of their own. Mrs. Hartman Harrison made a delightful talk on the personality of a nurse and how much that helped the patient. Mrs. Robert Johnson, Jr., and Miss Rebecca Hickok sang and the guests joined most heartily in singing hymns before they left.

On June 11, at the Pro-Cathedral the admission service of the Guild was held. The Rev. Philip J. Jensen, the Chaplain of the Guild, officiated, assisted by Canon H. N. Arrowsmith; the latter, the Rev. Romilly F. Humphries, D. D., and the Rev. Roger A. Walke were admitted to the Guild as Priest Associates. Twenty women were admitted as associates and seventy nurses from hospitals joined. The organist not being able to attend, one of the nurses, Miss Helen Teeble, very kindly played the hymns for the service. Mr. Jensen made a short address, in which he spoke of his pleasure in being Chaplain for the Guild of Nurses, as he had gone through the war and considered he owed his life to the nurses.

The Guild will begin active work early in the fall, but it is hoped they will meet once or twice during the summer.

St. Michael and All Angels.

The Parish of St. Michael and All Angels, Baltimore, the Rev. Wyatt Brown, D. D., Litt. D., rector, has an active communicant list of over 2,100 persons. The enrollment of teachers and scholars in the Church Schools reaches the 1,000 mark. Over 1,500 communicants received the Holy Communion on Easter Day. A gift of \$10,000 was presented to the Church recently as a contribution to the organ fund. The vestry is planning to rebuild

the present organ, which was the first electoral organ erected in this country. Another gift of \$10,000 was given last month to the Endowment Fund. Recently the Rev. David P. Allison celebrated his thirtieth anniversary as senior assistant minister, and the Rev. George J. G. Kromer will celebrate this fall his twenty-fifth anniversary as junior assistant minister. A "Chapel of Remembrance" has been erected in the crypt of the Church, and a new parish house has just been completed at the Chapel of the Guardian Angel. Dr. Wyatt Brown became rector of St. Michael and All Angels three years ago, during which time the parish has enjoyed splendid growth.

F. F. L.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D.

Improvements In St. Alban's.

Building activities to complete the enclosure of old St. Alban's Church in stone and to carry out the architect's plans as started several years ago, have been begun and will be continued throughout the summer, according to present indications. The congregation has agreed to spend \$25,000 to complete this work, which will be a source of joy to all interested in the beauty of the Parish Church as well as the work and activity of its organization.

The Daughters of the King in Arlington County, Va., have invited the Washington Daughters to attend a meeting of their branches in St. George's Church, Farlee, Va., as an added opportunity to get together both in the business meetings and socially. These Virginia Daughters being more accessible to Washington than to Richmond or any of the larger centers of their diocese, have attended many of the Washington meetings and have affiliated unofficially with the activities of the Order in Washington. This invitation would seem to indicate a desire to extend the hospitality from the other side, where all of the churches are located in small towns, or rural districts. The rectors of the churches in Cherrydale and Clarendon were present to welcome the guests and after the business meeting a social hour was arranged for all.

Members of the Chinese Sunday School of the Church of the Ascension have presented to the church a beautiful stained glass window and for this there was a service of dedication on Sunday, June 29, at the eleven o'clock service at Ascension Church. The Chinese Sunday School at this church is said to be the first school of the kind in the United States.

The preacher at the open air service of the Washington Cathedral on Sunday, June 29, was the Rt. Rev. Thomas Campbell Darst, D. D., Bishop of Eastern Carolina.

Bishop Freeman, who left Washington with his family the latter part of May for a visit to England, assisted in a consecration service in St. Paul's Cathedral, London, recently, when the Rev. M. R. Carpenter-Garner, librarian of Pusey House, Oxford, was consecrated Bishop of Colombo by the Archbishop of Canterbury, the Lord Bishop of London, Bishop Freeman, with others, acting as co-consecrators.

M. M. W.

Family Department

July.

1. Tuesday.
6. Third Sunday after Trinity.
13. Fourth Sunday after Trinity.
20. Fifth Sunday after Trinity.
25. Friday. S. James.
27. Sixth Sunday after Trinity.
31. Thursday.

Collect for Third Sunday After Trinity.

O Lord, we beseech Thee mercifully to hear us; and grant that we, to whom Thou hast given an hearty desire to pray, may by Thy mighty aid, be defended and comforted in all dangers and adversities; through Jesus Christ Our Lord. Amen.

For the Southern Churchman.

Peace and Vision.

W. B. Lydenberg.

O light of ages, born to God and shed
By His desire so all shall beauty be,
Trace Thou the view in fairer lines for
me!

My sight is by deformities misled;
Fear, envy, pride, and greed before me
spread.

In midnight's darkness why cannot I
see

The lingering dawn's unstained divinity,
Instead of low love that has never fled?
O sun that rises when suns rise no more,
Unshaken Truth, Word that was and that
is,

Erase the shadow of life's frailties
And on my soul Thy matchless radiance
pour!

As rests the heart from selfish motive
free

So will the eye God's hidden beauty see.

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

The Conspiracy Against Jesus.

The Rev. Louis Tucker, D. D.

Four of His disciples were on the Mount of Olives with Jesus. The rest seem to have gone to Bethany. It was dusk. They may have made a remark or two as they prepared to go, for Our Lord spoke, changing the subject.

"Ye know that, after two days, the Passover cometh and the Son of man is delivered up to be crucified."

The transition thought is the contrast between His glory as Judge of the world and His apparent failure and humiliation, even to crucifixion. No prophecy could well be more explicit; yet the Apostles watched its fulfillment with heart-broken surprise. He predicted His death and the manner of it and, now, the exact time of it and they did not understand. The Sanhedrim understood. The Pharisees interpreted truly.

Caiaaphas knew that He expected to be crucified and to rise from the dead, for he put a guard at the tomb. Why should not the faithful eleven, with greater opportunities, know it too? Why was John not behind a pomegranate bush, watching, and Peter parleying with the guards very early on Easter morning?

There are two explanations. Either the Apostles were incredibly stupid, more stupid than any sane men now, or else they took Our Lord's literal statements as figurative and supposed Him to expect a betrayal, a crucifixion of political failure, a figurative death, so that He should be politically dead, and then a figurative resurrection which should make Him morally and politically dominant, first in the nation and then in the world. That He would actually die, die and be buried, betrayed by one of their number, seems never to have crossed their minds. Mary of Bethany foresaw it, believed, took His sayings literally and anointed His body for the burial. Mary the Blessed Mother foresaw it, for great love illumined and she had spoken with aged Simeon. The others did not.

Why not? Because they would not. If your wife be ill and say she is going to die, combat the idea with your full strength. If you are on a political steering committee and your candidate predict his own defeat, deny it. If you let yourself believe either prediction your usefulness is gone. This mental attitude is so obvious that we need not enlarge on it. The Apostles, from loyalty, set themselves to find explanation for every word of Jesus about His death. They could not believe in the physical resurrection of His dead body, and therefore they would not take His sayings literally. Their exegesis is illuminating. Our Lord meant exactly what He said. Their attitude is that of the modern schools which cannot take literally what Our Lord says of the Sacraments of Baptism and the Lord's Supper.

Our Lord gave them time. At last they would understand. He was, as always, wise and patient. But agony would have been spared them if, at the death, they could have looked forward to the resurrection. They had the necessary knowledge. The difficulty was a subjective one, inside themselves. It is a lesson to us.

The four rose and, with Our Lord, went through the gathering darkness to Bethany.

In the meantime were gathered together the chief priests, the elders of the people, unto the court of the High Priest Caiaphas; and they took counsel together that they might take Jesus by subtlety and kill Him. He had that morning met them in public debate and proved from the Bible that the Messiah is Divine, destroying their contention that, because He claimed to be Divine, Jesus could not be Messiah. The news would spread, forcing the elders to reform and accept Him or else to disclose their true objection, which was that He would not tolerate their great pride and wickedness. It was His life or theirs; for, in the turbulent condition of the mob, loss of power meant loss of life. If they would not themselves be destroyed by the people they must destroy Jesus quickly. If they tried to arrest Him in a crowd He would be rescued. If they sent out to Bethany and arrested Him at night, news of His arrest would rouse the great armed Passover mob of two million strangers. Yet the mob dared not attack Romans. If they could get Him into Roman hands He would be past rescue.

He was a man of crowds. The very

poor were favorable to Him. He could disappear into the populous rabbit-warrens of the city slums. He was a thorn in the side of the Sanhedrim. Therefore a considerable minority of the rich were favorable to Him. He had the use of the garden of Gethsemane and perhaps of other gardens. He could disappear into the private grounds of the rich. It would take a considerable force to arrest Him, for He had a body-guard always of twelve and sometimes of seventy stalwart Galileans. Above all—and here only those who know great crowds can understand—a man dropped into the Passover mob was like a stone dropped into the sea. The difficulties of His capture seemed insuperable. Really, they WERE insuperable. The council decided to wait until the Passover was done and the multitude gone home before they tried to take Him. "Not during the feast," they said; "lest a tumult arise among the people."

These facts were plain. The Apostles gave them due weight and trusted to them for Our Lord's safety. The twelve had watched the Master manage crowds for three years and had managed them for months themselves, when they went out two and two, preaching and healing. They knew how to handle a crowd. They felt, therefore, that Our Lord was safe and that His prediction of crucifixion must be symbolic. He spoke of betrayal, but seemed safe even against that. He had only to move away while the traitor went to bring up forces for His arrest. The prophecies were certain. He was to reign from sea to sea and from the river unto the world's end. That they did not grasp the idea of the resurrection their subsequent conduct showed. If a man is to be crucified and die and then to reign—without resurrection—his death must necessarily be symbolic, not real. They felt, therefore, that they had the authority of the Bible itself for His physical safety.

The motives and excuses of Judas are subject of much speculation. In this some important facts are usually left out. Judas was a lost soul at the time of the Bread of Life speech, a year before the crucifixion. During Wednesday and Thursday of Holy Week Judas was a demoniac in the strict sense of the term. Satan had entered into him. Judas knew that Our Lord could read thoughts. It therefore seemed to Judas that Our Lord could tolerate his plans. Judas engaged in some form of self-deception, and not in open, naked, conscious and defiant treachery. Our Lord took pains to let Judas know His plan was understood. Lastly, Judas was a thief, Our Lord knew it, and His knowledge was known to Judas.

Since the council of chief priests and elders probably took place Tuesday night and decided to do nothing, the visit seems Wednesday morning. Judas, as Treasurer, would have to buy the lamb for the Passover. He must, of course, buy in the city, not in the Temple. It would never do for the Passover lamb of Him Who drove out the beasts from the Temple to be bought in the Temple from the sellers of those same beasts. The lamb must be brought to the Temple for inspection, to be certified without blemish. This would have to be done Wednesday, for Thursday would give no time, and there had to be two men to carry the dead body of the lamb on a stretcher, as the ritual required, while, when Judas went to the Chief Priests, he was alone. On Wednesday morning, therefore, he had probably gone to buy a lamb. He would hear of the meeting of the Chief

Priests, for the Temple was the center of all news. He must have gone to the High Priest's house, spoken to a servant, and mentioned that he was from Jesus, or he could not have obtained an interview. He must have then made his proposal and waited while the leaders consulted. While waiting, he probably arranged affairs with the Captain of the Guard. The money given was price of an able-bodied slave—equivalent, say, to a thousand or twelve hundred dollars in slavery times in the United States. Either in earnest or in grim jest the Chief Priests bought Our Lord from Judas; or bought Judas himself, body and soul. The choice of a slave's price shows that they amused themselves with the idea of buying somebody. It does not matter whom. The transaction was between lost souls. The light of the Holy Spirit had deserted all parties. It was a transaction as between devils.

Our Lord (or somebody) so planned His death that the central acts, which it would have damned a righteous man to do, were performed by men damned already. Perhaps the person who did the planning was not Our Lord. The Thing whose servants they were may have chosen and used them. At any rate, Judas "was a devil," and "Satan had entered into him"; and the priests had, at least some of them had, committed the sin against the Holy Ghost.

Judas sought to betray Christ in the absence of the multitude. Only those who know great cities can understand. One who knows London or New York or Chicago, who understands that when a man has turned the corner he vanishes as if he had sunk into the sea, will dimly see the need of Judas. Those who know a great exposition or carnival crowd will understand perfectly. Judas was essential to Caiaphas.

In The Name of Jesus Christ.

In the name of Jesus Christ—
To Whom the sea is as a drop of water,
And a flock of dust the land;

To whom the pinions of an eagle are a fan,
And the shadow of a mountain as the shadow of His hand.

I asked for wings in the morning;
Plumed they were, like an eagle for a great ascent;
I asked for wings at night,
And they were folded like a flag when the wind is spent.

I asked in the morning for power;
And it crashed like the tide of the sea over the reverberant floor;
In the evening I asked for peace,
And it rested like the shadow of a mountain upon a quiet shore.

For I asked in the name of Jesus Christ,
To whom the sheaves of shining stars
Are but a harvest ripe for reaping;
To whom the four winds of Heaven
Are but a lullaby for sleeping.
—Atlantic Monthly.

"Lo I Am With You Always."

Sometimes we in the Mission field get down-hearted, when we fail to see the result of our apparent many efforts. Perhaps the white-ants have eaten the floor of our house, a leopard stole our last goat, the snakes have gotten our chickens, the church roof leaks, the fever has been making our life miserable, our most dependable boy has stolen Six Pounds and the folks back home have almost forgotten us. But, that only happens in our darkest mood, when the flesh overcomes the spirit.

Christ is with us, how can we fail. Here is a picture of what evangelical Christianity is doing because behind it is the power of God. Ernest Gordon, in the "Sunday School Times" tells a story of twenty-four years work here in equatorial Africa, at Bolenge.

"What a people to preach to! Naked savages smeared with red powder, armed with daggers and poisoned arrows, protected by charms and fetishes, shameless and unspeakable in their polygamous promiscuity, drunken in daytime and uproarious in their midnight dancings. Their bloody inter-tribal wars kept the young missionary doctor busy with bandages. Filth everywhere, epidemics, loathsome diseases, inhuman practices! The shadow of death over the whole land."

Twenty-four years passed, and one of the same missionaries goes back on a visit. What a change! What a miracle!

"Gathered on the bank of Bolenge stood a great crowd of well-dressed clean people. How proud and neat they were. They sang a song of welcome and waved palm branches and flags. When we finally landed the crowd gathered and shook hands, but we did not have hands enough. Each finger had an eager friend, and even coat-tails were shaken in the eagerness to show their joy. At night we gathered in the chapel, not large enough now to contain all. How they sang! With all the richness of the voices of the black race till it seemed the very roof was going up and down in the power of their voices. The next morning they brought the Llonza, welcome-home gifts,—chickens, ducks, sheep, eggs, with vegetables and fruits, in great piles, all of which were turned over to the evangelistic funds of the church."

We can see the little Christian village of Bethany, with its nicely built houses, its clean streets, and going about, the well-dressed people, busy with their dressmaking, carpentry, and other trades. Beyond it the town of Lotumbe, once a haunt of cannibals, now evangelized by Native Christians, the light of the Gospel being passed on. Recently the Native teachers visited the Monieka cannibals, who at no distant date killed a contingent of one hundred Free State soldiers with both their white officers, eating them all in a cannibal feast. The returned missionary baptized ninety-nine of those ex-cannibals on his visit, among them the son of the old chief, who led the massacre.

Yes; this is the result of twenty-four years labor, but it is the evidence of the power of the Word of God, and the result of prayers in faith.—Liberian Churchman.

Johnny and the Company.

Company was coming. The atmosphere of Johnny's home was tense; the very shininess of woodwork and furniture, the forbidding spick-spanness of every room, even to the nursery, caused the tired eyes of Johnny's mother to glow with satisfaction and the round orbs of Johnny to overcloud with gloom.

Two busy days of preparation had brought the heavy droop to the shoulders of the mother, who little realized how many irritable words had been thoughtlessly, impatiently directed to the defenseless laddie. And now when all was ready and the guests were due, the fresh, crisp linens that gave Johnny such a smartly starched appearance merely heightened the uneasiness that filled the boy's heart.

The company arrived and there was

a flood of warm embraces; the strain, alas! was very hard on Johnny.

Then the long anticipated visiting began, and who could wonder that the general relaxation caused all the pent-up steam in Johnny to burst forth, most shockingly?

The laddie's mother, near distraction, thought not of the reason for it, but remembered only how fatigued she was from much unnecessary work. Too weary to think calmly, she punished him—it little matters how—before the strange, onlooking crowd.

Terrible Humiliation bore down upon Johnny, and caused the fair young head to droop with shame. The world was black indeed, filled with harsh indifference, and the cruel people in it smiled behind their hands! O, if he had just been punished where they could not see—those eyes now so amused at his distress! Then he and his mother might have kept it all a secret. He need not have lost his boyish self-respect.

Yes, if she had but thought a moment, and given him a chance to quiet that excited little mind in the seclusion of his room later to come forth from there rested, self-controlled, then he could have met their faces with a frank boyish purpose to disturb no longer. That would have spelled a victory for Johnny. But as it was, in silent mortification, he slunk away from every one, and the memory of that day was never bright.

Bruise not the fine stem of the flower, O Mother! lest it lift its face less frankly to the light.—Irene Judson.

Blessings.

By the blue that bends above us;
By the smiling friends who love us,
By the laughter of a baby
And the babbling of a brook;
By the glad Junes with their roses,
And each happy day that closes
With the prayer of little children
Everywhere God turns to look,
We are blessed in countless ways,
Through the number of our days.

By the hope which gilds tomorrow,
By the faith which sweetens sorrow,
By the beauty all around us
When the dawn of day is fair;
By the health which God hath lent us,
For the tasks for which He sent us,
We are richly compensated
For the burdens we must bear;
And though tears of grief may fall,
God has blessed us, one and all.

By the glad smile of a neighbor,
By the joy of honest labor,
By the singing of the kettle
And the home where we may rest;
By the true friend standing by us
Through the hours when burdens try us,
By uncounted little pleasures
All our lives are richly blessed;
Never year nor day nor minute
But holds something lovely in it.
—Edgar A. Guest.

Whose Fault?

If the Bible is not to you an intensely interesting book; if it does not stimulate and thrill you every time you take it up; if you do not find wisdom and courage, and faith and good cheer, upon its pages; if it does not give adequate meaning to your life, a solution for your problems and difficulties, offer you companionship and consolation, minister conviction of duty and true idealism for everyday living, then the fault does not rest with it but with you. And that is a fault you ought to remedy as soon as you can. It will be all this to you if you only come to know and love it.—Selected.

For the Young Folks

For the Southern Churchman.

I Need Thee, Lord.

Jesse Jouiette.

I need Thy guiding hand
To point all through the day
The path I tread—
Show me the way.

I need Thy omnipresent strength
To stay my faltering feet
'Gainst earth desires—
Be my retreat.

I need Thy presence, Lord,
To shield against the strife,
Lest weakness lose
My hope of life.

I need to learn of Thee
The sacrificial love—
Lift Thou mine eyes
To things above.

I need Thy blessing, Lord,
Where'er the way—
Or happiness, or grief
Tells out life's little day.

I need Thy peace, dear Lord,
That ever I may be
Worthy Thy love—
Grant this to me!

How the Declaration of Independence Was First Made Known.

Uncle Timothy, Billie, and Marion had been talking over the family plans for Fourth of July. Billie had suggested illuminating by a row of little bonfires at the top of the hill. "Then," said he, "it would be just like the bonfires they had the first Fourth of July."

"That reminds me," said Uncle Timothy, "that the first Fourth of July wasn't a fourth of July at all!"

Billie and Marion looked up in surprise.

"Why," said Billie, "who ever heard of a Fourth of July that wasn't a Fourth of July?"

"Well," laughed Uncle Timothy, "it doesn't sound reasonable, but you can work it out without arithmetic if you peep into history a bit."

"Is it a story, Uncle Timothy?" asked Marion.

"Almost," Uncle Timothy replied; "at least I have always considered it a story, and a good one too."

Billie and Marion settled down to listen, and Uncle Timothy began:

"The American colonies were forced to declare their independence, all because of the destructive policy of King George III. of Great Britain, acting on his own initiative, and not through any wish on the part of the English to oppress the colonists. The king was arrogant, incapable, and amazingly blind as to what must be the result of his treatment of the colonies. He refused the counsels of the many able English statesmen who themselves well know what the king's course would lead to. They fully realized that the majority of the king's subjects felt that the colonists had not been fairly treated, and all on account of the king's stubbornness and his willingness to listen to the sinister advice of his favorites. The English people did not want war and were distressed at the

thought of fighting their own kith and kin, for it amounted to that. However, the king willed it otherwise, and for a time the power was his; and as a consequence his American colonies were forced to declare their independence of his rule. You children will find, if you stop to think of it, that the Declaration of Independence went forth as an indictment against King George III., and not as an indictment against the English people."

"I thought," said Billie, "that the colonists were fighting the British."

"Well," Uncle Timothy explained, "some of our histories make it seem that way; but when the Americans fought the king's armies they were fighting the king's tyranny and with sorrowful thought of feeling obliged to sever the bonds which had held them to the mother country. Look in the Declaration of Independence and you will find this sentence: 'The history of the present king of Great Britain is a history of repeated injuries and usurpations, all having, in direct object, the establishment of an absolute tyranny over these states'."

"I see," said Billie. "I'm glad it wasn't the other way."

"It must have been hard to start a new nation without feeling awfully homesick," Marion ventured.

"New nations," said Uncle Timothy, "are not exactly 'started' in a day. The principles for which the colonists stood were, indeed, the common heritage of all English-speaking people, and the fact that George the Third refused to recognize the rights of the colonists (although he did those of his subjects in England) made these principles, the development of centuries, the bed-rock of the new nation, the strength of whose nationalism was to develop as time went by.

"Indeed," Uncle Timothy went on, "as noted historian, John Richard Green, once wrote: 'From the hour of American independence, the life of the English people has flowed not in one current, but in two. But distinct as these currents are, every year proves more clearly that in spirit the English people are one. The distance that parted England from America lessens every day. The ties that unite them grow every day stronger.'"

"Miss Pettipker read us something like that last term," said Marion. "Now I understand it better."

"Then," Uncle Timothy continued, "you will remember that when it became necessary to dissolve the political bonds which connected the American colonies and England, Richard Henry Lee, of Virginia, introduced in the Continental Congress, sitting in the old state house at Philadelphia, his famous resolution moving 'That the United Colonies are, and of right ought to be, free and independent States.' After two days of debate on the subject, the Congress appointed Thomas Jefferson, John Adams, Benjamin Franklin, Roger Sherman, and Robert Livingston as a committee to prepare a declaration of independence. For ten days this committee worked industriously on the document, and rendered their report June 28, 1776. On the first of July, Lee's resolution was again considered. Two days later, Jefferson completed the final draft of the Declaration, but the next day, July 4, that the Declaration was not until the evening session of

tion of Independence was adopted, and John Hancock, as president, and Charles Thomson, as secretary of the Congress, dipped their pens in the silver ink-well made by Franklin's friend, Philip Syng, the Philadelphia silversmith, and placed their signatures on the document. The other delegates to Congress did not sign the Declaration till some days later. Now as all these sessions of the Congress were held in secret, it was not, in fact, till after July 4, 1776, had come and gone that the people of Philadelphia, of Pennsylvania, and of the other colonies knew that this particular day was the cradle-day of American independence. So you see, there could have been no public celebration of the event on that first Fourth of July."

"Why," said Billie, "I always thought they built bonfires, rang the Liberty Bell, lighted up all the houses, went around shouting, just as on Armistice Day, and everything!"

"They always make pictures of it that way," said Marion.

"I suppose they do, but not always," said Uncle Timothy; "and as for bonfires, ringing the Liberty Bell, illuminations, shouting, and everything, all this did take place, only not till afterward."

"When?" asked Billie.

"I'll tell you," said Uncle Timothy. "When Mr. Hancock and Mr. Thomson had finished signing the Declaration, Congress ordered that it be authenticated and printed, that the committee appointed to prepare it should superintend and correct the printed copy, and that copies should be sent to the several assemblies, conventions, and committees or councils of safety, and to the commanding officers of the Continental troops, and that the Declaration of Independence be proclaimed in each of the States, as the colonies were now to be called, and at the head of the army."

"They sent one to George Washington, then, I suppose," said Billie.

"Yes," said Uncle Timothy, "they sent one to General Washington as commander-in-chief of the American forces. Before adjourning the evening session, Congress in these words further ordered: 'That the Sheriff of Philadelphia read or cause to be read and proclaimed at the State House in the city of Philadelphia on Monday, the Eighth Day of July instant, at twelve o'clock at noon of the same day, the Declaration of the Representatives of the United Colonies of America, and that he cause all his officers and the constables of the said city to attend the reading thereof.' It was further resolved that every member of the committee in or near the city be ordered out to meet at the committee chamber and to proceed from there to the state house to be present at the reading in public, or proclamation of the Declaration. Likewise the Committee of Inspection and Liberties was requested to attend."

"Was that the first time the people heard the Declaration?" asked Marion.

"The very first time," said Uncle Timothy. "You will remember that up to the time of the reading in public, the deliberations of the committee and of Congress were in secret. When the secretary of the Congress finished writing up his minutes at the close of that memorable evening session of July 4, he probably rolled up the copy of the Declaration which he and Mr. Hancock had just signed, and on his way out handed it to John Dunlop, the Philadelphia printer who attended to the printing of all records required by Congress. It was Dunlop's task to get the

written copy into type at the earliest moment and to see that the printed copies were free from errors. From a printed copy of this sort, the Declaration was first proclaimed."

"And did the sheriff of Philadelphia read it from the balcony of the state house?" asked Billie, who had once been on a trip to Philadelphia and thought he remembered seeing a balcony on Independence Hall.

"No," said Uncle Timothy; "as a matter of fact, the sheriff himself didn't read the Declaration at all, but for some reason delegated the honor to Colonel John Nixon, who had a fine, powerful, and far-carrying voice. Perhaps the sheriff's was squeaky."

"Who was Colonel John Nixon?" asked Marion.

"He was a prominent patriot," Uncle Timothy replied, "and his name ought to be known to every boy and girl in America as the first person to read to the public the Declaration of Independence. This day of July 8, 1776, he was a comparatively young officer of forty-three. Colonel Nixon had been a member of the First Committee of Correspondence in Philadelphia, was made a lieutenant-colonel in the Continental Army in 1775, and in 1776 was in command of the defenses of Philadelphia, in which year he was promoted to the rank of colonel."

"I wonder why our school history doesn't say more about him," said Billie. "He must have looked fine up there on the balcony."

"Perhaps they will, some day," said Uncle Timothy; "and I suppose, as he was a man of commanding presence, that he did look fine as he took his place to read the Declaration. But it wasn't on a balcony above the heads of the people that Colonel Nixon stood; it was on a platform in their midst, a platform which, some years before, the Philosophical Society of Philadelphia had erected in the state house yard for astronomical purposes connected with the observation of the transit of the planet Venus. Here Colonel Nixon took his stand, and slowly, distinctly, and impressively read the Declaration from beginning to end to the hushed gathering about him, a gathering which realized the tremendous significance of the words they were hearing. As he finished reading the document, though his voice had been firm, there may have been a slight tremble in the last word from the emotion the reader could not but have experienced."

"What did the people think of it?" asked Marion.

"Well," said Uncle Timothy, unfolding an old newspaper, yellow with age, which was lying on the table in his study, "you can see for yourself."

Billie and Marion glanced at the old paper and discovered that it was a copy of the "Philadelphia Gazette" of 1776, and this is what they read:

"Philadelphia, July 8, 1776.—This day the Committee of Safety and the Committee of Inspection went in procession to the State House, where the Declaration of Independence of the United States of America was read to a very large number of the inhabitants of this city and county, which was received with general applause and heartfelt satisfaction."

"My!" exclaimed Billie, "that paper must be a valuable relic."

"It is," said Uncle Timothy; "and so is this little square of buff-colored paper. Look at it carefully and you will see that it is a thirty-shilling Colonial currency note, the sort of paper money then in use; and here you will see that

it bears the actual autograph signature, boldly written, of Colonel Nixon himself. He was, when this came from the press, one of the committee appointed to sign the notes, just as the bank-notes of today are signed by officers of the national banks which issue them."

"It's wonderful!" said Billie and Marion in one breath. "Things like this seem to bring history much nearer."

"Well," said Uncle Timothy, "it's my opinion that this is just what they're for."—Gardner Teale, in *St. Nicholas*.

Looking Toward the Light.

I asked the robin as he sprang
From branch to branch and sweetly sang,
What made his breast so round and red.
"Twas looking toward the sun," he said.

I asked the violets sweet and blue,
All sparkling with the morning dew,
Whence came their color. Then, so shy,
They answered, "Looking toward the sky."

I saw the roses one by one
Unfold their petals to the sun.
I asked what made their tints so bright.
They answered, "Looking toward the light."

I asked the thrush, as his silvery note
Came like a song from an angel's throat,
What made him sing in the twilight dim.
He answered, "Looking up to Him."

—S. D. Stockton.

For the Southern Churchman.

When the Children Cleaned House.

Eugénie du Maurier.

It was raining. Tap, tap, went the drops on the windowpane. Drip, drip, went the drops from the leaves. Splash, splash, fell the tears from the eyes of Donald and Dorothy, the twins.

"Oh, dear," sobbed Dorothy, "to think it had to go and rain today, just as we had our dear, new little rakes and spades, and were going to clean up the garden."

"Oh, dear," sighed Donald, "and I was going to get everything ready for planting the little seeds."

"If I didn't want to go out in the rain, but could listen to it," mused Dorothy, "maybe I'd think the pitter patter sounded like fairy dancing. But now—"

"Pooh," said Donald; "fairies have more sense than to go out and dance in the rain. Oh, dear!"

Aunt Amy put down her book. "Poor little twinnies," she said; "it is hard to be disappointed. But I have found that the very nicest way to be happy when our plans are spoiled is to look around and see what can be done in place of them. Suppose we talk it over. Why were you planning to clean up the garden?"

"Why, so as to have it all clean and nice for the new flowers," said Donald, "and to get all the old leaves and rubbish out of the way."

"I see," said Aunt Amy. "Now I know what we can do. I heard mother say last evening that she must clean out your play closets, but that they were so full of old, outgrown, broken and forgotten toys that she dreaded to touch it. Suppose we do it for her this morning. That would be an indoor gardening."

"Yes, Aunt Amy," said Donald slowly, "that would be mighty nice. But I know you want to finish your book."

"Never mind," answered Aunt Amy, "I can finish that tonight. And I would

enjoy gardening with you in those closets."

The play closets were filled with all kinds of things. All the shelves were full, and great piles were on the floor. Donald hurried into his closet and began to throw things out on the floor.

"Wait a minute," said Aunt Amy, stopping him; "let us do it right, Donald, laddie. We will take everything out carefully and make three piles: one pile for the things that need mending, one for those you no longer want, and one for the things that are to go back into the closet."

So very carefully Donald and Aunt Amy passed out the things from the closets, telling Dorothy in which pile to put them, until at last the closet was empty, first Donald's and then Dorothy's, and the floor was so littered the children hardly knew what they could do next.

Then Aunt Amy brought a great basket which they filled with the things that were to be given away, and they carried it to the attic to stay until mother was ready to dispose of it.

Next they swept and dusted the shelves and swept and washed the floor, and carefully put back in their places the toys that they wished to keep. They could not believe it when Aunt Amy said it was time to stop for luncheon.

It took several hours more with Aunt Amy's help to mend and pack away the broken books and toys. Then Aunt Amy brought out some wooden curtain poles, cut them in about three-yard lengths, drew little flowers on them, and showed the children how to paint them to use for flower markers in their gardens.

It grew dark just as the last marker was finished, and mother came in to see what they had been doing all day.

"See, mother," they cried, opening their closet doors, "see what we did with Aunt Amy's help."

How pleased and surprised mother was! She forgot how busy a day she had had, gave them a good hug and kiss, and then they all went into the kitchen and made cocoa, toast and sandwiches for supper.

How Dorothy Became A Missionary.

The missionary from China had told the children about the many, many people of that great country who were poor and ignorant and sad—so different from the people in our free and happy America.

"Oh, mother, can't we go as missionaries and teach these people about Jesus," begged Dorothy.

Mother explained that there were many reasons why they could not leave to go far away as missionaries, but that they could send their money and their prayers and help in many ways. "If your body can't go," said mother, "your thoughts can. They are part of you; so you can really go to China, you see."

Dorothy liked that plan. So she talked about it to other little girls and boys, and they found out the name of a missionary to whom they wrote a letter. In the letter they sent all the money that they had been able to take from their own savings, besides what friends had given them.

By and by, back came a letter from the missionary, thanking them for the money and telling them about a little Chinese girl that they could help if they wanted to do missionary work.

"Let's call it the Dorothy mission and send a letter or some money or some clothes every month," cried Hilda. So every month something went across



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the ocean to the little Chinese girl, something to help her stay in the mission school and study, so that some day she could be a teacher and help many other little Chinese girls.

Dorothy and her friends gave up many play hours and did without many treats to do this, but the happiness and blessings that came to them were almost as great as the happiness and blessing which they sent across the sea.—The Herald and Presbyterian.

The Meaning of Patriotism.

Do you realize that the Indian is the only real American in America? That we are Americans only because some of our forefathers and our foremothers came here?

Do you realize that for this reason we really owe the American Indian more kindness, more respect, more gifts, more of our God, and more of our religion than any other people in America?

For this was his country, and now it is ours—and our white people have not always shown the Indian what the real Christian spirit means.

We must not forget that nine thousand Indians fought in France in the late war, and that sixty-eight hundred volunteered!

There are people from all over the world living in this country of ours—people from China, India, France, Italy, Syria, so many of them that we have Italian quarters, Syrian quarters, Chinese quarters in our cities. And we often think that any old place is good enough for the foreigners, and we call them, with a patronizing air, "those foreigners."

Remember, when our ancestors came here first they were "foreigners," and when we go to another country we may be called "foreigners." We may be lonesome and sad, and if patriotism means anything it means making glad the hearts of all those who live among us, work among us, and want to pray among us.—Everyland.



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Obituaries

MRS. JOHN G. WINSTON.

Entered into life eternal at her home, 4000 Hermitage Road, Richmond, Va., on Wednesday, June 4th CHAMPE CARTER WINSTON, wife of John G. Winston and daughter of Maria Logan and the late Charles I. Wallace.

"The strife is o'er, the battle done;
The victory of life is won;
The song of triumph has begun.
Alleluia!"

Personal Notes

The Rev. Charles Clingman, rector of Trinity Church, Houston, Texas, has accepted the call to the Church of the Advent, Birmingham, Ala., to succeed the Rev. Middleton Barnwell. Mr. Clingman expects to take charge of his new work in September.

The Rev. John G. Sadtler, from the Diocese of Connecticut, has accepted a call to Langley Parish, McLean, Virginia, and the Church of the Epiphany, Cherrydale. He will enter upon his duties July 1. Mr. Sadtler was for many years in charge of parishes in Maryland.

The Rev. Carl I. Shoemaker, of St. Paul's Church, Sidney, N. Y., has accepted the rectorship of the Church of the Annunciation, Philadelphia. He will assume charge September 1. Mr. Shoemaker is a native of Pennsylvania and is a graduate of St. Stephen's College and of the General Seminary. He spent his diaconate at St. Andrew's School in Tennessee and later was curate at St. Mary's Church, Asheville, N. C.

The Rev. J. M. B. Boyd, rector of St. Mary's Memorial and Christ Church, in Clarke County, Virginia, has accepted a call to St. Phillip's Church, Charles Town, W. Va., and has entered upon his duties there.

The Rev. D. J. Williams, formerly in charge of Grace Church, Buena Vista, Colo., has accepted a call as missionary in charge of St. Andrew's Church, Roswell, N. M.

The Rev. John S. Haight, for the past five years and a half vicar of St. Thomas's Chapel, New York, has accepted a call to become rector of St. George's Church, Hempstead, L. I.

The Rev. Alexander B. Murray, of Schuylerville, N. Y., has accepted a call to St. Luke's Church, Belton, Texas.

The Rev. Charles F. Penniman, of Richmond, Va., who was recently ordained to the diaconate, has taken charge of Ridley Parish, in Culpeper County, Virginia.

The Rev. Duane Wevill has accepted the rectorship of St. Thomas' Church, Newark, N. J.

The Rev. Wm. N. Harper, M. D., has accepted the call to the Church of the Incarnation, Jersey City, N. J.

ORDINATIONS.

On Trinity Sunday, June 15, in St. John's Parish, Marion, in the Diocese of Western North Carolina, Mr. Jesse Starnes Lockaby was ordained to the diaconate, the Rt. Rev. Junius M. Horner, D. D., Bishop of the Diocese, officiating, the Rev. B. S. Lassiter, retiring rector of St. John's Church, Marion, presenting the candidate, and the Rev. J. W. C. Johnson, rector of St. Mark's, Gastonia, preaching the sermon. Mr. Lockaby has been assigned to the charge of St. John's Marion, and will assume charge early in July, the vestry having expressed their desire that he become rector of the parish.

Mr. Lockaby entered the ministry from St. Mark's Church, Gastonia, and studied for the ministry at the Virginia Seminary and at Sewanee.

George E. Solberg, a Swedish student of the Philadelphia Divinity School, was ordained to the diaconate by Bishop Garland on Sunday, June 29, in Gloria Dei (Old Swedes') Church, Philadelphia, the Rev. Addison A. Ewing, rector. The sermon was preached by the Rev. Dr. Hammarkold, of New York City. Mr. Solberg will leave for missionary work in China in the fall.

On the first Sunday after Trinity in St. Philip's Cathedral, Atlanta, Ga., Mr. William Fisher Moses was ordained Deacon by the Rt. Rev. Henry J. Mickell, Bishop of Atlanta. The Very Rev. Thomas H. Johnston preached the sermon and the candidate was presented by the Rev. Henry A. Willey, rector of St. George's Church, Griffin, Ga.

Mr. Moses was graduated from the University of the South and will be in charge of the Church of the Ascension, Cartersville, and St. James Church, Cedartown, Ga., with residence at the latter place.

In Calvary Cathedral, Sioux Falls, South Dakota, on Sunday, June 22, 1924, Samuel L. Hagan from the ministry of the Methodist Episcopal Church, was ordained to the diaconate by the Bishop of the Diocese, the Rt. Rev. Hugh Latimer Burleson, D. D. Bishop Bennett, of Duluth, preached the sermon and the Rev. H. Hamilton Brown presented the candidate.

On Sunday, June 22, in St. Mark's Pro-Cathedral, Grand Rapids, Augustine McCormick was ordained to the diaconate by his father, the Rt. Rev. John N. McCormick, Bishop of Western Michigan. The candidate was presented by Dean Jackson and the sermon was preached by Archdeacon Vercoe. Mr. McCormick was recently graduated from the Episcopal Theological School and will become curate of Grace Church, Lawrence, Mass. He was a student at the University of Michigan and at St. Stephen's College, and, during the war, served in the United States Navy.

In the College Church of the Holy Spirit, Gambier, Ohio, on Trinity Sunday, June 15, 1924, Messrs. Lane Wickham Barton and Roy Judson Duer, graduates of Bexley Hall, were ordained to the diaconate by the Rt. Rev. William A. Leonard, D. D., LL. D., Bishop of Ohio. The preacher was the Rt. Rev. Thomas F. Gailor, of Tennessee, and the presenter, the Rev. D. F. Davies, D. D.

Each Dear to Thee.

Father, we thank Thee for the light,
Which Thou has given man, that all
may see,
Though dimly, Thy vast and wondrous
might;
Thy tenderness, divinity.

The sun, proof royal of Thy power,
Doth paint the marvel of the sky:
Yet, not a tiny woodland flower
Could spring to life were He not
by.

The ocean depths to mountains climb,
when stormy winds command at sea;
And floods sweep valleys in their prime
Of all their rich prosperity:

Yes, each small drop doth at some
time
Feed some small blade of grass we
see;

And thus we're taught the truth su-
blime.
Each soul is known and dear to
Thee.

—Josephine Rhett Bacot.

All Play and No Work.

"I'm going to find somebody to play
with," said Peggy, running out of doors
that sunny morning. Baby brother
was fretting, and mother was very
busy baking bread and getting ready
to churn. Father and big brother Rich-
ard were driving cattle to market, so
they had no time for Peggy. But there
was the clever collie, Laddie. He
could play ball or hide and seek.

"Come and play, Laddie!" invited
Peggy, holding out a ball temptingly.

But Laddie capered after his mas-
ter's cattle, barking:

"Not now! Not now!
There's work to do;
I'll be your playmate
When I'm through."

"Dear me," thought Peggy, "Laddie
acts as if work were a picnic." She
saw Malta's tail just disappearing into
the barn. "Come, kitty; let's play,"
coaxed Peggy.

But Malta leaped into the hayloft,
explaining in cat language:

"Me-ow! Not now, my little maid!
The mice would frolic if I played."

Peggy pouted a bit. Then her bright
eyes spied older mother Topknot, sur-
rounded by her cunning, fluffy chicks.
Topknot was clucking away, telling
her children how to eat bugs and grain
and how to drink from the pan and
tilt their tiny heads backward so the
water could run down hill. When Peg-
gy came to play with the cheeping
yellow chicks, how Topknot did scold!

"Tut, tut! Go 'way! My chicks can't
play,
They're learning lessons every day."

Peggy sighed, took the hint, and
hurried away home.

As she opened the door she heard
baby brother fretting while the churn
dasher flopped up and down, saying:
"Flop! Flum! Butter's come!"

"O mother, let me help!" cried Peg-
gy. "I can wheel the baby and get him
to sleep. Every one else is working,
so I think I'll work too." And she be-
gan helping her mother, who smiled
as she reminded:

"All work and no play makes a very
dull day,
But all play and no work will very
soon irk."—Christian Observer.

River of the Holy Spirit.

By William Hurn.

There is a River, deep and broad,
Its course no mortal knows;
It fills with joy the Church of God,
And widens as it flows.

Clearer than crystal is the stream,
And bright with endless day;
The waves with every blessing teem,
And life and health convey.

Where'er they flow, contentions cease,
And love and meekness reign;
The Lord Himself commands the peace,
And foes conspire in vain.

Along the shores, angelic bands
Watch every moving wave;
With holy joy their breast expands,
When men the waters crave.

To them distressed souls repair,
The Lord invites them nigh;
They leave their cares and sorrows
there,
They drink, and never die.

Flow on, sweet Stream, more largely
flow,
The earth with glory fill;
Flow on, till all the Saviour know,
And all obey His will.

THE PARABLES OF SAFED THE
SAGE.

The Parable of the Power of the Air.

I spake unto the Porter in the Pull-
man Car, saying, The Farmers have
been having an Hard Time.

And he said, Is it having the Boll
Weevil in these parts?

And I said, In this region Cotton is
not king, but Corn, and the prices have
been low and labor hath been high.
Therefore doth the farmer lament. I
would be considerate of the poor far-
mers, and not rob them of and that is
theirs except in case of dire need.

And he said, Yessir.

And I said, I think any one of these
farmers could spare a Carload of Fresh
Air and not impoverish the farmer.

And he said, Is it getting a little
close in here, sir?

And I said, The air is so abundant
out of doors, I behold it at play in sheer
wantonness. There is more of it than
knoweth what to do with itself. Some
of it would like to get in here and
get warm.

And he opened the ventilators, and
the passengers that were dull, and un-
interested in life, began to live anew.

Now this have I witnessed also in
Public Assemblies, even in the House
of God, that folk are desperately afraid
of breathing any air that hath not been
breathed already by a large Number of
People.

Wherefore do I understand why it is
that the Devil is called in Holy Writ the
Prince of the power of the Air. For
the Devil is not the lord of fresh air,
for that is as the breath of God, and
giveth life and vigor. But air that
hath been breathed until there hath
been squeezed out of it all that can give
life, and forced into it very nearly ev-
erything that ought not to be taken
into Human Lungs, that is the air
which the Devil ruleth.

And I say unto all Sextons and Jani-
tors and Porters and Ushers, Whatever
other duties ye have, fall not of this,
to give unto the sons and daughters of
God the clean, pure air of heaven,
that it may enter their lungs and give
life unto their blood, and make them
capable of thought and of the knowl-

edge of the Truth. The Husbandman
will not miss it from his farm, though
the Railway Trains take it away by
Carloads, and if it be taken into Syna-
gogues and places of assembly, there
is more of it, all the way to Medicine
Hat.

For the Word of God speaketh no-
where otherwise of the Spirit of man
than as the Wind or Breath of God,
giving unto him life and power. Where-
fore, having read this Parable, open thy
windows toward Jerusalem and thank
God for Fresh Air, and see that thou
devour a great deal of it.—Echange.

From the Parsonage.

Years ago a Methodist preacher
named McDonald, moved from the
country to London, where he supported
five daughters on a salary of \$750 a
year. Four of them married. The
first became Lady Edward Burne-Jones,
wife of the famous artist. The second
became Lady Edward Poynter, wife of
the president of the Royal Academy
and mother of Sir Hugh Poynter, one
of the great steel men of Canada. The
third was Mrs. John Kipling, mother of
Rudyard Kipling, and the fourth mar-
ried a gentleman named Baldwin. Her
son, Stanley Baldwin, is today the
Prime Minister of Great Britain. The
manse and the parsonage have not
ceased to be in many instances the nur-
sery of intellectuality as well as of
Christian character.—Exchange.

Learn to entwine with your pray-
ers the small cares, the trifling sorrows,
the little wants of daily life. What-
ever affects you—be it a changed look,
an altered tone, an unkind word, a
wrong, a wound, a demand you can-
not meet, a change you cannot notice,
a sorrow you cannot disclose—turn it
into prayer and send it up to God. Dis-
closures you may not make to man you
can make to the Lord. Man may be
too little for your great matters, God
is not too great for your small ones.
Only give yourself to prayer—whatever
be the occasion that calls for it.—Lon-
don Sunday School Times.

"Beneath the Shadow of the Great Pro-
tection,
The soul sits hushed and calm,
Bathed in the peace of that divine af-
fection.
No fever heats of life, or dull defec-
tion
Can work that spirit harm.

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Worth While



pray Thee, Lord, that when it comes to
me

To say if I will follow Truth and Thee,
Or choose instead to win as better worth
My pains, some claying recompense of earth---
Grant me, Great Father, from a hard fought
field,

Forespent and bruised, upon a battered shield,
Home to obscure endurance to be borne
Rather than live my own mean gains to scorn.
Far better fall with face turned toward the goal,
At one with wisdom and my own worn soul,
Than come to see myself prevail,
When to succeed at last is but to fail.

Mean ends to win and therewith be content---
Save me from that! Direct Thou the event
As suits Thy will; where e'er the prizes go,
Grant me the struggle, that my soul may grow.

—Ed. S. Martin

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For the Southern Churchman.

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Frederick Adler.

Why mourn because the wind may shortly bear you down?

In April-time again you burst from earth's dark tomb!

The birds all know you then will wear a perfect crown—

Why mourn because the wind may shortly bear you down?

When Easter comes, full soon you'll have a flowing gown.

Won't that thought make you happy, fading Thistlebloom?

Why mourn because the wind may shortly bear you down?

In April-time again you burst from earth's dark tomb!

Why Not Let in Religion?

"Without religion no settlement of the world's problems is possible, no peace can come to men or nations. But religion is not a substitute for some other agency; it is that which must permeate and control every agency we have. We cannot abolish diplomacy, arbitration, conferences, alliances, and expect religion to take their places. Religion is not a new piece of furniture to be substituted for an old piece; it is the sunlight which, when admitted to a room, shows us how to use the furniture we already have. At the present time the nations are, for the most part, working in the dark. They have shut out of their councils the two most powerful factors in human life—the love of God and the love of man. Nothing is practical unless inspired and dominated by religious faith. Nothing will succeed that shuts out of human institutions the sense of God, and substitutes purely economic or political aims. Man does not live by bread, or cotton, or oil—he lives by faith, and when faith vanishes, men and nations die. Since everything else has failed why not let in religion?"—W. H. P. Faunce.

A Two-World Creature.

Planted in the springtime, some flowers grow all summer and until frost kills them at autumn without ever coming to blossom. But next spring they start again in some measure where they left off, and in the second season they bloom. One season was too short to reveal their beauty. So is it with man. One life is all too short for his

full development. With eighty years of study, man knows but little; with even eighty years of service, man realizes he has accomplished little beside that which he longed to accomplish. He is still incomplete! The tragedy we see daily is an expanding mind and an enriched soul in a decaying body. All else save man reaches perfection in this life. He alone leaves earth with powers untouched, talents unused, strength not utilized. In a world beyond this world shall we not believe that man will grow and learn and serve until he is complete?—Christian Observer.

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I welcome all Thy sovereign will
For all that will is love
And when I know not what Thou dost
I wait the light above.

—Selected.

Kind acts find out a dozen friends,
while kind wishes are waiting for an introduction.

There are two ways of proclaiming God's law—by lip and by life. When lip proclamation makes no impression, lip proclamation makes still less.

In all this trying, tempting life my Master watches over me with eyes of flame, with tender solicitude, with sovereign power, overruling my darkest moments to ends of purification and perfecting.—W. L. Watkinson.

Many a happening accounted an evil and a misfortune change to blessing under God's merciful providence, but no overruling of results changes the sin of motive. He who plans evil is guilty of the evil he plans.—Selected.

It would be doubtful if we could retain religion on this earth in these modern days when there has come a vast and universal increase in knowledge that prys into every secret of God's world and universe, If we lose faith that God Himself, Who made all that we are seeking to know, and Who transcends all our possibilities of knowledge, dwells in the person of Jesus. What the Holy of Holies was to Israel's religion, this, the deity of Christ, is to Christianity.—Selected.

Great results have great causes. We have to find, somewhere, or other, between the crucifixion and the first preaching of the Disciples in Jerusalem, something that entirely changed the character of that group of men. Something happened, so tremendous and vital, that it changed not only the character of the movement and the men—but with them the whole history of the world.—T. R. Glover.

Help me, O Lord
In true accord
With Thee to live
That so I may
Upon that day
Fair reckoning give,
And joyfully
Receive from Thee
The crown of immortality.
—Oxenham.

"To find Jesus anew, to see Him again, as if for the first time, in the wondrous glory of His humility, is the secret of the revival of Christianity in every age."

Self-beggary and self-emptying are but words thrown out towards an unimaginable manifestation of the Divine Love.—Henry Van Dyke.

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DANTE AND THE IMMIGRANT

One of the bitterest critics of American institutions declares that America destroys in the second generation whatever of good the immigrant brought with him from his own country. He offers for proof that the native Italian laborer often carries a copy of Dante in his pocket, and reads it in the brief respite from work. The son of this laborer does not read Dante, but goes to the picture-show for recreation. We suppose it was this taunt that made us read Dante again. Dante was patriot, poet, and lover supreme. He was almost the first to awake, and greet the dawn after the long night of the dark ages. He was the first man since the classic period to climb a mountain in order to look out upon nature. As patriot, lover, and painter of moods in men and moods in nature, his touch is ever that of a master with all the seductive charm that belongs to one who is creator and not copyist. There is, however, no sadder commentary on the utter spiritual darkness of the world of his day than is Dante as a theologian. Not even Hell itself could have furnished a more finished libeller of the God and Father of Our Lord Jesus Christ than was this pagan poet who thought himself a devout Christian. Devil is a word the original significance of which is "slanderer." Dante's Hell is devilish in the ingenuity with which good and evil are juggled till the only hope of grasping the good is atheism, or accepting as good the arbitrary fiat of one whose nature combined the attributes of Dr. Jekyll and Mr. Hyde.

The doctrine of hell has played a tragic role in Christian history. The parable of Dives and Lazarus in which the Master pictures the soul awaking after a life in which the drugged senses had never faced reality, and now with something like a drunkard's sense of shame and burning thirst is crying out for help, is a spiritual drama so vivid that men have seen the lights rather than the persons in the play. Here as in other parables, the nemesis of tragedy dogs the steps of the one who never finds out what it is to be a man. The Master is not laying down a doctrine of hell. He is here, as always, pointing out the utter folly of the one who wastes the splendid possibilities of manhood.

In the third and fourth centuries when such possibilities were beginning to be forgotten, and the age became as Birrell says of the time of Elizabeth: "Not an age of religion but of religious differences"; while monks were braining secular priests in the rich exuberance of holy fervor, the disputant under the lamp was taking the scaffolding of a parable and terrifying men's minds with the picture of a physical hell.

In spite of the fiery zeal of pious souls who still strive to drive the frightened herds with the flare of a physical hell, we believe that more men have been driven into infidelity by Dante's weapon, picked up on an ancient battlefield, where it had dropped from the hand of Tertullian, than have ever been stampeded into a sterile life of cowed obedience.

TAMING THE TORNADO

Hurricanes, cyclones and tornadoes are all efforts on the part of nature to restore a lost equilibrium and to do away with an inequality. If there were no storms, the tropics would suffocate with heat, and the earth become a cauldron rimmed with bands of ice. Life would be impossible on earth. The unthinking urgency of man's immediate need has changed the climate of many lands, and the denuding of the hills brought lasting drought to once fertile fields. Man is slowly learning his lesson. The bare hills are being planted with trees, and lands made desert by forest fires in the long ago are being restored by irrigation, and the menace of their scorching surface removed from earth. With the restoration of the waste places, and the draining of the swamps and the building of channels for the air through the jungles, it is not too much to hope that some day man will be able to chain the hurricane and stifle forever the hot breath of the

typhoon. The fixed irregularities of the earth's surface and the earth's relation to the sun will always make the poles and tropics dependent upon each other, but there will be no war of the elements; for the bartering breezes will continue to supply the needs of both. Is there any need to make more plain the lesson of the parable? With more than half the world suffocating in poverty and ignorance; with selfish arrogance living on the hill-tops that have been denuded of human sympathies; with the minds and hearts of multitudes as dry and sterile as the desert; with vast bogs of shame and shamelessness stretching across whole continents; with jungle life and jungle code holding in what might be a paradise of God; is there any wonder that war, the hurricane of human passion, still has the power to work its havoc in the world of men? From those early days when the little ships that brought the first settlers to Virginia, stopped at the West

Indies for water and took on yellow fever with every cask, until that day when a young Virginian, Walter Reid, proved by the willing sacrifice of himself that the scourge of our Southland was bred in the filth of Cuban towns, men looked upon yellow fever as an inevitable and mysterious scourge of God. New Orleans and Memphis were saved by saving Cuba. From many sources; from the universal curse of war as from the withering blight of plague and the drunken madness of the tornado the world is being taught that the command: "Thou shalt love thy neighbor as thyself," is not mere words of guidance for religious devotee, but is the statement of a principle which conditions even tolerable existence—a principle whose violation brings the hurricane of war and the scourge of fevered death. Before the war in the city in which we lived, a

young girl came in tears to say that she had walked the streets for days trying to find a decent place in which to live. Her wages were six dollars a week and the cheapest board that she could get in any decent place was \$5.75 a week, which left her but twenty-five cents a week with which to clothe herself. A few brave women made a study of conditions among the working girls and published their report. This report was read by Christian people, men and women, as an item of news, and not as an urgent call to action as that which sent our boys across the seas. "Thou shalt love thy neighbor as thyself" is the royal law, royal because it is the supreme expression of God's will, and at the same time the expression of the law of man's own being.

THE FEAR OF FEAR

By the Right Reverend E. Woodcock, D. D

LIFE should be an adventure and a romance, the adventure of growing a soul and the romance of fulfilling a career. This, of course, requires faith and courage. It means the power to live with an aim. This aim, however, is too often obscured or defeated by something that some people have failed to conquer, and that is the fear of fear. This fear, if unmastered, lowers all initiative and, eventually, weakens and paralyzes all moral and spiritual forces. Sooner or later there is developed a disposition to seek the least line of resistance, to avoid hardship, to evade responsibility, to run no risk and to shun all dangers. Over-exaggerated caution and prudence take refuge in reserve and timidity where there is no possibility of either adventure or romance, neither is there any growth of soul nor development of a career.

We possess all the possibilities of happiness and all the possibilities of distress. We help to make or to miss our own heaven. For us life is either a glowing, expansive hope, or else it is a gloomy, forbidding despair. We may have the heaven of a clean conscience and a healthy soul, or the inferno of growing fears and lost hopes. There is a gospel for human needs that is often lost in the purgatory of human dreads. There are three things which are very difficult for some people to attain, they are hope, happiness and heaven. All of heaven is not limited to the hereafter. Much of heaven is ruined for them here by the slavery of dreads. They break down their resistive vitality by corrosive cares and morbid fears. The fear of fear, the fear of living, creates an army of dreads, and each one of them is an enemy to peace, happiness and progress.

So many people have worried imaginations. Unchecked, this soon becomes a personal self-limitation and may easily result in chronic invalidism of the soul. No one can have a cheerful heart, a peaceful soul and happy life whose imagination has become deranged. When people succumb to a worried imagination while their afflictions are not facts their sufferings are real and prolonged. Their lives are filled with agitations, morbid anticipations and painful worries. Their hardest misfortunes are the things which never come to pass. It requires courage and character to overcome this personal self-limitation.

What is the remedy? What can emancipate a soul from the thralldom of dread and morbidness? The daily use of the gift of hope. God never created a soul and then denied to that soul the capacity and gift of immortal hope. There are so many real cares, so many deep sorrows, so many genuine burdens, that we need true faith, strong hopes and high courage to face and bear them. We either give up or break down under the slavery of dreads. Hope calls out our best strength, increases our resistive vitality, and saves us from despair. Hope is

the faith that never tires. In time of sickness it is the will to get well, and thus cures more maladies than all the medicines. In time of temptation it is the will to fight instead of surrender. In our tasks it is the power to always anticipate the best and keep on until it comes. In life it is the integrity of the soul that would first apologize and then repent for being made miserable by fear. It is the spirit ready and willing to—"Trust God, see all, nor be afraid."

But this does not exhaust the remedy for fear, it only brings us to the Source and Giver of help for all our needs. We have the assurance of help. We have God as our resource first, last, everywhere and in everything.

"God's greatness flows round our incompleteness,
Round our restlessness His rest."

We cannot stray beyond His love and care; "Casting all your care upon Him, for He careth for you." "As thy day so shall thy strength be." "All things work together for good to them that love God." Because we have the love and sympathy and help of God how can we ever become poor, forlorn and fearful? It is only when we refuse His help and ignore His love that our worries then become the destitution and insomnia of the soul. The assurance of help is as definite and immediate as this, "Every day has its care from below and its help from above." Faith learns how to join hope with help and there is then little room for benumbing fears and unhappy anticipations. Uplifted by hope and upheld by help, what task or trust are we unable to accomplish through a faith that never tires. The beautiful words of Annie Johnson Flint, "Thy Strength And My Day," have brought comfort and inspiration to many who, in the struggle, have never yielded to fear:

"Give me Thy strength for my day,
That wheresoe'er I go,
There shall no danger daunt me
And I shall fear no foe;
So shall no task o'ercome me,
So shall no trial fret,
So shall I walk unwearied
The path where my feet are set;
So shall I find no burden
Greater than I can bear,
So shall I have courage
Equal to all my care;
So shall no grief o'erwhelm me,
So shall no wave o'erflow—
Give me Thy strength for my day, Lord,
Cover my weakness so."
—From "The Bishop's Letter."

THE OPEN MIND IN RELIGION

An Address Before the Alumni of Theological Seminary in Virginia

By the Right Reverend R. E. N. Strider, D. D.

BERNARD BOSANQUET, in a recent work has said: "As a little child" . . . ; that has been the motto, as of the saints, so of the wisest of mankind. Your mind is a good instrument; only keep it free and sincere; keep away from selfishness, self-conceit, from the vanity of learning, and from the vanity of resentment against learning. Open it to experience, and take that as largely as you can. We know the type of man who on the whole gets nearest to truth. It is not the cleverest. It is, I think, the sincerest." And Dean Inge in his remarkable little book, "Personal Religion and the Life of Devotion," writes: "And surely the light means among other things, the open mind toward all things. We need not be afraid of losing our faith by facing all problems honestly, while our lives are on the right lines. But while our minds are shut we cannot help others in their difficulties. We are more likely to turn them away from Christianity. The shut mind is always ready to bring the Ark of God into the camp when the Philistines threaten, or do like the Chinese, who piled their best crockery on the rails to stop the first locomotive which ran into their country." (Page 75.)

The idea of the open mind in the quest of truth which underlies these two quotations is one seriously to be pondered both by leaders and by the thoughtful rank and file in the Church today. The present state of religious thought is one of extreme fluidity. Perhaps never in the life time of anyone now alive has there been such widespread unsettlement in the world of theology. It is likely that the third decade of the twentieth century will mark an epoch in the development of Christian thought. The age of St. Paul, that of the great Ecumenical Councils and the one which followed the Reformation in the Sixteenth Century were formative periods for Christian theology. We are now entering upon another. The intellectual forms in which we have been accustomed to express our Christian convictions are becoming leaky. The verbal clothing in which we have been wont to dress our doctrines appears in many cases to have been outgrown. Old arguments are losing their force. Time-honored sanctions are being superseded. Men and women are at sea as to what they shall believe, and even more at sea as to how they shall rationally justify that which beyond question they believe.

It is difficult to understand how this state of affairs could fail to impress thoughtful minds. On its intellectual side the Christian religion at this moment is passing through a revolution. The entire rational basis upon which Christianity rests is being reconsidered proposition by proposition. The causes of this unrest flew immediately out of the conditions which confront the modern world. I can only name in bare numerical succession a few of these causes. (1) It has suddenly dawned upon the popular mind that the scientific discoveries of the last century possess far-reaching religious significance. You and I may have thought such matters of evolution, natural law, and Biblical criticism had been faced by thinking Christians long ago; but it is one of the strange phenomena of the present day that the American masses are only just beginning to grapple with these vast issues; (2) the advent of Biblical criticism which has fundamentally altered our conception of the Scriptures; (3) the study of Comparative Religions; (4) the revolt of conscience against a too rigid Calvinism; (5) the rise of Democracy; (6) the progress of the science of Psychology; (7) the birth of numerous religious cults; (8) the cyclonic disturbances of the Great War. There are others, but these are of prime importance.

If then, there actually be a revolution, largely silent but very real, going on in the world of modern religious thought, it is vitally important that those who love the Church and believe in her essential message should assume a proper mental attitude toward the theological disturbances and questionings of our time. None of us can ignore these conditions. We must face them, willingly or unwillingly. In what frame of mind then, shall we face them? The final issue of this revolution, whether good or bad for the Kingdom of God, will depend largely on how you and I, leaders and people in the Church today meet these questionings: in what terms we conceive of them; the intellectual temper in which we seek to answer them. The thesis of this paper is that we can play our part in this crisis only with open minds and in the spirit suggested by the two quotations I began with. It, therefore, becomes the purpose of our argument to explain and if possible justify the open mind in matters of religion.

I.

One of the best definitions of what we mean by the open mind is Frederick W. Robertson's in his great sermon, "The Skepticism of Pilate." "In our search for truth," he said, "we must aim at three things: Independence, Humbleness, Action. First, Independence; we rely blindly on no one, we must make truth our own. Second, Humbleness: avoiding on the one hand captiousness and on the other hopelessness. Third, Action: "If any man will do His will he shall know of the doctrine." The mental attitude which lies back of these is the open mind.

It is a grossly misunderstood phrase. In one of our Church papers recently a book was reviewed in which the author warned his readers against the open mind, on the assumption that it means a mind indiscriminately open to every wind of doctrine and to every cold blast of skeptical speculation. Doubtless we agree that if this is what the open mind involves it is to be avoided. The possession of this sort of open-mindedness would speedily result in intellectual pneumonia. Not long ago in conversation with an intelligent friend on this subject he said to me: "You speak of the necessity for the open mind, but surely there are some truths we should not be open-minded about. Is there nothing fixed, certain, and beyond dispute in the realm of religious truth? Are we forever to keep our minds open to the possibility of our most sacred verities being proved untrue?" In answer to him I might have quoted the tremendous words of Robertson in the sermon just referred to: "There is infallibility nowhere on this earth: not in Rome; not in councils or convocations; not in the Church of England; not in priests; not in ourselves. The soul is thrown in the grandeur of a sublime solitariness on God." (Sermon on Bible Subjects, Everyman's Edition, Page 316.) The necessity for an open mind grows out of our consciousness that infallibility is to be found only in God and in the Risen Christ. The march of man towards the Truth is long, and there can be no absolute finality along the way. Each stop is but a temporary halting place; each stage but the prelude to another. Infallibility, perhaps, will come at the end: it is quite vain to look for it now. There are mirages aplenty in the heat and dust of the desert's sand; but the real oasis lies further on.

"But," objected my friend, "you have not really answered my question: I know there is no infallibility this side of God. That point is not under dispute. I asked if there is nothing substantially certain in the realm of religious truths? Are we to forever keep our minds open to the suspicion that we may be after all mistaken in our fundamental religious convictions? If some one lay down the proposition that Almighty God is the subjective creation of the human ego, am I to hold my mind open to the possible truth of that?" The question is frequently asked, and it voices the apprehensions of many intelligent persons who fear that to preserve an open mind toward religious truths means to harbor thinly veiled doubts as to the reality of those truths. That is emphatically a mistake. The open mind does not necessarily weaken our hold on truth. It does not cast reflections upon the reality of its objects. The truly open mind is built on faith not on doubt. Its function is to build, not destroy. To be an atheist is not to be open minded. The agnostic may be the most dogmatic, unscientific man in his community. When he says: "I do not know," if the real thought of his heart is, "I cannot know," he is not open minded. He has judged the case before all the evidence is in. And it is well frequently to remind ourselves that all the evidence will not be in until the last temporal day sinks to rest. The closed mind is never in order this side of the last sunset. And there is good reason to suspect it will not be in order even then.

To return to our point, and answer my friend's question: There is a vast deal in the realm of religious truth of which the open mind permits us to be certain. To be open-minded towards a proposition does not mean to entertain suspicion of its truth. It rather means to be alive in every direction to the infinite implications of that proposition. To hold one's mind open toward the Divinity of Christ, for example, by no means involves uncertainty as to its truth; but it does involve uncertainty as to our capacity at any given moment of experience fully to appreciate and comprehend all that is bound up in that majestic truth. I am open-minded not because I hesitate to believe, but because I want more light. The man of the open mind loves the truth so dearly that he is ever striv-

ing to see it more clearly, and to grasp it more firmly. If I throw open my shutters toward the sun, it is not because I wish to prove the sun does not exist; it is because I want the sun to beam more freely into my house. Perhaps his rays will creep into a few dark nooks where they have never shown before. Let us get clear at the outset that the open mind is not inconsistent with strong religious faith, and that it does not prevent him who holds it from standing loyally by the mighty truths of the Christian Creeds.

To the author of this paper, now that the common misconception of the open mind has been cleared away, it would seem a tragic dis-service to the progress of the Christian Religion for its protagonists to attempt to shield it from the processes of free enquiry. All the light which natural science, philosophy, sociology, historical criticism, and psychology can throw upon the phenomena of religion should be gladly welcomed in every quarter. To do otherwise would be fatal. Investigation must precede discovery. The Church must meet life if it would redeem life. It is intellectual timidity, tokening weakness of faith, which would protect religion from the white light of full, untrammelled investigation. One of our great thinkers has written, "If religious authority is to be true to its own best traditions, its validity must be vindicated, not only by showing its power to inspire and to redeem human life, but also by demonstrating its adequacy in the court of reason and free enquiry: as was done of old, when it succeeded in making of Platonism the instrument of its own theology, and later in converting the revived Aristotlianism of the Middle Ages. In the same spirit its task is now, not only to convert and sanctify souls, as it has always been doing, but to show itself at home in the modern world of science and criticism and sociology." Unless Christian thought can do this the Church will never win the confidence of the present generation, and the very existence of Christianity as a world religion will be threatened. There is a deep-rooted suspicion in men's minds that the Church is obstructive of the progress of human thought and it must be admitted that certain pages of her past would seem to justify that suspicion. The time has come to dispel the slander forever. The present is our golden opportunity. An open-minded theology that does not fear to test its own conclusions, that is not unwilling for other honest thinkers to test them too, and that entertains no secret doubts of its ability successfully to meet any and all comers in the lists of modern thought—such a theology will perform today valiant service for the cause of Christ.

II.

It now becomes our task to amplify certain statements we have just laid down. The definition of the open mind adopted in this paper grows out of a conception of truth which must be made clear before going on with the argument. To say that there is no such thing as infallibility on earth is not the same as saying there is no such thing as truth. There is, we believe, such a thing as Truth, final absolute Truth which exists in the mind and character of God. But we quite legitimately distinguish between God and man's idea of God; between the Truth and human ideas of Truth. The one is perfect and complete, the other temporary and partial. This distinction is vitally necessary to appreciate. Consider, by way of illustration, a great, fixed star, like Arcturus. Arcturus beamed ages ago upon the men of the Old Stone Age, who gazing up at it entertained crude, perhaps superstitious notions concerning it. Centuries and centuries later came the Egyptians and upon them the great star shined, they in turn studying it in the light of the knowledge of their day. Later still came the fathers of modern astronomy, after them the high power telescope, spectrum analysis, and the intricate discoveries of physical science. Yet the star has been shining serenely on while man's knowledge of the star has been growing from age to age. It is so with the truth. Here is one of the mightiest of truths, the Incarnation of the Son of God, shining like a vast, blazing sun in the sky of human experience. It is a supreme fact. We study its manifold aspects, we ponder its meaning, and each time we look we see more. The truth does not change: we change. Philosophy brings its contribution to our study of the Incarnation; Biblical criticism, psychology, revelation, and human experience bring theirs; yet none of them nor all of them can exhaust the full measure of its truth. It calls to us, it leads us, it enfolds us, we lose ourselves in its depths. But there is always more for us to learn. The Incarnation of the Son of God is forever wider, fuller, deeper, than knowledge or apprehension of it can ever grasp. It is true through life that beauty and truth are always beyond our power to exhaust. Our apprehension varies with our capacity and our open-mindedness. I mount a hill top, and behold a sunset, but while I gaze the sunset speaks to me: "Son of man you think me beautiful, you see my glory; but if you were a greater, better man: if your soul had sharper eyes, if

your spirit were perfectly in tune with the Spirit that gave me being, I could inspire you a thousand times more than I do today!" Have we as we listened to a noble piece of music never felt, that beautiful though it seems, there are tones of beauty, rich overtones, undertones of sound, our dull, earth-stopped ears can never catch? As we contemplate the sinless Christ, dying for the sins of men, as we seek to vision the love of God which sent forth His Only Son, must not the cry of our inmost souls be for larger capacity, for ever-widening resistive powers, for the grace of a more capacious vessel, lest we lose something of the fulness that waits for our receiving? How many priceless things the Christ has to say that must wait until we are ready, until we are good enough, great enough, open-minded enough to be able to receive them! It must have been as fetters of iron upon His eager soul that He could not impart to the Disciples all He had to say, but must wait for their slow-moving souls, their sluggish intellects, to grow into knowledge of His truth. What a difference there is between the truth there is in Jesus Christ, and man's feeble, perverted notions and appreciations of His love!

In this world nothing is static. All is change. Human life is a development. St. John was thinking of it so when he said, "Now are we the sons of God, and it doth not yet appear what we shall be." We occasionally think of evolution as if it were only a thing of the past; but evolution is a present fact. Human life is evolving, and the more glorious part is yet to be. It is a wondrous process by which the higher forms of life have developed into what they are, but far more wondrous still is that by which they grow from what they are into what they are destined to become. We see this process of becoming everywhere. Man began his existence in a garden, but ever since he left it he has been upon a journey, and every atom of material existence, every ounce of energy that surrounds him is on a journey, too. Modern science has made this clear. Why then should we think it strange that man's apprehension of the truth is also a growing thing? Yonder ahead of us towers the Truth, like the vast bulk of a distant mountain; and as we journey toward it we are constantly changing our angle of vision; but one day we will arrive and find our peace upon its breast. Is not such a view more reasonable, more in accord with life as we find life to be, than that of truth handed to man in a sealed packet, to be treasured, but not to be critically examined?

Jesus was continually representing His truth as a force working like leaven in the world; as something men would have to acquire gradually by the normal process of their thought. I read the other day an illuminating paragraph in this connection. "Though He saw so plainly men's need of authority, though His nearest disciples and friends were so spiritually dull, and though He seemed to have in Himself a fount of spiritual knowledge, yet He very rarely uses the dogmatic method of imparting mysteries. People, including His disciples, are constantly asking Him plain questions, and He so rarely gave them plain answers. Sometimes He replies with another question to make them think. He behaves as one who dreads to dwarf or crush the minds of His disciples by dogmatic words, and strives by every means to stimulate and develop their thinking. This is the point of His teaching by proverbs and parables." And on one occasion He said, "When the Spirit of Truth is come He will guide you into all truth."

It needs constantly to be recalled that man's gradual and slow advance towards the truth comes not alone by intellectual processes. Growth in truth has a distinctly practical side. We must remember that Robertson sets action as one of the means of winning truth. Religion finds its test and proof in living experience. It is not enough to investigate Christianity. It must be lived to be understood. As Dean Inge says, "The true religion for each of us is the most spiritual view of reality that we are able to realize and live by." No man can hope to penetrate to the heart of Christ's Gospel who does not know it from the first as a "way" of life. And it must be realized also that the search has an intensely personal aspect. Truth cannot be bestowed, though others can lead us towards it. There would be no need to speak of the open mind were this not so. Each man must seek the truth for himself, and in his own way. Authority aids, but authority can do no more. Not even in the search for truth can man's personal dignity be violated. It is our individual duty to follow where the argument leads. Even when it leads us astray? Listen to the words of Bishop Gore. "I cannot deny that at the last resort it is a man's duty to follow his conscience and reason even if they lead him (as I think) widely astray. And I believe that as God is good, for such a man the way of reason and conscience sincerely and faithfully followed will be ultimately the way to the light." (Belief in the Holy Spirit and the Church, Page 6.) Fearless, yea, dangerous words these. Yet if they be true, our only answer is an open mind that fears not to follow where ultimately the Holy Spirit leads.

BISHOP ROOTS AND THE BISHOPRIC OF HANKOW

TO My Fellow Workers in the Diocese of Hankow:

Others will report concerning other aspects of the work done at the General Synod in Canton. I write to you especially concerning the action taken in response to the invitation from the National Christian Council which was addressed to the Chairman of the House of Bishops March 7, 1924. This invitation asked that if I could not give full time service I might continue to give part time service as a Secretary of the Council while continuing as Bishop of Hankow, in case this arrangement would secure the approval of our Church. The formal reply is embodied in the following resolutions:

"Resolved that

"This House of Bishops of the Chung Hua Sheng Kung Hui cordially approves the presence of the Bishop of Hankow on the National Christian Council as a representative of the Chung Hua Sheng Kung Hui; but in view of the responsibilities of a Diocesan Bishop towards his clergy and his Diocese, as well as for the good of the whole body of the Chung Hua Sheng Kung Hui, this House is of opinion that the Bishop, while giving every possible assistance to the National Christian Council, should not act as an Executive Secretary of that body but should remain Bishop of the Diocese of Hankow.

That the Secretary communicate the foregoing resolution to the House of Bishops of the American Church, and also to the National Christian Council in replying to the letter addressed by their Executive Committee to the House of Bishops of the Chung Hua Sheng Kung Hui.

"That, the House proceed to decide upon a nomination, under the last clause of the Canon on Assistant Bishops, for the post of Suffragan Bishop of Hankow, such nomination to be submitted to the American House of Bishops, if and when nominations for a Suffragan Bishop of Hankow are called for in that House."

Doctor Gilman was nominated, and the whole question will come up for final action at the next meeting of the American House of Bishops which Bishop Gailor is trying to arrange to take place in May.

These resolutions grant much of what the National Christian Council asked for excepting that I should continue to be one of its Executive Secretaries. This might appear to be only a nominal difference inasmuch as the Bishops invite and indeed urge my cooperation with the National Christian Council to such a considerable extent; but it involves giving up my residence in Shanghai. This will prevent me from sharing fully the privileges and responsibilities of the central office which mean so much to the *esprit du corps* in the staff, and will also make it difficult for me to take part in even the most important duties of the National Christian Council which require above all that the staff take time at frequent intervals, for deliberate conference on the rapidly changing conditions and the great questions which face the Christian movement as a whole in China.

Furthermore, I do not see how we can expect our declining the invitation of the National Christian Council to be understood by many even among our best friends as anything less than a denial in action of the affirmations which we so often make, protesting our eagerness to advance the cause of Christian Unity. This, I believe, is a very serious thing for the Chung Hua Sheng Kung Hui. I cannot but think what a help it would have been to good feeling and generous thinking and really Christian action all round had we officially, corporately and whole-heartedly accepted the invitation extended to us by the National Christian Council; and this it is which makes the action of the Bishops at Canton a profound disappointment to me, and the decision to accept their advice the hardest decision I have ever had to make.

My own opinion was that only three courses were open to us:

(1) The acceptance of the National Christian Council's invitation that I become a part time secretary, which would involve the withdrawal of my resignation and the appointment of a Suffragan for Hankow, (2) the acceptance of the Council's invitation that I be a full-time Secretary of the Council, which would involve my resignation as Bishop of Hankow, (3) some course such as that actually followed, though it involved declining the invitation of the National Christian Council. The first course is the one I thought wisest; the second seemed to me far preferable to the third, and I urged it in preference to the third; the third course I accepted only because the Bishops definitely advised me to do so.

However, there are many things to be thankful for in the action at Canton. I could hardly see these at first, but I am now convinced that they mark substantial progress in the life of the Church we love as our own home, and

that they may help us to bear our part more effectively than ever before in setting forward the life and work of the Great Church of which we are a small part.

1. Some of the reasons why the Bishops advised me not to remain an executive secretary of the National Christian Council indicate a generosity of spirit which cannot fail to be appreciated and welcomed as it is gradually understood. For example, several of the Bishops told me they wanted me to remain only officially related to the Chung Hua Sheng Kung Hui just because they want me to have the advantage of that position in our own Church Councils; and similarly that they think this position will enable me to bring from the Chung Hua Sheng Kung Hui to the National Christian Council a richer contribution than if I were even for part time officially acting in some other capacity than as the Bishop of Hankow.

2. The General Synod, by concurrent resolution of the two Houses, cordially welcomes the formation of the two National Christian Council and commends it to our diocesan authorities in China and to the Mother Churches in the West for their hearty support, moral and financial.

3. The Bishops not only encouraged me in the resolutions above quoted to give "every possible assistance to the National Christian Council," but have gone as far as they can in actually enabling me to give a very considerable amount of time to the Council by also nominating a Suffragan Bishop for Hankow. The Suffragan is intended of course in part to provide the additional episcopal oversight which the diocese has needed for some years and which is still more necessary now in view of the Church Missionary Society work in Hunan for which we have been asked to be responsible; but he is also quite evidently intended to provide what indeed I asked especially for, namely, such help as will make it feasible for me to give the time to the Council which the resolution encourages me to give.

4. Most important of all, I think, may be the deeper sense of the value of our own unity in the Chung Hua Sheng Kung Hui which seems already to be growing out of the Bishops' action. The resolutions above quoted carry almost unanimous support from the House of Bishops, not, however, because all agree that they are the ideal answer to the invitation from the National Christian Council. Indeed a resolution was actually passed by the Bishops, when the subject first came to a vote, "in favor of the Bishop of Hankow taking up the work of part time secretary of the National Christian Council," but this resolution was unanimously reconsidered later in order to secure as nearly unanimous action as possible in this important matter. The resolutions as passed were substituted for it with the express purpose of preserving our own unity not only by respect for an outward order of Church life, but by that mutual deference which is almost always required when important issues arise in a society sufficiently inclusive to be worthy to call itself a part of the Holy Catholic Church.

I would add one more thing in regard to the meeting in Canton, namely, that in the consideration of this particular question there was manifest a sense of responsibility and a humble sense of dependence upon God, together with a prayerful expectation of His guidance which at the time made us feel that we must be on the right track. I believe we shall find that this confidence will be justified by future developments, however deeply many of us are at the moment disappointed. After all we are seeking one of the most difficult of all things, namely, the unity of God's people, and we must be patient lest by undue urgency we lose the slowly acquired gains which we already enjoy. It is a source of profound satisfaction that we can go forward, so far as the corporate relations between our own Church and the National Christian Council are concerned, with a deeper sense than ever before of the reality and value of the unity which is being wrought out within the Chung Hua Sheng Kung Hui itself.

In view of the action commented upon above, I expect to resign my office as a Secretary of the National Christian Council at the Annual Meeting in May; and after the summer Mrs. Roots expects to return with me to the Bishop's House in Hankow. I need hardly add that this is one of the brightest sides of the situation in that it restores us to the bosom of the Mission Family.

Many problems still face us in the Diocese as well as outside. It is unalloyed joy to know that we can meet them with a staff so at unity within itself as the past two years have proven us to be. Let me close this letter by quoting from the last paragraph of the Lambeth Encyclical of 1920:

"If it often seems that the message of religion is too general, and its implication to details too difficult, then it is

our duty to recall to ourselves that we have to do, not with a theory, but with a Person. God is working His purpose out. If in simplicity we give ourselves to Him, He will work in us beyond our understanding, and we

shall have contributed to the fellowship of man, because we have been working in fellowship with God."

Faithfully yours,

L. H. ROOTS.

April 5, 1924.

BOOK REVIEWS

THE INEXCUSABLE LIE. By Harold R. Peat. Barse and Hopkins. Pp. 186.

Bitter medicine but wholesome. The author, who was a member of the Canadian Expeditionary Forces in the World War, writes with a double purpose. In the first place, he tries to strip away from war all the false glamor of sentimental imagining and to show the stark fact of it in all its insanity of hate and slaughter and degradation. In the second place, he examines the reasons why war, as an institution, is perpetuated from century to century, and finds the answer in the stupid way in which we transmit falsely decorated militaristic traditions and never set ourselves intelligently to educate the rising generation in those generous human sentiments which should counteract the exaggerated nationalism that is the root of war. It is a book thoroughly worth reading, and not the least helpful chapter in it is one entitled, "Jesus the Hero."

B.

UNITED STATES ARMY BASE HOSPITAL NUMBER 45 IN THE GREAT WAR. The William Byrd Press. Richmond, Va. Pp. 352.

Many books have been written which gave the history of individual units in the great war. All of these have poignant interest to the little group of those who were personally concerned in the narrative, but now and then there is a book which also commands the attention of the general reader. Of such is this history of Base Hospital 45. Not only will it be seized upon with avidity by the many men and women who belonged to that unit, and by a great number of those among the people of Richmond, Virginia, with whose life the beginnings of the Hospital were so intimately identified, but it will give also to all persons who want to know what the real meaning of war is, a very vivid conception of one great element in that picture. The book is profusely illustrated with scenes which show the daily life and service of the Base Hospital, and the environment in which it was placed; but, best of all, it has been edited with extraordinary skill. The opening chapter, especially, called "The Unit and Its Career" in General Review," by Major Joseph T. Geisinger, is one of the ablest descriptions of war service which one would be likely to find. In its fair and just, yet searching analysis of the blended grandeur and wretchedness of war, it reminds one of some of the finest passages in the writings of that greatest of war correspondents, Philip Gibbs.

B.

THE ETHICAL TEACHINGS OF JESUS. By Ernest F. Scott. The Macmillan Company. Pp. 133.

Professor Scott, of the Union Theological Seminary, New York, is one of the students and teachers of the New Testament whose conclusions immediately command attention. It is a happy fact that he possesses also the power of clear and compact statement so that in books brief in compass and available not only for the technical student, but for the general reader, he can convey his very illuminating message. A year ago he published his "The New Testament Today," a highly valuable summary of the present-day scholarly conception of the New Testament as a whole, and in the book now under review, he takes up in more detail the particular subject of the ethical teachings of Jesus. With scholarly directness, but always with a constructive purpose, he discusses the teachings of Our Lord with reference to those questions concerning which there is most need for clear understanding, such as "The Religious Basis," "The Apocalyptic Background," "Renunciation," and "Non-Resistance." "I have tried in this book," he says, "to approach the subject with an open mind and with the one aim of discovering on the ground of critical and historical study what Jesus actually taught."

B.

AN INTRODUCTION TO THE PSYCHOLOGY OF RELIGION. By Robert H. Thouless. The Macmillan Company. Pp. 286.

No thorough student of religious questions in our day can fail to take account of modern psychology. With its analysis of human ideas and emotions, it has raised, and sometimes very aggressively pressed, the question as to whether

the most fundamental articles of religious belief actually represent objective reality or only the reflection of interior states to be explained by such-and-such a mental complex. The teachings of psychologists, especially of the School of Freud, sift down into the thought of multitudes of people who have never read their books, and the whole attitude of a generation may be made indifferent to religion because the general notion is abroad that up-to-date psychology has explained it away. The successful interpreter of religion, therefore, must know what these difficulties are which the modern psychology is causing, and must reach that larger interpretation of religious faith which includes all the truth which psychological studies bring and yet can demonstrate that the reality of religion stands sure in the midst of all analysis. This book of Professor Thouless, delivered as lectures to ordination candidates at Corpus Christi College, Cambridge, is an able and satisfactory treatment of the whole subject. It contains no dogmatism and no unfair assumption. It deals with the evidence fairly, and from that evidence it arrives at the conclusion that "the facts of the natural world, the historical facts of religions, and the facts of the moral consciousness" combine in "a very impressive argument for the general validity of religious experience."

B.

Creative Protestantism

We are told that Protestantism has shown that it has no cohesion; its divisions are a scandal. May there not be a unity of spirit without uniformity of worship? May not the diversities of gifts under the same Spirit find legitimate expression in varying types of service, and even of Church organization? We acknowledge no such insuperable barriers as those which Catholicism sets up between Catholics and non-Catholics. Barriers there are, which we regret; but we remember that Our Saviour desired that His sheep might be all one flock; He never wished to pen them into one fold. Christ broke down all barriers, except those which separate the sincere, the spiritual, and the loving from the hypocrite, the worldly, and the hard-hearted. He broke them down by ignoring them, and He set up no new barriers in their place.

The Reformation aimed at a return to the Christianity of the Gospels. In this it only partially succeeded; but it stripped off most of the accretions under which we lay smothered, accretions which do not belong to Christianity at all, but to the immemorial superstitions of the Mediterranean races. Protestantism realized that Christ stood in the prophetic, not in the priestly succession, and that His teaching about worship was much the same as that of Micah. "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old? . . . He hath showed thee, O man, what is good; and what doth the Lord thy God require of thee, but to do justly, and love mercy, and walk humbly with thy God?"

This moral and spiritual creed, individualistic and universalist, but not sectarian or political, enriched by the Pauline and Johannine Christ-mysticism, is enough for Protestants. It is irreconcilable with Catholicism as it exists in the Roman Church, and concessions are dangerous, for, as Harnack says, how often, when an old doctrine or ritual has been "reinterpreted," but left standing, the old meaning suddenly comes back again. The actual words prove stronger than anything else. Some one has to stand up and say, "The old is done away with"; as St. Paul said, and the Reformers.

Protestantism has no dazzling prospects to offer in politics. It will build no Vaticans, issue no Interdicts, sign no Concordats, win no Kulturkampf. It has no "interests" except the highest welfare of humanity; but in making these renunciations it is following Him Who said, "My Kingdom is not of this world," not him who said, "All these things will I give thee, if thou wilt fall down and worship me."

I am very sorry that what I have written on this subject has given offense to Roman Catholics. I respect all sincere convictions; but it is necessary to tell some of our rulers plainly that the majority of Anglicans have no more wish to be "reconciled" with the Pope than with the Grand Lama. In plain language, we won't have it at any price. —Dean Inge in The Review of the Churches.

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

NATIONAL CITY MISSIONARY ASSOCIATION.

The work of City Missionaries is so inextricably bound up with Social Service in all its phases, particularly that in dealing with delinquents, that it is natural that those engaged in this branch of the ministry should wish to attend the National Conference of Social Workers and the preliminary meetings of Church workers that are now held from year to year, under the auspices of Dean Lathrop's Department of Social Service.

About five years ago, an effort was made to form a national organization of City Missionaries. It was rightly felt by those engaged in this kind of work that its problems are so different from those of the average parish clergyman, that it was wise to have the opportunity of getting together for discussion and exchange of views and methods of administration.

Two such meetings were held, the first in New York and the second in Boston, and then began the larger conferences of Social Workers, and the National Association of City Missionaries became a division, so to speak, of that body, but maintains its own organization and officers.

This year at Toronto there were present representatives from more than fifteen city missions, including an area that extended from St. Paul to New Orleans.

The chief topics of discussion were methods of finance and the missionaries' connection with institutions.

In some of the larger cities, like New York and Philadelphia, large institutions are entirely maintained by the City Missions organizations, but in most places these activities are confined to ministrations to the inmates of secular institutions, or those supported by other branches of the Church.

Officers were elected for the coming year as follows:

President, the Rev. E. F. Crary, of St. Paul, Minnesota; Vice-President, the Rev. R. F. Humphries of Baltimore; Secretary and Treasurer, the Rev. R. Cary Montague, Richmond, Va.

A program was planned for next year's meeting, which, as usual, will be a part of the National Conference.

CHRISTIAN STATESMANSHIP.

One of the great distinctions between social progress on the continent and in England, is that in the latter country Christianity and Christian ideals and principles have guided both the individuals and the groups, advocating new methods.

This is strikingly true of England's Labor Prime Minister, Ramsay MacDonald. He spoke the other day at the annual meeting of the Free Church Council of England and Wales, and his address on the subject of "The Social Implications of Christianity," is couched in such lofty language, expressing such high ideals, that it reads more like a sermon, than the speech of a public official. We quote herewith the following extract, which applies as truly to this country as it does to England:

We have to remember that the conscience of Christianity is this, that it is the human quality that alone matters. We are not out for quantities, we are not out for equality, we are out for quality—quality! And the finite can never receive quality except from the infinite, the earthly can never receive quality except from what is not earthly; the temporal can never receive quality except from the eternal. And only in so far as our churches seize upon that—and not churches only, but our politicians as well—seize upon that and bring you back, bring the nation back to those fundamental facts, can you pass what legislation you like,

and your legislation will never fructify in the way that we should like to have it. Now there are one or two implications I should like to make from that. There is first of all, that you cannot solve, you cannot approach the solution of your social problems unless you remember that the spiritual must be the predominant. We live by faith not by sight. Few of us would live for twelve hours if the only reason for our life was our past experience; we would commit suicide. Life is not something justified by what has been: life is something justified by what is going to be. Toil, teaching, preaching, working for something: that is not done by us because we look to the past and say it has not only been hopeful but it has been completely satisfactory. Not at all! Not at all!

A man never works with his back to the future and his face to the past: a man can only work with his face to the future and his back to the past. And when we challenge ourselves with the question of Ecclesiastes, "How shall we discover that good for the sons of men which they should do under the Heaven all the days of their life?" you can begin at the beginning and you can go through the histories of all peoples and all nations and all ages, and you will not discover it. If you look five years ahead you do discover it. The good that is going to be a satisfactory good for conduct is in the future, not in the past. It is the promise: we are all Abrahams. None of us have yet got to the Land of Canaan. When we get to the final land of Canaan we shall discover our churchyards there. Therefore, my friends, do not let us make the mistake of assuming that materialism is a theological proposition. I am afraid some of you, from your pulpits preach against materialism, meaning by that a theological conception. Open out your minds! Open out your conceptions! Materialism relates not to belief, but to a conduct, to appreciation of value.

And another thing is this. You know it is very easy to apply Christianity to trifles, to be Christians in small deeds. It is tremendously difficult from the point of view of life the general point of view of life. And what we have got to remember is this—I have said it already and I'm going to repeat it—that what you are suffering from, what I am suffering from, what our generation and what the world is now suffering from, is that we have not got the courage to go right down to the sources of all those evils, and instead of spending our time patching here, patching there, patching elsewhere, to go out and say "why the bother is not in a man's nose, it is not in his brow; it is not in his little impediments here and there: the trouble is in his health, his general health. The trouble is in his mind. The trouble is in his general being, his general personality, his general conception of what is good and what is bad. And it may take us a little bit longer time, and it may require a little more patience."

So long as a man holding such views as these and recognizing the leadership of Our Saviour, is occupying the position, which next to that of the President of the United States, is probably the most powerful political office in the world, we cannot but feel that international affairs will yet right themselves, and move to a higher and safer plane more productive of the peace and happiness of God's children than any that the world has yet seen.

A Prayer.

O God, give me strength to live another day. Let me not turn coward before its difficulties or prove recreant to its duties. Let me not lose faith in my fellowmen. Keep me sweet and sound of heart, in spite of ingratitude, treachery, meanness. Preserve me from minding little stings or giving them. Help me to keep my heart clean, and to live so honestly and fearlessly that no outward failure can dishearten me or take away the joy of conscious integrity. Open wide the eyes of my soul that I may see good in all things. Grant me this day some new vision of Thy truth, inspire me with the spirit of joy and gladness and make me the cup of strength to suffering souls: in the name of the strong Deliverer, Our Only Lord and Saviour, Jesus Christ. Amen.—Phillips Brooks.

"It is quite natural and inevitable that if we spend sixteen hours daily of our working life in thinking about affairs of this world and about five minutes in thinking about God and our souls, this world will seem about two hundred times more real to us than God or our souls. That must be so, however real and important the spiritual world may actually be. The fact that it seems unreal to us is no argument that it is unreal, if we hardly ever think about it. Do not then argue that God is unreal because He seems unreal to you. Ask yourselves whether you have given Him, or rather yourselves, a fair chance." —Dean Inge.

WOMAN'S WORK IN THE CHURCH

Prepared at the Request of the Woman's Auxiliary

By Emily C. Tillotson, Acting Executive Secretary.

WE are living in a time when all that concerns the work of women is claiming the attention of thinking people. There is a growing realization of its importance as a factor in the life of the world and of its significance to society. Questions are continually arising as to the elements which enter into the whole situation; wherein lies the effectiveness and the strength of the contribution made by the work of women, and on the other hand, what are the factors which limit, retard or frustrate its complete accomplishment. Questions such as these have inevitably led to much discussion and beyond to the scientific study and careful research so familiar to-day. It is significant to find that the Church, as well as agencies regarded as "secular," recognizing the importance of the principle involved, has entered the field of research and has made an attempt to study the conditions which govern the work of women representing the Church in the mission fields at home and abroad as well as in diocese and parish. A Survey of the training requirements, conditions of work and salary standards for women workers in the Episcopal Church has lately been completed. This study was undertaken under the direction of the Woman's Auxiliary. It is of deep interest and profound significance.

The Executive Board of the Woman's Auxiliary, wishing to put before the Church a statement in regard to this Survey, has requested that a paper be prepared in which there shall be outlined the conditions which led to the making of the Survey, its aim and purpose and something of the details revealed by the questionnaire sent out.

The members of the Executive Board desire at the same time to express their deep appreciation of the work which has been and is now being done by our women workers in the mission field, both at home and abroad and to register their conviction that whatever of development in the work the future may bring will be made possible by the sure foundations laid by the devoted service of the women missionaries whose contribution to the establishment of the Kingdom of Christ throughout the world is beyond measure.

The Reason for the Survey.

The impulse which gave rise to this undertaking may be traced back to the Triennial of the Woman's Auxiliary held in St. Louis in 1916, when the Board of Missions invited the Auxiliary to "counsel and advise with the Board as regards the appointment of those who are supported by the United Thank Offering."

A committee, of which Miss Elizabeth Ray Delafield was chairman, was appointed to consider this matter, and at the next Triennial, held in Detroit in 1919, certain definite suggestions in regard to salary and training of the United Thank Offering workers were presented and adopted.

In addition to the direct responsibility resting upon the Woman's Auxiliary toward those missionaries supported by the United Thank Offering, there are certain other factors which should be mentioned as providing a reason for so important an undertaking as the making of a Survey. Many women appeal to the Auxiliary to assist them in their effort to find work under the Church. The Auxiliary is frequently asked to assist in securing women workers to fill vacant positions and is consulted about the qualifications of many applicants. This is a great responsibility and one which should be intelligently met. The Auxiliary, therefore, faced by such a situation, decided through its Executive Board that it was necessary to secure more exact information as to the kind of work the Church is now doing, and, in view of the expanding opportunities of the Church, the kind of work which should be done, especially the contribution which women workers have made and are making and the possibilities which lie before them for greater usefulness in the future.

It was realized that the need was not for a list of vacant positions, but for an analysis of types of work, based on the reports of representative groups of workers in the various fields of Church work.

The Making of the Survey.

The necessary information and a careful analysis of it could be obtained only by means of a Survey conducted according to the thoroughly scientific methods which make the modern survey valuable. The Auxiliary was fortunate in securing for this undertaking the services of Mrs. Graham R. Taylor, who was formerly engaged in publicity, research and investigations for the National Child Labor

Committee and also made some studies of opportunities for women for the Chicago Collegiate Bureau of Occupations. Mrs. Taylor brought to her task not alone technical skill, but a sympathetic understanding of conditions prevailing in Church work, and a realization of the values which are paramount in any spiritual undertaking.

The Survey is looked upon by experts as an exceptionally brilliant piece of work, and the Auxiliary is glad to record its gratitude to Mrs. Taylor and a deep appreciation of the contribution which she has made.

It was recognized that any analysis of types of work would show (1) whether the workers feel that the Church offers opportunities for service which are unique; (2), whether the work is sufficiently distinct from all other fields of work to be regarded as a separate vocation; (3), whether standards of work compare favorably with other vocations for women; (4), whether special training is required; (5), whether Church work provides a living for a woman who must be self-supporting and offers opportunities for advancement or salary increase.

It is evident that the Church must compete with other fields of work open to women in securing candidates capable of doing the best work, and to do so successfully it is necessary to convince them that the Church has work of exceptional importance and special interest to offer which, while furnishing the opportunity for the fullest measure of self-giving, at the same time provides a living under working conditions that compares favorably with the other occupations.

Some Conditions Revealed by the Survey.

The reports received from the five hundred and twenty-three workers have been classified under nine fields of work, among the subjects covered being the following: Educational background of the workers, the method by which they secured their positions, and the Standards of work maintained. Under the last, the main points upon which information was sought included conditions such as hours of work and length of vacations, salaries, method of salary increase and the requirements of the work in regard to the age, education, training and experience of the workers, also whether or not there is opportunity for properly prepared workers to advance to positions of greater responsibility if they prove their fitness, etc. The replies are of the greatest value as giving a cross-section, as it were, of conditions which govern the life and work of the women, who, in this country, are engaged in various capacities in work for the Church. The returns are considered to be representative of the various fields of work in the Church and of different sections of the country.

Training Requirements.

It is interesting to learn from the report that except in education and hospital work and some social service work, there has been little demand for the technically trained worker. These three types of work come in competition with similar work in the secular field, where training is required, and this makes it necessary for the Church to establish similar standards.

Hours.

In the secular world the subject of proper hours of work is rightly considered of the utmost importance. The result upon the work and the worker of too long a working day is sufficiently serious to call for careful consideration. It is disquieting, therefore, to find that far too many of our women workers have no definite hours of work with proportionate hours of rest and recreation. In most cases this is due to a sense of service so fine that the idea of a seven or eight hour day does not enter in. It is, nevertheless, unfortunate both from the point of view of the welfare of the worker and the effectiveness of the work.

Salaries and Standards of Work.

The Survey seems to reveal also that there are no definite standards of work and that the salaries of workers are below those in other occupations for like service. Out of the five hundred and twenty-three reporting, only forty-four workers reported a salary of \$1,800 a year and over, twenty-nine of these without living; while one hundred

and sixty-three workers were receiving less than \$900, fifty-four of these without living.

Contrary to experience in secular callings, the salaries of the workers apparently have not increased with their experience. A study of secular social work shows that the salary increases very materially as the years of experience increase, whereas according to the Survey, the Church worker who has had a long term of service has no corresponding advantage.

Conclusions.

"The Church at large has not yet realized the necessity for expert work. Consequently there are more potential than actual opportunities for women who are capable of promoting the activities of the Church, but who will not undertake to do so until the need for trained workers has been recognized and salary standards adjusted.

"To do its work properly the Church requires women whose spiritual background will make for the more permanent solution of the community and world problems, and whose training in the various professions will bring technical skill to the Church's work.

"What the Church needs is to be able to present its work as supremely worth while. To do so it must have well organized work with high standards, requiring training as well as devotion to maintain. In addition to which salaries must be provided which should be adequate to put trained Church workers on the same footing as trained workers in other fields."

It is difficult to see how conclusions such as these can be gainsaid.

Throughout the pages of the Survey one fact beyond all others stands revealed—the absolute devotion and en-

tire consecration of the women who have devoted their lives to the service of the Church. Too often without proper equipment, with meager salaries and lacking the training which would have so greatly helped them, these women have been sent by the Church to accomplish difficult and important tasks, and these tasks have been done with a courage and self-effacement which are beyond all praise. The Survey recognizes and repeatedly affirms the fact well known to all who are familiar with the work done in the mission field, that nothing short of that same invincible spirit of entire consecration will suffice for the women who today must carry on the work in which such traditions have been established. But it affirms with equal force the necessity for a preparation and equipment commensurate with the difficulties and opportunities of the time in which we live.

If the Church is to be a growing force in the world today, touching not alone segments of life, but the whole of life, back of all the work done by those sent out must lie certain great principles, sacrificial devotion to human welfare, which has its roots in the great fact of the Incarnation, and that deep understanding of social forces which is developed by proper education and training. Without such background, service for the Church falls short of its full fruition. The Church seldom looks in vain among its women workers for the first. Will it require and then make possible the second? This study of the work of women in the Episcopal Church is a challenging and an arresting document with far-reaching implications. If it can be instrumental in pointing the way toward a deeper realization by the Church of the wonderful possibilities in the service of its women workers, with the acceptance of the consequent responsibility for the necessary readjustments called for, the purpose which prompted the undertaking will be abundantly realized.

Church Intelligence

The Church Mission of Help.

The Church Mission of Help, an instrument of the Episcopal Church in the hands of the clergy and social case workers, for dealing with the difficult personal problems of youth, was well represented at the recent Conference in Toronto of Social Service Workers of the Protestant Episcopal Church and of the Church of England in Canada. Twenty-five members of the Church Mission of Help came from various sections of the United States. A conference was held at a sectional meeting, where Church Mission of Help activities, national, diocesan and parochial were presented. Following these papers the Canadian Social Workers, who were presented. Following these papers the Canadian Social Workers who were present were called upon to present the work being done in this specialized field in Canada. It was of real fact and to this contributions were made benefit to discuss these common problems with our Canadian friends over the border.

At a joint meeting of the Church Mission of Help, Girls' Friendly Society, and Brotherhood of St. Andrew, mutually helpful suggestions were offered by the speakers representing these three organizations as to how the Church can assist parents in meeting troublesome present-day problems of the home.

At a group luncheon publicity methods were discussed. The special speakers, Mr. Warfield Hobbs, the well-known editor of the "Spirit of Missions," and Mrs. Clara S. Capp, of the New York Church Mission of Help, emphasized the importance of carefully planned publicity.

The Church Mission of Help is at work in fourteen dioceses of the Episcopal Church. Its method is accepted slowly, but its faith lies in the belief that Church people are back of this

movement to reach young people who are in need of adjustment.

An Educational Experiment.

In a folder prepared for visitors to Vassar College we read the following, "An educational experiment of extraordinary import was undertaken, at Poughkeepsie, New York, in 1821." Again an educational experiment of, we trust, extraordinary import was undertaken at Vassar College in 1924, when, from June 14 to 21, one hundred and seventy women, representing nineteen states, eleven nations, numerous religious and educational bodies and civic and philanthropic organizations, met to study "A Christian Basis of World Relations."

It was a big subject but interesting because of its bigness, and the method adopted in its study added to that interest.

The Institute, as a whole, decided on three main divisions: Racial Economic and Political, as barriers to world cooperation. It then divided itself into four groups, which met each morning for an hour and a half, during which time the popular "discussion method" was followed. At the close of the period the group leaders met to study the results of the discussions and the conclusions arrived at were presented to the body as a whole later in the day.

A certain number of experts had been secured to be ready when needed and the selection of speakers was determined by the need expressed by the Institute.

Of course, more light was desired on various phases of the main subject and to this contribution were made by Vassar, Columbia, New York City College, Swarthmore, Howard, Foreign Policy Association, Institute of International Education, and experts from China, Japan, and Latin-America. Mr. Will Irwin, author of The

Next War, was present the entire week, and his impressions will be interesting to read when they appear in the fall.

At the last two sessions the groups met as representing organizations and the final session of the Institute was devoted to the presentation of practical suggestions as to what was to be the next step.

A summary of the week will be sent to the Educational Department of the Woman's Auxiliary with a brief Bibliography on International Relations, and Church women will do well to familiarize themselves with it before making plans for fall programs.

As the members of the Institute said good-bye to one another and looked again with admiring eyes on the dignified buildings and beautiful campus, they felt that "The Founder," Matthew Vassar, would have welcomed this latest use of the college that bears his name.

F. C. B.

Ninth Annual Session of Virginia Summer School for the Four Virginia Dioceses and Washington.

This year's two weeks' session of the Conference for Workers in the State of Virginia, West Virginia, and the Diocese of Washington, was more successful than ever. Held in its new quarters at Sweet Briar College, the registration reached three hundred and twenty-five, representing five dioceses. Five Bishops were present at different times throughout the sessions, and delivered addresses at the evening services in the chapel.

Sweet Briar College is an ideal situation for this kind of school. Its buildings are large and commodious, affording ample accommodations for the students, and plenty of class rooms for the lectures. It is situated on a high hill, with beautiful grounds, equipped with tennis courts, and a lovely little lake within five minutes' walk, offers rowing and swimming.

The faculty this year consisted of the Rev. E. R. Carter, D. D., Dean; the Rev. Messrs. J. C. Wagner, C. E. McAllister, T. N. Coley, D. D., K. M. Block, D. D., R. Cary Montague; Mrs. W. L. Wish-

art, Mrs. C. N. Davidson, Mrs. John Loman, Mrs. Walter Ruan, Miss Nellie Steward.

The courses covered every phase of church work, including young people's activities, social service and special lectures on the mission field.

It is most gratifying to note that the time has passed when such gatherings are made up of middle-aged ladies and clergymen. The young people were really in the majority and a good many boys and young men attended and took courses in the Bible and social service, as well as in their own special lines.

A new feature of this conference were classes in Child Psychology, taught by the Rev. J. C. Wagner. They were particularly helpful to the Sunday-school teachers, and also many parents found them useful, in helping them to a better understanding of the whims and moods of their own children.

BETHLEHEM

Rt. Rev. Ethelbert Talbot, D. D., Bishop.
Rt. Rev. F. W. Sterrett, D. D., Coadjutor.

Anniversaries.

From June 15 to 19, St. James' Church, Pittston, celebrated its Seventy-fifth Anniversary. Dr. George A. Foley, of the Philadelphia Divinity School, started the celebration by preaching at both Morning and Evening Prayer on Sunday. Dr. Foley was one of the rectors more than fifty years ago. He was delighted to find that a few of his former parishioners were as yet alive and active in the church.

The Convocation of Scranton met in St. James during this week. This brought practically all the clergy of the Convocation to the celebration. Both the Bishops attended and made addresses as did also the Archdeacon, who built the present church in 1904.

Preparatory to the glad occasion the church was renovated, a new organ was installed; a beautiful reredos was put in, new carpet, kneelers for the pews, some fine pictures in the basement. The Rev. Mr. Neikirk deserves and received many and hearty congratulations.

On June 19, 1924, was celebrated the One Hundredth Anniversary of the consecration of St. Matthew's Church, Stevensville. This event brought a large concourse of people from the surrounding country, some coming from Wilkes-Barre and Scranton more than sixty miles away. The early records show that Bishop White visited this church several times. Jackson Kemper, for a time, was the missionary in this region before he was made a Bishop.

Since the death of the Rev. George Hopkins in 1902 the services in the church were very intermittent and finally the church was closed. In 1921 the Archdeacon visited the place and held a mission. This revived the hopes of the few faithful communicants remaining and since that time services have been held by the Rev. Ralph Weatherly, rector of St. Paul's Church, Montrose. He renders very acceptable service as a labor of love.

Bishop Talbot preached two inspiring sermons and confirmed a class of four. In the afternoon short addresses were made by the following clergy: the Rev. Messrs. Weatherhold of Philadelphia, McKinley of White Haven, Frear of State College, Weir of Sayre, and the Archdeacon. Letters of regret that they could not attend were read from the Rev. Messrs. Hinks of Susquehanna, Pa., Wagner of Diocese of New

Jersey, Brinckenhoff of Central New York, Archdeacon Radcliffe of Erie, Archdeacon Cox of Bethlehem. Those who spoke and those who sent letters were in charge for a time of the church.

Bethlehem Summer School.

The School was held from June 23-28 at Bishopthorpe Manor. The enrollment was a few over one hundred. Those who have attended most of the summer schools in the diocese, declare that this was the best. A splendid spirit prevailed all through the sessions; the faculty was excellent; the evening entertainment added much to the vision and enjoyment. The Rev. P. Lindel Tsen, of China, spoke most interestingly and enthusiastically about the Church in China; Bishop Carson gave a most gripping description of his work in Haiti; Mr. W. H. Danner, the American Secretary of the Mission to Lepers, gave an illustrated lecture on leper work in all the world. This was truly a revelation to the school. Friday night was "Stunt Night," put on by the members of the G. F. S. and the E. Y. P. S. Everybody voted to have a school next year.

An Advance Step.

The Bishop and Council on the recommendation of the Department of Religious Education, voted to put an Educational Secretary in the field who should spend his or her whole time in visiting and helping the Church Schools of the Diocese. Miss Zattan Gordon, one of the members of the faculty, was offered the appointment and has accepted it.

Our Bishops.

Bishop Sterrett, during the commencement period, received the degree of Doctor of Divinity from his Alma Mater, the Philadelphia Divinity School, of Doctor of Laws from Hobart College. He and his family have gone to their cottage in the mountains near Wilkes-Barre, where they will spend the summer.

Bishop Talbot sailed on June 5 on the Carmania, a Cunarder, accompanied by his daughter, who is now his secretary, since the marriage of his former secretary, Miss Bessie R. Jeter, to the Rev. Mr. Haskill, of Yarmouth, Nova Scotia.

Bishop Talbot has been invited to take part in the consecration of the Cathedral in Liverpool, England. He also has invitations to visit the Bishop of London and the Archbishop of Canterbury. The Presiding Bishop and his secretary will also make a short visit to France, but will spend most of the time in England, expecting to return the first week in October.

H. P. W.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

Sisters of St. John Baptist.

The last week in June brought the fiftieth anniversary of the American organization of the Community of the Sisters of St. John Baptist, affiliated with the Mother House at Clewer, established in 1851. The Mother House in this country is now at Ralston with the Convent and Schools, in the Diocese of Newark, while work goes on in New York City, at Mamaroneck, in St. Helen's School, Portland, Oregon, and

in other places: A considerable number of friends came together on St. John Baptist Day, and, on the twenty-sixth of June at Ralston, Representatives of several other Communities were present and many friends and young women who had been in the schools, came back for the notable anniversary. On the twenty-sixth, at the morning service, the sermon was preached by the Rev. Mr. Johnson, of Boston, and in the afternoon at a brief service, an address was made by Bishop Lines. The day was a beautiful one for an out-of-door gathering and it would be hard to find a more beautiful country than that in which the Convent and Schools are placed.

The Preparatory School of the Sisterhood stands apart from the Convent, within which the girls of St. Anna's School live, while St. Marguerite's School for the younger children, is in a separate building. In these schools nearly one hundred girls, many from broken up homes, are taught and trained and happier groups of girls will be nowhere found. The Rev. James F. Aitkins is now warden and chaplain of the Sisterhood, and the Bishop of Newark is the Visitor.

Conference at Eagle's Nest Farm.

About fifty of the clergy were present at the Summer Conference at Eagle's Nest Farm in the last week of June. Bishop Stearly, Bishop Tucker, the Rev. Dr. Hatch and Diocesan clergy were among the lecturers. July and August are filled with appointments of various groups of young people, the Brotherhood Conference, the Girls' Friendly Society, choirs, etc. The plans for the building at Eagle's Nest Farm of the Holiday House of the Girls' Friendly Society are being made, and also plans for the collection of the needed money. This farm of one hundred and eighty acres came to the Diocese through the generosity of Mrs. Sarah E. Albertson and Miss Ellen M. Cummins and is beautifully situated upon the Delaware river, and the hills rising above it, about eight miles below the Delaware Water Gap.

The Rev. Gabriel Farrell, Jr., after five years of very useful service as Canon Missioner of the Diocese for Religious Education, has resigned to accept a call to the rectorship of the church at Rhinebeck, New York. He will be greatly missed in the Diocese, where he has done much to stir up an interest in the Church Schools and to foster the Young People's Fellowship.

The Thirtieth Anniversary of St. Mark's Church, Paterson, was observed on June 15. A determined effort will be made this year to diminish or remove the burdensome debt caused by the erection of the new church, after the great fire in Paterson in 1902.

NORTH CAROLINA.

Rt. Rev. J. E. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt. Rev. H. E. Delaney, D. D., Suffragan.

Mission for the Deaf.

The Church of the Holy Comforter, Burlington, the Rev. Thos. F. Opie, rector, has lately added to its activities a mission for the deaf of the community under the Rev. R. C. Fortune, a deaf minister of Durham, who now makes regular visits to the city. On Sunday, June 22, Mr. Fortune held service and about fifty deaf mutes attended. On the night before, a lawn party for the deaf was held and there-

were deaf mutes present from Raleigh, Greensboro, High Point, Durham and elsewhere. It was an occasion much enjoyed. Mr. Fortune is one of the leaders among the deaf of North Carolina, and possibly no man in the State has a wider influence with the deaf, nor does more for their spiritual and general welfare. His mission work in Burlington was made possible by the Holt Missionary Fund. A weekly Bible class is held under the auspices of the Church, led by one of the men of the deaf colony. During the summer months Mr. Worth Wicker, a Virginia Seminary student from this parish, will assist the rector, devoting his time especially to the work in the county.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.
Rt. Rev. W. G. McDowell, D. D., Coadjutor.

Trinity Church, Mobile, the Rev. V. C. McMaster, rector, has recently been presented with a handsome brass Litany Desk, by Mr. James H. Caldwell, senior warden of St. John's Church, Troy, N. Y., in memory of his only son, John C. Caldwell.

St. John's Church, Ensley, the Rev. Edmonds Bennett, rector, has nearly doubled its quota for Japan, and more contributions are expected. The Woodmen had their annual service at St. John's this year.

EAST CAROLINA.

Rt. Rev. Thomas C. Darst, D. D., Bishop.

Conference For Young People.

A diocesan conference for young people, the first held in the Diocese of East Carolina, which met with St. Paul's, Greenville, on June 24, 25 and 26, was a great success from every standpoint. An effort was made to have three hundred young people attend, and the number present was only slightly under that figure.

The Rev. Gordon M. Reese, Canon of the Cathedral in St. Louis, was the conference leader, and was assisted by Mrs. H. G. Walker, diocesan secretary for Young People's Work, and other leaders in East Carolina. The conference and mass meetings were held in the Greenville High School class rooms and auditoriums, and the devotional services in St. Paul's Church.

The need for some parochial organizations through which the young people can advance the cause of the Church and express their own desire for service was stressed. Sample programs of the Young People's Service League were given. As a result of the conferences and discussion, it was decided to perfect a diocesan organization. A committee of the young people was appointed to nominate the diocesan organization. It was decided to petition the Executive Council of the Diocese to employ a whole-time secretary to promote this work.

The devotional services of the conference were a splendid feature. There was an early celebration of the Holy Communion each morning in St. Paul's, to which practically all of the delegates went. Mr. Reese conducted services of preparation on the evening preceding. On the second day of the conference, the Rt. Rev. T. C. Darst, D. D., Bishop of the Diocese, made an inspirational address to the young people.

The recreational features of the conference added greatly to the pleasure of the delegates. The whole afternoon

of the second day was given over to recreation, beginning with a barbecue dinner at the Country Club. Under the leadership of Mr. Reese, many games and "stunts" revealed the possibilities of fun at a conference of this sort. The rector of St. Paul's, the Rev. James E. W. Cook, and his people, worked untiringly for the success of the conference.

T. P., Jr.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

Interesting Services at Old Christ Church.

The semi-annual all-day meeting at Old Christ Church was held on St. Peter's Day (second Sunday after Trinity), June 29. At 10:30 the Bishop of the Diocese celebrated the Holy Communion, assisted by the Rev. Louis L. Williams, of Delmar.

The intense heat, and threatening storm kept many away, but at the 2:30 P. M. service the large church was filled, and many were not able to get seats. The sermon was by the Bishop, from 2 Corinthians 3:4 and 5, and was a call for permanent, rather than spasmodic, religion.

Evening Prayer was said by the Rev. W. A. Darbie, of Seaford, and the Rev. Louis L. Williams. The present Christ Church, the cornerstone of which was laid in 1771, was built as a Chapel of Ease to Stepney Parish in Maryland, now in the Diocese of Easton, and many Churchmen of that Diocese are still interested in the semi-annual meetings held in the early summer and late fall.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.
Rt. Rev. R. E. L. Strider, D. D., Coadjutor.

Work in Logan County.

The Rev. W. H. Cumpston, rector of the Church in Lundale, Logan County, conducted services at the Aracoma Hotel in Logan Courthouse on Sunday, June 22. This was the first service of the church for some years in Logan Courthouse. Much enthusiasm was shown by the twenty-five Episcopalians present and hope was expressed that a permanent organization may be established. Arrangements were made to conduct services in the afternoon of the first and third Sundays of the month. Mr. Cumpston is the only Episcopal minister in Logan County and his work is primarily with the Logan County Coal Corporation at Lundale, ministering to all Protestants and having supervision of all the welfare work at the workings.

Cornerstone Laid of a New Parish House.

On Tuesday afternoon, June 24, the Rt. Rev. W. L. Gravatt, D. D., laid the cornerstone of the handsome new Parish House of Trinity Church, Huntington, the Rev. S. Roger Tyler, rector. The service was a very impressive one with addresses by representatives of the Huntington Chamber of Commerce, the Church Building Committee, the Local Ministerial Association, and the Bishop of the Diocese. The parish house when complete will cost \$85,000 and will be modern in every respect. The Church in Huntington has enjoyed an unusual growth in recent years.

C. G. C.

DELAWARE.

Rt. Rev. Philip Cook, D. D., Bishop.

Golden Anniversary of Grace Church, Paducah.

The Golden Jubilee celebration of Grace Church, Paducah, the Rev. Custis Fletcher, rector, began on Friday evening, June 20, with a banquet of the Men's Club of the parish. The Very Rev. R. L. McCready, Dean of Christ Church Cathedral, Louisville, was the speaker. Taking for his subject, "Opportunity," Dean McCready spoke of the opportunity of the Church to wield an influence toward bringing about world peace, and urged the congregation to take their part in carrying on the two great purposes for which America stands in the world today, first the dissemination of the democratic ideal of government and the freeing of the world of the curse of war.

The services on Sunday included celebrations of the Holy Communion at 7:30 and 9:30, with Morning Prayer, and sermon by the Rt. Rev. Charles ... Woodcock, D. D., Louisville, Bishop of the Diocese, at 10:45; and Evening Prayer at 8:00 with sermon by the Rt. Rev. C. S. Quin, D. D., Bishop-Coadjutor of Texas, and a former rector of Grace Church.

Among the gifts to the Church, which were dedicated during the celebration, were memorial windows, chancel lights, lantern lights, Book of Remembrance, and the handsome tiling in the chancel.

In addition to Bishops Woodcock and Quin, the visiting clergy present were Dean McCready and Canon Hardy of Christ Church Cathedral, Louisville, the Rev. James L. Martin of Henderson, and the Rev. George C. Abbott, of Grace Church, Hopkinsville.

The beginning of Grace Church history was the organization of a band of faithful few in the early "forties," prior to the year 1848, which is the date of the first authentic Church records. The earliest records of the Church show the baptism of infants by the Rev. Caleb Dow, missionary in charge, from February 3, 1848, to October 7, 1851.

The parish was organized in the home of Adam Rankin in the city of Paducah by the Rev. William Cowgill, and shortly thereafter a modest little church building was erected on Market Street, now Second Street, between Washington and Clark Streets.

The history of Grace Church is a history of a people led forward by a vision of better things to come, of great faith and consecrated devotion. It is a record of noble effort, self-sacrifice, and splendid triumphs; a story of small beginnings and great attainment.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

"Homecoming Sunday" at Christ Church Parish.

Sunday, June 29, was "Home-coming Sunday" at Christ Church ("King Carter's") Christ Church Parish, Lancaster County. Between three and four hundred persons were present, many coming from a distance.

The first service was held at eleven o'clock, conducted by the Rt. Rev. William Cabell Brown, D. D., assisted by the Rev. L. R. Combs, rector. Several persons were confirmed, and Holy Communion was celebrated.

At one-thirty lunch was served in the

church yard, and every one was made to feel most welcome.

At three o'clock, the Bishop again addressed a still larger congregation. The services were most impressive, and greatly enjoyed by all present.

Christ Church was built in 1735 by Col. Robert Carter, and is the only church in Virginia built by one man and preserved exactly as it was when it came from the hands of the builders.

E. C. P.

TEXAS.

Rt. Rev. G. H. Kinsolving, D. D., Bishop
Rt. Rev. C. E. Quin, D. D., Coadjutor.

There has recently been consecrated to the Glory of God and in memory of Mrs. Mary Bush, a handsomely carved quartered oak altar rail in St. Paul's Church, Waco, the Rev. W. P. Witsell, rector. This fitting memorial was presented by the children of the late Mrs. Bush, who was a daughter and widow of clergymen, and a sister of three clergymen, and herself a long-time devoted to the Church.

St. Paul's House has just been rebuilt through the interest and generosity of Mrs. William W. Cameron. By this enlargement, the House has been doubled in capacity for service. Already fulfilling a splendid ministry to the Cotton Mill District of Waco, it will now be enabled to increase both the extent and efficiency of that service. These things have been so thoroughly recognized by observers of the work that the Miller Cotton Mill has donated \$1,000 toward erecting a cottage on the grounds as a dwelling place for the matron and her family, and has made a pledge for \$35 a month toward the sustaining fund of the work, thus releasing the whole of St. Paul's House for service. The Twine Mill, another institution in the same section, contributes regularly to the current fund of the work. As an appreciation of the service rendered, its broad-minded and public-spirited president, Mr. J. Bayliss Earle, raised a generous fund for furnishing the settlement house more adequately. These evidences of cooperation are tremendously valuable, far beyond any financial estimate, for they are substantial testimonies to the value of the work that St. Paul's Church is doing through this institution.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Dedication Service at Madison Heights.

On the evening of July 1 an interesting service was held in Emmanuel Church, Madison Heights; the occasion being the dedication of three handsome windows, each a memorial to two persons, these being, respectively: the Rev. J. H. Williams, founder of the church and the Rev. Thomas Howell, a former rector; William Butler and Rachael Butler, Rachael Elizabeth Bantom and Robert Sidney Loving. The Rev. Thomas M. Browne, rector of St. John's Church, Lynchburg, assisted by the Rev. Carleton Barnwell, rector of Grace Church, Lynchburg, conducted the service. Colonel William King, Jr., on behalf of the vestry and congregation, accepted the memorials from the donors, and Bishop Jett dedicated the memorials and made the address. The choir was assisted by the choir of St. John's Church. There was a large congregation, and the service was unusually impressive.

Christ Church, Blacksburg, the Rev. J. Hubard Lloyd, Rector: At their June meeting, the Woman's Auxiliary had the pleasure of listening to a talk by Miss Kyo Matsu, of Japan, who was the guest of Mrs. Lloyd at the rectory. The meeting, which was held in the parish house, was of a social nature, and members of the Missionary Societies of all the other denominations were invited. Miss Matsu wore the Japanese costume, and, after a short talk, gave some interesting demonstrations of Japanese manners and customs. Iced tea and cake were served by the ladies of the Auxiliary. Miss Matsu has just graduated from Goucher College, and expects to return to Japan July 1, where she will teach in St. Agnes' School.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Martin's Brandon Parish.

Almost within one month's time we have suffered two tremendous losses in our work here.

On May 17 God called into His more immediate keeping the spirit of the widely known and well-beloved patriot and senior warden of Old Merchant's Hope Church, William Henry Harrison. For the last two years or more Mr. Harrison's health had been rapidly failing. Only infrequently had he been able to attend the services in the old church on whose vestry he had served loyally for nearly fifty years. He was one of the last three or four survivors of the Prince George Cavalry, into whose ranks he went as a mere boy and among whom he was known as "Baby Harrison." He was born January 29, 1844. Died suddenly of heart trouble on May 17, 1924. He is survived by his wife, Annie Emily; one daughter, Mrs. J. V. Simmons, of Disputanta, Va.; and six sons, Charles Edward, of Goochland County; Henry Robert, of Philadelphia; William Hart, Herbert Heath, Edward Valentine, and William Hugh, of Prince George County.

On June 21, after an illness of three days, William Benjamin Figg, Senior Warden of Brandon Church and a member of the Board of Supervisors of Prince George County from Brandon District, was called to join the spirits of those who have departed this life in the faith of Jesus Christ. He was a consecrated, earnest, and loyal member of Brandon Church and served on its vestry for nearly twenty years. He was born August 31, 1853. Died of heart trouble on June 21, 1924. He is survived by his wife, Evelyn Clarke; two daughters, Mrs. W. H. Marks and Mrs. T. F. Clary; four sons, the Rev. Alfred Figg, of Christiansburg, Va., William Henry, Dewitt Clinton, and Kenneth Leslie of Prince George; one brother, Charles C., and one sister, Susie F. Figg.

"Father in Thy gracious keeping,
Leave we now Thy servants sleeping."

WASHINGTON.

Rt. Rev. James E. Freeman, D. D.

The Rev. ZeBarney T. Phillips, new rector of Epiphany Church, preached his first sermons there on Sunday, July 6, at the morning and evening services. The services were in the nature of special celebrations, marking not only the first Sunday of the new rector's rectorate, but also the eightieth anniversary

of the first service in Epiphany Church. Dr. Phillips will leave the city for a much-needed rest, after his active work in Philadelphia and will assume full charge of the parish in September.

The Rt. Rev. Philip Cook, D. D., Bishop of Delaware, was the preacher at the eleven o'clock service at Trinity Diocesan Church on Sunday, July 6, and at the open-air Cathedral service in the afternoon of the same day. Bishop Cook was formerly rector of St. Michael's and All Angels Church, Baltimore, and is well known to many of the Washington people.

Rev. John Rigg, rector of St. Thomas' Church, at Croome, Md., has been appointed provincial leader of the Society of the Nazarene for the Province of Washington. The next national convention of the Society will be held in Washington and the Rev. Mr. Rigg is already making plans for the meeting. The convention will be held in Trinity Diocesan Church from September 14 to September 19. On each day there will be a session in the morning with address and in the evening a mission service. The Society of the Nazarene is an organization of clergy and laity whose endeavor is to revive the practice of Christian healing.

The National Education Association, which brought to Washington in convention more than twenty thousand people interested in the cause of education, opened their meetings with a service on the capitol steps in the afternoon of Sunday, June 29, and in the evening of the same day, held a meeting at the stadium of Central High School, the subject of which was "Religious and Moral Education in the Public Schools." Five speakers, presenting the subject from different view points, drove home very forcibly the need of such education, because of the appalling percentage of homes where children are unchurched and completely out of touch with any religious atmosphere whatsoever.

The many interesting and helpful sessions of the convention, throughout the week were terminated on Independence Day by Patriotic Pilgrimages in and around Washington to shrines and places of meaning in the history of the country and of these one was a pilgrimage to Bethlehem Chapel, Washington Cathedral, where lies the remains of Woodrow Wilson. A large number of people gathered around the Peace Cross and listened to an address by Dr. Joyner, a native of North Carolina, a personal friend of the late War President, and a former President of the National Education Association. After this, all quietly went to the Bethlehem Chapel and standing in reverent silence, placed a wreath in the niche marked with the name of Woodrow Wilson, doing this in the name of the Association and in honor of Woodrow Wilson and the ideals for which his name will ever stand.

M. M. W.

WESTERN MICHIGAN.

Rt. Rev. J. N. McCormick, D. D., Bishop

Death of the Rev. Cyrus Mendenhall.

The Rev. Cyrus Mendenhall, a retired priest of the Diocese of Western Michigan, died June 28, 1924, at the age of seventy-four years, in St. Luke's Hospital, Detroit, and was buried on July 1, from St. John's Church, Ionia. Bishop McCormick officiated at the burial. (Continued on page 23)

Family Department

July.

1. Tuesday.
6. Third Sunday after Trinity.
13. Fourth Sunday after Trinity.
20. Fifth Sunday after Trinity.
25. Friday. S. James.
27. Sixth Sunday after Trinity.
31. Thursday.

Collect for Fourth Sunday After Trinity.

O God, the Protector of all that trust in Thee, without Whom nothing is strong, nothing is holy; Increase and multiply upon us Thy mercy; that, Thou being Our Ruler and Guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O Heavenly Father, for Jesus Christ's sake, Our Lord. Amen.

A Morning Prayer.

"Ye are.... an holy priesthood, to offer up spiritual sacrifices."

Here at the mercy-seat, O Lord, I wait
To hear Thy voice and heed Thy blest commands;

What errands wilt Thou send my feet upon?
What priestly service hast Thou for my hands?

Anoint me here for all the day may bring,
Whatever sacrifice Thou shalt require;

Ah, they are all so small when made for Thee,
Though I should lay my best upon the fire.

Clothe me with that fair, seamless garment clean;
My righteousness from Thee alone must spring.

And may the golden bells upon its hem
All day the music of Thy praises ring.

And grant, as on my humble tasks I go,
In blue and scarlet decked—Thy love and grace—

That I may bear about me all the day
The lingering incense of the holy place.
—Annie Johnson Flint.

For the Southern Churchman.

I Am the Ministry.

The Rev. Thos. F. Opie, D. D.

The work of the ministry.—Ephes. 4:12.

I am the ministry. I am your servant. I am your spiritual adviser and counselor. I am your friend-in-God—your brother-in-Christ. "In his duty prompt at every call, he watched and wept and felt and prayed for all."

I keep the Church open. I remind you of eternal verities and of God. I baptize your children and marry your young men and your young women. I pray over the wayward and weep with you in your sorrow and laugh with you in your joys. I am the friend of man. I am God's ambassador. I am the sacred ministry.

I keep aflame the altars of faith and hope and love. I extend to you the sacraments and the services of God's sanctuary. I am he who "negotiates between God and man, as God's am-

bassador, the grand concerns of judgment and of mercy."

I am the ministry. I stand for sacrifice and for service; for brotherhood and for friendship. I am not always brotherly, nor always friendly—for I am of human stuff, as you are, but I represent brotherhood and friendship at their best. I stand for the Church, for God, and for eternal truth.

I stand against oppression, dishonesty and injustice. I stand against sin, satan and selfishness. I stand against the enemies of God, because they are the enemies of man. I stand against the enemies of man, because they are the enemies of God. I stand against the traducers of youth and the exploiters of childhood.

I am the sacred Ministry. I reach back to Luther and to Savanorola. I go back to Paul and to Peter—and to the blessed Christ, Himself, my pattern and my Chief Captain. I go back to Isaiah and to Hezekiah—to Moses and to Elijah. I number among my membership noble seers and mighty prophets and fearless advocates of righteousness.

I reach out to man and up to God. I point men to truth, to goodness and to beauty. I point men to the personification of these in the Christ. To me strong men disclose their weaknesses and pour out their heart's bitternesses. Mothers weep with me over their wayward children and children come to me seeking the Saviour.

I am the sacred Ministry. God keep me pure and clean, God keep me loving, brave and true; God keep me honest, helpful, loyal; God make me worthy of my high calling; God keep down my false accusers, my destructive critics and my foul foes; God give me souls; God give me character; God give me ideals for my hire; God give me strong men, pure women and sweet and lovely children for my recompense of reward. God give me the support, the help the loyal love and the loving loyalty of many strong hearts and hands and many ready wills to help me in my great task of world-betterment.

I am the Ministry—but little can I do without that other ministry—the great ministry of every soul and servant called of God, O give me the ready hearts and heads and hands of good men and noble women! Give me the useful lives of the rich and the great, the sacred lives of the poor and the humble, the loving and consecrated help of children! Give me faithful choir singers and devoted guild leaders; give me sacrificing officials, willing directors and glad and enthusiastic helpers. God give me the pew, the home, the shop; give me the men and women who build business. Without these I can do nothing. God give them me!

I am the Ministry. Never forsake me; never despise me. Never belittle me; ever advise me. Never refuse me; never abuse me—but ever use me. You and I—we are the larger ministry! Together we may remove mountains. Together we may create a new world order. We may usher in sweet Heaven and eternal peace. Together we may smooth out rough places and straighten out crooked places. We may make the earth blossom like the rose and cause the Spirit of God to cover the land as the waters cover the seas. We are the sacred Ministry! God make us

and ever keep us worthy of our high calling.

Are All the Children In?

"Are all the children in?" Across the years

I hear that question of parental love,
I see the storm clouds gather in the sky;
The sun go out; the forest, pale and still,
Await its struggle with the tempest's blast;
The reapers hastening home across the fields;
The lurid lightning's gleam, the thunder crash,
The wind-swept dust—and then 'tis Father's voice,
So clear and strong: "Are all the children in?"

"Are all the children in?" The night is past.

A new day dawning calls men forth to meet

They know not what of duty, joy, or trial.

A rising household feels its need of God
And round the family altar comes to pray.

Thanks for past mercies! Grace to meet new needs!

The Sacred Word to light the daily path!
And God's own hand to lead the whole day through!

And from the open Bible on his knee
The priest and father lifts his eyes and asks

Before he reads: "Are all the children in?"

'Tis evening now:

The sunlight slowly fades above the trees,

And, one by one, the stars are coming out,

And, one by one, into the shadowy porch
Come those who form the household, resting there

To breathe the fragrant air, to watch the stars,

To dream of days gone by, of days to come,

While tinkling bells in twilight meadows blend

Their music with the cricket's call of peace.

And Mother comes—the last to leave her task—

And gently asks: "Are all the children in?"

Thank God for tender memories like these,
For words that ring across the fleeting years;

For homes where days begin, pass, end with God!

Far, far away and weary many times
With longing for the joy and peace of home,

I hear again: "Are all the children in?"
And know that to the Mercy Seat I'm borne

In arms of love and faith and constant prayer

By Father and by Mother who each day
Bring all their children in.

—Ruth B. See.

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

The Day of Rest.

The Rev. Louis Tucker, D. D.

We have filled a manuscript volume with events of Tuesday in Holy Week. Wednesday was as long, but there were no events. It is an inference that Our Lord rested in Bethany, and spent much of the day talking with Mary His moth-

er, but it is a safe inference. So far as quiet preparation, as careful forewarning, as fathomless love could soften the agony of bereavement for her, it was softened. This, too, is inference; and yet how certain! He took a day off from His work and spent it with His mother.

No one has painted a picture of mother and Son, on the crest of the ridge above Bethany, watching the sunset. In the clouds of the horizon she sees dim pictures of the Annunciation, the Nativity, the Presentation, the Visit of the Magi, and the unrecorded events of His life. Before them, black against a lurid storm-cloud, is the Crucifixion. But beyond, dimmed in the light that never was on sea or land, is the Resurrection; and beyond that, the Ascension and the immeasurable glory of the ages to come. The angels who had charge lest He so much as dash His foot against a stone—even they must have withdrawn a little from that interview. The adversary was there, of course; but very far withdrawn, into the shadow. Yet he was triumphant, not downcast. A little more and he would grasp his prey.

A Kingdom Not of This World.

Those were immortal words which our Lord spoke to the representative of Caesar's kingdom when He said: "My kingdom is not of this world." These words should be kept ringing in the ears of the Church throughout all times. It is a message the Church very much needs to take to heart in our day and generation.

As always, the Church's danger is worldliness—conformity to the world's thoughts, its beliefs, its spirit, its methods. In the early Christian centuries the Church was tempted to link arms with heathenism in its higher cultural form, and was in large measure conformed to its thought and spirit. In later centuries it became wedded to worldly power and magnificence, and conformed its methods of administration with it. Today the Church is being enticed into the vast and attractive domain of the social, intellectual and cultural life of the world and is imitating its spirit and method.

Worldliness is world-likeness. It is the foe to Christlikeness. It is the mixing up of things spiritual with things temporal in such manner as to rob the spiritual of its regenerating and transforming power. It breeds indifference to the faith of the Gospel and conforms it to the thinking of the world. It breeds indifference to the Church's real mission, and introduces into the Church's activities a spirit and a method which are out of tune with the spirit and method of Christ. It breeds indifference to the type of spiritual life and piety which Christ so highly exalted. In short, it robs the Christian life of that higher, finer quality which makes it a copy of the life of Christ. They who are Christ's connect the hopes and aspiration of the other world with their work and interests in this present world, and put its stamp upon their life and character. The Kingdom of God is within them, and it partakes of the life and character of Christ's spiritual kingdom, which is not of this world.—The Lutheran.

The Old Pensioner's Gift.

The minister of an English village sat in his vestry receiving gifts of thanksgiving from the members of his

church and congregation.—His ministry had been searching and sound, it had awoken in his people the right spirit of consecration.

The fund was mounting steadily when one of the most prosperous men of the community—a wealthy merchant—entered the vestry. After shaking hands the merchant drew his check book somewhat ostentatiously from his pocket and proceeded to write a check for fifty pounds. The minister just glimpsed the figure as he was turning to speak to a newcomer, an old-age pensioner, wrinkled and bent with four-score years of hard toil. The minister greeted him cordially. Laboriously the old man fumbled in his waistcoat pocket and coin by coin put ten shillings down on the table.

"I really ought not to take this from you, my dear friend," said the minister. "You cannot afford it."

But you must!" replied the old man in excited quavering tones. "You must, sir; I've been saving this up all the year, and I don't want to give to God what costs me nothing."

So the minister accepted the old man's gift and wrote a receipt for him. When he had finished he glanced round for his wealthy friend. But the man had vanished. The minister wondered whether the attention that he had given to the old pensioner had offended the merchant prince. He took an affectionate farewell of his aged friend and, in his heart thanked God for such noble self-sacrifice.

Late that afternoon his wealthy visitor of the morning burst into the vestry. He shook hands with the minister and placed a check face downwards upon the table. "Did you see the amount of the check that I wrote this morning?" he asked.

"Why, yes," replied the minister; "I could not help seeing that it was for fifty pounds."

"And you remember that old pensioner's gift?" the man continued.

"I do indeed," said the minister.

"Well, look at this," and the man turned the check face upwards; it was for two hundred and fifty pounds. "I felt ashamed of myself beside that brave old boy," said the merchant. "All the afternoon I've been fighting my love of money, and at last I too have decided that I must not give God what costs me nothing."

Later that day the minister sought out his old pensioner friend and said to him: "John, do you know how much you gave to our fund today?"

"Yes, sir," replied the old fellow, "ten shillings."

"Not a bit of it," replied the minister; "your gift amounted exactly to two hundred pounds plus ten shillings," and he told him the story.

To Keep Children Happy in Hot Weather.

"Oh, look, dear, see that lovely baby oriole!" exclaimed Betty's aunt.

"Scuse me, Aunt, but it isn't an oriole, it's a redstart," returned Betty after a momentary glance upward. Betty was, at that time, only a trifle over four years old.

I have repeated my little girl's remark merely to illustrate what I have tried to do for my little folks during the summer months, namely, to teach them to know and love God's wonderful out-of-doors.

Nature study with one's children is the most delightful, healthful and helpful of summer pastimes. In order to get the most joy out of it, one should

go to the woods often; two or three outings a week are none too many. However, one can study birds in one's own yard, if necessary. In our yard, with its many trees, we frequently have as many as six or seven varieties of birds nesting in a single season. We have a feeding table for them, which the children keep supplied with crumbs, suet, corn and other bird delicacies. There is also a drinking and bathing pedestal. The cardinals, bluebirds, orioles, phoebes, woodpeckers, catbirds, thrushes and chipping sparrows visit this bathtub daily, and the children never tire of watching them.

Occasionally an unknown visitor arrives. Then for the bird guide! "Oh, Mother, I've found out what it is! See here, the picture of it is on page . . ." Betty will exclaim, delightedly. Sometimes a flock of cedar waxwings stop with us for a day, meanwhile helping themselves to our neighbor's cherries. Once, early in the summer, an orchard oriole happened our way, and another time a flock of goldfinches. Each event was hailed with delight by the children.

Wild flower study, necessarily, must be conducted in the woods or fields or along the country roads. Frequently when the father of our family has finished the day's work, we all pile into the car, and, with a simple lunch, speed away from town. The children are never happier than when some flower, new to them, is discovered, and must be hunted up in the flower guide. They also love to keep track of the birds they see on each trip, and are fairly ecstatic if they are treated to a song by an indigo bunting or brown thrasher. They vie with each other in the length of their lists of quails, bobolinks, and scarlet tanagers, as well as numerous other birds they never see in town.

The summer months go all too fast for the family interested in nature study. Needless to say, however, it may be continued throughout the year. For the wee ones, "The Burgess Bird Book for Children," published by Little, Brown & Co., Boston, is a delight. Betty loves the stories which Jenny Wren told to Peter Rabbit, better even than fairy tales.

In order to make my children comfortable in hot weather, I dress them simply, bathe them frequently and encourage them to nap during the hottest part of the day, allowing them to remain up later in the evening when it is cool. Proper clothing in summer makes a world of difference in children's dispositions. I find that my little folks are happiest when clothed in "coveralls," boys and girls alike. Arrayed in these simple garments, they can get the most out of their life in the open. I sometimes think that they do three-fourths of their growing during the summer.—Ethel C. Bickel.

"That love is purest and most true
Which leans upon its Saviour's
breast,
And thinks with pleasure ever new
How in all things to please Him
best:

"Which in all things, not great alone,
On serving Him is fully bent,
And knowingly will not to one,
No, not the smallest sin consent.

"Begin, then, first with little things:
The smallest sin avoid and hate,
Obedience to love adds wings
And little faith will grow to great."

For the Young Folks

For the Southern Churchman.

Be Strong.

Alice B. Joynes.

Be strong, be strong in the Lord;
Be strong in the power of His might.
Put on the whole armor of God
And bravely go forth to the fight.

Fight against evil and sin,
Powerful and fierce is the foe.
If you surely the battle would win,
The strength of the Lord you must know.

Put on the girdle of truth,
Take faith in your God as a shield.
However the battle may rage,
Stand firm! to the foe never yield.

You need a sharp sword in your hand,
The best in the world is God's word
Against the powers of evil to stand,
Take this sword that was used by your Lord.

With this armor you need never fear
Against any evil to fight.
The hosts of the Lord will be near;
You are strong in the power of His might.

For the Southern Churchman.

Charity's Way.

Eugenie du Maurier.

"I don't see why I could not have been rich," said Nan. She was holding a basket for blossoms her mother was snipping off to take to a sick friend. "I'd like to give a lot of money to a hospital. It must be nice to do great big things."

"Indeed it is," said Mrs. Monroe cheerfully. But it is nice, too, to do little things."

"I think I'm different from other girls," said Nan thoughtfully; "Cousin Charity said the other day if she had a million dollars she'd have ice cream twice a day."

Nan's mother laughed outright. "I'm afraid that even ice cream would become monotonous at that rate just as my sponge cake did."

"You never told me about your sponge cake," Nan said interestedly.

"When I was a little girl I was very fond of sponge cake," Mrs. Monroe said, as, the basket filled, she turned toward the house. "Mother used to make six at a time and when they were taken out of the fancy tin molds, the sponge cakes were carried with great care to the cellar where they were placed in stone jars. It is the custom nowadays to eat sponge cake as soon as made, but now they are made with baking powder, whereas in mother's day they were raised with plenty of eggs and steady beating, and a sponge cake was not thought ready to be eaten until it was at least a week old. I always wanted my sponge cake when it came hot out of the oven. So mother made me a sample, but that was never enough. I used to say that when I was old enough to have a home of my own that I would make and eat hot sponge cake twice a day."

"Did you?" Nan asked.

"Yes, I really did—for about three

days, then I tired of it," Mrs. Monroe answered with a quiet smile.

Nan frowned a little to show how serious her mood was.

"I don't believe you know just what I mean," she said. "When Charity thinks of having a lot of money, she always plans for something to eat, and lovely clothes and an automobile. I don't feel that way a bit. I long to be rich so that I can give money to hospitals, and send sick folks to the seaside, instead of taking them a few flowers out of our own garden." Nan was so earnest that she did not hear footsteps behind her till a merry voice said gaily: "Nannie, dear, I've come to take you to see Lucy. It is a whole week since you were there and she is longing to see you."

"It's too hot to go today, Charity," objected Nan.

"We can walk very slowly," Charity persisted. "Poor Lucy gets so lonely. She says the girls used to come real often at first, but that now they only come once in a while. You know it's true, too. Get your hat and come along. A little sunshine won't hurt you."

Nan did not move.

"I don't feel like going today," she said. "To tell the truth, Charity, she talks about herself all the time, and I get awfully tired of it."

"No wonder she does when we don't go oftener," declared Charity. "She doesn't have anything to think about but sickness. We can help her by telling her about school and other interesting things like that. Come, Nan."

"I've got to write a letter this afternoon, I really have, Charity," Nan said. "Give my love to Lucy and tell her I hope she'll be better soon."

She watched Charity's erect little figure trudging down the sunny road. She made no move to go to write the letter of which she had spoken.

"Whatever Charity may say," said Nan's mother, "I'm sure if she had money she would not use it foolishly and selfishly. She would use it as she uses her leisure, and her bright wit and her cheerful face, to relieve suffering, to help and comfort those who need such aid. It would not surprise me if some day God trusted Charity with money, for she makes such wise use of the other gifts He has entrusted to her."

And Nan turned away not quite sure what her mother meant by that.

Why Walter Was Glad.

"Oh, mother," exclaimed Walter Wentley, as he hustled breathlessly into the kitchen where his mother was preparing the noon meal, "may I go to the circus?"

"I'm sorry, dear," replied the mother, "but I haven't time to take you, and your father won't be home before night."

"But I can go with the Benson boys," insisted Walter. "They said I could."

The Benson boys were several years older than Walter, but Mother Wentley knew they were not very dependable, and she wouldn't feel easy to trust her seven-year-old son in their care.

"It isn't that I don't want you to go," returned mother, "but there will be such a crowd that it won't be safe

for children to go unattended by a grown-up person."

Walter felt too big to cry, but he also felt a big jump coming into his throat. It was the first time in his young life that a real circus had come to his town, and never had he had an opportunity to see one.

Suddenly the blare of the clown's trumpet and a brass band announced the approaching parade.

"You may run down to the corner and watch the parade go by, Walter," his mother said cheerfully, "but be sure not to go off the pavement, and come back as soon as the parade is gone. Remember, mother trusts you."

Instantly Walter was off like a streak, reaching the corner just in time to see the first wonderful gilded chariot come into view, then came the elephants.

"Come on, let's follow the parade," said one of the Benson boys to Walter.

"No," said Walter, "mother doesn't want me to go."

"Aw, your mother's foolish! Come along; we're going to follow 'em to the tents and watch them feed the animals."

It seemed to Walter that never in his life did he want to do anything so much. What fun it would be to watch the elephants eat! But his mother's words were still in his ears, "Remember, mother trusts you." When finally the clown and last band wagon had passed by, Walter went slowly back to the house.

"Come in to lunch, Walter," called his mother.

But somehow, Walter wasn't hungry—a very unusual thing for a little boy—and he lingered on the front steps.

Suddenly there was a whoop behind him, and then a familiar voice said, "Cheer up, old fellow; there's better things ahead!"

Turning quickly, Walter gave a little cry of surprise, for standing in the doorway was his beloved Uncle Dick. "Oh, Uncle Dick," he exclaimed, "I wasn't expecting to see you."

"I know you were not, but the unexpected usually happens," laughed Uncle Dick. "I just happened to have an opportunity to run out here for a little visit—came in my new flannel, too. So, hustle and get yourself cleaned up for lunch. I have just succeeded in persuading your mother to take time off, and we're all going to take a little spin, and then take in the circus. A little fun now and then is good for all of us."

"Wh-o-o-pee-hur-rah!" exclaimed Walter, joyously, as he went bounding into the house.

That night, when Walter put his arms about his mother's neck for a good-night kiss, he told her how he had been tempted to disobey her. "And, mamma," he finished, "I'm so glad that I obeyed you."

"Obedience is always best, dear," answered mother, sweetly, "and my little son has made a splendid start for success and happiness in life by overcoming temptation."—"Our Little Folks."

The Kite That Went to Sunday School.

This kite was just like any other kite. One would never have thought, to look at its neat frame made by grandfather, the newspaper pasted on the frame by Bruce, and the tail made by Little Sister, that it was going to have such a great adventure. But the adventure started with the kite's tail, and all because Bruce let Little Sister

make it. She was able to find small bits of paper to tie into the string, but she was not old enough to weigh the tail properly.

When the two took the kite out to the top of the hill one windy day and Bruce held it high to catch the wind, off it sailed. But what did the kite do but tangle its tail in a tree? There it was, tied fast by its tail to a branch, which was too high for Bruce to reach.

"Never mind," he said to Little Sister. "Tomorrow is the Sunday when you are going with me for the first time to Sunday School. You will have colored crayons and sand and a nice time singing."

The kite stayed there in the tree until Tom came along. Tom was taller than Bruce and lived on the other side of the hill. When he saw the kite as he climbed part the way up the tree and untied it carefully. As he brought it down he looked at the tail and then seemed surprised.

"All right, I will!" Tom said out loud, just as if the kite had spoken to him, which of course it had not.

Then Tom raised the kite high and was going to fly it, but the kite had plans of its own. It tugged itself out of Tom's hand and went over the hill and down toward town.

The kite flew on and on, until it came to the corner of Main Street, where Andy sold newspapers. The kite stopped on the top of the lamp-post beside Andy's paper stand and trailed its long tail down over the newspapers. Andy looked at it; then he stood up on a box and took it down.

"I think I can. I'd like to anyway," he exclaimed, just as if the kite had said something to him.

Then, because he so seldom had time for play, Andy ran a little way up Main Street flying the kite. But the kite still had other plans. It pulled itself out of Andy's hands and flew on and on toward the park.

The kite flew on and on, until it came to where Pauline was feeding the squirrels in the park. Pauline was a new girl in the town and did not know Bruce or Little Sister or Tom or Andy. The kite stopped in a bush beside her, and she was so glad to see it. She took it carefully out of the bush and looked at its nice, long tail.

"I will, dear kite!" she said, just as if the kite had said something to her, which, of course, it had not. "And, until then, will you stay with me and play a little while?"

Pauline took the kite's string in her hand and ran up and down the path in the park with it, but a gust of wind took the kite away from her. This time it was only a speck in the sky and did not come low enough for any one to catch it all the rest of the day.

The next morning Bruce took Little Sister to Sunday School. At the door of the Sunday-school room were several new pupils whom no one knew. They were Tom and Andy and Pauline.

Just before the last bell rang something happened. The church sexton brought in a very torn and muddy kite, which he had just taken off the church yard wall. He was going to throw it away, but Little Sister held out her hands.

"That is our kite!" she said.

Tom and Andy and Pauline also exclaimed, when they saw it, "That's the kite with the Sunday-school tail!"

This was very, very odd! They all looked at the poor, dragged kite, and then they saw that Little Sister, not being able to read, had tied her Sunday-

school invitation to the very end of the kite's tail. It was a colored card with a picture of a child on his way to Sunday School. Under the picture it said:

"We want you, too. Won't you come with me?"

Tom had read this, Andy had read it and Pauline had read it. Each had thought that it was a Sunday-school kite flying to invite them to attend. And as none of them were enrolled they had decided to come to Sunday School.

It was a joke! But it was splendid to have Little Sister and Tom and Andy and Pauline as new members. The kite was put away in the Sunday-school treasure box with honor, because of what it had done.—Little Learners' Paper.

I'll Try.

Two robin redbreasts, in their nest,
Had little robins three;
The mother bird sat still at home,
Her mate sang merrily.
And all the little robins said:
"Wee, wee, wee, wee, wee, wee."

One day the sun was warm and bright,
All shining in the sky;
The mother said: "My little ones,
'Tis time you learn to fly."
And all the little robins said:
"I'll try, I'll try, I'll try."

I know some little children dear,
(And oft it makes me sigh)
Who, when they're told "Do this," or
"that,"

Will say, "What for?" or "Why?"
Oh, how much better if they'd say,
"I'll try, I'll try, I'll try."
—From "Song Garden."

Two Kinds of Courage.

John's tooth was aching "something fierce," as he expressed it. He had been suffering all night long, and mother had been up the greater part of the night trying to do something to ease the pain. Nothing had helped, however, and morning found John so tired out and fretful that nothing any one could do or suggest was met with favor.

"It's no use, I tell you," he objected, as mother came to his side with a hot application. "Nothing helps it! I wish you wouldn't bother me with those old things! Nobody knows how it hurts," he moaned. "I just can't stand much more, and that's all there is to it!"

Of course, a visit to the dentist was inevitable, and when John was informed that the tooth must be extracted at once he strenuously objected. "I have suffered enough as it is, without having to stand something worse," he declared determinedly, "and I just can't do it."

"Oh, yes, you can," said the dentist, confidently. "Why, I hear you are the most courageous boy on the football team. Where is all that courage now, boy?"

It was true John was considered an unusually brave boy; nothing was too hazardous for him to attempt; and he was never known to show fear, even in very real danger. Where, indeed, was his courage now?

"I don't know," he answered the dentist; "but—but I guess it must take another kind of courage to have a tooth pulled—or bear any kind of hard pain. I must have it about me somewhere, though," he added, "if I can only find it!"

John found the other kind of cour-

age all right, and maintained his reputation for bravery. "I only wish," he said to the dentist, when the tooth was out, "I had found this kind of courage last night when I was making mother so much trouble!"

John was right in deciding there are two kinds of courage, or rather, two ways of demonstrating courage. This quality, so dear to the heart of every boy, is never more admirable and respect-compelling than when exercised in real suffering. The bravery that inspires one to refrain from useless complaints and demands upon others, to bear pain patiently and manfully, is courage of the very highest order.—J. P. H., in Presbyterian of South.

For the Southern Churchman.

A Little Girl's Lightning Bugs.

M. L. G., Jr., age 7.

Once there was a little lightning bug, that was very big and brave and strong. He wanted to fly to Heaven, so he tried to do it once and he couldn't do it; and then he tried again, and this time he just did reach Heaven. And when he came down he found a little girl named Jane. And she had a jar packed full of lightning bugs. And you know some little girls don't like lightning bugs to land on their noses; and this little girl didn't.

The brave lightning bug that had flown to Heaven landed on her nose, and she dropped the jar and ran. And he crawled right in and told them everything he saw in Heaven; and how he tried to get to Heaven and couldn't, and then he tried again and just reached Heaven.

Then he lighted his light and led them out of the jar; and once more they had a happy life.

Hilda-Who-Slept-In-the-Kitchen.

Hilda was a three-weeks-old kid—the cunningest little silky white goat you can imagine. She had long, shaky legs and tiny nubbins of horns, and her hair was as thick and warm as the fur of the little white neckpiece and muff which Margaret, Hilda's mistress, wore when the weather was cold.

Margaret was delighted with the baby kid, for her Uncle John had brought it to her, knowing how fond she was of pets.

"See, Margaret," he pointed out, as he took the little animal from the back seat of his car when he first brought it, "see what a silly little face Hilda has. She looks as if she were smiling all the time to herself over nothing; but that is just her natural expression, and you mustn't think she is laughing at you."

There was a great discussion where the baby goat was to live, and it was finally decided that for a little while, at least, she could reside in the empty dog kennel at the rear of the house.

Margaret was only four years old, and she liked to go inside the fence which kept Hilda from leaving the premises, and sometimes the little girl would chase her around and almost catch the kid. But just at that point Hilda was sure to give another jump, and Margaret's fingers would slide along the little kid's silky-soft back.

Margaret was especially interested in watching her pet get her meals. Hilda was so small that she had to take her milk out of a bottle which was furnished with a rubber nipple. Hilda's mother was a big, brown goat who had been sold and taken to another place.

Her purchaser did not want the little kid, so that was how Uncle John came to get her.

Margaret's mother took good care of Hilda, for Mrs. Aldrich didn't like to think of anything or anybody being uncomfortable, and, of course, Margaret thought it a great treat to see her mother go out, catch Hilda, sit down on a box in the little yard, take the kid up on her lap, and put her arms around the little kid so that it couldn't wiggle out; and then it always made Margaret chuckle with glee to see her mother take Hilda's chin in her left hand, and with a finger and a thumb open the funny little mouth on each side and put the black nipple right into Hilda's mouth.

Hilda would chew and sputter and try to get away for a few minutes, but when she felt the nice, warm milk running down her throat, and got a taste of it, she seemed to remember what she ought to do.

One day when Hilda had not been there very long, Margaret and her mother took the bottle out for the kid's breakfast. The sun wasn't up very high, and Hilda's little shingled house stood in the shade where it was quite cool. Hilda was shivering, and she wouldn't eat. Margaret's mother said:

"Dear me, I wonder if Hilda has a pain just as you did the other night! We'll take her in by the fire and see how she feels then."

So Mrs. Aldrich picked Hilda up and wrapped her apron about her and took her into the warm kitchen. She had Margaret sit down on the floor and hold the kid while a bed was made for her.

So Margaret sat down and put her arms tight around the little white cat, and it seemed to Margaret as if the smile was all gone and there was a pleading look in its place, as if Hilda said: "Please help me!"

Mrs. Aldrich brought in a nice, clean wood box and put it on two chairs right by the kitchen stove. She laid an old blanket in the bottom of it. Then she and Margaret put Hilda into the box and covered her up with something warm. They even put a nice hot-water bottle right in beside her, and then Margaret's mother fixed up some soda and warm water and held Hilda's mouth open and made her swallow it.

Margaret and her mother had some things to attend to, for Margaret helped with the dusting and picked up the papers every morning. Every little while, however, Margaret would keep running back to the kitchen to look at Hilda. All of a sudden she called out: "Mother, mother! Come quick! Hilda's on the table!"

Sure enough, Hilda's warm, snug nap had cured her of the shivers, and, like all baby kids, she never lost a chance to jump up on something higher. There she was on the table looking around and smiling as if she were quite enjoying herself.

Margaret's mother exclaimed, "Why, that'll never do!" and she made a quick grab and caught Hilda just before the little animal decided which way to jump.

"I think you are well enough now to go out into your own house, Miss Hilda," said Margaret's mother. "But I will take the box along, for maybe the ground floor in the bottom of the dog kennel is too damp for you."

So they took Hilda out and put her down on the ground, where she gave a funny little jump, and went frisking around as if to say, "I'm all right now, and ready for my breakfast, if you please!"—The Christian Guardian.

Afraid? Of What?

By George Lee Burton.

Afraid? Of what? The dark of night?
The boisterous wind? The tossing waves?

Dost doubt His love? Dost doubt His might?

Where is thy faith in Him Who saves?
Hast thou so soon forgot the bread
He brake, and hungry thousands fed?

Hast thou forgot His healing touch—
The lame that walk, the blind that see,
The dead that live? Forgot how much
Through all the years He's done for thee?

Forgot the birds and flowers, His care
Of all things, here and everywhere?

O soul of mine, thy God of love
Hath built foundations for thy faith;
If thou wilt dwell on them and prove
The blessed truth of what He said saith,
No doubt, no care, can e'er affright:
He'll bring thee joyous through the night!

—Sunday School Times.

What Mother Brought Home.

The children's mother was away at a big Sunday-school convention, and, as she went up and down the long halls outside of the room where the meetings were held, she kept seeing people who gave her things to take home—picture cards, fans, bookmarks, Sunday-school buttons, little books—until her suitcase was full.

She knew that the children would be glad to have all these treasures, but she kept wondering what else she could take that would be different from anything that they had ever had, and, one day, when she was talking to a missionary woman, she found the very gift that she wanted. It was something that she could not see and could not touch. What do you suppose it was? It was a little boy whose name was Kenneth, and who lived across the great ocean.

Kenneth's father and mother were missionary teachers. All around them were people who had never heard of Jesus, so they worked and taught for such a very little bit of money that it was hard to buy clothes and shoes for Kenneth. When this American mother heard about Kenneth she said that he should be the adopted brother of her own boys and girls. He would live with his own father and mother, but when her children bought clothes for winter or summer, they would buy clothes for Kenneth, too.

The children were delighted with the gifts that their mother brought home, but, most of all, with the adopted brother. Soon his picture came, and he became a real member of the family. Such fun as they have planning gifts and writing letters to the brother they have never seen! And how happy Kenneth and his father and mother are to have these kind, loyal friends in America!—Sunbeam.

Nine Wise Rules to Follow.

Drink less, breathe more;
Eat less, chew more;
Ride less, walk more;
Clothe less, bathe more;
Worry less, sleep more;
Talk less, think more;
Waste less, give more;
Scold less, read more;
Preach less, practice more.

—Selected.

The Story Mother Read.

"Please read to me, mother," begged Herbert, as his mother settled herself in the hammock on the porch with a magazine open to a story she was reading.

"Why, no, Herbert, not now," said mother. "I read you a nice, long story just a few minutes ago. I want to read a grown-up story now."

"Oh, I don't care if it is a grown-up story," insisted Herbert. "I'll like it just the same; only please read out loud."

"But do you think, Herbert, that is quite fair?" asked mother. "It is hard work to read aloud. Mother is tired and wants to rest. By and by I'll have time, perhaps, to read a story out loud, but not now, dear. Run and play—that's a good boy."

But Herbert had no intention of being a good boy. He wanted his mother to read, and, like many naughty little boys, he kept teasing to have her do it. Again and again mother said "No," but finally she grew tired of refusing to no purpose.

"Well, Herbert," she said, turning a page of her magazine, "if you must be read to, sit down and listen to this story."

Herbert, very much overjoyed, snuggled up to his mother in the hammock, eyes and ears wide open for the promised story. And this is what his mother read:

"What to do with naughty little boys who tease.

"A little boy who teases is a naughty little boy.

"Every little boy should know that when his mother says 'no' to him she means 'no,' and it will do no good to tease.

"A good plan for a mother to follow, when her little boy is a teasing little boy, is never to give him what he teases for.

"Sometimes it is necessary to send a little boy who teases to bed without his supper; or sometimes he should be made to sit in a chair in a room all by himself; or sometimes—"

But mother didn't have a chance to read any more. Herbert had been growing more and more restless as his mother read. His face began to burn with a feeling of shame. He wriggled out from under his mother's arm and started for the steps.

"I guess you don't need to read any more," he called to his mother as he started in the direction of his kiddie kar. "I'm going to ride."

"All right," called mother, turning back to the page which she had been reading. "When you want to hear the rest of the story just come back and ask mother and she'll read it to you."

"All right," Herbert answered, rather slowly.

But, strange to say, Herbert never asked for mother to finish the story, and, what is more, he never teased her again to read to him.

And he is still wondering how it happened that his mother's magazine contained a story written about him.—"Sunshine for Little People."

God suffers vehemence. How daring was Abraham's faith! With what audacity stepped into the breach and urged the cause of Israel! With what passion Paul pleaded for his Kinsmen according to the flesh! This is a great mystery, and our supreme privilege. We may take the cases and causes of others to God. The greatest blessings we bring to others come through the ministry of intercession.—S. Chadwick.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing organs for memorials.

HOME SCHOOL.

Retarded Children—An ideal suburban home, where a limited number of children of slightly retarded mentality can have individual instruction and care under teachers of twelve years' experience in this line of work. Address Miss Sue I. Schermerhorn, Colonial Place, Richmond, Va., R. F. D. 2.

ANTIQUES.

WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin St., Richmond, Va.

BOARDING, ATLANTIC CITY, N. J.

THE ALMAN, 20 South Iowa Avenue; near Board-Walk. Chelsea section; attractive home, enjoyable surroundings, excellent accommodations. Fall and winter seasons.

CHURCH FURNISHINGS.

ALTAR GUILDS; PURE LINEN FOR Church uses supplied at wholesale prices. Write for samples. MARY FAWCETT, 115 Franklin Street, New York City.

SUMMER BOARDERS.

LARGE, COOL, AIRY HOUSE; EXCELLENT board; just outside University grounds. MRS. J. H. HARTMAN, 123 Chancellor Street, University of Virginia.

COUNTRY BOARD.

WANTED—A FEW BOARDERS AT pleasant country house; thirty miles from Richmond; good roads. Terms \$1.25 a day. Mrs. Fenton Noland, "Airwell," Beaver Dam, Va.

CAMP FOR GIRLS.

WESTON, Casanova, Va. A camp for girls, under the direction of Mrs. Charles J. Nourse. Individual attention by experienced counsellors. Resident nurse. Riding, swimming, tennis, crafts and nature study. Season of eight weeks, beginning July 1st. References. Catalogue. Address Miss A. C. Nourse, Casanova, Va.

SITUATION WANTED.

WANTED—TO ENGAGE NOW, FOR September 1st, position by gentlewoman, of Virginia, in home to help in care of children, or as managing housekeeper for widower. Much experience with children. References exchanged. Address "B," care of Southern Churchman.

WANTED—BY ELDERLY LADY, POSITION to teach small children, or be companion, or assist matron in a school, or be house mother. Board, moderate salary. References. Address "S," care of Southern Churchman.

CLERICAL.

THE REVEREND OSCAR WOODWARD Zeigler is now free from particular engagement, and is open to assume obligation for occasional, or stated, supply. Address Bryn Mawr Community House, 511 S. Clinton Street, Baltimore, Md. Telephone (night) Wolfe 0047.

HELP WANTED.

ORGANIST.

WANTED—ORGANIST MAN. SALARY \$50.00, and chance for pupils. Good central Southern city. Address C. H. H., care of Southern Churchman.

ORGANIST-CHOIRMASTER.

WANTED—ORGANIST - CHOIRMASTER to conduct Boy Choir and be in charge of modern Parish House. Growing Church work. In progressive town of thirty thousand. Good salary for young Churchman of efficiency and character. State experience in both Choir and Young People's work. Address Rev. J. T. Carter, 458 W. Main Street, Clarksburg, West Virginia.

CREOLE PRALINES.

SEND 20 CENTS FOR SAMPLE OF "CREOLE PRALINES," the famous Southern confection. Formulas and complete instructions for \$5.00. Address Sadie Skerry, Toulminville, Mobile, Ala.

Obituaries

WALKER: Died, on June 21, 1924, at Alexandria, Va., MRS. ELIZABETH G. P. WALKER, widow of the Rev. W. Woodson Walker and daughter of the late Leroy Peachy Williams, of Clarke county, Va., in the eighty-ninth year of her age. Interment in Ivy Hill cemetery, near Alexandria.

Molly's Mistake.

Molly was such a little girl that she didn't seem big enough to have a party all her own with truly ice-cream in it. But she had asked for one so many times that at last Mother decided to give her one. And the party was to be a surprise to Molly herself.

Early that afternoon Molly wanted to go for a little visit to Miss Eleanor. Miss Eleanor lived up Molly's street, in a white house with apple-green blinds. Molly often went all alone.

Miss Eleanor was always so sunny and full of songs and stories and games that Molly loved her next best to Father and Mother and Baby.

"You may go, dear," said Mother, "if you will come home exactly at three o'clock."

"You always say exactly three o'clock, Mother," said Molly.

"Well, five minutes after three, then," laughed Mother. "And, Molly, so that you won't forget this time, all the way to Miss Eleanor's say over and over 'Five minutes after three.' Then, just as soon as you get there, say the words quickly to Miss Eleanor, 'Five minutes after three.'"

"Five minutes after three," said Molly. "I can remember that."

"That will give me plenty of time to get ready for the party," thought Mother.

Up the street with her white parasol flew Molly. "Five minutes after three," she said over and over in a whisper until she began to sing it. "Five minutes after three," she sang until she stopped for a moment on the bridge to see some boys fishing. Just about there, a big dog who was a friend of Molly's ran out to say, "Good afternoon."

"Oh, Fritzie," cried Molly, "I'm going to Miss Eleanor's to make her a visit. Want to come?"

But Fritz had the house to look after. So Molly gave him a hug and ran along.

"Three minutes after five," sang Molly; "three minutes after five," over and over until she ran into Miss Eleanor's sunny little sitting-room.

"Three minutes after five," cried Molly; "that's how long I can stay. Won't that be nice!"

"Why, it's little Molly!" cried Miss Eleanor. "I'm all alone and so glad to have company! We'll hear the clock strike five. Then, if you put on your wraps, you'll be all ready to start home at three minutes past."

It seemed a very, very short time to

Molly before the little clock struck five. "There, deary," said Miss Eleanor. "Put on your things and hurry right along!"

Molly put on her hat and coat. Then she kissed Miss Eleanor and hurried down the street.

When she reached the corner, she saw that the parlor at home was all lighted. And out of it came such a hubbub of little voices all laughing and talking that Molly ran faster than ever.

At the door she met Mother.

"Oh, Molly, where have you been?" cried Mother. "I couldn't go after you because I couldn't leave Baby. And I couldn't take him."

Molly scarcely heard. "Oh, Mother, Mother," she cried, "it looks like a party. And it sounds like one. Is it a party, Mother?"

"Yes," said Mother, "your own little party, Molly. And you're the only one who is late. How could you forget?"

"But I didn't forget, Mother," cried Molly, hurrying out of her coat, "truly I didn't. Every step of the way I said it, and I said it to Miss Eleanor the very first thing."

"What did you say?" asked Mother. "Three minutes after five," said Molly.

Mother laughed. "Why, Molly dear, you got the hour and minutes turned round. I said five minutes after three. Well, never mind. Run along just as you are. It's a lovely party, dear, with truly ice-cream in it."—St. Nicholas.

Discovery of X-Rays.

It is seldom given to a man to live to see his name incorporated in the name of an important division of science, but this was true of Wilhelm Konrad Roentgen, who died some time ago—the man to whom the world owes its knowledge of Roentgenology.

One day in the year 1895 while Professor Roentgen was experimenting with a vacuum (Crookes) tube in his laboratory in the physics department of a German university, there lay on the table under a book a box containing an ordinary photographic plate. Later, when the plate was developed, it showed the outline of the bones of the professor's hand, and also a metal book-mark placed in the volume that had covered the plate on that day in his laboratory.

The spirit of scientific inquiry led the physicist carefully to retrace the steps he had taken that day, repeating the experiment and noting every detail, and thus he discovered the X-Ray—that, is the "unknown" ray.

The value of the discovery for the practice of medicine and surgery was immediately recognized and its application has wrought a revolution in these branches of science, though not without the sacrifices that have often been made in the interest of scientific knowledge—for two able men, Dr. Walter Dodd and Dr. Infort, lost their lives in trying to use the newly discovered power while it was not yet sufficiently understood to be controlled.

Today, however, both operator and patient are safeguarded and the X-Ray machine is part of the equipment of every hospital. The surgeon is not obliged to operate on a blind chance of finding the cause of trouble, he sees the trouble first. And all this is due to an accident which happened to a man with the genius to see its value and the patience and persistence to discover the process by which the final results had come about.—Selected.

CHURCH INTELLIGENCE.

(Continued from page 16)

rial service, assisted by the Rev. Thos. L. Parker, rector of the parish. Mr. Mendenhall was ordained priest by the late Bishop Gillespie, and had a remarkable record of twenty-seven years of service as chaplain of the Michigan State Reformatory at Ionia. For several years he also acted as assistant minister at St. John's, Ionia. He is survived by two sons, Messrs. Cyrus W. and Arthur R. Mendenhall.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

The Board of the Trustees for the Diocese has lately purchased an Episcopal Residence, in the Squirrel Hill District, which is one of the most attractive residential sections of the city.

St. John's Church, Pittsburgh, has received a gift of \$1,000 from the American Church Building Association, the final payment on the commodious parish house erected about two years ago. This building is becoming more a centre for community interests, and is a valuable acquisition to that neighborhood.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Three Church Schools in the Diocese held commencement exercises in June: St. Paul's Church, Augusta; St. John's Church, and Christ Church, Savannah, when certificates were awarded, and promotions made for the fall session. The two Savannah Schools, with St. Paul's Church, additional, will continue to hold a Sunday session during the summer, though attendance will not be compulsory. An inter-parochial birthday thank offering service was held in Christ Church, Savannah, on Whitsunday, for the four parish schools.

The superintendent of Christ Church School, Mrs. T. P. Waring, who has served in this capacity for five years, and who has advanced the curriculum of this school in line with the suggestions and plans of the National Department of Religious Education, has been promoted to the office of "Superintendent of Religious Education in the Parish," and in addition to having supervision of the parish school, will also organize and supervise the educational work of the parochial mission of the House of Prayer located in the southwestern part of the city. The plans for the fall call for a complete organization of activities which will give the mission a program of social service to include work for members of the parish. The rector, the Rev. David Cady Wright, is taking an active part in supervising the plans.

At the Church of the Atonement, (the Rev. Jackson H. Harris, rector) Augusta, which calls itself "The Little Church on the Corner," the congregation had as guests on Sunday evening, May 25, the members of Georgia Commandery, No. 1, Knights Templars. The church was crowded and the rector preached an appropriate sermon. Several weeks previous to this service, prominent business men of August have addressed the Sunday morning Bible Class, and this has proved an interesting innovation. The plan will continue through July.

On Ascension Day, at St. Thomas' Church, Isle of Hope, Chatham County, Ga., the Vicar, the Rev. F. North-Tum-

mon, dedicated a Communion Service given by the children and grandchildren of Major Charles S. Hardee and the late Mrs. Martha Gaillardet Hardee, his wife, to commemorate their twenty-five years of work in the Episcopal Church at the Isle of Hope, Major Hardee, who is over ninety years of age was present, as well as members of his family.

Personal Notes

The Rev. Arthur D. Appleton resigned his charge, St. Paul's Church, Minersville, Pa., on July 1, and goes to Philadelphia.

The Rev. E. N. MacConomy, rector of St. Matthew's Church, Charleston, W. Va., has accepted a call to the rectorship of Trinity Church, Moundsville, W. Va.

The Rev. Robert A. Lambert resigned as rector of Good Shepherd, Milford, Pa., to take effect on August 1. He becomes the assistant in Calvary Church, Pittsburgh.

ORDINATIONS.

On June 17, 1924, in Trinity Church, West Pittston, Pa., Mr. Willie J. Parker was made a deacon. Mr. Parker is a graduate of Lehigh University and of the General Seminary. For the present he will assist the Archdeacon with the Leonard Hall Missions and serve as chaplain to the Presiding Bishop. The sermon was preached by the Rev. Mr. Neikirk, the editor of the Bethlehem Churchman. He also presented the candidate. Bishop Talbot officiated.

One June 28, 1924, in Leonard Hall, Bethlehem, Pa., Mr. Joseph Henry Benner, of the Church of the Mediator, Allentown, was made a Deacon. The candidate was presented by the Rev. Mr. Carhardt, of Grace Church, Allentown, and the sermon was preached by the Rev. Mr. Merriman, his rector.

Mr. Benner studied for the ministry some years ago, but instead became an actor on the stage. However, the call persisted and for a number of years he has been studying privately and now is a Deacon. He was put in charge of St. Paul's Church, Minersville, for the present.

"An Easy Way to Backslide."

We are not giving these easy ways in order to encourage people in the practice of this habit, but to warn them of the subtle manner in which one may lose ground religiously.

Move away from the "dear old home church," but leave your membership there.

Why leave it? Because the little church is so weak it needs all that I have to give, which is freely admitted as being very small. Now maybe the little church has grown some since you got away. Maybe they were not as dependent upon you as you thought. Maybe it was a blessing to the little church when you left for it may have given them a good chance to put some new blood into the official life of the church.

I have been the pastor of "the dear little church back home" and seldom came there a check from the distant members.

Many pastors have doubtless frequently heard the officials say, "I wish

people when they move so far away would move their membership, too."

The average church counts on the people at home who attend the services and keep in touch with the activities of the church to foot all the bills and look after the upkeep of the church generally.

Kinfolks are buried there. Now, if we are to be the guardian angels about their dust, why did we ever leave at all? How cruel it would seem for one to deliberately move away, but you moved. Why hold on to the distant church and grow disinterested in the kingdom generally?

The town or city church seems so different. People never seem to wish to appear "old fashioned or countrified" in anything except their religion. They enter into the ways of the town or city in every other respect. Religion is as modern as the very last element of truth that flashed forth from the divine mind. Religion is as up-to-date as the sun that shines with new glory upon a new world each new day, and yet it is as old as the eternal God Who is its Author.

Religion is sense and not sentiment. God said, "Come now and let us reason together," not feel together. Reason with God for awhile and the unfolding of the divine mind will give to your cold heart a strange warmth and a heavenly glow.

How easy to slide back into a life of indifference when we are not in immediate touch with a real church home! How avoid this easy way of backsliding. Get a preacher to write home for your church certificate. When it is put into a church you "put it," too, and show your religious "raising" by being loyal to the teachings received in the "dear old home church" and the Lord will make your life count both at home and in the new field. "There are 10,000 Methodists in Atlanta whose membership is somewhere else," said a preacher to me some time ago. What a sad fact!

Let us help each other to get in touch with our absent members so that they may be saved to the life of real religious usefulness.—Ex.



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RICHMOND, VA., JULY

No. 29.



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The Rt. Rev. Rennie McInnes, D. D., of Jerusalem, in November 1922, officiation at the Robert Hunt Memorial Shrine at Jamestown, Virginia, on the shore where the first English colonists landed and knelt at communion in 1607. The Bishop is using the old Jamestown Communion Silver of 1661. The Rev. E. Ruffin Jones, of Bruton Parish Church, Rector of the Shrine, and The Rev. W. A. Brown, D. D., of St. John's Church, Portsmouth, assisted in the service, which brought into intimate association the Mother Church of the World and the Mother Church of the United States.

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Perhaps You played beneath a tree with giant arms flung wide,

And did You see a bloody cross upon a stark hill side?

O, did You hear the tramp of feet, the clash of Roman spears,

Or know the mob, the long dark night, or Mary's bitter tears?

Once like a little lad of now, so many years apart,

You rested on a mother's breast, you knew a mother's heart.

Oh, little Lad of long ago, who trod that sorry way,

Look down upon this child of mine and keep him safe, I pray.

Deeper than the need for men, deeper far than the need for money—aye, deep down at the bottom of our spiritual life is the need for the forgotten secret of prevailing worldwide prayer.—Robert E. Speer.

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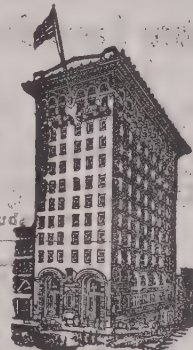
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Thoughts For the Thoughtful

What science says is man's best guess.

That man will be remembered who forgets himself for the sake of others.

The truthful are youthful, though their cheeks be withered with age

If the yoke you are wearing is not easy get out of it; it is not Christ's.

There can be no true politeness without the practice of self-forgetfulness.

"We hope in Thee, O God!

The day wears on to night;

Thick shadows lie across our world,
In Thee alone is light."

What though cloud and storm o'ertake thee in the night?

He'll not leave thee nor forsake thee,
He is Light!

How may we keep young? By sympathy and association with the young; by looking for what is hopeful in our environments, by the exercise of our constructive rather than our critical faculties, and by welcoming tasks that require initiative—thus we may preserve the spirit of youth.—C. C. Albertson.

Faith is the mark of those who seek and keep on seeking, who ask and keep on asking, who knock and keep on knocking, until the door is opened. The passive weak-kneed taking of everything on trust which is often represented as faith, is a travesty of its truth. True faith is the most active, positive and powerful of all virtues.

"Thou wast forsaken that we might never be forsaken; Thou didst tread the wine-press alone that each poor timid child of Thine in all future ages might be able to sing the words of undying comfort: 'I will fear no evil: for Thou art with me'."

There is nothing for which the world clamors more than a religion for every day. Jesus answers, "The simplest, first prayer I ever gave was that." And you say it in your grandest worship, and your child lips it as you teach his sleepy little lips to repeat it, "Give us this day our daily bread." It is just this which makes it a prayer for each and all. The cross is daily, but the faith and the food are daily too.—Dr. J. H. Eccleston.

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EDITORIALS

Vol. 89.

RICHMOND, VA., JULY 19, 1924.

No. 29.

MIRACLE

The primary mystery is life. No man has yet been found brave enough to attempt a definition of life. At best all that can be offered is a partial description of this unfathomable energy. It can be figured, we are told, as an impetus whose origin is unknown, but which consists in a need of creation. "It cannot create absolutely because it is confronted by matter—that is to say, with a movement that is inverse to itself, but it seizes upon matter and strives to introduce into it the largest amount of indetermination and liberty." Whatever else Evolution may have brought to light, this much at least is clear: that there is in the universe a creative energy, that so far from being satisfied with perpetuating types, is forever struggling to break new channels through matter, and find an outlet into the universe. Whenever this channel becomes blocked, the form is fixed and species appears, but apparently the aim of the impetus is transformation not the perpetuation of type. This impetus to create is so marked that no two things in nature are alike. When we study the play of life upon the highly organized physical structure of man we come into a world of individual creations indefinite in variety. The highest exercise of the vital impetus is not however the change of form, but giving new functioning power to an old form, which in turn is developed by the very process of functioning into new form. This process of development is not merely the multiplication of channels of energy, but of facility in coordinating the forces themselves. Given a human being which in its physical structure offered a perfect medium upon which the impetus of life could play, we could expect the full perfection of manhood, and at the same time the one particular human being in which the meaning of life itself could be studied.

This is just what Christianity claims in the case of its founder. Jesus claimed for Himself and His immediate

Disciples claimed for Him, that He was the full manifestation of the creative energy we call life. "I am the Way, the Truth, the Life," and "In Him was Life and the Life was the light of men," are only statements that there was fulfilled in Him what Science declares would be fulfilled if vital energy should infuse a perfectly adapted physical structure. Christianity also affirms that the same creative energy which was infused into the life of the Son of Mary, did so act upon the Virgin of Nazareth that for the first time in the history of the race the one perfect physical human being was born. We remember some words of a great physicist heard in class thirty years ago. He was lecturing on the laws of expansion in gases. He blew a smoke ring and after giving the laws governing expansion, declared: "If we could only find a perfectly elastic gas and could blow a ring of it, then omnipotence could not destroy it nor eternity efface it." In Christ the impetus of life has given to the world the one rounded character, the perfect man because He is the fulness of the manifestation of the primal source of life, and like the professor we can say with full assurance: "Omnipotence could not destroy nor eternity efface," for physical energy could find no hold for its destroying grasp and eternity belongs to it.

The highest exercise of the creative vital impulse is when it breaks through matter and hovers above the things that are, in what we call thought; or in the affections strives to share the fulness of itself with another in terms which do not of necessity have material symbols at all. The vital impulse is still creative and we should expect the perfect life to consist in sharing the fulness of its knowledge and in creating after its kind—which is merely to say that the perfect Life must manifest itself as Teacher and Saviour.

THE RULES OF THE GAME

Some years ago we were talking to the head of a large corporation whom we chanced to meet on the train. As has been a frequent experience with us, we listened to the familiar apologetic of the man of affairs as he told of how many people his business gave a livelihood to, of how many charities he felt called upon to aid, of how much time he gave to certain voluntary organizations that had as their aim the material prosperity of the city in which he lived. He then volunteered the information that he never attended church, as the services did not interest him and the discussions were about matters that seemed to him trivial compared to the weighty affairs of his crowded life. He declared that he was a business man,

and played the game according to the rules; and that all the talk he had heard about sin in the days when he had attended church seemed to him now but shadow fighting. His advice to a young man, starting out into life, was to choose carefully the game he wanted to play, keep the rules, but put every ounce of brain and muscle behind the play; and he would not only be a success but a good citizen as well. We had learned early in life that it is useless to make a frontal attack on any man's apologetic; and so we did not attempt to argue the value and duty of membership in the Church of God, but asked him if he really played the game according to the rules, and added that the word sin was only a convenient term to

describe any man's failure to play clean ball, no matter where the game was played. We quoted the saying of Kant that there was but one sin, and that was "to treat a person as a thing."

Two years later we were again fellow-travelers. As he took his seat, he said: "What you said to me the last time we met has affected the lives of a good many hundred people and will probably affect a great many more. I had thought up to that day we met that I was a pretty good employer, but I got to chewing on what you said, and came to the conclusion that my employees meant no more to me than the separate parts of my motor car. When a part wore out or went bad, I replaced it in one case, as

in the other. I suddenly realized that no human relationship existed between me and any one of the hundreds of men I used for my own ends. It got on my nerves. I believe now that I am more interested in the people in my employment than in the business itself, and where I used to use the axe, I find that I can pull a dislocated joint back into place and save a man and make a friend. I am no nearer being a Christian than I was, but I have learned the difference between a thing and a person." "Some of these days," we replied, "you will find out what it means to be a person; and when you do, you will be startled to find out at the same time that you have become a Christian."

JAMESTOWN

We would direct the attention of our readers to the account of the services held at Jamestown on the third Sunday after Trinity, and to the plan of the Rev. E. Ruffin Jones, rector of Bruton Parish, to link the unattached members of Christ's Church in our land to what we believe to be the highest mood of English loyalty to God and native land that England has perhaps ever known.

It cannot be emphasized too often or too strongly that Jamestown was a great missionary as well as a great national undertaking which was to build a Christian empire in America. Those who came were the appointed representatives of the Church as well as the State, and they came to share the best in England with the Indians of America.

Once when Alexander the Great was telling Aristotle, his teacher, of his dreams of conquest, Aristotle said to him: "Your dreams are idle ones. You cannot treat the Barbarians as if they were Greeks." Alexander replied: "I do not intend to treat them as Greeks. I shall share with them all that the Greeks have, and then they will be as Greeks." This was the dream that the first voyagers brought to Jamestown.

That the above statements are not mere vaporings, we offer as part of the proof a few paragraphs of the prayer, "duly said morning and evening by the Captain of the Watch" at Jamestown. This prayer was written by the Rev. William Crashaw, preacher at the Temple, and father of Richard Crashaw, the poet.

THE JAMESTOWN PRAYER

A part of a Prayer duly said Morning and Evening upon the Court of guard, either by the Captain of the Watch himselfe, or by some one of his principall officers.

MERCIFUL Father and Lord of heaven and earth, seeing Thou hast honoured vs, to choose vs out to beare Thy name to the Gentiles, we therefore beseech Thee to bless vs, and this ovr plantation, which we and ovr nation have begvn in Thy feare and to Thy glory. We know, O Lord, we haue the diuel and al the gates of hell against vs; but if Thou, O Lord be on our side, we care not who be against vs. O therefore vouchsafe to be ovr God, and let vs be a part and portion of Thy people; and confirm Thy couenant of grace and mercy with vs, which Thou hast made to Thy Chvrch in Christ, Iesvs. And seeing, Lord, the highest end of ovr plantation here is to set vp the standard, and display the banner of Iesvs Christ, euen here where Satan's throne is, Lord, let ovr labovr be blessed in laboring the conuersion of the heathen. And because Thov vset not to work with svch mighty works by vnholly means. Lord, sanctifie ovr spirits, and giue vs holy harts, that so we may be Thy instruments in this most gloriovs work. Lord, inspire ovr souls with Thy grace, kindle in vs zeal of Thy glory; fill ovr hearts with Thy feare, and ovr tongues with Thy praise; fvrnish vs all, from the highest to the lowest, with all gifts and graces needful not onley for ovr saluation, but for the discharge of ovr dvties in ovr seuerall places; adorn vs with the garments of iustice, mercy, loue, pitle, faithfulness; hvmility, and all vertues; and teach vs to abhor al uice, that ovr lights may so shine before these heathen; that they may see ovr good works, and so be brought to glorifie Thee, ovr heauenly Father. And seeing, Lord, we profess ovselves Thy seruants, and are about Thy worke, Lord, blesse vs; arme vs against difficulties, strength vs against against al base thoughts and temptations that may make

vs looke backe againe. And, seeing by Thy motion and work in ovr harts, we haue left ovr warme nests at home, and pvt ovr liues into ovr hands, principally to honovr Thy name, and aduance the kingdome of Thy Son, Lord giue vs leaue to commit ovr liues into Thy hands; let Thy angels be about vs, and let vs be as angels of God sent to these people. And so bless vs, Lord, and so prosper all ovr proceedings, that the heathen may neuer say vnto vs, Where is now yovr God? Their idols are not so good as silver and gold, but lead and copper and the works of their own hands. But Thou, Jehouah, art ovr God, and we are the works of Thy hands. O then let Dagon fall before Thy arke, let Satan be confounded at Thy presence; and let the heathen see it, and be ashamed, that they may seeke Thy face, for their God is not as ovr God, themselves being iudges. Arise, therefore, O Lord, and let Thime enemies be scattered, and let them that hate Thee, flie before Thee. As the smoke vanisheth, so let Satan and his delvsions come to naught; and, as wax melteth before the fire, so let wickedness, superstition, ignorance, and idolatrie, perish in the presence of Thee, our God. And, whereas we haue by vndertaking this plantation vndergone the reproofs of the base world, insomvch as many of ovr own brethern laugh vs to scorne. O Lord, we pray Thee fortifie vs against this temptation: let Sanballat and Tobias, Papist and players, and svch other Amonites and Horonits, the scvm and dregs of the earth, let them mocke svch as helpe to bviid up the wals of Jerusalem; and they that be filthy, let them be filthy still; and let svch swine still wallow in their mire, but let not the rod of the wicked fall vpon the lot of the righteous; let them not pvt forth their hands to svch vanity, but let them that feare Thee reioice and be glad in Thee, and let them that know that it is Thou, O Lord, that rainest in England, and vnto the ends of the world. And seeing this work mvst needs expose vs to many miseries and dangers of soule and bodie,

by land and sea, O Lord, we earnestly beseech Thee to receive vs into Thy fauor and protection, defend vs from the delysions of the diuel, the malice of the heathen, the invasions of ovr enemies, and mytinies and dissentions of ovr own people; knit ovr hearts altogether in faith and feare of Thee, and loue one to another; giue us patience, wisdom, and constancy to goe on through all difficulities and temptations, till this blessed work be accomplished, for the honovr of Thy name, and the glory of the Gospel of Jesvs Christ. That when the heathen do know Thee to be their God, and Jesus Christ to be their saluation, they may say, Blessed be the King and Prince of England, and blessed be the English nation, and blessed for euer be the most high God, possessor of heauen

and earth, that sent them amongst vs. And here, O Lord, we do vpon the knees of ovr harts offer Thee the sacrifice of praise and thanksgiuing, for that Thou hast moved ovr harts to vndertake the performance of this blessed work with the hazard of ovr person and the hearts of so many of ovr nation to assist it with meanes and prouisions, and with their holy praiers: Lord look mercifully vpon them all, and for that portion of their svbstance which they willingly offer for Thy honovr and seruice in this actibn; recompence it to them and theirs, and reward it sevenfold into their bosomes with better blessings; Lord bless England ovr sweet natie cowntry, saue it from Popery, this land from heathenisme, and both from Atheisme. And, Lord, heare their praiers for vs, and vs for them, and Christ Jesvs ovr gloriouvs Mediator for vs all. Amen.

CONSERVATISM AND PROGRESS

By the Reverend E. H. Ward, D. D.

TWO correspondents this week express gratification at the declaration of Mr. Minor that he interprets the Creed now just as he did seventy-two years ago. Is he using the word interpret in its usual sense signifying to expound the meaning or significance of a thing? Or does he mean that he holds the great underlying truths of the Creed as really as he did when a child? That is clearly what Mr. Green means.

Surely Mr. Minor does not mean that when ten years old, his thought of God, and man, and human life were the same as when he had reached his three score years. Says St. Paul, "When I was a child I thought as a child, but when I became a man I put away childish things"; that is, he interpreted things differently. If we "grow in grace and in the knowledge of Our Lord and Saviour Jesus Christ," then our interpretation of religious truth must change to correspond with our enlarged experience. Upon this point I am quite sure that Bishop Lawrence and Mr. Minor would be agreed if they understood each other.

The same is true of the opposition called forth by the Dallas pastoral letter. The confusion of thought in the use of the words "facts" and "truths" is quite inexcusable in such a document, where we have a right to expect reasonable clarity of expression. Fact is static, something done, as the etymology of the word indicates. Truth is progressive and "the thoughts of men are widened by the process of the suns."

Back of every article of the Creed there is a great underlying truth, but there is no fact, as the compilers of the Creed believed, so far as at least five articles are concerned. Not even Bishop Hall or Bishop Matthews would interpret the articles, "He descended into Hell," "He ascended into Heaven and sitteth on the right hand of God," as the compilers of the Creed interpreted them, and as Christians generally for more than a thousand years understood them.

Bishop Gore, who is regarded as one of our most conservative scholars, as well as a champion of orthodoxy, has said that our Creeds and formularies from time to time need restatement and reinterpretation. Surely there is such a thing as progress everywhere else, and is the religious world the only exception? The ideas of sovereignty and fatherhood have undergone the most tremendous changes in our own life-time. Until the time of the Stuarts in England and the Bourbons in France, the Sovereign was generally an autocrat, and like Nebuchadnezzar, "whom he would he slew, and whom he would he kept alive; whom he would he set up and whom he put down." This idea of sovereignty was transferred to God, and Calvinism set up an infinite Nebuchadnezzar as its God. When in the Declaration of Independence it was declared that kings and emperors did not rule by divine right, but that rulers derived all just authority from the consent of the governed, a new idea entered the political world which was destined to work great changes in the religious world as well.

Silently that idea has permeated the thought of the Christian world and Calvinism has disappeared, or at least has passed into innocuous desuetude. At a club meeting attended by fifteen of the most intellectual men

in America, I made this statement: "The greatest change which has ever taken place in Christian thought has come during my own ministry. At its beginning the idea of God's Fatherhood was completely swallowed up in the idea of His sovereignty. To doubt that He would consign to the flames of everlasting torment all dying impenitent would no doubt have held up my ordination. To doubt the eternity of punishment was thought to be sufficient reason why I should be made to endure it."

Every one present said the statement would stand, and among those present was a philosopher and theologian of international reputation. Man's idea of God is by far the most important that can ever engage his attention. The questions which are now disturbing the peace of the Church are trivial when compared with man's thought of the moral character of God; and yet the greatest change, which has ever taken place in the nineteen centuries of Church history, did not call forth as much opposition as the statement that the Virgin Birth of Jesus was not a matter of vital importance. Surely all will agree that a worthy idea of God is of supreme importance; then why make any other idea in theology static?

Life in this world is known to us under only two conditions, viz., evolution or degeneration, growth or decay. Evolution always means more life and fuller life; degeneration less and less life and final death. There is nothing static, and every doctrine which is not capable of expansion and growth is doomed. The mass of so-called fundamentalists and modernists would find they are agreed on every important truth if they could only understand each other. Each gets the heart of the truth, but each gets it in a different way. Both conservatism and progress are needed, in order to reach the truth, and brethren should be patient and tolerant of each other.

"O backward looking son of Time
The new is old and the old is new,
The current of a change sublime ?
Still sweeping through."

"Take heart the waster builds again,
Old goodness hath a charmed life,
The tares may perish, but the grain
Is not for death.

"For life shall on and upward go,
The step of progress ever beats
To that great anthem, calm and slow,
Which God repeats.

"God works in all things, all obey
His first propulsion from the night,
Wake thou and watch, the world is gray
With morning light."

If the Church is to make real, permanent advancement, Conservatism and Progress must go hand in hand. The great law of continuity cannot be broken without disastrous results. The Church must keep her feet planted upon the Rock of Ages, the great body of Catholic Truth, but her Face must ever be turned to the dawn.

THE OPEN MIND IN RELIGION

An Address Before the Alumni of the Theological Seminary in Virginia

By the Right Reverend R. E. N. Strider, D. D.

PART 2.

III.

IT is the spirit of free inquiry, then, that is needed in the Church. But there are numerous and serious obstacles in the way of the growth of such a spirit. Many good men and women long for the voice of authority to speak and relieve them of all necessity for worry as to what they should believe. The Roman position for those who can accept it must be a source of abiding comfort and peace. For the Roman Catholic no searching for truth is called for, only an obedient, thankful mind to accept as true that which the Church decrees. The great fallacy in such a position is that it is too comforting, too mathematically perfect. It is folly to say things are so because people wish they were. It is related of Horace Greenley that he had in his desk a pigeon-hole labeled "Important if True." Some theologies belong in that pigeon-hole. The teaching of Jesus would seem to be that the search for truth is a stern and up-hill business. I can find in the Gospels no evidence that He contemplated a system authorized to hand out guaranteed packages of truth as a storekeeper hands out goods. The Christian quest for Christ Himself was not easy; and the disciple is not above his Lord. We long for certainty but it never comes. Forever testing, discarding, doubting, qualifying, mankind must struggle for the truth. We may wish it were not so, but we can not change the fact. When the cloudy pillar moves onward we can but strike our tents and follow, however comfortable our present camping ground. Truth is for the man who has the faith to follow its gleam, "O'er moor and fen, O'er crag and torrent, till the night is gone."

Our minds are wont to follow the line of least resistance. Just as the subconscious self employs all sorts of devices to save wear and tear, so our intellectual processes tend to shun the more difficult way. The lure of partisanship is very strong, bidding us join a group and allow that group to do our thinking for us. In a social age, like our own, this temptation may become all but irresistible. Where one thinker will maintain his independence in a time of controversy there are hundreds who pin a party label upon their hearts and espouse the standpoint of a group. There is a grave danger in so doing. Partisanship and the open mind are enemies. If we must ally ourselves with parties at least let us do so without sacrificing our intellectual freedom. The more unbalanced and blatant members may become its spokesmen and their utterances grossly misrepresent the views of the more cautious members. Parties have a tendency, also, to swing into extreme positions which without qualification cannot be justified. Conservatism tends to grow reactionary and liberalism iconoclastic. Individualism may end in the chaos of anarchy, socialism in the tyranny of oligarchy. Whoever belongs to a party, religious or political, needs to be on his guard lest the party drift sweep him into deeps he never dreamed of. I say this while recognizing that within certain limits and under certain conditions, group investigation and effort are both desirable. Only the open mind, the dauntless spirit of intellectual freedom, can counteract the dangers of party affiliation.

Partisanship may present alternatives to our minds which are not true alternatives. The blind partisan is apt to believe strongly in dilemmas, which are among the most dangerous of logical devices. To confront a man with a pitiless "either . . . or" is very rarely a fair procedure. Dilemmas are easily forced. "Either . . . or" cannot always accurately picture a situation. "Both . . . and" is always broader and on the whole safer. For example, consider the so-called antagonism between religion and science. "Do you hold the religious or scientific view of nature?" a devout, female parishioner once asked me. And when, steadfastly refusing to be gored on either horn of her dilemma, I answered quite truthfully that I held both views of nature, she affirmed that I had evaded her question. Those who would create the popular impression that religion and science are mutually antagonistic in my judgment are hurting the cause of truth. There is no necessary antagonism between religion and science. Each is true and each casts light upon the positions of the other. It is highly possible for a man to be both an ardent scientist and a devout Christian. Nothing but confusion and loss can come from the attempt to separate the two. Is the truth such a small and simple thing that a single point of view can command the whole of it? The religious world sometimes makes sport of the Anglican Com-

munion for claiming to be Catholic and Protestant; and yet, beyond doubt the Anglican was the only open-minded view of history taken by any group at the Reformation. It is possible that the temple of Christian Truth is spacious enough to have Protestant inscribed over one portal and Catholic over another. This seems to be the Anglican position at any rate, and those who would prove the Church only Catholic, as well as those who would have it only Protestant, are demonstrating that their minds are less inclusive than the mind of the Church.

A serious obstacle to the growth of the spirit of free thought is always the danger that inheres in it. Let it be frankly recognized that the open mind has its perilous aspects. So has eating, or breathing, or crossing the street. Freedom of inquiry may at times lead us astray; but the suspicion in the popular mind that the Church fears and disapproves of critical examination of her position is far more apt to lead men astray. Many a man if told he must not think, forcibly breaks away and goes too far; but if gladly and freely allowed to exercise his intellectual powers his reason is satisfied and he comes to earth nearer home. To deny freedom of speech is to make men radicals and revolutionists. To clamp the lid hastens the explosion. It is high time we found this out. Permit people to think freely and that very liberty becomes a break upon their radicalism.

Many Christians shrink from the demands of the open mind because of the actual loss entailed. Old views of truth are precious, old convictions become hallowed through long employment, and it requires considerable fortitude to give them up. It is far less disturbing to one's temper, intellectual and otherwise, to sit calmly on the bank than to battle with the eddy and swirl of midstream. If the old faith was good enough for our fathers it is good enough for us. Such an attitude is creditable and we feel genuine sympathy with those who hold it. It is a question of enriching, not abandoning, the faith of our fathers, and to this end we can but press on toward the goal, knowing that progress means change. Every advance carries a loss. Who does not regret the passing of the leisured stage-coach, the white-winged sailing vessel, the fireside spinning wheel? To lose these means to lose something of the poetry and romance of life. Yet silently they have slipped away, we understand, and we would not have it otherwise. So do our ideas about religion, as about all else, melt into the misty pass, new ones are born into their places, and thus the Holy Spirit leads us as the Dear Master said He would.

But, some one objects, is it not our duty to "stand by" the truth? Yes, if we mean by that being true to our convictions. But assuredly truth is in no danger from the possible results of human thought. Oliver Wendell Holmes once wrote an imaginary dialogue between himself and a theological student. "I am afraid, he said, you express yourself a little too freely on a most important subject. Is there not danger in introducing discussions or allusions relating to matters of religion into common discourse?" "Danger to what?" I asked. "Danger to truth," he replied after a slight pause. "I didn't know truth was such an invalid," I said. "How long is it since she could only take the air in a closed carriage with a gentleman in a black suit on the box? . . . Truth is tough. It will not break like a bubble at a touch; nay, you may kick it around all day like a football, and it will be round and full at evening. Does not Mr. Bryan say that Truth will get well if she is run over by a locomotive, while Error dies of lockjaw if she scratches a finger? . . . I think generally that fear of open discussion implies feebleness of inward conviction, and great sensitiveness to the expression of individual opinion is the mark of weakness." (*The Professor At the Breakfast Table*, Everyman's Edition, Pages 102 and 103.) We, of course, admit that crude, unscholarly thought may do harm. That only means that good things may be abused. But from reverent, scholarly, open-minded study of the Christian Religion only good can finally be the outcome. Let us not fear to exercise the mental freedom which is rightly ours because obstacles lie prone across our pathway.

IV.

Up to this thought we have considered the open mind in religion through the lens of more or less abstract

thought. From now on we must be more specific. I should now like to describe how the open-minded approach can aid us in facing certain critical objections to the validity of the Christian religion. In this section I shall quote freely from Bishop Gore, who more conspicuously than any other first-rank, Anglican thinker has sought to reconstruct Christian belief from a standpoint that is at the same time modern and open-minded. It is essential to our argument also, to repeat that free thought does not necessarily turn us away from the time-honored convictions of our faith. On the contrary it has power to lead us back with strengthened faith and firmer trust. The unequivocal words of Bishop Gore are reassuring. "I (have) endeavored to pursue a purely critical method. I (have) sought to construct the fabric of belief which has seemed to me the most probable on the evidence. In result it (has) appeared that the intellectual construction which (has) best satisfied the requirements of reason and criticism was (has been) substantially the traditional faith of Christendom." (*Belief in the Holy Spirit and the Church*, Page v.) Lest any should think this quotation evidence of a closed, not open, mind let him recall that it was written at the end, not the beginning of the investigation.

It is hard to avoid the suspicion that a great deal of modern critical thought is based on a *priori* assumption which color the evidence and pervert the conclusion. The destructive school of German criticism started in a purpose to banish the supernatural from the domain of thoughtful religion. Today there are theological writers and speakers who seem to assume from the outset that the miraculous and supernatural are irrational. Others work on the too-hasty hypothesis that no objective reality can be postulated of the items of Christian conviction. This procedure is unscientific and utterly out of place in a free investigation. Theological inquiry is never justified to prove a point assumed and preconceived. One investigator has no more right to assume that miracles cannot happen than another has to assume the opposite. Although it is impossible to entirely submerge prejudice and eliminate the personal equation, yet it must be our honest purpose so to do. That man is an unsafe guide and an incompetent thinker who allows his preconceived belief that God is not a person, but only a "value judgment" to color and warp his freedom of thought. The value of Bishop Gore's recent work is that he strived, I think, on the whole successfully, to divest himself of unproved assumptions and to study the evidence with the personal detachment of a scientist. Those who believe that Bishop Gore succeeds in being open-minded will derive untold help from his three volumes on the Reconstruction of Belief.

Man's belief in God is of course the tap root of religion. Cut that and the tree dies. Is it true that the progress of modern thought has made it impossible to believe in a God who is anything more than an idea? Has our right to believe in a personal, living, Heavenly Father been snatched away from us? Has science disproved God? This is a serious matter, and it troubles many a mind today. What shall we do about it? There are but two courses of action open: either to ignore these mutterings, or fearlessly to study them. Suppose we ignore them. Will not the impression at once be created that we are intellectually afraid; and will not the world be confirmed in its suspicion that we are opposed to the growth of knowledge? And besides, will there not always lurk within ourselves a faint and far-off voice of distrust, whispering that our faith is a hot-house, exotic thing, that needs to be shielded from the cold of doubt and the winds of criticism, lest it get its tendrils nipped? Is it not much better to face all these questionings and draw the conclusion which the evidence suggests? This is precisely what Bishop Gore has done in *Belief in God*. He endeavors to assume nothing, he fairly considers all the evidence, Biblical criticism, modern science, and comparative religion, and this is his conclusion: "We (have) found no justification for dismissing as irrational the idea that God after whom reason gropes, and whom it dimly discovers, should be such a being as can meet the aspirations of reason by positive self-disclosure from His own side. And when we studied the record of the prophets and of Jesus, we found the conviction became irresistible that here we really have, as nowhere else in the world the word of God." (*Belief in the Holy Spirit and the Church*, Page 338.) Thus does the open mind lead us back to the God of our fathers.

Another point at which we must either stop our ears to what modern critics are saying, or else frankly meet them on the common ground of free inquiry concerns the doctrine of Jesus Christ. Is the traditional interpretation of Him substantially correct or has modern thought rendered it untenable? In Jesus do we really meet God, become incarnate? Was He just a man in whom God dwelled? Did His existence begin when He was born of Mary? Is He in truth the Saviour of the world? Was He indeed such a person as the New Testament writers and the traditions of the Church represent Him to have been? Thoughtful moderns demand an adequate answer to these questions,

and refusal to examine our foundations in the light of that demand will in the end, as we have said, render the world uncertain of the Church, and the Church uncertain of herself. Again Bishop Gore comes to the rescue in an extraordinarily frank and open-minded volume entitled *Belief in Christ*. This volume is an attempt to take a critical estimate of all the evidence which concerns the Person of Christ, and to show that the belief about Him which really grows out of the evidence taken all together, and which best accounts for all the facts, is just the traditional belief in the Incarnation of the Eternal Son of God. I seem to see the intellectuals of my generation, and the generations below me, as for the most part the victims of a delusion. What is called "free thought" is really thought enslaved to a negative dogma, which is not really valid; viz., that the sort of redemptive action of a personal God, which the Bible professes to record, cannot really have occurred. If the inhibition of this negative dogma is removed, if the inquirer is again really open-minded, then I believe, that free enquiry will be found to establish what is substantially the traditional belief." (*Belief in Christ*, Pages v.vi.) And again, "The traditional faith has been at times associated with uncritical history, and with an impossible theory of the effect of inspiration, and with estimates of Christ's Godhead which tends to efface His real manhood, and with doctrines of redemption against which our moral nature rebels. But we (have) sought to purge the idea of the Incarnate Person and His work of all such associations, and to maintain a doctrine of His Person and work which is fully in accord with the historical evidence, which is in no respect an offense to our reason or conscience and which in its whole substance is just the faith of the New Testament and the Church, which has been verified in an almost world-wide experience." (*Belief in the Holy Spirit and the Church*, Pages 340, 341.) In such fashion does the open mind help us to discover the Christ of history.

A third question which is being asked today, and which must be met like the others, concerns the Christian Church. The critical world is enquiring with a new insistency. What is the Church, and what is the authority of its credentials? Did Jesus Christ found it? What truth is there in the view that the Christian Church is based upon a perverted version of the person and teachings of Jesus; first set upon its feet through political forces; and containing at the heart of its system a group of pagan survivals? Has the Church really a just claim to be the divinely appointed agent of God in saving man? And again be it noted that whatever answers we give must be drawn from an unbiased examination of the evidence. The world will be suspicious of any other sort of answer. Evasion and refusal to answer are interpreted as signs of a weak case. In his third volume, *Belief in the Holy Spirit and the Church*, Bishop Gore faces these questions without prejudice, and faithfully sifts the evidence. I have space only to quote his brief conclusion: "It is true we saw (have seen) that Our Lord did not found a new Church; but all the evidence converges that He refounded the old Church on a new basis, and reequipped it with officers in the persons of the Twelve Apostles, and with certain sacramental rites of fellowship." (Page 341.) Once more the open mind proves its value by vindicating the central position of the Christian Church.

That the Christian consciousness is richer after such a bold and careful investigation scarcely needs to be pointed out. Men see that religion can meet criticism and come forth vindicated, and that by the common tests our faith proves its mettle. While learning much from modern thought we do not need to surrender our essential position. Ours need be no longer a cloistered peace. Ours that deeper peace that follows triumphant effort. Thus is the Church of the Living God enabled to go forward with a new faith in her own powers, and a new dependence upon the leading of her Lord.

V.

The Protestant Episcopal Church aims to be a broad and inclusive Church, which, as we have seen, attempts to view history open-mindedly, and seeks to give standing ground to those who hold divergent views. Therefore its ability to maintain its position depends upon its willingness always to be fair. There is a misleading phrase, "Anglican Moderation," which unless defined may convey an impression of a tendency to compromise or a desire always in the middle of the road. Compromise must not be the policy of the Episcopal Church. The way of compromise is as a general thing not the way of truth. Not alone the middle of the road, but the whole road is occasionally to be avoided. Merely to preserve a balance between extremes may be a coward's part. I believe the genius of the Anglican Church essentially and at bottom to be not compromise, but the spirit of the open mind.

If the Protestant Episcopal Church today will but base its policies upon tolerance, democracy, evangelism, and

service beyond question it can be the Church of the Future. No Church in Christendom holds in its hands so many of the threads of Church Unity. None, is better entitled to give to the youth of the land that healthy, buoyant, positive gospel which they rightly are demanding. None is more highly honored among the leaders of our thought and life. To be sure its faults and failings are many, but they are as nothing compared to its opportunities. Without charity and open-mindedness these possibilities can never be realized. Towards the other Christian bodies; towards the aspirations of the young people; towards the struggling masses of our citizenship; towards the nations of the world and their problems; towards our brethren of different minds within our own household,—in every case a mind honest and open towards the light, patient, ready to learn, eager to serve.

Upon us as individuals, leaders by virtue of our office, a duty falls. In the eyes of modern American opinion the Protestant Episcopal Church is identified with our presentation of it. If we, its official spokesmen, vision our office in terms of position rather than of service; if our tempers are intolerant; if our minds are narrow and our spirits partisan; if our hearts are cold and uncharitable and unbrotherly; if we are content to preach less than a whole gospel; if we are unsympathetic towards the doubts, aspirations, strivings of our people; if we fear to speak that which the Holy Spirit gives us to speak,—then in proportion to our influence and weight we will hurt the Church.

Let us in the Protestant Episcopal Church be careful how we minimize belief, as unfortunately sometimes seems to be the fashion. Nothing could ultimately kill the Church so effectually as for the Church to adopt as her creed, "It makes little difference what we believe so long as we live right and serve our fellow men." It would be just as reasonable to say it makes no difference what an author thinks so long as he writes good books! It is absurd to say creeds do not matter. They positively do matter. Each man's conduct, whether he will or not, flows out of his belief; and if he says he has no creed, that's his creed. Studdert-Kennedy puts it well when he says: "Follow your conscience and you can't go wrong is popular cant and clap-trap. Many of the most damnable deeds in history were done by conscientious people. Their conscience was alright but their creed was all wrong. Your conscience is only an eye which must have light to see with, and your creed is the light by which your conscience sees. Without your creed it will trip you up and break your neck." (I believe, Page 10.) I wish nothing in this paper to be construed as an argument against

creeds. We must have them. We cannot live and serve aright unless we think and believe aright. Only let it be an open-minded and not a pad-locked creed.

Once more, all must remember that for constructive theological thought long and accurate training is necessary. It is easy for a clergyman who is a success as a popular preacher, as a parish priest, as a writer, or as the leader of a large parish, to fancy that therefore he will be a success as a theologian and as a reviser of the creeds of Christendom. Non sequiter. Few performances are in poorer taste, or fraught with greater peril, than for a preacher without sufficient training, without possessing the necessary intellectual gifts, or without adequate preparation, to attempt to deal critically with the great doctrines of the Church in the presence of a miscellaneous congregation. Let us preach doctrine, by all means; but let us do it with care and due humility. The Church must sink its foundations upon ground more solid than that prepared by the amateur, eleven o'clock Sunday morning theologians. The Protestant Episcopal Church sorely needs just now a large number of trained thinkers. They can be developed in time through scholarships and fellowships in our Seminaries and colleges, and through relieving adequately qualified Bishops and other clergy of so much of their routine duties as will permit them to give time to scholarly pursuits.

I have spoken to little purpose if at the end of my paper the open mind in religion does not appear as a worthy object of Christian search. Let no man think he may win it easily. Like everything else really of the will of Christ it comes hard. L. P. Jacks aptly describes the task of those who would be the disciples of Jesus. "Whoever sets out to follow Christ will have to follow Him a long way, and to follow him into some dark places. The path we have to follow is a narrow one. It runs all the time on the edge of a precipitous mystery, sometimes taking you up to the sunlit heights and the Mount of Transfiguration, and sometimes taking you down into the fires of suffering and into the shadows of death. Following Christ means that when you find these dizzy things before you, these dark things in your path, you go through them and not around them. Have you a good head? Have you a stout heart? Are you loyal to the leader in the front? Easy enough while the road runs by the shining shores of the Lake of Galilee, but not so easy when it turns into the Garden of Gethsemane and become the Via Dolorosa." (Religious Perplexities, Pages 86-87.) These beautiful words are true of the striving of the Christian life. They are likewise true of the quest of the open mind.

Stewardship

The idea of stewardship is this—that what we have and what we are is not our own. But has been placed in our hands as a kind of trust of which an accounting must finally be made.

There is probably no thought that is more firmly embedded in the human consciousness than that of possession. This fact of possession has attached to itself so naturally the idea of right and independence in possession that most of us are incapable of thinking in the Christian term of stewardship.

And yet the fact does remain that, for all we have and all we are, there must be an accounting made.

The New Testament is full of this truth: of which the parable of the talents is the central illustration.

We are thinking now of the Christian's four-fold stewardship of Worship—of Faith—of Possessions—of Life.

It is a singularly impressive thing that Christ never asked anything of anybody. On the face of it. His calling of His Disciples was nothing short of preposterous, and, yet, apparently without explanation of wordy justification, He called person after person from one daily pursuit or another into His fellowship.

The truth is that this calling is preposterous save on the ground that the invitation was extended by no one less than the Sovereign Lord of life Himself.

To Him Who had given everything, it could not occur that He should ask of others less than everything.

He asked of men, themselves, as simply as one might ask a cup of cold water of his neighbor. Indeed, Christ's whole life was a great act of reclamation in this respect, that what had become divorced from God's Proprietorship through the selfishness and perversity of man, God, now, through His Son, was claiming again as His own. Thus, must it be borne in upon us, who are called by Christ's Name, that the blessed privileges of Worship, of Faith, of Possessions, and of Life are really an investment that God makes in us and of which He requires a return with in-

terest.

But we think more especially at this time of the privileges rather than of the responsibilities of stewardship. When one contemplates what has been entrusted to the care and supervision and the cooperation of man, one must be profoundly impressed with the potential dignity and glory of human kind.

To have it all our power to forward or to obstruct a plan of God is in itself and at once the guarantee of our God-childhood and the possibility of our falling from the high estate thereof.

So, we would escape from the fallacy of human proprietorship and, excising from our consciousness that word "mine" and all of its connotation, cultivate within ourselves the spirit of that old hymn:

Oh, the bitter shame and sorrow,

That a time could ever be

When I let the Saviour's pity

Plead in vain, and proudly answered,

"All of self, and none of Thee."

Yet He found me: I beheld Him

Bleeding on the accursed tree;

Heard Him pray, "Forgive them, Father";

And my wistful heart said faintly,

"Some of self, and some of Thee."

Day by day His tender mercy,

Healing, helping, full and free,

Sweet and strong, and ah! so patient,

Brought me lower, while I whispered,

"Less of self, and more of Thee."

Higher than the highest heavens,

Deeper than the deepest sea,

Lord, Thy love at last has conquered;

Grant me now my soul's desire

"None of self, and all of Thee."

—Edward M. Cross, in Minnesota Missionary.

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

A HOT WEATHER DIVERSION.

The days are hot and long and our collars wilt and crumple quickly unless we forestall them by putting on soft ones to begin with, and it is difficult to keep our dispositions from undergoing the same crumpling process from which our collars are suffering.

These conditions make it all the more important to impress cheerfulness upon our readers as a Christian virtue and duty.

For this reason we are going to suggest the doing of something that will bring you joy every minute while you do it. The reader would never guess what this joyous proceeding is to be so we might as well tell it frankly. It is to read a book of the Bible!

Now don't feel discouraged and think that we have been deceiving you and just leading you on to a mirage in the scorching desert of the torrid heat. Of course to find joy every minute in the reading of a book of the Bible means that you must be a little careful as to the selection of the book. We do not recommend Lamentations or Job for this purpose.

If, however, you will turn to St. Paul's Epistle to the Philippians, you will find that our suggestion is literally true. That letter which was sent from Rome contains only four short chapters, and can be read by the average reader in eighteen minutes, and in it you will meet with the words "joy," and "rejoice" no less than nineteen times, so it is an actual and literal fact that you find joy every minute in its perusal.

In the fourth verse of the last chapter you get the direct command which makes cheerfulness a Christian duty as well as a happy attribute of Christian character. It is in this verse that St. Paul gives the direct command to his friends in the Macedonian city, for he exclaims, "Rejoice in the Lord alway: and again I say, Rejoice!"

Cheerfulness is a social quality which gives us an excuse for writing about it on this page. It is a part of your social service to "rejoice in the Lord alway," for it is only when you are happy yourself that you can bring cheer to others. This quality is not solely social. It can be practiced alone, and it ought to be. If you have no company but yourself you should make yourself as agreeable to yourself as you possibly can; nevertheless it is in the group formation that this flower of Christian virtue blossoms to the best advantage—and to the greatest usefulness.

It is necessary to call the attention of many good people to this command to be joyful, because there are such numbers of them who have entirely overlooked it, and in fact, seem to think that the injunction is just the other way, and that it is only in an atmosphere of solemnity, if not actual sadness, that religion feel at home.

Happily this attitude is changing for the better, and it is now some years ago since a long-faced Puritan parson made this entry in his diary, "This day attended a wedding, but by God's grace, my sermon banished all carnal joy from the occasion." We say a "long-faced" parson made that entry though we have no authority for such a description of him, except our knowledge of the effect that this attitude of mind produces upon the appearance of those who assume it, and especially upon those who consider it an essential part of their religious equipment.

Think of the contrast between the effect of this divine presence, and that of his Lord and Master. Our Saviour, too, attended a wedding, but, by God's grace, His being a guest did nothing to banish the joy from that occasion.

On the contrary He exercised His divine power to add to the hospitality of the festivities.

Let us return, however, to the primary object of this article, which is to induce our readers to become acquainted with the Epistle of the Philippians as a happy hot weather diversion. Its reading will also teach us a great lesson in the art of letter writing. (Which is in danger of becoming a lost art.) For should we have the energy to read a little more of the Good Book and go back to the sixteenth chapter of the Book of Acts of the Apostles we shall find that during his stay in Philippi St. Paul had been the recipient of most harsh and unfair treatment. He had been cruelly beaten without a trial, had been subjected to the closest confinement in "the inner prison," which, judging from our knowledge of jails today, must have been a truly terrible place. Yet there is not a single reference to anything of that sort in this joyous letter that he writes from Rome to his friends. From its tone one might suppose that he was on a pleasure trip, or had just achieved some great accomplishment that had been the desire of his soul, so great is its buoyant and triumphant tone. Again there is a surprise in store for the reader, and a lesson for the letter writer; for at the time those words were penned, the author of them was in prison, awaiting trial for his life.

That, however, is the great secret of real Christian cheerfulness. It is the conqueror of its surroundings. Prison walls and impending death could not keep the happy strain out of that letter to his friends, because the writer knew "that to live is Christ, and to die is gain."

That peace which passes all understanding," and comes from God and perfect trust and confidence in Him, carries us through life, through death, and into all eternity. It is well worth cultivating, and the surest way to find it is to read about Him and those who loved and depended upon Him.

No more inspiring example of this can be found than the Epistle to the Philippians read in connection with the sixteenth chapter of Acts. TRY IT.

PROBATION PAYS.

Putting juvenile delinquents on probation results in rescuing many children from what might become careers of crime. This is the verdict of the Massachusetts Commission on Probation, appointed by the Massachusetts Legislature to find out what happened to probationers after they had been discharged from supervision. Nearly three hundred boys between seven and seventeen years of age were included in the study; two hundred and thirty-nine of these boys, it was found, were carried through the original probation period without surrender and commitment. Sixty per cent of the boys discharged from probation to the community had no subsequent court record; and eighty-seven per cent had not at any time been committed to institutions. In order to find out something about the habits and work records of these boys after their discharge, nearly two hundred of those who had been put on probation in 1915 were studied during 1923. It was found that seventy-eight per cent of them were steady workers and eighty-seven per cent were non-drinkers. The best showing was made by the boys on probation for one year or more.

"Teach us the lesson Thou hast taught,
To feel for those Thy Blood hath bought,
That every word, and deed and thought,
May work a work for Thee.

For all are brethren far and wide
Since Thou, O Lord, for all hast died;
Then teach us whatso'er betide,
To love them all in Thee.

In sickness, sorrow, want, or care,
Whate'er it be, 'tis ours to share:
May we where help is needed, there
Give help as unto Thee.

IMPRESSIVE SERVICE AT ANCIENT SHRINE

By Vera Palmer

REGARDLESS of lowering clouds and even occasional showers, hundreds of men and women crowded into the little church at Jamestown on the afternoon of the Third Sunday after Trinity for that celebration of the Holy Sacrament which each year marks the anniversary of the first Anglican Communion in the Western World. Three hundred and seventeen years have passed since the Rev. Robert Hunt gathered together his courageous little flock and there beneath a widespread sail from one of the tiny ships administered the sacred bread and wine in thanksgiving for their safe journey across the uncharted seas to a land on which the sun had smiled and where the fruits of the earth were abundant.

Before the appointed hour not only was every seat occupied, but also all available standing room at the doorways and in the tower, the latter, with the foundations, constituting what remains of the original churches built by the colonists. The congregation was comprised of visitors from Williamsburg, Newport News, Hampton, Norfolk, Tono and Richmond. The Rt. Rev. Beverley Dandridge Tucker, D. D., Bishop of the Diocese, was the celebrant, assisted by the Rev. E. Ruffin Jones, rector of Bruton Parish Church, Williamsburg, and minister-in-charge of Jamestown; and the Rev. W. A. R. Goodwin, D. D.

Bishop Tucker, who was also the preacher, took his text from the Gospel, appointed for the day, St. Luke 15:9, "I have found the piece which was lost," giving a most scholarly and impressive address, the "piece" in question referring, of course, to the heretofore lost continent which was to be saved to the Cross. During the communion service the Bishop read the same prayer which Robert Hunt gave so long ago and which, by episcopal decree, was read in every parish church in Southern Virginia this Third Sunday after Trinity.

The beautiful service at hallowed and historic Jamestown was initiated twelve years ago by the Association for the Preservation of Virginia Antiquities under the untiring leadership of Mrs. John B. Lightfoot, who for nearly two decades has been chairman of the Jamestown Committee of the Association. From the beginning she has received the hearty approval and cooperation of the Bishop of the Diocese of Southern Virginia. Never until this year, however, has the service been held under cover and then solely on account of the inclemency of the weather. In the open did those first English settlers consecrate themselves to God and country and in the open have their descendants offered up their prayers of gratitude to the Heavenly Father for giving to the Anglo-Saxon race custody over this vast country.

At first only a mere handful gathered to commemorate this greatest historical event in the American Church, but each year the congregations grew until dozens expanded into scores and then into hundreds until in 1922 fifteen hundred men and women, representing almost the entire

Atlantic Seaboard and more, assembled on the Island, where there forefathers had faced, and ultimately conquered, famine, disease, dissensions within and the deadly tomahawk of the Indian. That was the year in which was dedicated the Rev. Robert Hunt Memorial Shrine, erected by the Colonial Dames of America in the State of Virginia.

Now each summer, weather permitting, the celebration is held at this shrine, which consists of an altar of Indiana limestone beneath a reredos of bronze, picturing in bas-relief that first communion under the sail when the communicants knelt at a chancel rail made from the bark-covered limb of a sappling resting on bark-covered wooden horses, instead of before the substantial granite rail, now part of the shrine. But the words of the ancient liturgy are unchanged and the silver vessels used are those which for years found place on the altar of the Jamestown Church and now are held for safe-keeping in the crypt of old Bruton.

Although, perhaps, it is easier in the open to bring to mind the scene of that first administration of the communion on Virginia's soil, yet the tiny edifice, so permeated with the history of the colony, has a very real appeal of its own. One cannot look on those old bricks without picturing the slight figure of Pocahontas as she stood before the font to receive the sacrament of Christian baptism, or recalling to memory that group of fearless men that formed the first legislative body in America a year before the Pilgrims landed on New England's rocky coast, and then try to visualize the difficulties and achievements of those whose bodies lie in numbered graves beneath the bricks of the flooring.

Never until this Third Sunday after Trinity has the church been used for a communion since its restoration and the visitor expecting to find sumptuous furnishings must have been surprised at the extreme simplicity. The location of the ancient altar is behind an iron picket fence, placed there for protection. Thus, the communicants knelt on the bare bricks without chancel rail. But the dignity, sincerity and deep spirituality of the well-known words of the Prayer Book as spoken by the Bishop seemed to hold an added richness.

Hydrangeas from the garden of the Yeardley House decorated the background of the original chancel and roses planted in the same garden and carefully tended under the supervision of Mrs. Lightfoot were placed on the communion table, while members of Bruton choir led the familiar hymns. It was altogether an outstandingly beautiful service from the processional to the final "Amen," and when another Third Sunday after Trinity comes around may the skies be clear to permit of at least fifteen hundred gathering again in the sunshine before the memorial shrine to offer once more their prayers and thanksgiving unto Almighty God.

THE INAUGURATION OF A NATIONAL MONUMENT

An Effort to Givo the Jamestown Shrine Its Proper Place in the Life of the Nation

THE REV. E. RUFFIN JONES has inaugurated a movement that may become one of the largest in the Church, and, if properly supported will do much to call well-deserved attention to the fact that the first religious services conducted in the United States by English-speaking people were those found in the Book of Common Prayer, most of which are still used today throughout this country.

No doubt there are many people scattered over this broad land, who are descendants of those early settlers, and although, they may have changed their religious affiliations it is almost certain that they would be glad to associate themselves with this movement, one purpose of which is to emphasize the fact that the mighty structure of the United States of America had its beginning laid in a religious foundation.

The two kinds of membership suggested by Mr. Jones in the following appeal need not be confined either to members of the Protestant Episcopal Church nor to those who have ancestral connections with the early days of Virginia, but should include Christian people of all beliefs throughout the country who have the desire to make the motto on our coins, "In God we trust," a more vital fact in our national life, and to revive the knowledge that the first public gathering on the soil of the United States

was for the purpose of giving thanks to God for His mercies, and asking His aid for future success.

THE ORDER OF JAMESTOWN.

Haec olim meminisse iuvabit.

The rich and sacred associations of Jamestown should be carried to all our people. What traditions more important than those of the planting upon our shores of our most holy religion, the establishment of our civilization with its Anglo-Saxon heritage of law and liberty, than those of the beginnings of representative government here in America with the calling of the first assembly in the church at Jamestown on July 30, 1619!

The island is now preserved inviolate, a place by a river side where prayer is wont to be made. Here the Robert Hunt Memorial Shrine has been erected with altar and rail of Indiana limestone, and reredos consisting of a handsome bronze bas-relief depicting the first open air celebration of the Holy Communion after the landing in 1607, according to the description left by Captain John Smith: "Wee did hang an awning (which is an old saile), to three or foure trees, to shadow us from the Sunne, our walles were railles of wood, our seats unhewed trees, till

we cut planks, our Pulpit a bar of wood nailed to two neighbouring trees . . . we had daily Common Prayer morning and evening, every Sunday two Sermons, and every three months the Holy Communion."

For some years it has been the custom to hold a celebration on the Third Sunday after Trinity, which is believed to be the anniversary of the first communion, and also to have a short service with brief historical address on the Island every Sunday afternoon except in severe weather. We are now, however, effecting a definite organization with an enrolled membership that the old Mother Church of Jamestown may function in a large way in the life of the nation. We plan to send bulletins and messages at Easter and Christmas to all members, and a personal letter to each on his birthday, and on the Third Sunday after Trinity to summon all for whom it is possible to worship at the Shrine, also to encourage the observance of that day throughout the Church as Founders' Day with celebrations of the Holy Communion, and to urge upon our people to attend these services with a grateful remembrance of the foundations laid by our fathers. We plan also to provide a special commemorative badge or button to be worn on that day, and to make the celebrations on the Island more and more notable in character, and of ever greater interest to the nation at large.

Two Types of Membership.

First. We plan to enroll as regular members of the old mother shrine Churchmen everywhere who are out of touch with their home parishes. Such are found in the ranks of the commercial travelers, in the army and navy, and among those who have moved to new homes where they do not find the church. May it be ours to reach them with some measure of the Church's care, and the blessing of the faith of our fathers.

Second. We would enroll as associate members all who wish to receive our bulletins and messages, and become partners in our undertaking. This enrollment will not be limited to communicants of the Episcopal Church, but will be open to all who are in sympathy with our plans and will, of course, have no effect upon local affiliation elsewhere.

Annual dues for the present have been fixed as follows:

For the first class, whose primary obligation as full members is to the old Mother Church, the sum of \$6.00 per annum, one dollar of which is to be set aside for permanent endowment, while the remainder will go into

the current expense and missionary fund. Life membership, \$100.

For the second class the sum of \$1.50 per year, fifty cents of which will go for the endowment fund. Associate life membership, \$25.

There may be taken also Foundation Membership in the sum of \$500 as memorials to ancestors or loved ones, their names and that of the donor to be recorded permanently in our Book of Memorial, and the donor to receive perpetual rights of membership.

IT IS OUR PURPOSE THAT PRAYER SHALL EVER ASCEND FROM THE SACRED SOIL OF JAMESTOWN FOR THE MEMBERS OF OUR ORDER.

E. RUFFIN JONES,

Rector of Bruton Parish, Williamsburg, Va.

Appointed by the Bishop of the Diocese,
Rector of Jamestown.

APPLICATION FOR MEMBERSHIP.

(Please Typewrite or Write Very Plainly.)

I hereby apply for membership in the ORDER OF JAMESTOWN.

My permanent or forwarding address is.....

Birthday

Enclosed find \$....., due for.....

membership for the calendar year 192.....

Regular Membership.....\$6.00
Associate Membership.....\$1.50

Name

Date

Mail to Rev. E. Ruffin Jones, Williamsburg, Va.

(Note: After July 1, regular membership is \$3.00 for the remainder of year.)

Resolutions Adopted by the World's Sunday School Convention, Glasgow, June 26, 1924

Nine resolutions were adopted. Following the general words of appreciation, the following statement was made concerning world brotherhood and peace:—"This Convention views with profound concern the long-continued national jealousies and racial antagonisms, and expresses its deep conviction that these things are contrary to the Will and purpose of the Eternal and Universal Father, and should be replaced by the spirit of Christianity, which makes for brotherhood and peace. It therefore earnestly calls upon all Sunday School people throughout the world to promote, by every means in their power, and especially by prayer and teaching, by example and cooperation in service, the coming of that Kingdom, which alone can secure on earth peace and goodwill towards men."

The declaration on total abstinence and prohibition was—"This Convention, recognizing the Sunday School as the chief educational department of the Church, strongly holds that it should be a vital factor in creating and maintaining public opinion in favor of total abstinence from intoxicating liquor and the prohibition of the manufacture and sale thereof. It urges upon leaders and workers to use the Sunday-school movement as a powerful agency in promoting world-wide prohibition by appropriate instruction, for which adequate place should be found in the lesson courses and by the use of the total abstinence pledge; and it calls upon every officer, teacher, and scholar to promote by precept and practice this great moral and social movement among the youth of all nations."

Child Welfare was thus emphasized—"The Convention, in the light of the incarnation and mission of our Lord, and, in the belief that the hope of the world lies with the young and the yet unborn, urgently advocates the adoption in all lands of such standards for child-welfare as will increasingly secure for children everywhere their essential rights. And this Convention calls upon Sunday Schools and other Christian workers to give leadership in a world campaign for a higher valuation of child-life and to devote service to national and local movements toward the practical application of the gospel to the betterment of the world's children."

Emphasis was placed upon the need for Sunday-school leadership—"The Convention is of the opinion that the time is ripe for a forward movement for religious education through the Sunday School. To this end trained and efficient leadership is of vital importance. It strongly recommends that a theoretical and practical course in religious education be included in the training of candidates alike for the ministry at home and on the mission field. It welcomes the increasing success of those colleges set apart for religious education, commends the opportunity they offer for training in Sunday-school leadership, and rejoices in the establishment of colleges for the better equipment of an indigenous leadership in the mission field."

The immediate program was defined—"This Convention expresses its deliberate judgment that in the Sunday School and its auxiliaries, the Church of God possesses its most effective instrument for world evangelization. It, therefore, earnestly recommends an immediate advance along the whole line, especially by the steady recruiting of unreached children and young people and of fresh teachers; the promotion of leadership and teacher training; the supply of lesson courses to meet the needs of each field; the provision of more adequate buildings and equipment; the development of instruction and auxiliaries; and by the stimulation of missionary enterprises and other Christian activities."

The observance of International Golden Rule Sunday, December 7, 1924, in the interests of the tens of thousands of orphan children and refugees of "Bible Lands" was endorsed.

The present challenge was announced—"The Convention is convinced that the present world situation constitutes a rare opportunity and a startling challenge to Christian Churches and Sunday Schools to improve and extend their work of Bible instruction and of educational evangelism, and to pursue with faith and courage the task to which the World's Sunday School Association is committed of bringing the children and young people of every land, and in every language, to the knowledge of God in Christ, through living teachers of revealed truth, and so, in time, to secure the world against the calamity of war; and it sends its heartiest greetings to the Sunday School workers throughout the world, and calls for many new volunteers to dedicate their service and wealth in this best and most hopeful of capital causes."

Church Intelligence

Negro Methodists Adopt Our Methods.

The Negro postman in a city in Georgia, who delivers the mail to the Diocesan Executive Secretary, asked her the other day if she would meet a committee from his Methodist Church, to help them work out a financial plan for their church on the budget system. Surrounded by eleven committee men she told them how to make up a parish budget, how to run an every-member canvass, and what the group system is! One of them was quite taken with the group system and thinks it is the thing they need. They were most interested. The Secretary adds, "I gave them Bishop Johnson's 'Stewardship' pamphlet, Mr. Pepper's 'Proportionate Giving,' the Bulletin on Group Organization and Suggestions to Canvassers, and also told them how to organize themselves into a working committee with sub-committees on finance, education, canvass and prayer! They were perfectly delighted."

Congestion at Hooker School.

Time was when Hooker School for Girls, just outside Mexico City, had a useful and much-needed auditorium. Last year the demand for sleeping space made it over into a dormitory and teachers' bedroom. That was bad enough, but this year it has had to be divided into class-rooms, and fifteen girls were turned away who would have been boarding pupils.

In spite of the hard times of revolution the enrollment has grown to ninety, an increase of twenty over last year. There is now an English department, with all classes taught in English from English books. The tuition is just double that for the same grades in the Mexican department, but there are twenty-two enrolled, aged four years to fifteen (kindergarten teacher wanted!). The commercial department, with a four years' course equivalent to a commercial high school, has seven pupils. It has been necessary to put their five typewriters in the library, which is not good for the library.

The primary and music and normal departments are advancing. One normal school student was lost to the school as she went to the Mexican normal, fearing that our certificate would be inferior to that of the government institution, which, considering the handicap of crowding and lack of teachers, is no wonder. The domestic science department has had to be dropped, for the present, for lack of a teacher. One with experience and marked initiative and adaptability is needed. More than twenty children under ten years were refused because there was no place to put them. The work among the young children is our greatest opportunity.

Enlarged a little and adequately staffed, the school, as Deaconess Newell realizes, could make a contribution of the greatest value to the development of Mexican womanhood, and through that to the stabilizing of Mexican life.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D.

The Bishop of Washington and Mrs. James E. Freeman have announced the engagement of their daughter, Elsie, to the Rev. Raymond L. Wolven. Mr.

Wolven is assistant rector of Epiphany Church, having held that position when Bishop Freeman was rector of the parish. Beginning September 1 Mr. Wolven will become vicar of Trinity Diocesan Parish. Bishop Freeman and his family have returned from their trip to England, and have gone to Lorrento, Maine, for the remainder of the summer. During this time the Bishop will visit other places in the interest of the Washington Cathedral.

St. Thomas' Church has been the recipient recently of a memorial given by Joseph McReynolds in memory of his mother. This memorial takes the form of two iron screens with double folding gates, placed before the organ chambers on the north and south sides of the east end of the church. The beauty of the interior of the church has been greatly enhanced by this addition. St. Thomas' Church is considered one of the most beautiful churches in Washington. Dr. Ernest Smith, the rector of the church, has just returned from a trip to Bermuda.

The Rt. Rev. Henry St. George Tucker of the Virginia Theological Seminary, was the preacher at Trinity Diocesan Church at the eleven o'clock service on Sunday, July 13, and in the afternoon of the same day preached the sermon at the Cathedral open-air service.

M. M. W.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Church of the Good Shepherd, Brooke-wood.

On Sunday, July 6, a service of more than usual interest was held at the Church of the Good Shepherd at Brooke-wood, in Augusta County, this being the occasion of the formal opening of the building. The service was very largely attended, the congregation more than filling the church. Two persons were confirmed. During the past eighteen months, while services have been held in a school building nearby, thirty-five persons have been baptized and there have been seventeen confirmations, including those above noted. The Rev. John J. Gravatt, Jr., rector of Trinity Church, Staunton, has charge also of this new church at Brooke-wood.

At the service last Sunday Bishop Jett preached and administered the rite of confirmation, and other ministers taking part in the service were the Rev. Mr. Gravatt, the Rev. J. Lewis Gibbs, rector of Emmanuel Church, Staunton, and the Rev. Theodore H. Evans, who is for the present in charge of St. John's Church, Waynesboro, and also assists the Rev. Mr. Gravatt at Brooke-wood.

For some time there was a Sunday School conducted by one of the other denominations, in a public school building. Owing to small attendance this was practically abandoned. Mrs. Jos. S. Cochran, who lives nearby and has been a member of Trinity Church, Staunton, continued the Sunday School and gathered an increasing number of grown persons and young people. Gradually a desire for an organized congregation manifested itself. On Thanksgiving Eve, 1923, after a brief entertainment, Bishop Jett told the story

of the Episcopal Church: its faith, customs, etc. Shortly thereafter it was decided to proceed at once with plans to erect a church building. This building which, as recently noted in the Church papers, has just been completed, has a seating capacity for one hundred and fifty persons, and the chancel is churchly and arranged for the accommodation of a choir.

It is interesting to note that up to the time that Mrs. Cochran began her activities in connection with the Sunday School here none of the people of the community, with the exception of two or three families, were Episcopalians. The success of the movement is chiefly due to Mrs. Cochran, who had at all times the fine support of her husband.

The plans for the building were donated to Bishop Jett by Messrs. Thos. J. Collins and Brother, Architects of Staunton.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.
Rt. Rev. R. E. L. Strider, D. D., Coadjutor.

New Rector at Romney and Moorefield: Rev. H. P. Lyman-Wheaton, D. D., Trinity Church, Lawrenceville, Indiana, will shortly assume charge of St. Stephen's, Romney, and Emmanuel Church, Moorefield.

Summer Conference, Sweetbriar, Virginia: Bishop Gravatt attended the Summer Conference of the Dioceses of Virginia and West Virginia, at Sweetbriar, Virginia.

The Rev. W. T. Willis is attending the Summer sessions in the University of Chicago, engaged in particular study.

Bishop-Coadjutor R. E. L. Strider preached twice Sunday, June 29, at the Gambier Summer Conference. The conference this year was the largest ever held at Gambier.

St. Andrew's, Wheeling: St. Andrew's will be temporarily under the charge of the Rev. E. N. MacConormy, who becomes rector of Trinity Church, Moundsville, July 13. Somewhat extensive repairs are to be made on the church and rectory of St. Andrew's. They expressed in a fitting way their appreciation of the services of Archdeacon William Meade since the death of their rector, the Rev. James L. Fish.

Mission at Marlinton: Beginning Sunday, July 13, Bishop Strider will conduct a mission at St. John's, Marlinton. St. John's is under the charge of the Rev. G. J. Cleveland.

PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Bishop.

About one hundred and twenty-five books from the library of Bishop William White, the first Bishop of Pennsylvania, have come into the possession of the Philadelphia Divinity School through gifts of the descendants of the Bishop. The books are preserved in two antique mahogany book-cases, which were the property of the Bishop, who has in a number of ways left the imprint of his personality upon this city and community. Works by the Bishop in the collection include some of the original editions of his lectures on the Church Catechism. Other notable volumes include works by Provost William Smith and works by Ja-

cob Duce, rector of Christ Church and St. Peter's Church, and a member of the first graduating class of the University of Pennsylvania.

The Rev. Leslie F. Potter, rector of St. Mark's Church, Frankford, was the preacher Sunday, July 13, at the Community Open-Air service in the Frankford Stadium. The committee in charge have secured microphones and amplifiers in order that the speakers may be heard in all parts of the Stadium. Ten churches of Frankford are cooperating in these union outdoor meetings.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Georgia's First Y. P. S. L. Camp.

In its initial camp for Young People's Service League members of the Diocese of Georgia, the Department of Religious Education which sponsored the venture, feels that it has scored a complete success. While the attendance was not as large as was expected, the impression made on those who attended, wholly justified the camp idea. The attendance included the Bishop, thirteen officers and councilors, and other adults, twenty-two young people, and five children, making a total of forty. The camp was located on St. Simon's Island, near Brunswick, at the far end, away from the summer colony, on the edge of a grove of shade trees, about two hundred feet from the ocean. The girls were quartered in a large cottage and the boys in tents; classes were held under the trees, and meals were served on the porch of the Arnold House. The officers and councilors, included the Rev. W. Aimison Jonnard, director and vice-chairman of the Department of Religious Education; chief councilor, Mrs. F. K. Ffolliott, of Johnson City, Tenn.; registrar, Miss Emma Twiggs, instructors, Mrs. Olaf Otto, the Rev. D. Watson Winn, the Rev. Robb White, Jr., the Rev. E. W. Halleck and Mr. Jonnard. Beginning on Wednesday morning and continuing through Saturday, the daily schedule was as follows: 7 A. M., morning ocean dip; 8:15, prayers; 8:30, breakfast; 9 to 9:30, intermission; 9:30 to 10:15, first class, Bible class, by the Rev. Mr. Winn, for boys and girls; second class, instructions on personal religion (ideals of manhood and womanhood), the Rev. Mr. Halleck for boys; Mrs. Otto for girls; 11:30 to 12, recess; 12, noon-day prayers; 12:05 to 1, third class, missionary course, "The other side of the world," by the Rev. Mr. White; 1 to 1:30, intermission; 1:30, dinner; 2:30 to 4, quiet hour; rest of afternoon recreation; 6, supper, followed by stunts, camp-fire and good-night service. The big feature of the camp was the Rev. Mr. White's class, and before the camp was over many of the boys and girls were asking questions about the duties of missionaries, and, as a result of these lectures, at least one member volunteered for service to the Department of Missions. The real inspiration of the day came at the good-night service on the beach, when the camp director led the prayers and inspirational talks. On Saturday night the whole service was given over to Preparation for the Corporate Communion the next day. Sunday morning the campers attended service at historic Christ Church, Frederica on the Island, and the Bishop preached a special sermon and was the celebrant at the Holy Communion service. Before the service a Bible class was held under the trees, after which the young

people roamed around and saw the Wesley Oak," under which the Wesleys preached. After service they drove to the old fort at Frederica, built by General Oglethorpe, the founder of the colony for defense against the Spaniards. To the Rev. Mr. Jonnard is due the success and inspiration of the Camp. He was at all times the life of the camp, and the members felt that they are unusually lucky to have as their young people's leader, one who is so exceptionally gifted in this work and who makes an appeal to youth.

UPPER SOUTH CAROLINA.

Rt. Rev. K. G. Finlay, D. D., Bishop.

The Diocese of Upper South Carolina has just closed its Young People's Camp. This Camp was held from June 16 to July 1, at Bowman's Bluff, near Etowah, North Carolina. The site of "Camp Capers" is ideal, it is situated in the heart of the Blue Ridge Mountains, about ten miles from Hendersonville. The scenery is unsurpassed and the Camp equipment has been characterized as "de luxe." All about the Camp are the mountain peaks, and on the Camp grounds there is a beautiful lake, a ten-room house, with, more or less, modern conveniences, a mess hall and canvas tent quarters.

The Diocese conducted two separate Camps last year, one for the boys and one for the girls, but this year it was thought best to have a "co-ed" Camp, and some one hundred and sixty young people, of both sexes, with their leaders, councilors and faculty, have spent two delightful and beneficial weeks in communion together and in consideration of the "things concerning the Kingdom of God." The girls and women occupied the "Big House," which was called "Chum Cottage," and the boys and men occupied the tents. The Rev. Frank A. Juhan, the rector of Christ Church, Greenville, who is the director of the Young People of the Diocese, and the Associate Chairman of the Department of Religious Education, was the manager and inspiration of the Camp. His most able assistant, who was in charge of the girls' department, was the Diocesan Y. P. S. L. Field Director, Mrs. Frank N. Challen, also of Greenville. The Bishop of the Diocese, the Chairman of the Department of Religious Education, the Rev. W. H. K. Pendleton, the Rev. Rufus Morgan, Miss Theodora Young, the Supervisor of the Diocesan Church School Service League and the Headquarters Secretary, Mrs. William P. Cornell, also assisted in making the Camp a success. Although these Diocesan officials made their contributions in various ways to the good work of the Camp, they were assisted by numbers of parish workers whose services were invaluable to the Diocese and to the young people.

Each morning was begun with a swim before breakfast. After breakfast came the "policing of Camp" then the morning service under the Assembly Tent, on the hill. This was followed by three study periods. Bishop Finlay led a course on the Bible, Mrs. Cornell on "The Mission of the Church to the World," and Mrs. Challen on the Young People's Service League. These classes were attended by the entire Camp and much good was derived from them. After the classes came another swimming period, then dinner. An hour of enforced rest after dinner was found to be a necessity, after which the athletic directors, Miss Laura Ebough and Mr. Dixon, of Greenville, arranged games, hikes, swimming contests, etc.,

to entertain and train the young people. Supper time came at 6:30 and about 8, in good weather, the Campers would gather on the Assembly Hill, and, by the light of wonderful Camp Fires—when the weather permitted—would present Service League Programs on one night and "Stunts" on the succeeding night.

During the entire Camp period, the young people were divided up into eight Teams; these, in turn, were formed into four Service Leagues, and certain duties and responsibilities devolved upon each group in turn. Points were kept by an official "scorer," and at the closing banquet, Camp Letters and other tokens of recognition were presented to those who had fulfilled the various requirements.

One of the most to be remembered features of the Camp life is the way in which the two Sundays were spent: Never will the impress of the those Early Celebrations, before the rustic altar, on the hill top, leave the minds of those who were privileged to attend them; nor will the morning services, at which the Revs. Morgan and Juhan brought such beautiful lessons before the assembled company, cease to influence the lives of those who listened.

"Camp Capers" has been a wonderful success and has made a profound impression on the life of the Diocese. We look forward to a repetition of our experiences next summer and we are thankful to Almighty God for the benefits which He has bestowed upon us.

Notes.

The first Teacher Training Camp of the Diocese is now in session at Camp Capers, in the North Carolina mountains, near Hendersonville. The Chairman of the Department of Religious Education, the Rev. W. H. K. Pendleton, is in charge and several notable men and women compose the faculty. Although the Conference is small, it is doing good work and it is a beginning which we feel sure is a move in the right direction for the increased efficiency of the Church Schools of Upper South Carolina.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

The Fifteenth Annual Council of Colored Churchmen of the Diocese of South Carolina, convened at St. Augustine's Church, Sumter County, S. C., the Rev. W. H. Brown, Jr., rector, June 26-29, with a large delegation in attendance.

The Executive Committee having met at ten A. M., the convention was formally opened at 11 A. M., with the celebration of the Holy Communion, celebrant and preacher being the Rt. Rev. William A. Guerry, D. D., Bishop of South Carolina, who also presided at all the sessions of the Council. A full program had been provided and was adopted, and many splendid papers and addresses were listened to, with evident satisfaction on the part of delegates and visitors. Especially was this true of the address of Prof. R. S. Wilkinson, of State College, Orangeburg, which threw much light upon the School situation in South Carolina.

The Rt. Rev. H. D. Delany, D. D., Bishop Suffragan of North Carolina, was detained at home by illness, so that his report of work done by him in the Diocese was not read.

Archdeacon Baskerville read his report, a report complete in every respect and highly commended by Bishop Guerry on account of its fulness and

faithfulness as to details, and made some recommendations touching the several phases of the Church work and the Schools, all of which were adopted.

The Woman's Auxilliary Colored of the Diocese met with the Council. Its first meeting was on Thursday evening. Saturday morning was also given to the women. They had Corporate Communion at 10 A. M., and held a business session after that service. Their list of delegates was very large and they had an enjoyable and instructive session. Sunday afternoon at 3 P. M. they had their public meeting and presented a stirring program which was immensely enjoyed by the large number present.

The most interesting feature of the Council occurred on Sunday morning, when the beautiful consecration, and ordination to the priesthood services were held in the church, Bishop Guerry officiating as well as preaching the sermon. The Rev. W. C. Banks was advanced to the Priesthood. He was presented by the Ven. E. L. Baskervill. The following clergy joined with the Bishop in laying on of hands: The Ven. E. L. Baskervill, the Rev. George E. Howell, the Rev. J. J. Thomas, the Rev. William H. Brown, Jr., the Ven. J. B. Elliott, and the Rev. C. A. Harrison. The young priest will still have charge of the work at Walterboro.

The consecration of this church is the second to take place in a short space of time, and two more will be consecrated in the near future.

With the evening service of Sunday, the Council adjourned to meet at Faith Memorial, Waverly Mills, on Waccamaw Neck, next June, having been voted the "best Council" in the memory of its members.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D. Bishop.
Rt. Rev. T. I. Reese, D. D. Coadjutor.

Gambier Summer Conference.

The Gambier Summer Conference met this year from June 23 to July 5, inclusive. Some misgiving was felt at first by the officers of the Conference that the attendance this year would not be as large as in previous ones, owing to the fact that it was preceded by the Centennial Celebration of Kenyon College.

However, all fears were put to flight on the first day of the conference, a larger number of people registering for the full period of the conference than ever before. The increase was mostly in the Young People's Division, the total enrollment in this section alone being nearly one hundred and seventy. The grand total of registrations for the whole conference was about four hundred and sixty.

An important development in the Young People's Division was the appointment of ten girls, college students, to work with Miss Elspeth Battle, of Colorado, as counsellors to the younger girls. It was felt by all concerned that the experiment was abundantly justified and will undoubtedly be a permanent feature of the conference life and organization. Each counsellor was assigned a group of eight or ten girls with whom she held regular conferences and over whom she exercised special oversight. Through these conferences and intimate personal contacts the spiritual values of the daily life were coordinated and conserved. The call to service was made a personal matter with each of the members of the respective groups and in presenting the call to others some of the counsellors found themselves.

The program of the Conference was prepared with the needs of all types of Church workers in mind. Special courses were arranged for clergy, with leaders like Professor Jared S. Moore, of Western Reserve University; the Rev. Franklin Spencer, of Kansas City; Judge Baggott, of Dayton; Dean Chalmers, of Dallas, Texas; the Rev. F. S. Fleming, of Chicago, and the Rev. B. H. Reinheimer. There were courses for Church School teachers, organized with the N. A. T. A., in mind, taught by such skillful persons as the Rev. Philip Porter, the Rev. Rudolf Schultz, the Rev. Charles C. Jatho, Miss Edith James, Mrs. Gordon Graham, Miss Florence Powell, of the Cleveland Normal School; Mrs. Lester S. Riley, of Pittsburgh. Miss Emily Tillotson, of New York, conducted a two-hour class for Woman's Auxilliary Leaders on the text book for the year, "China's Real Revolution. Girls' Friendly Courses were in the capable hands of Miss Florence Newbold. Social Service courses were given by Dr. Sunderland, of the New York City Mission, and Mr. Howard Knight, of Ohio Institute of Efficiency. Courses for Young People were given by the Rev. LeRoy L. Burroughs, of Ames, Iowa; the Rev. E. S. Haines, of Liberia, and Miss Mary Goff, of Trinity Cathedral, Cleveland. Altar Guild work was in charge of Sister Ruth of the Order of the Transfiguration. Bishop Reese of Southern Ohio conducted a question box for young people.

Conference lectures open to all members of the conference were given by the Rt. Rev. Bertrand W. Stevens, of Los Angeles, and the Rt. Rev. Irving P. Johnson, of Colorado.

The Conference Bible Class—the one class at which attendance was compulsory—was in charge of the Rev. George R. Wood, of the General Theological Seminary. No higher compliment can be paid to Mr. Wood than to say that no other form of compulsion was necessary to secure attendance at the Bible Class than that of interest in his brilliant, positive and somewhat witty lectures on the "Christology of the Synoptic Gospels."

The class in Pageantry was under the capable direction of the Rev. Lester L. Riley, of St. Peter's Church, Pittsburgh, and the religious plays and pageants given under his direction on the closing night of the conference will long be remembered by all who were privileged to see them.

The Rev. R. S. Chalmers, Dean of St. Matthew's Cathedral, Dallas, Texas, was Chaplain of the Conference and it was due entirely to him that many said, "The devotional tone of the Conference" was deeper than any of its predecessors.

Miss Elizabeth Fitch was an enthusiastic director of recreation and Mr. Henry Anderson of Conference Music.

At a meeting of the Joint Executive Committee of the Conference on July 3, the present officers were reelected for the following year:

The Rev. Maurice Clarke, Executive Chairman; the Rev. John Stalker, Dean of Faculty and Chairman of Program Committee; the Rev. Harold Hohly, Executive Secretary.

DALLAS.

Rt. Rev. H. T. Moore, D. D., Bishop.

Memorials.

St. James' Church, Texarkana, Ark.-Tex., was the recipient of three beautiful and useful memorials which were blessed by the Bishop of Dallas, the Rt. Rev. Harry Tunis Moore, D. D., upon a recent visit to the parish.

A Lavabo, made by Geissler, presented by Anne Ida and Mary Constance Williams, in memory of Ann Williams and Ida O. Clarke Mills. A chalice and paten, made by Gorham, presented by Mrs. Charles Adna Smith in memory of Charles Adna Smith, M. D.

SOUTH DAKOTA.

Rt. Rev. H. L. Burleson, D. D., Bishop.
Rt. Rev. Wm. Blair Roberts, Suffragan.

The 1924 Niobrara Convocation.

Unique always and of never-failing interest, the annual gathering of the Dakota Indian people at the Niobrara Convocation is one of the most attractive features related to the Church's work in the Missionary District of South Dakota. This year the Convocation will open on the morning of Friday, August 22, at Pine Ridge Agency, and will close on the evening of Sunday, the twenty-fourth.

Pine Ridge, known as the Oglala country, is the westernmost of the Indian Reservations in South Dakota. The Dakotas, who live there, have been under the influence of religion and civilization for a shorter period than any of their brethren of the nine reservations of the state. So far as the primitive conditions of Dakota Indian life persist in this day they are to be found on the Pine Ridge. The home land of the Oglalas is a country of beautiful hills, pine trees and streams, lying immediately to the east of the famous Black Hills. The Convocation itself will be held at the Agency, which is a considerable settlement and where there are more conveniences than are usually found on the Reservations. It is a most attractive spot and an ideal location for the gathering.

An outstanding feature of the Convocation will be the consecration of the new church of the Holy Cross. When finished, this will be the finest church anywhere in the Indian country, built at a cost of \$10,000. It is a memorial to Mrs. George Cabot Ward and a large portion of the cost is given by the Society of the Double Temple, which she founded. There is expectation that representatives of this society and other visitors connected historically with the work at Pine Ridge may be in attendance. Among the visitors will be Bishop Beecher of Western Nebraska, and some of his people who are neighbors to the Pine Ridge Indians just over the state line. In fact, many of our Indian people cross into Nebraska each year to help in the harvest.

There will be, of course, the usual services—Confirmations, Ordinations and Inductions of Catechists, with the usual wonderfully interesting meetings of the men and women separately and in union.

The Rev. Nevill Joyner, who has been superintending presbyter for the last thirteen years, residing at Pine Ridge Agency, will be host to the Convocation, assisted by committees from the clergy and laity of the Mission. The Indian people extend a most cordial welcome to their white brethren to visit their Convocation and will do all in their power to make it a wonderful and pleasant experience. It is, however, important that all who plan to attend should promptly notify the Rev. Mr. Joyner in order that proper provision can be made for their entertainment.

Family Department

July.

1. Tuesday.
6. Third Sunday after Trinity.
13. Fourth Sunday after Trinity.
20. Fifth Sunday after Trinity.
25. Friday. S. James.
27. Sixth Sunday after Trinity.
31. Thursday.

Collect for Fifth Sunday After Trinity.

Grant, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness; through Jesus Christ Our Lord. Amen.

Collect for St. James the Apostle.

Grant, O merciful God, that, as Thine Holy Apostle, St. James, leaving his father and all that he had, without delay was obedient unto the calling of Thy Son, Jesus Christ, and followed Him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow Thy holy commandments; through Jesus Christ Our Lord. Amen.

The Maister and the Bairns.

The Maister sat in a wee cot house
Tae the Jordan's watters near,
An' the fisherfolk crush'd an' croodet roon
The maister's words tae hear.

An' even the bairns frae near-han streets
Kept mixin' in wi' the thrang,
Laddies and lassies wi' wee bare feet,
Jinkin' the crood amang.

An' ane o' the twal' at the Maister's side
Ris up an' cried aloud:
"Come, come, bairns, this is nae place for you.
Rin awa' hame oot o' the crood."

But the Maister said, as they turned tae go,
"Lat the wee bairns coom tae Me."
An' He gaithert them roon Him whaur He sat,
An' lifted ane up on His knee.

Aye, He gaithert them roon Him whaur He sat,
An' He straitkit their curly hair,
An' He said to the wunnerin' fisherfolk
Wha croodet aroon Him there:

"Send no the weans awa' frae Me,
But rather this lesson learn,
That nane'll win in at heaven's gate
Wha is na as puir's a bairn."

An' He that has taen us for kith and kin,
Tho' a Prince o' the far awa'
Gaithert them roon Him whaur He sat,
An' blisset them ane an' a.

—Selected.

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

The Preparation for the Passover.

The Rev. Louis Tucker, D. D.

Nothing is so beautiful as irrigated land in spring. The sun shines brighter, the leaves are greener; there are more birds, the shade is denser than on ordinary land. The population, too

is denser. Five acres in trees or grapes will support a family, and give occupation without overwork. The national emblem of Judea was a fig-tree planted in a watered vineyard. Jordan valley, the ravines, and as much of the hillside as could be terraced, were irrigated, the population was enormous and the land-owners were at leisure.

Irrigated land has a house every hundred yards, a village every mile. Landowners live in the houses, tradesmen and artisans in the villages. At short intervals are cities. It takes a very small irrigated area to support a city, and to need one as a purchasing-point. The rural population, however, outnumbers the urban, for the whole irrigated district is practically one suburban town. Irrigated districts can turn out a crowd of well-to-do and educated suburbanites so enormous, so amazingly out of proportion to the number of square miles, that the feeling of the man from non-irrigated country is incredulous stupefaction. Palestine, on the map, is a microscopic land, and half of that is hill-country, fit only for grazing. Yet the population of Palestine which crowded to the Passovers at Jerusalem can be justly compared in numbers to the crowds of Hindus at the festival of Juggernaut at Benares, and intellect to modern Americans. Every village had its school master and half the population could read and write. Nobody unfamiliar with irrigated land will believe the unanimous testimony of ancient writers as to the Passover crowds. Moderns take Josephus and other authorities, note their estimates, divide by ten and take half the quotient, and then cannot see how so small a country could furnish or support so vast a multitude. How many people could a country two hundred miles long and one hundred wide, with a house every hundred yards, support; the waste and mountain spaces compensated for by the extra density of population in the cities, and the extra density in the villages being clear gain? The population tributary to Jerusalem was between twelve and twenty million. It was the duty of every male over twelve years old to attend Passover; innumerable women came also, and it might easily happen, in a favorable year, that three million visitors entered the city. Of course, the city could not accommodate them, and did not try. When all the vacant rooms, and all the suburban villages for six miles round were filled, the rest lived in tents outside the walls.

Jerusalem lived on tourist-traffic. A large Passover was to them what a good crop is to a farmer. A small Passover meant hardship. Nothing, absolutely nothing, must be allowed which would diminish the crowd. As the motive for the pilgrimage was religious, anything which lessened the influence of the religious authorities was obnoxious. Our Lord had publicly proved the Chief Priests and Elders, nay, the very High Priest himself, indubitably mistaken in their knowledge of the Bible concerning the Messiah, and had said they had no real religion anyhow. In this He had carried the crowd with Him. Therefore He must die.

The "Jews"—permanent inhabitants of Jerusalem—felt for the Passover crowd contempt mixed with fear. To a city man farmers, rustics, clod-

hoppers, always seem contemptible. Yet they had money, and, as it was impossible to identify the leaders of disturbances, they were exceedingly turbulent. In a proportion unheard of among us, the crowd was full of boys. It was the duty of every man to bring his son as soon as the boy was twelve years old. The boys started disturbances and the men followed them up. Rioters, when threatened, plunged into the crowd. It opened to them and closed to their pursuers, and in ten steps they were safe.

This enormous multitude needed lambs and a place to cook and eat them. A flourishing business was built up on this. Two hundred thousand inspected lambs, says Josephus, were needed. First you organize your Passover group, about fifteen persons to one lamb. Then you arranged for the cooking. Virtually every vacant room in Jerusalem was used for visitors to sleep in, but pallets could be piled in a corner and the same room used for the feast. Every one could get the use of a room in a house did so. Having arranged for the cooking, you bought a lamb. If bought in the market you must have it inspected in the Temple. If bought in the Temple you paid a heavy premium, because it was inspected already, and certified to be without blemish. This lamb you took into the Temple court after the evening sacrifice at two-thirty on Thursday. There you went, very rapidly, through a certain ritual. The lamb must be killed by the owner. The whole twenty-four courses of priests were on duty that day and stood in line. The priest in front of you caught the lamb's blood in a golden bowl and passed it rapidly up the line to the altar, where it was poured. With equal rapidity you butchered your lamb, marched by the altar, handed up the parts to be burned and went away, carrying the lamb on a stretcher made of two sticks. It took ten minutes or less, and several thousand such butcherings went on at once; yet the whole afternoon was needed, so many were the lambs.

For the Southern Churchman.

I AM THE CHURCH.

The Rev. Thos. F. Opie.

I am the Church. I represent God at work in the world. I create character; I make manhood and womanhood; I bless and sanctify childhood. I am the divine manufactory. I am the Church of God.

Without me ideals would fade out of minds and aspirations would die out of hearts. Without me real-estate would depreciate and communities would become unsafe for women and children. I am an asset to any community. I am indispensable to the welfare of the human race.

I am the Church. I am "an angel by the highway, leading men to the well of life." I call men from self to altruism and to holiness. To me little children come to learn of the Saviour; women come to me to find inspiration to purity and men come to me to find incentive to Christian service and civic righteousness.

Around me cling sweet memories of infants and of brides and of mothers. An innumerable host of little ones have been redeemed and blessed through me. Tears of sorrow and tears of joy have been shed within my walls. Hearts have been transfused with courage and souls lifted up to high heaven in my courts. Eloquence and ora-

tory have resounded through my precincts for centuries.

I lift up the fallen, I strengthen the weak, I help the distressed, I show mercy, bestow kindness and offer a friendly hand to the man in fine linen and to the man in homespun. I am the world's great democracy. In me kings and peasants meet as brothers and all men are equal. I am the Church of Christ, the Best Friend of Humanity.

I am not the priest. I am not the creeds. I am not the vestry, the consistory, the board of deacons, the elders—I am the people! You are the Church! I am not a building—I am the Body of the Christ, I am His hands, His eyes, His organ of speech, of hearing and of touch. I am His instrument to work out the world's problems; His hands, to uplift mankind; His medium of redemption and transformation.

In me men find the sweetest fellowship, the highest friendliness, the purest and most disinterested love and devotion. I meet all men with outstretched arms and with songs of glad joy. I welcome the prodigal and I extend pardon to the wayward and the soiled. I am the Church of the redeemed.

From my sacred confines radiate all the motivating impulses to do good, to love mercy and to walk humbly. Humanitarian enterprise and benevolent charity are engendered within my walls and springs of living water flow from my courts, to the healing and refreshing of the streams of a complex and varied life.

In me art and architecture, music and eloquent oratory, history and philosophy, literature and poetry find their highest and best and idealst conception, perfection and consummation. My towering spires point men upward to God and my painted windows reflect the sweet lights of heaven itself.

I bring back restored courage to the despairing, honor and peace to the fallen, joy and elation to the disheartened, pardon and tranquility to the stricken and new hope to the hopeless. I cry aloud to the mean man and the vicious man and the selfish man, that he forsake the error of his ways and come up higher. I warn, I exhort, I counsel, I inspire, I enhearten—If men will, but heed me as they pass by my hallowed walls.

But to be and to teach and to perform and accomplish my high destiny and my great task for God and humanity, I must have the willing hands, the ready wills, the loving hearts, the divine personalities of little children, of busy men and of noble women—else even I, the Church must be futile, vain and ineffectual. I am the Church; through me God calls to all mankind to come into the vineyard.

For the Southern Churchman.

FRIENDSHIP.

L. C. Cummings.

Too often we find to our sorrow that the so-called friendships of life are but fragile possessions and break and disappear upon the slightest strain. Even the closest family ties of years standing are not immune and the gross dollar, is at times a more impelling argument than blood and kindred.

In sorrow and trouble shallow friendships fail and fall, like dead leaves from the trees at the first blast of winter; the slightest differences of opinion, become wedges to split the oak of friendship.

Friendship requires loyal, sturdy qualities of heart and mind; friendship

requires deeds and sacrifice. To true friendship every burden is light, and it remains constant in all events, but dread more the false friend than the open enemy; friendship begun for an end will not continue to the end.

The pure gold of friendship is refined in adversity and tried in the fire of sorrow, and differences, in which its fragility is changed to the temper of steel, and cannot be bent or broken under any strain.

True friendship is the gift of heaven, it is worth the cost of many failures to find but one true unchangeable heart.

Common Things.

Give me, dear Lord, Thy magic common things,

Which all can see, which all may share—

Sunlight and dewdrops, grass and stars and sea—

Nothing unique of mine, and nothing rare.

Just daisies, knapweed, wind among the thorns;

Some clouds to cross the blue of sky above;

Rain, winter fires, a useful hand, a heart, The common glory of a woman's love.

Then, when my feet no longer tread old paths,

(Keep them from fouling sweet things anywhere),

Write one old epitaph in grace-lit words: "Such things look fairer that he so journeyed here."

—Selected.

THE PARABLES OF SAFED THE SAGE.

The Parable of Keturah and The Flowers.

"I am a Spasmodic and Unsuccessful Gardener. But I raise Hollyhocks. And when they be once planted they continue. For the old plants die the Second Winter, but the young ones bear in the Second Summer. And I like to remember how the Crusaders when they went to the Holy Land brought back this Glorious Blossoming Scepter to the Gardens of Europe and to my garden and that of Keturah.

But Keturah is more industrious than I. She planteth Flowers of divers kinds.

And it came to pass that she set out Flowers, and Rude Boys came by in the night and pulled them up.

And Keturah suspected who they were.

Now it came to pass on a day that Keturah saw that Tough Bunch coming. And she took a Basket of Apples that she had ready, and she went out into the Porch. And she saluted them as they were passing by, and they answered her gruffly, and edged away, for they feared that she would Bawl them Out or threaten them with the Police.

And Keturah said unto them, What tall, manly fellows ye are. How strong ye are, and how brave.

And by that time she had them Guessing.

And she said, I need help from you, and I am sure that you will give it. I plant flowers, and boys pull them up. They are not bad boys, but thoughtless. I desire that you help me to protect my flowers.

And they said nothing.

And she said, I have boys, and they also are strong and tall. And they have grown up and gone forth into the world. I am as old as the mothers

of you boys, and it is hard work to set out Flowers and have them plucked up. And I know that if you boys, who are so strong and brave, will protect my Flowers, and speak to the other boys about them, then my Flowers will Grow and Blossom.

And when she had said this, she produced her apples.

Now Keturah's mother, a long distance back, learned what can be done with an Apple, and Keturah knoweth that little trick quite as well as Eve ever knew it.

And if thou shalt pass the Garden of Keturah, thou shalt find her Flowers unmolested. For they are guarded by the best policemen in town, even by the boys.

Now thus it hath been ever since the wind and the Sun had their quarrel as to which could compel a man to take off his Coat; and the stronger the Wind blew, the more he tightened it, but the warmth of the Sun quickly accomplished what the harsh treatment could not do.

There be those whose word of progress is, Treat them Rough; but Keturah can show unto you a More Excellent Way.—Exchange.

Some "Whys" Asked by Jesus.

When He begins His ministry, mark how His words are punctuated with this word, "Why?" Almost half of the discourses of Jesus, as they have come down to us, are challenges of the orthodoxies of His own day.

"Why are ye so anxious about the morrow as that ye cannot enjoy today?"

"Why do ye see so clearly the little sins of your brethren, but perceive not the great sins which are your own?"

"Why do ye make the Sabbath a day of gloom, instead of a day of rejoicing?"

"Why do ye call upon men to fast when the bridegroom and the bridal hour are nigh?"

"Why callest thou me good?" using an absolute term in a merely complimentary way.

"Why do ye not of yourselves judge what is right! Know ye not that all the sacred scrolls that lie in the synagogue are not so sacred as the word that is written on your own heart?"

"Why do ye make the market-place a place of parade for the sanctities of the soul?"

"Why do you think it pious to dress in sombre robes and wear your hair long?"

"Why do you not read Moses, for Moses spoke of me?"

"Why do you dare to supplant the word of Moses by your own traditions?"

"Why should Moses himself impose a burden upon men when God meant them to be free?"

"Why do you go about to kill me when I only tell you the truth?"

One day, in the terrible darkness, in the most awful hour of His life, you hear His voice ring out again, breaking its way out of the blackness—"My God! My God! Why hast thou forsaken me?"

This is the skepticism of Jesus, the most reflective, carefully considering, challenging, daring soul the world has seen.—Exchange.

It is a selfish thing to want comfort only. Christ has something more than that to offer. He offers you a share in His work. He offers you cooperation with Himself, the life of a member of His body which is to carry out His work and witness in the world, which is to be detached from material interests, which is to seek first the Kingdom of God.—Charles Gore.

For the Young Folks

Grandfather's Clock.

My grandfather's clock
In the days of my youth
Had an unpleasant habit
Of speaking the truth.

"Tick, tock!" said grandfather's clock;
"Jane has a tear in her very best frock!
Tick, tock! Tick, tock!
Jane is the naughtiest girl in the block;
Tick, tock, Tick, tock!"

No chance for escape
From so watchful an eye;
From its living-room place
It was easy to spy.

"Tick, tock!" said grandfather's clock;
"Jane has her hand in the gingerbread
clock!
Tick, tock! Tick, tock!
Jane made a face at her grandfather's
clock;
Tick, tock! Tick, tock!"
—Youth's Companion.

For the Southern Churchman.

The Bees and the Pigeons.

Eugenie du Maurier.

Once two farmers lived side by side. One kept bees, and the other kept carrier pigeons.

When bees have collected honey enough, they fly in a straight line toward home. For this reason, people call a straight line a bee line. Carrier pigeons, too, know how to fly straight home, even when taken to a great distance. They are often employed to carry letters, because they are so quick and sure. That is why they are called carrier pigeons.

The farmers agreed one day to try which could make the best time, the bees or the pigeons. They took a dozen bees and a dozen pigeons, to a distance of three miles from home, the owner of the bees having first rolled his little racers in flour, so he would be sure to know them. Both bees and pigeons were set free together to give them a fair start. The first bee reached his home hive a quarter of a minute before the first pigeon reached the box. Then three other bees reached home before the second pigeon. A little later the rest of the pigeons and the rest of the bees all arrived together.

How Tom and Tot Surprised Themselves.

Tom and Tot felt almost as big as grown-ups, for they were to see to things at the house and barn all day, and maybe until after dark. The rest of the folks were going to drive to grandfather's, fifteen miles away, to spend the day.

There was enough hay down from the mow to give all the cows and horses their supper, and Spot was only milked in the morning now. So everything was fixed for chores, and Tom and Tot would have little to do except get their dinner and supper.

This was easily done, for the pantry was full of good things already cooked. After dinner Tom said: "Let's go out to the barn and see if things are all right."

As they opened the little door cut from the big barn door, and stepped inside, Tom stopped short, so short that Tot was frightened for fear one of the horses was loose. Then she looked in and saw what she thought was the head of a little gray kitten.

"Oh, I want it for my very own little cat," she exclaimed, starting to pick it up.

Tom jerked her back quickly. "It's not a cat," he declared. "It has feathers."

It was not a chicken, or a duck, or a turkey, or anything they had ever seen before.

"It's 'most frozen," declared Tot. "Let's take it to the house and get it warm."

Tom shook his head doubtfully. "I believe it is an owl," he said. "It looks some like the picture in my reading book."

"We mustn't let it suffer, even if it is an owl," said Tot. "We must take it in and get it warm."

Tom put on a pair of thick leather mittens lying near and touched it cautiously. He was afraid it might scratch or bite, but it was too nearly frozen to do either. Then he picked it up and carried it to the house.

It soon felt much better in the warm room and blinked at the children in a most comical way.

When it came time for the night feeding, the question was what to do with the owl. "We can't leave it here," said Tom; "it might get into the fireplace and get burnt."

"Let's put it in the spare room," said Tot. "We can shut the door tight, and it cannot get out."

"The very thing," declared Tom, and they shut it in the big room over the parlor.

After the stock was fed they thought about feeding the owl. But what should they feed it? Both decided that bread and milk would not hurt it, anyway.

"It looks so like a kitten," said Tot, "that I think it must like cat food out of a cat's dish."

This was given, but the owl looked at it with doubt, and then he crossed the room in front of the grate.

"How glad we are there is no fire in it!" said Tot.

Tom nodded. Suddenly he said, as they slipped out of the room and shut the door, "Let's surprise papa and mamma. We'll go down into the parlor and jump out at them when they open the front door."

"Let's," said Tot; "it must be time for them; it's getting dark."

They scampered downstairs and into the big room below. It was cold and dark, and Tot wanted a light.

"That would spoil all the surprise," objected Tom.

"What's that noise?" asked Tot, as a queer sound came from the side of the room containing the grate.

"Maybe it's a brick blown from the chimney," replied Tom doubtfully. "You know one did blow down the other night."

"But I hear something flutter," said Tot.

"It's just your heart," insisted Tom. "Hush! I guess they're coming."

The sleigh stopped in front of the door. "When I nudge you, jump and say 'Boo!'" said Tom.

The door opened. But before he

could nudge there was a terrible trembling scream from the fireplace.

Tom and Tot both screamed and jumped out into the hall just as something went sweeping over their heads.

"What's the fuss?" asked papa, who had just opened the front door.

"Something awful's after us," cried Tot.

A light was lit in the sitting room, and in one corner sat the little screech-owl, as badly frightened as any one.

"We had it shut in the spare room!" exclaimed both children. "How did it ever get into the parlor?"

For a moment papa was puzzled. Then he laughed and said, "It must have fallen down the chimney from the fireplace in the spare room."

"That was the noise we heard," exclaimed Tot. "But may I have it for a pet?"

"If you will keep it in the granary at night," laughed papa. "It will be a better mouse-trap than the one I was intending to buy."—Bessie L. Putnam, in the Pittsburgh Christian Advocate.

THE LITTLE POET'S CORNER.

For the Southern Churchman.

The Torch of Life.

Alfred P. Thom, III, Age 12.

The "Torch of Life" we hold on high,
Flaming upward to the sky.
The light we hold must never fail
Until we hear the Master's call.

And onward still Life runs its race
Redeemed by Him Whose radiant face
Shone on men of every birth;
'Twas He kept Life on this earth.

Onward still Life wends its way
And on each and every day
A new child comes to take the place
Of him who's fallen in the race.

And onward evermore does bear
The torch that flames like flowing hair,
While he who's fallen takes the place
Of one more cog in that great space.

Promising Polly.

As Polly Patterson went hurrying across the pebble walk that led to her cozy home she said, "Of course, I'll do that for you." At the front doorstep she saw her small brother, who was puzzling his little brain over a problem in first arithmetic.

"Can't you help me over this problem?" he asked, earnestly.

"I can't do it right now," Polly answered, "but I'll help you after dinner is over," and Polly was gone.

No sooner had she entered the sitting room than she faced Billy, an older brother.

"I say, Polly," he began, boyishly, "couldn't you show me how to press my trousers. They surely need it very much."

"Of course I can," Polly answered, "but I'd rather do it than to bother about showing you; I'll press them for you tomorrow, so you'll have them for the community social."

After dinner was over Polly slipped out the side door for a little visit with her best friend and next-door neighbor, and when she came back her small brother had gone to bed.

Next morning she didn't get up in time for breakfast; both boys were gone when she went down.

On the street Polly met Lula Landers. "Oh, Polly!" she exclaimed, "I'm so glad to see you—you know, I was scared stiff you'd forget this is our day

to arrange the class program for our next entertainment at the church."

"So it is," Polly answered; "but I can't do it today. We'll do that tomorrow; I'll call you all when I have time; it's several days off yet, and we'll have plenty of time."

But in spite of her shortcoming, Polly was a popular girl, and when she reached home she found an invitation waiting for her to visit one of her girl friends who lived in a nearby town.

For ten days she had a most delightful time, and when she returned home her mind was filled with all sorts of plans for interesting stunts.

But scarcely had she gotten in when she met her younger brother.

"Well, Buddy," she laughed, "how did the 'exam' go?"

"I failed to pass, sis," he answered, "and you know I failed on that example you promised to help me with."

Polly didn't wait for more, but went hurrying away. In the dining room she met Billy.

"Hello, brother!" she greeted sweetly. "How did the community social come off?"

"I—I don't know," Billy answered. "You see, I got in late from work and went to dress and found you had forgotten to press my trousers, so I had to stay at home; though, they said they had a great time."

Just then the telephone rang, and Polly ran to answer it. It was Lula Landers speaking, and immediately Polly inquired how the church entertainment went off.

"Oh, Polly! It was wonderful—all except our class. You know, you promised to call me when you had time, and we depended on you to help us plan something, and waited too late to do anything worth while; so we didn't report at all—but are planning to give a concert."

"I'll help," Polly answered, promptly.

"Listen at Promising Polly," her little brother exclaimed to Billy. "She'll promise anything, and never mean a word of it."

Polly didn't say anything, but she hung up the receiver and went hurrying upstairs to think, and, in thinking, she remembered all the unhappiness she had caused by her quick promises, and before she went to sleep that night she solemnly resolved that henceforth her reputation would be changed from "Promising Polly" to "Dependable Polly."—Alice M. Barr, in Junior Joys.

"All Foxie's Doing."

Foxie was a big, beautiful Newfoundland dog, and Fred was a small, yellow-haired, merry-faced boy.

Fred thought Foxie the best dog in the world, and Foxie was sure that Fred was the finest boy, so being of the same mind, they were the best of friends and had very good times together.

They lived on a farm, close to the bank of a deep, swift river; and, although Fred loved to play near the water, mother never felt uneasy about him when Foxie was with him, knowing that the big dog would take as good care of her boy as she could do herself.

Foxie was such a handsome dog that every one noticed and admired him, and Dr. Allen, who loved dogs, was very anxious to buy him.

"What will you take for Foxie, Fred?" he asked one day.

"Nothing, sir," Fred answered, promptly. "Foxie's not for sale!"

"What! You wouldn't take fifty dollars for him? I'll give you that in a

minute. Think of it, Fred. Fifty dollars, all for yourself!"

"No, sir! Not fifty hundred dollars! It wouldn't be the same as Foxie himself," declared Fred.

The doctor laughed. "So I haven't money enough to buy him, it seems. Well, Fred, if you ever change your mind, let me know, and remember that fifty dollars is yours any time you want to trade Foxie for it."

Fred promised, being very sure that he would never change his mind. But a month later he did.

It began with father having the grip, and being very ill. After he grew a little better, he was still so weak and thin that the doctor looked anxious. He told mother one morning that the patient must have the most nourishing fare, and be kept very cheerful and as hopeful as possible. "Don't let him see that you are anxious or depressed. Keep bright when you are with him, for all depends on keeping up his spirits and strength," he said. "We must feed him up!"

That was easy enough to say. Mother promised to do her best, and she went back into the room to tell father that he was getting on beautifully, and must just take his jelly and not worry about business; and then when she had cheered her invalid with her bright face and merry laugh, she went out in the yard where Fred and Foxie were playing, and let the pent-up tears have their way for a little.

Fred was dreadfully frightened. He had never seen mother cry before, and his world seemed tumbling about his ears. He threw himself into her lap and hugged her, and cried, too, until she was afraid father would hear him, and she dried her own tears quickly.

"Don't cry, dear. We mustn't let father know we are troubled. Dr. Allan says he must have all sorts of nourishing food, and, of course, he must; but it costs so much! And there will be the doctor's bill besides. It will be fifty dollars, at least—and where in the world is the money to come from?"

She cried a little again. Just then father called feebly from the house, and she jumped up and ran in, smiling.

Fred stood where she had left him, looking very thoughtful. Fifty dollars, mother had said. It was a lot of money; and she was so troubled about it. He wondered how he could help her.

Foxie came close up to him and looked in his face with his loving eyes filled with almost human sympathy and intelligence. He understood that something was wrong, and he would help if he could. That was what his gaze seemed to say.

Suddenly Fred remembered something. Foxie could help. Dr. Allan had offered fifty dollars for him—and fifty dollars would pay his bill. In a minute his mind was made up. He threw both arms around Foxie's neck, and smothered his sobs on the dog's soft head.

After a while he looked up. "It's for father—for father!" he whispered. "Foxie, you'll understand why I did it. You won't think I don't love you?"

"Woof!" said Foxie, to show he understood.

A car drove up, and Fred ran to the gate. It was Dr. Allan, and with him was his little daughter, Maisie, a lovely, dimpled bunch of sweetness, three years old.

"She's going with me on my rounds today, because her mother is sick," explained the doctor. "She can play

out here with you and Foxie while I go in and see your father."

He went into the house, and Fred and Maisie and Foxie played very happily together for a little. But after a while Maisie grew restless, and before Fred knew what she was going to do she ran out of the gate and down the path to the river bank.

"Come back, Maisie!" Fred called, but she ran on, laughing.

There was nothing to do but follow, and the small boy and the big dog ran after the little figure that fluttered ahead of them like a pink butterfly.

Straight toward the river Maisie ran. The bank was high in that place. Fred saw her reach the edge—then, suddenly she was gone!

Fred opened his mouth to scream, and in the same breath remembered that father must not be startled. What was he to do? He turned to Foxie, running beside him, "Fetch her, Foxie! Save her!" he cried breathlessly.

Foxie had not waited for the order. Like an arrow from a bow he darted straight for the spot where the pink figure had vanished. Then he disappeared, too. Fred, running with all his might, reached the bank in time to see Foxie, with something pink in his mouth, swimming gallantly against the heavy current, scrambling up the bank, laying down his dripping little burden at his master's feet.

And just at that minute the doctor came running from the house, followed by mother.

It seemed to Fred that all kinds of things happened in the next few minutes. The doctor hugged Maisie, and then hugged Foxie, and Foxie shook himself so that a shower of water flew all over everybody, and altogether it was a very damp time. The first thing was to discover whether Maisie was injured. She was all right, only very wet and frightened; and when the doctor had satisfied himself of that, he let mother take her in the house to dress her in some of Fred's outgrown frocks, left over from the long-ago days when he wore such things. The doctor and Fred waited out in the car; and suddenly Fred remembered what he had meant to say to the doctor.

He began to talk very fast for fear he should break down before he could get it said. "Doctor, you said you'd give fifty dollars for Foxie—and I wouldn't take it—but I've changed my mind. Mother said your bill for making father well would be fifty dollars, and—and—I thought maybe you'd take Foxie instead, to pay it. He—he'd take care of Maisie for you." Fred stopped and waited.

"Bill!" almost shouted the doctor. "What are you talking about? Do you think fifty dollars would begin to pay my debt to Foxie, after what he has just done for me? No, son, you tell your mother there won't be any bill—she needn't look for it. Foxie has paid it a thousand times over! I'm going to send a hamper of strengthening things for your father and she's not to say a word. What would have happened just now, but for Foxie! It can't be paid back. I just want to show—" Here the doctor stopped and choked.

Fred opened his eyes wide when the great hamper came with such quantities of "nourishing things" for father. He wondered a good deal why mother laughed and cried and hugged him when she had unpacked it. He thought she ought to have hugged Foxie, for it was all Foxie's doing!—Boys' Weekly.

The Happiness Flower.

Did you ever feel the Happiness Flower?
It isn't so hard to find;
It opens wide at the morning hour
In the meadows of cheerful mind.

But it sometimes grows in the sandy dust
That fills the desert of care,
And down in the fields of perfect trust;
You always can find it there.

It's sweet as honey, the Happiness Flower,—

Winter, and summer the same;
On the difficult hills by Troublous Tower
It shines like a rosy flame.

If you ever find the Happiness Flower,—
And it isn't so hard to do,—
May it flourish fair in your golden ground,
A-glisten with joy's bright dew!

—Selected.

The Bluebird's House.

"I wish some one would write to me," longingly said Robert as the postman left the house after leaving the family mail.

"Say, Bobs," said his father, looking up from a letter, "why don't you and John Henry put a box of your own in the corner of the hedge and write to each other? You will find it a lot of fun."

Robert thought it was a fine idea, and so did John Henry. It was not very long before they had a nice new box hidden on a good prop at the extreme back corner of the hedge.

"It looks like a secret postoffice," said Robert. "That is what I like about it. We must never let any one see our letters."

"We never will," agreed John Henry. "It may be that after a while we can make a language of our own."

The fall days passed and winter ones came, but still Robert and John Henry exchanged letters in the secret post-office. They spent many moments hunting up words to see if they were properly spelled, and often tried to see which could send the neatest letter.

One day Robert mailed a few pretty marbles by parcel post to John Henry, and it was not long before he received a nice red top, almost new, in return. They agreed that the postoffice was one of their greatest pleasures.

As the spring came in, however, they found other delights, and the postoffice was for a while forgotten. One day John Henry came running over to Robert's house in a state of great excitement.

"Did you know something was living

in the postoffice?" he asked. "I went down there to mail you a letter, and found a bluebird inside."

"Is that so?" was Robert's eager answer. "Let's go see if he is there now."

Some brown twigs were still hanging from the hole left for the boy's hands, but the bluebird was up in a tree nearby.

"There he is," whispered Robert. "We will give him the house. Aren't you glad he came?"

"Yes, indeed," replied John Henry, "and of course we are glad because wherever the bluebird lives he brings happiness."—The Child's Gem.

The really good things, the big things, are inside and not outside the man. The big thing is not luxury, but contentment; not a big house, but a big satisfaction; not accumulated art treasures, but a fine, artistic appreciation; not a big library, but a serene studiousness; not a big estate, but a large vision. The big things are not "the things that are seen, but the things that are not seen." "Seek peace and ensue it." "Seek the things that are above." "Seek ye first the Kingdom of God and His righteousness." Such are the goodly pearls.—J. H. Jowett.



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WANTED TO ENGAGE NOW, FOR SEPTEMBER 1st, position by gentlewoman, of Virginia, in home to help in care of children, or as managing housekeeper for widower. Much experience with children. References exchanged. Address "B," care of Southern Churchman.

LADY OF REFINEMENT AND EXPERIENCE desires position as matron, hostess, companion or chaperon. References exchanged. Address Mrs. E. H. Seabrook, Ridgeland, S. C., care of J. W. Horry.

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WANTED—ORGANIST - CHOIRMASTER to conduct Boy Choir and be in charge of modern Parish House. Growing Church work. In progressive town of thirty thousand. Good salary for young Churchman of efficiency and character. State experience in both Choir and Young People's work. Address Rev. J. T. Carter, 458 W. Main Street, Clarksburg, West Virginia.

WANTED—A WORKING HOUSEKEEPER for an elderly lady who lives in town and has all modern improvements in her home. Address "A," Eastville Sta., Va.

WANTED—A CHRISTIAN WOMAN TO keep house and raise a little boy of eight years, for a widower of fifty-five. Treated as one of the family. Good home; small pay. Address E. Hawkins, 118 North Salisbury Street, Raleigh, N. C.

WANTED—A WORKING (WHITE) housekeeper. Address Mrs. M. L. McNutt, Eastville, Va.

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WANTED—ORGANIST AND CHOIRMASTER for Christ Church, Savannah, Ga. Choir of men and women. Send references and amount of salary required to the rector, Rev. D. C. Wright.

Births

Doswell: On July 1, 1924, in New Orleans, La., to the Rev. and Mrs. Menard Doswell, Jr., a son, JAMES TEMPLE DOSWELL, II.

Obituaries

Crampton: Died, on July 1, 1924, JOHN DAWSON GARROTT CRAMPTON, vestryman and warden of Grace Church, Colorado Springs, for eighteen years; son of the late Oscar Crampton, of Melrose, Md. Interment in St. Mark's Cemetery, "Meridian Tract," July 5, 1924.

RESOLUTIONS.

William S. Rodas.

At a meeting of the vestry of Greenwood Parish, Greenwood, Va., held on the 9th of June, 1924, the following resolutions were adopted:

Whereas, it has been the will of God to call to his eternal reward our fellow-vestryman, WILLIAM S. RODES, who departed this life May 21, 1924, and

Whereas, we desire to record our sense of deep loss and our appreciation of his place in our affection and esteem; be it Resolved, that we, the rector and vestrymen of Greenwood Parish, Albemarle County, Va., do hereby express our high regard and admiration for our fellow-member of this vestry. In him we had always a co-worker and counselor of integrity and Christian conviction.

Quiet and conservative in manner and judgment, he yet combined with these a quality of directness and decisiveness that none could fail to value.

Be it further resolved, that these resolutions be entered on the minutes of the vestry, that a copy be sent to his wife and to the "Southern Churchman" for publication.

C. D. L. PERKINS.

Registrar Emmanuel Church.

IN MEMORIAM.

Mrs. William Henry Fitzhugh Lee.

There passed into the life of the eternal world on the night of Monday, the 5th of May, 1924, at Richmond, in her native Virginia, MARY TABB BOLLING LEE, relict of General William Henry Fitzhugh Lee, who was the second son of General Robert Edward Lee, the great and stainless leader of the Southern Confederacy in the War Between the States. Mrs. Lee was the daughter of Mr. George Washington Bolling, a prominent citizen of Petersburg, Va., and a descendant of one of the ancient families of the Old Dominion, going back to the earliest days of the colony. As we are told by Captain Robert E. Lee, General Lee's youngest son, "Mr. Bolling had been very kind to his father during the eventful months of the siege of Petersburg and his handsome daughter, who afterwards became Mrs. W. H. F. Lee, often went to see the general and was a great favorite of his."

From her earliest years Mrs. Lee grew up amidst all the high ideals and noble traditions of true Virginia womanhood, surrounded by everything that a home of culture and refinement, possessing hereditary wealth, could give. As a young girl, budding into a beautiful and resplendent womanhood, she experienced the tragedy and vicissitudes of war in the siege of her own home. But she lived in the presence of heroes; and as we have just related, knew and was admired by the noblest of them all, therefore her own soul could not fail in catching the glow of the same exalted spirit of heroism. So as the years passed onward, and a new era began to make itself felt, Miss Bolling became one of the most typical representatives of that glorious heritage she had received in common with so many other Virginia and Southern women from their beautiful and inspiring past, which is now fading into the light

of common day, and becoming known only to tradition or living in the pages of poetry and romance. And to quote a sentence from a tribute to her in a late issue of a Richmond paper, we find as a fitting close this fine description of her outward personality: "Years never bowed her, to the end her head was high, and in her eyes was the light of the great days of her youth."

In the early fall of 1867 Miss Mary Tabb Bolling became engaged to General William H. F. Lee. When his father heard of this happy event he wrote to him, expressing his congratulations, and said further, "I have the most pleasing recollections of 'Miss Tabb' and of her kindness to me, and now that she has consented to be my daughter, the measure of my gratitude is filled to overflowing. . . . You must present her my warm love, and you both must accept my earnest prayers and most earnest wishes for your future happiness and prosperity."

They were married in St. Paul's Church, Petersburg, on the night of the 28th of November, 1867, two years and seven months after the end of the war. The wedding was of course a most notable event, not only because it was that of a son of General Robert E. Lee, who, too, had borne his part on the field of battle, but also because of the handsome bride whose beauty and attractive personality had won for her the name of being amongst the number of the most popular young ladies of her day. General Lee at first felt that it would be impossible for him to attend the wedding, but finally consented to do so through the earnest entreaties of his son and "new daughter." He was delighted with the visit. It had been a success in every way. Wherever he was seen he was treated with the greatest love, admiration and respect.

His son, General William H. F. Lee, had settled down after the war to "the honorable life of a farmer" on his estate of the "White House," inherited from the Custis family, and situated on the Pamunkey River between Richmond and West Point. Thither he brought his bride, and there they lived in happiness and contentment for some years. Of course making visits to Richmond and Petersburg, not so far distant, as opportunity offered, and also to Lexington, in the mountains already famous as the home of his illustrious father. After the death of his aunt in 1874, Mrs. Fitzhugh, of "Ravensworth," Fairfax County, Va., about nine miles from the historic city of Alexandria, General Lee received his part of that large estate, including the residence, and in due time took possession of it. In that charming home General and Mrs. Lee entertained their relatives and friends, and noted visitors for many years, dispensing a gracious and beautiful hospitality in the spirit and manner of the old days of Virginia.

After the general's election to Congress they usually spent their winters in Washington, but always rejoiced to return in the early spring to "Ravensworth" with its large and splendid flower garden, and magnificent trees and spreading lawn, to which they and their sons were strongly attached. While at Ravensworth General and Mrs. Lee always attended Zion Church, Fairfax, where the general was a vestryman and communicant, and which was for a great part of that time under the ministry of the Rev. Frank Page. While in Washington their place of worship was the Church of the Epiphany, of which their beloved friend, the Rev. Randolph H. McKim, D. D., was rector.

But upon this ideal home a dark shadow at last fell. It was noted with much anxiety by his family and friends that the general's health was gradually failing. After much suffering he passed away to the rest of the people of God from "Ravensworth" on a lovely October day in the year 1892, leaving his devoted wife and their dear sons in deep sorrow over the unutterable loss they had sustained. She withdrew from society, and remained in close retirement at "Ravensworth" for a long time. At length, under the calming influence of the passing months, she realized that the truest loyalty to the memory of her beloved husband would now be to take her place at the head of the home for her own sake and the sake of her sons, consecrated as it was by the happy memories of those happy days when he was by her side. The old life was resumed as far as it could be, and "Ravensworth" again opened its doors to dear friends of her heart as in former days, and to others whose friendship was valued as they valued hers. Her brother-in-law, General Custis Lee, found a happy home at Ravensworth for the rest of his life, and was a wise and interested counsellor and companion to his nephew, Robert E. Lee, Jr., the eldest son of Mrs. Lee, who remained at home. His brother, George Bolling Lee, studied medicine and settled in New York, where he is still a prominent physician. His mother frequently visited him there. Toward the latter part of her life Mrs. Lee went to Washington for the winter, having an apartment at Stoneleigh Court.

As we have already said, Mrs. Lee was

in every respect a noble Virginia gentlewoman of the old school, a true and sincere friend, admired and beloved by all who knew her. To her dependents and every one who lived on the estate, or in the neighborhood, she was always the kind and helpful friend, who entered into all their pleasures and sympathized with them in their troubles. Children of all ages were dear to her, and always glad to see her. She never failed to seek out the country folk wherever they were gathered at any entertainment or church festival attended by her, and have a pleasant word with them. Not only was she the stately and gracious chataleine of "Ravensworth," but also the kind and beloved Lady of the Manor to the whole countryside around her home.

Mrs. Lee was brought up in the Presbyterian faith, but became a communicant of the Episcopal Church, of which many of her own family had been, and were members from generations past. She loved the simple ritual and beautiful services of the Old Church of Virginia, and stood firmly in the ancient paths of the fathers, so far as the teaching of the Bible and the preaching of the gospel were concerned. Her own faith was fixed and sure, resting on the plain and saving truth revealed in Jesus Christ our Saviour. It was her regular custom, unless prevented by some good reason, to attend church on the Lord's Day, and her living example in keeping it holy was a constant reminder of its sacred claims upon those who came within the range of her influence.

We have already referred to her passing away in Richmond on Monday night, the 5th of May. The following Wednesday evening the funeral service in that city was held in St. Paul's Church. This consisted of the former part of the Burial Office, which was read by the rector, the Rev. Beverley D. Tucker, Jr., D. D., assisted by the Rev. G. Freeland Peter, a relative of the Lee family, the rector of St. James' Church. On Thursday the funeral train arrived about 8 o'clock in the morning at Lexington. Mrs. Lee's remains were then taken to the Lee Memorial Church, where she had often been a worshipper. A short service was held there at half past ten. At its close a procession was formed, headed by the white-robed choir singing a hymn, followed by the honorary pall-bearers and the clergy immediately preceding the hearse, then Mrs. Lee's only surviving son, Dr. George Bolling Lee, and his wife, with her three nieces, followed by other relatives and friends. At the mausoleum the casket was borne within the crypt, where the full committal service was read by the Rev. Dr. Samuel A. Wallis, an old friend, and the Rev. Churchill J. Gibson, the rector of the church. At its close, General Robert E. Lee's favorite hymn, "How Firm a Foundation, Ye Saints of the Lord," now the funeral hymn of the Lee family, was sung, and a last benediction of peace was pronounced by Dr. Wallis. Then on that lovely spring day, with the soft breeze whispering its requiem through the trees, the reverent company of relatives and friends, hushed by the solemnity of the occasion, passed silently away, and all that was mortal of Mrs. Lee was left to rest by the side of her beloved husband in that historic tomb, until the eternal morn shall be again.

"Numbered with Thy saints in glory everlasting."

S. W.

Personal Notes

Dr. Almon Abbott, rector of Grace and St. Peter's Church, Baltimore, Md., has charge for the sixth consecutive summer of St. Andrew's-by-the-Sea, Hyannisport, Mass. His address is: Box 113, Osterville, Mass.

The Rev. J. G. Sadtler, who was temporarily in charge of St. Paul's, Petersburg, Va., pending the Rev. J. M. Gill's arrival from China, took charge of St. John's Church, McLean, Virginia, on July 1, and should be addressed at that place.

The Rev. Clayton Torrence, of Calvary Church, Front Royal, Virginia, is in charge of St. James' Church, Richmond, for the months of July and August, having received leave of absence from his own parish.

The Rev. Joseph M. Watterman, who graduated at the Theological Seminary

in Virginia last June, is now working at Christ Church, Baltimore, Md., and should be addressed at Christ Church Study, corner St. Paul's and Chase Sts., Baltimore.

The Rev. Cary Montague and family, of Richmond, Va., are spending two weeks at Atlantic City.

The Rev. Frederic M. Kirkus, of Trinity Church, Wilmington, Del., is spending the month of August, at Lour Lodge, Digby, Nova Scotia, after having been in Quebec, Canada.

For July and August and over the first Sunday in September, the Rev. Charles R. Bailey, Ph. D., rector of St. Ann's Church, Revere, Mass., is in temporary charge of Trinity and St. Paul's Churches, Hoboken, New Jersey. This is the fifth consecutive summer that Dr. Bailey has had similar duty in Hoboken. His address is Trinity Church Rectory, 707 Washington St.

ORDINATIONS.

In St. Paul's Church, Steubenville, Ohio, on Sunday, June 29, 1924, the Rev. Herman S. Sidener was advanced to the Priesthood by the Rt. Rev. William A. Leonard, D. D., LL. D. Preacher, the Rev. George Hinkle, Presenter, the Rev. William M. Sidener, father of the candidate. These two priests joined in the "laying on of hands."

In St. Stephen's Church (Colored), Savannah, Ga., the Rt. Rev. F. F. Reese, D. D., Bishop of the Diocese, ordained to the diaconate, Herbert Randolph Moore, on the Nativity of St. John the Baptist, June 24, 1924. The candidate was presented by the rector, the Rev. J. Stewart-Braithwaite, and the Rev. S. B. McGlohon, and the Ven. J. Henry Brown, assisted in the service. The Bishop preached the sermon. Mr. Moore will minister during the summer at the Church of the Good Shepherd, Thomasville, Ga., and in the fall will resume his studies at the Bishop Payne Divinity School.

The Last Enemy.

Some time ago an eminent physician announced a discovery, and treatment which enthusiasts declared would revolutionize human existence.

The eminent specialist claimed that

the body of man is composed of electrons in vibration—that in a healthy organ the electrons vibrate at a certain rate of speed; and that in an unhealthy organ the electrons vibrate at a different rate of speed. In other words, an unhealthy organ is one in which, through some circumstance or combination of circumstances, the rate of electronic vibration has been changed.

Manifestly, then, the way to make an unhealthy organ healthy would be to change the rate of vibration of its electrons to the healthy rate of vibration. The specialist invented an electrical machine designed to accomplish that result.

And people, highly intelligent, who saw it work, declared that the results were so marvelous that henceforth the human family need have no fear of the most virulent disease, that cancer, syphilis and tuberculosis would vanish before the treatment as mist before the rising sun.

Keen, intelligent men who investigated the discovery threw their hats in the air and affirmed they were not afraid of any disease on earth, no matter how vicious. By keeping a man's body at the right rate of vibration, disease could be eliminated and prevented. It certainly sounded good, and hope and enthusiasm were raised in the hearts of millions.

And yet recently the discoverer of this remarkable treatment and the inventor of this life-giving machine died. He died just like anybody else would die. He died as people have died who never heard of electronic vibration.

There is no way to beat death. It is not intended that we should. We would not want to if we knew all the facts. It is the only way out of this world and every human is supposed to get out of here when his work is done, just as every student is expected to get out of school eventually.

It is doubtful if science has ever prolonged the life of a human by a single day beyond the intended span. Science has prevented lives from being snuffed out prematurely. It has helped people to live healthfully. But medical science cannot keep the soul in the body when the time for flight has come.

We have many experiences in this world. They are all vital; they are all teaching. We encounter many problems. The final and greatest experience that we go through—the last enemy that we overcome is Death.—Wilkes Wamboldt.

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Gather Us In

Gather us in, Thou Love that fillest all,
Gather our rival faiths within thy fold,
Rend each man's temple's veil, and bid it fall,
That we may know that Thou hast been of old;
Gather us in!

Gather us in: we worship only Thee;
In varied names we stretch a common hand;
In diverse forms a common soul we see;
In many ships we seek one spirit-land.
Gather us in!

Each sees one color of Thy rainbow light;
Each looks upon one tint and calls it heaven;
Thou art the fullness of our partial sight;
We are not perfect till we find the seven;
Gather us in!

Thine is the mystic life great India craves,
Thine is the Parsee's sin destroying beam,
Thine is the Buddhist's rest from tossing waves,
Thine is the empire of vast China's dream;
Gather us in!

Some seek a Father in the heavens above,
Some ask a human image to adore;
Some crave a Spirit vast as life and love:
Within Thy mansions we have all and more;
Gather us in!

—George Matheson.

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Thoughts For the Thoughtful

I have learned something from every man I have met.—Emerson.

The man who hates the Bible generally has most reason to.

Self-control in trifles trains to self-control in crises.

He who refuses to face his worst forfeits the possibility of finding his best.—Percy C. Ainsworth.

A drop of the oil of humility will save a man from a great deal of the smart of humiliation.

I shall behold Thee, face to face,
O God, and in Thy light retrace
How in all I loved here, still was't Thou.
—Browning.

"Take care that the face you see in your mirror in the morning is pleasing to look at. You may not see it again all day, but others will."

How become a little child, you cry. Look to Jesus! The feebleness of Bethlehem and the manger, of Calvary and the grave, was Christ's way to enter the kingdom. For us there is no other way.—Andrew Murray.

The Master Hand behind all the doings of men is unseen, and yet it shapes and molds events as they move in seeming confusion and disorder toward a consummation which God has ordained and which He alone foresees and understands.

Living a noble life for the sake of any reward is likely to end in an ignoble life with no reward; but living right for right's sake and for Christ's sake results in noble living and generous rewarding.—Selected.

In service which Thy love appoints
There are no bonds for me;
My secret heart is taught the truth
That makes Thy children free;
A life of self-renouncing love
Is a life of liberty.

Hold fast to love. If men wound your heart, let them not sour or embitter it; let them not shut up or narrow it; let them only expand it more and more, and be able to say, with St. Paul, "My heart is enlarged."—F. W. Robertson.

The true attitude to life is not, "Give me," but "What can I give?" Not "What can I get?" but "What can I spend for other people?" Not "What can serve me?" but "How can I serve?" We must learn that attitude in everything. We must realize that we do not get out of life anything worth while until we take to it this key, "What can I do for people? What can I put into life?"—Reid.

There is one thing with which I am tempted to be impatient. It is when I hear in missionary addresses, "If you do nothing else, you can pray," as if prayer were the easiest thing in the world. It is the hardest thing to do for Foreign Missions. It is much easier to read, or to give, or to go, than to pray. If a man begins to pray for Foreign Missions, he will find it takes spiritual power and energy, if his prayer is to be real.—W. H. G. Thomas.

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EDITORIALS

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No. 30.

THE CRIME DOCTOR

In the current number of "The World's Work" there is an interesting statement of the results of extensive investigations made in Chicago to discover the cause of crime. The tests cover a period of ten years and have been made in approximately forty thousand cases. The investigators declare that they have proved beyond peradventure that crime has a physical basis. Crime, we are told, is caused by a physical defect of the brain. This defect renders its victim so far below normal in emotion that he has little or no conscience, or so far above normal as to make him hysterically irresponsible. The upper part of the head, we are told, contains the "gray matter" used in the process of thought and the lower part of the head, the "basal ganglia," which constitute the material of the "feeling mind." For some years "intelligence tests" have been applied and a fairly accurate measure of the thinking power determined. These have been tests of the upper brain. Now come the "feeling tests" by which it is claimed it is possible to measure a man's power to feel. A criminal, we are told, is a man whose brain has a structural deformity. The material used in the emotional process is either so deficient in quantity or so much in excess of normal that in neither case is it possible for him to have a normal reaction to human relationships. His condition is fixed for life, for the structural deformity is incurable. We are further told that the particular form of crime to which the victim of this infirmity is going to be addicted can also be determined. There are structural thieves, structural fire-bugs, structural highwaymen, structural murderers. A boy can be led into a testing-room, and when the

tests have been applied he may be labelled as one of these and the label is indelible, for the conditions are absolutely permanent. The men who have conducted these experiments are so convinced of the validity of the tests made that they declare the results supply a complete answer to one of the gravest problems of government and that the application of methods suggested by them will immediately produce a marked reduction of crime and practically eliminate it in one or two generations. The upper part of the brain, we are told, is not a determining factor at all in this matter. The structural murderer may or may not be endowed with high intelligence brain, but if his basal ganglia be abnormal, all that his intelligence can do for him is to make him a more or less efficient criminal.

All this leaves our mind confused. Can it be possible that the whole structure of criminal law, which in itself is a wide term; for every deliberate breach of contract affecting property or rights in property, may be classified as crime is after all but a mass of rules regulating a world that is hopelessly insane? Or has society deliberately made the unfortunate victims of a physical deformity the scape-goats of its wrath in order to obscure the real disease of evil which lurks in the heart of every man. Perhaps when we have eliminated the pickpocket, the hold-up man, the safe-breaker, the gun-man, and the wife-murderer, we may be able to get down to business and try to find out the root of that selfishness whose fruits are "adultery, fornication, lasciviousness, hatred, jealousies, wrath, factions, divisions, parties, envyings, drunkenness, revelings and such like."

THE SCRAP-HEAP

We know a minister who was once the almoner of a generous congregation, and he used to say that it was the most difficult as well as the most instructive part of his ministry. We have heard him say that it required greater spiritual preparation to enter the home of poverty than to enter his pulpit on Sunday morning. His people protested at times that he gave too much time to the beggars and ne'er-do-wells; but ever since that day, when browsing through the Greek Testament, he had come to realize that those whom the Master had come to save were not merely as he had somehow always interpreted the words "those who had wandered astray and had lost their way," but that they were literally those whose lives had "gone to smash," he had felt that the Church had not yet found out what the abattoir and cotton-gin owners discovered long ago, namely, that the scrap-heap was the surest source from which they could secure a profit. A church that has

in it no poor is about as inadequately equipped as a college with a chair of chemistry but without a laboratory, or a school with an athletic instructor, but having neither gymnasium nor playground. The art of helping is one of the most difficult ones because it is the very highest art. It consists not in giving, but in sharing. Into the act of service must be put all of self.

To strike a golf-ball looks to the uninitiated a very simple thing indeed, but as most of us know, it requires a coordination of the vision with pretty much all the muscles of the body. Making a good approach to the green is easy compared to the art of approaching and getting into the heart of a poor, bruised and wounded life. The minister quoted above used to say that he found out that most of the gifts made in his rectory or study did more harm than good, so when the poor came to him he would say: "Let's go to your home and talk over the matter there."

"The walk," he said, "gave me a different person with whom to deal, and as for myself, I could actually feel myself being changed. What seemed in the study a perfunctory and hopeless sort of business became in the end a real spiritual adventure."

We believe this minister somehow hit upon a principle demonstrated by the Master and appropriated by the Church of the first century with results that still leave the mind of the student of history dazed. Gibbon's five reasons for the growth of Christianity fail to mention the fundamental one. It was the human touch.

To us the most splendid scene of courage in the New Testament is the description of the Master's first day in Capernaum. He had come with His mother to make His new home there. He was already widely known and the eyes of all men were upon him. Almost His first act is

to go to the custom house and invite Matthew "to follow" Him, and Matthew, the publican outcast, shuts his ledger and comes. That walk together up the streets of Capernaum and the Master's presence at the feast that night in the house of Matthew not only made Matthew, but taught the early Church the secret of conquest. Lest they should forget, Jesus, in the last fortnight of His life, when every moment caught the focused rays of His gift to the world, tarried a day in Jericho that He might be a self-invited guest in the home of another social outcast, Zaccheus. It was the request to an outcast woman to give Him a drink of water that made the walls of prejudice that surrounded the Samaritan town of Sychar fall down, and made the conquest of a hostile people seem a miracle to His disciples.

THE RURAL CHURCH CONFERENCE

Madison, Wis.

THE second annual Rural Church Conference of the Episcopal Church, which began here on June 30 and closed July 11, will almost certainly be followed by results of far-reaching importance. More men than last year are attending; in fact, ours is by far the largest delegation of clergy at the school which is open to the members of all religious denominations. The truth is, the Church is afraid that the conference will grow so rapidly that no university will be able to take care of us. Danger of this sort is to the rural worker altogether unexpected. A little over a year ago he was convinced that the Church knew nothing about rural work and cared only enough about it to reserve it for those considered unprepared or unfit for urban service. To his way of thinking, the master minds controlling ecclesiastical polity looked upon the open country as a sort of Siberia to which to banish all undesirable clergy.

This sudden change is having about the same effect upon the rural pastors that a government edict from Washington cancelling all farm mortgages would have upon the farmers of the wheat belt. It has put heart into the men here to such an extent that they verily believe that when they return to their fields they will have to double their plants to meet the new demands of their work.

It is, in fact, quite impossible to describe the enthusiasm of this conference for the vocation of rural service. On the one hand, it is very close to elation; on the other, it is the calm product of instruction by some of the ablest teachers of agricultural subjects in America. And with this enthusiasm goes the reassuring thought that it is all practical. Some of their fellows, men they are living with night and day, have told them of thrilling spiritual adventures in the foothills of California, on the wide prairies of South Dakota and Kansas, among the mountains of Appalachia, and along the shores of the Chesapeake Bay. This great convention has no doubt that it can carry the gospel of Jesus Christ into the nation's great open spaces. Its morale any American Church might well treasure.

The problem immediately ahead of this conference is how to spread the flame, how to set the communicants of our urban minded Church on fire with zeal for the new-found task of extending the kingdom of God beyond the city limits.

It is not unlikely that young men preparing for the ministry will from now on find in rural service just the form of high emprise they seek. The great difficulties in the way stimulate courage. The extreme necessity of farming folk, already the chief concern of statesmen, arouses the sympathy. The possibilities of a soul-satisfying life in the country grip the imagination. The current of population, social engineers tell us, is soon to flow back from the city to the open spaces. Mr. S. J. Brown, an undergraduate of the Cambridge Seminary, located in the most congested part of the country, attended the conference at the expense of his fellow-students. They wanted to learn more of the new gospel of God's wide out-of-doors, and so they sent young Brown to sit in and listen for them.

One of the most useful members of the conference was a clergyman now in his eightieth year, the Rev. S. S. Hepburn, of Worton, Md. He lives on and conducts his own farm in the midst of his parish. Here, at the school, he drew out with shrewd questions and observations the great agricultural experts in the class room and among the members of his own group, many years his junior. He was continually dropping helpful remarks charged with the

favor and charm of country life both as a planter and pastor.

Mr. Hepburn may be called the father of the new rural church in our communion. At the Portland Convention he introduced a resolution in which he called attention to the supreme importance of rural work; showed how it had been all but forgotten, and asked for help. The originality and unexpectedness of the idea hastily caught the fancy of the convention. Without question it was adopted and many loyal Churchmen congratulated Mr. Hepburn upon the notable ecclesiastical achievement of rediscovering the open country. An appropriation was made to provide for an annual national convention of rural workers, of which this one now closing at Madison with notable contributions to the cause is the second.

Night before last, at a gathering of all the denominational groups now at the school, Mr. Hepburn, when the regular speakers had finished their assigned topics, asked for the privilege of the floor. What he then had to say—upon sudden impulse—better tells the story of what has happened to the Church since the great rediscovery than anything that any one else has said at this conference or the one preceding it. Here is something of the spirit of it:

"Brethren, many years ago, in fact, as far back as 1867, I entered the rural ministry to make it my life work. All these years I have been working among the farmers of the countryside, alone and forgotten by the Church. No outside help came to me. The difficulties, the trials and the bitter disappointments of the neglected ministry I faced without sympathy, encouragement or council. Of course, I dearly loved rural work and the farming folk, and that love, together with the amusing experiences of the day's work, carried me through.

"Brethren, I can scarcely tell you what my feelings are tonight, and I speak to you companions in the great lonely cause I fought for all my life. The Church I deeply love has finally come to our rescue. It is aroused and will, I believe, put all its heart into this service of rural life. My dreams have come true."

Everybody was deeply stirred by the old pioneer's words, and upon a motion of Rev. E. Tetreau, one of the most active and successful Methodist clergy in the rural field, the whole gathering arose for a chautauqua salute.

The Rev. Charles N. Lathrop, Secretary of the Social Service Department, visited the conference for a day, Sunday, July 6. In his sermon at Grace Church he gave the conference the heart of the great problem confronting the Church. He said that there are three needs—first, men with a vocation or rural service; second, fields in which they can express their personalities through notable achievement, and third, a decent livelihood.

These three thoughts were constantly brought up in the class room and conference during the ten days' session. For many, perhaps most, of the men who came to the conference, the meaning of the pilgrimage was altogether hazy. They gathered with an intense love of their work, but with little sense of its technique and a wide wonder about the sort of instruction to be given them. This is all very different now, though. They have so much technique in their note-books and perhaps in their heads that they fear they can't apply one-half of it in a lifetime. Glance through this schedule and find out why:

The first class began at 8 o'clock in the morning. Think of breaking into the top of a clergyman's morning with an alarm clock. At that rustic hour Professor Roy J. Col-

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THE HISTORY AND DEVELOPEMENT OF THE SOCIAL SERVICE WORK OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES

The Reverend Jos. M. Waterman, A. B., B. D., Baltimore, Md.

I.

THE contributions of Dr. William Augustus Muhlenberg to the Social Service Work of the Protestant Episcopal Church in America.

The Man and His Work.

Dr. Muhlenberg was born in Philadelphia in 1796. His grandfather was the first speaker of the House of Representatives of the First Congress. In Philadelphia Dr. Muhlenberg was a member of Christ Church under Bishop White and there he was ordained in 1820. While in his first charge at Lancaster, Pa., he organized the school system of the city. He became convinced that not only the hope of the Church but the salvation of the commonwealth centered in the Christianizing of education. He conceived a vision of Christian schools throughout the land.

In 1827 Flushing Institute was built at Flushing, Long Island, and a year later was opened with Dr. Muhlenberg as rector. He hoped to expand this institute into a college for boys so he purchased City Point as a site for later development. The Flushing Institute later became St. Paul's College, but City Point was never developed through lack of funds. Schools sprung up all over the country modeled after St. Paul's. Dr. Muhlenberg was in this manner the originator of Christian schools in our Church. He was rector of St. Paul's for eighteen years. During this period nine hundred boys were educated. Among fifty of them who entered the ministry, was Bishop Kerfoot. Dr. Muhlenberg resigned in 1846 and St. Paul's was discontinued about three years later.

From 1844-46 the subject of an ideal parish occupied his field of vision. His sister, Mrs. Mary Rogers, wanted to build a free church in New York City, and gave Dr. Muhlenberg the opportunity to plan such a church. This church was consecrated as the Church of the Holy Communion in 1846. It had the first parish house in this country and was the first "institutional church" in our Church. On St. Luke's Day of that year, 1846, Dr. Muhlenberg announced that one-half the offerings would be given to form a nucleus for a hospital for sick among the poor. Thirty dollars was raised.

About this time Dr. Muhlenberg began to consider the work of women in the churches and he considered sisterhoods. There was no organization of the kind in any Protestant communion, either in England or America. He was convinced of the necessity of the womanly element and influence in any worthy or permanent organization of charity. He therefore wanted to start a community of women consecrated to life of charitable service. The first sisterhood was formally organized in 1852.

The first Christmas Tree for poor children in the City of New York was lighted in the Church of the Holy Communion in 1847. During his first three years as rector, a day school for boys and one for girls were operated. An employment society was started for furnishing needlework to the indigent women of the parish. It also marked the beginning of the sister's systematic care of the poor and their dispensary. The Fresh Air fund as applied to country refreshment for poor in the summer was original with Dr. Muhlenberg, both in name and in fact.

Several gifts were received in 1849 for St. Luke's, so in the following year \$150,000 was raised and the hospital incorporated. It was the first Church Hospital in our Church in America. The cornerstone was laid in 1854, and the building opened in 1857. The sisterhood was placed in charge of the hospital. A chapel was built in the center of the building, for St. Luke's was to be truly a church institution. Dr. Muhlenberg's faith was so strong that he underwrote the household expenses for the first three years, feeling that he would be supported. He was.

Hospital associations were formed among young men of various city parishes—charged with the duty of searching out and bringing to the hospital and maintaining while there, the sick and destitute who came under their observation. The members visited the beneficiaries while they were in the hospital, provided decent Christian burial in case of death, and interested themselves to set them on their way again in life if they recovered.

In 1859 Dr. Muhlenberg resigned the parish of Holy Communion, and devoted himself to the management and pastoral duties of St. Luke's. He was pastor and execu-

tive head of St. Luke's for the first twenty years of its work. The leading features of St. Luke's were the new system of nursing, the element of personal interest, and responsible care. "The personal solicitude with which he ministered to the spiritual necessities of stricken inmates in the atmosphere of home-like cheer and peace and comfort which pervaded the house as the result of his presence, the sacred offices he performed with solemnizing, comforting, and elevating results . . . all these cannot be adequately written down."

His enthusiasm and labors continued until 1877, his eighty-first year, when he was stricken. He was buried at St. Johnland which he loved.

The Muhlenberg Memorial.

The work which Dr. Muhlenberg had accomplished in his own parish made him hope that a movement might make possible and widespread in the General Church what he had already done in a limited degree. The Memorial did not so much ask for specific measures as suggest action according to certain indicated principles.

The Memorial raised the question of whether "the posture of our Church with reference to the great moral and social necessities of the day was all that could be wished or was to be expected." The Memorial suggested the inquiry whether the work of the Church among the masses might not be made more successful by an allowance of rubrical relaxation and by a less stringent policy in conferring Holy Orders. The language of the Memorial was that of inquiry and suggestion rather than conviction. The presentation of it and its dignified and sympathetic reception at the hands of the Bishops awakened the widest interest and provoked a general discussion throughout the Church.

Edward Washburn in a monograph on the Memorial states: "The party fears on either hand the jealousy of the episcopal authority by the Lower House, and the great power of inertia in the body, strangled a plan as wise as it was generous." In many respects, however, the Memorial won success in the midst of defeat. It occasioned widespread discussion. The attention of the younger clergy was attracted to a new phase of Churchmanship and thoughtful minds awakened to a new and nobler idea of the Church's mission. Tiffany says: "It is interesting to recall what Dr. Muhlenberg himself wrote to Bishop Otey in the pamphlet, 'What do the Memorialists want? concerning flexibility in the use of the Prayer Book in regular congregations, and to find the desired requirements every one granted in the Revised Prayer Book of 1892. The Memorial was the deed of the revision movement, as it also was of the celebrated Declaration concerning Unity, promulgated at the convention of 1886 and by the Lambeth Conference of 1888."

One champion of the principles of Memorial Movement was Bishop Alonzo Potter. "In his efforts to emancipate the liturgy from the slavish yoke of the letter, to remove the bars to the progress of the apostolic ministry, to bring out the undeveloped powers of the Church and to utilize its every instrument to reach and elevate all conditions of men and departments of life, he showed himself a master builder on the foundations which Dr. Muhlenberg had laid bare."

St. Johnland.

Dr. Muhlenberg was led to start St. Johnland by two ideas: first, his daily observation of the great disadvantage of the city poor in their tenement houses; second, his desire to present to the Church an example of the principles of the Memorial or Evangelical Catholicism.

He planned therefore to organize a settlement or ideal industrial community where the worthy and diligent poor might have good homes.

Twenty-two years after the founding of St. Johnland, Superintendent Gassner made the following statement:

"The fundamental idea of St. Johnland, a collection of homes for industrial workers . . . has not been found practicable simply owing to the fact that the poor will not leave the city. As a home for old men and children it is probably unsurpassed."

The work was first started in 1866 on the North Shore of Long Island, where six hundred acres were purchased.

In 1870 this work was incorporated for the following objects:

"To maintain a home for aged couples and aged men in destitute circumstances . . . to care for friendless children and youths by giving them home, schooling, Christian training and occupation by which they can earn their future livelihood; to give form and practical applications to the principles of Brotherhood in Christ in an organized congregation or parish constituted by the settled residents of St. Johnland."

During the year 1922 a total of two hundred and forty-nine persons were cared for in the various homes of the St. Johnland group. Expenses for the year were \$69,878.64. The trust funds of the Society total \$250,780.76.

This Society is now entering its fifty-fourth year of work, the fifty-eighth since the founding of St. Johnland. It has moved forward steadily in its splendid work. It is not a diocesan institution, but it is within the Protestant Episcopal Church.

Conclusion.

Dr. Muhlenberg had no theory of social reorganization which was to operate as a panacea for all existing ills. His good works are the simple and natural outcome of his observations. His efforts were directed toward meeting the needs of people in a practicable way.

THE RURAL CHURCH CONFERENCE.

(Continued from page 6.)

bert lectured on Sociology of Community Life. No lecturer at the University gave his hearers anything more entertaining or useful. He puts country life and the countryman on an operating table and shows you what is the matter. Best of all, he can usually suggest the practical remedy.

At 9 o'clock Ralph S. Adams showed the ministers how to survey their fields for the purpose of social and religious organization. This subject is a new one and knowledge of it is needed before any important and lasting religious work can be done in the country.

At 10 o'clock Professors Hibbard and Macklin revealed the mysteries of marketing. They also explained how the farmer got into the present plight. They say that he is prone to try all kinds of patent medicines in the hope of a speedy cure of his ills. What they prescribed is a longer and more effective course of treatment. It is greatly to the advantage of clergymen who have influence with agricultural workers to learn sound principles of the economics of farming. Through knowledge of this kind the farmers should be better protected against the demagogue and the loose thinker.

At 11 o'clock the groups met in conference. The Episcopal group gathered at St. Francis' Club House. There some of the most important work of the school was done. Nearly every day some man who performed some constructive work in rural service had an opportunity to explain what he had done. In this way inspiration for better service and more intelligent methods was aroused throughout the group.

At 12:30 dinner was served at the Y. M. C. A.

At 2:15 the entire school gathered at Music Hall to be instructed in community and religious music by Professor E. B. Gordon and religious drama by the Rev. William P. McDermott.

At 3:30 the ministers relaxed and played games which Professor Fred Schlatter taught them, and which they will hand on to their youthful communicants at home.

At 3:30 considerable part of the group studied auto mechanics under Professor F. W. Duffee. He showed them how to repair their own automobiles without great expense. As every clergyman needs to save all he can in this expensive department of his operations, the course was very popular.

In addition to all this, there were seminars, movies, concerts, receptions, picnics and exhibitions of various sorts.

In the opinion of the members, one of the greatest achievements of the conference was the organization of the rural church workers. This body, which is made up of all the clergy of the Church who came to Madison, will undertake to arouse the Church to the necessity of rural work. They will attempt to enlist in the fellowship, every worker serving in rural communities. Dr. J. L. Prevost, Glen Loch, Pa., was elected President, and the Rev. Oscar Meyer, of Oxford, N. Y., Secretary and Treasurer. The Executive Committee is composed of the Rev. H. J. Edwards, of Redding Ridge, Conn., First Province; the Rev. E. S. Ford, Sparta, N. J., Second Province; the Rev. William McClelland, of East New Market, Md., Third Province; the Rev. Val. H. Sessions, Bolton, Miss., Fourth Province; the Rev. William J. Vincent, La Peer, Mich., Fifth Province.

Three underlying principles of Dr. Muhlenberg that underlie his efforts were:

"1. That the end of human existence and social order is the production of a perfect type of individual and corporate character.

"2. That character is a growth, a continuous evolution, the result of an educational process in which the interaction of individual and corporate energies is the indispensable factor.

"3. He regarded the family as the true social unit . . . to mould and determine the development of individual character. Hence his effort toward social amelioration contemplated the elevation and education of families as the chief results of its action."

Three opinions of Dr. Muhlenberg:

"He stands before us in the fulness of his living, charitable, eager religion, striving to embody his idea in concrete work."

"A wise master builder who sought to make men one in the fellowship of a simple faith."

"Such were the beginnings of activities which have transformed much of the life of the Church, given to us the modern institutional Church and started many activities outside of ecclesiastical limits."

vince; the Ven. E. W. Couper, Minneapolis, Minn., Sixth Province; the Ven. H. H. Marsden, St. Louis, Mo., Seventh Province, and the Ven. M. M. Goldie, Cove, Ore., Eighth Province.

Our group was quartered for the most part at the University Club. Getting up early and staying up late at night gave them all a vast amount of learning and recreation, but a scant amount of sleep. They will return to their fields with the need of a few extra hours of rest, but with a determination to put on a program of rural work that will revolutionize their Diocese. If the Bishops don't stop them, they will carry the gospel of the open country into the very heart of the chief cities in their several States.

Findings.

The following findings were reached by the conference:

Your Committee on Findings, acting upon the spirit and letter of the proceedings of this conference, submits as worthy of special emphasis the following:

1. That since we are indebted to agricultural scientists, sociologists and economists for revealing the distressing conditions of the rural districts and the amazing opportunities for service there, it be regarded as one of our chief duties to disseminate their findings throughout the Church to enlist its whole-hearted cooperation in solving the rural problem.

2. That the rural workers throughout the Church accept every opportunity to recruit men for the rural ministry. This may be done by presenting the importance and the romance of the calling before business men, schools and young people's societies.

3. That the rural mission, wherever possible, be linked with a city parish as a means to a better understanding of rural needs and a more intelligent support of domestic work.

4. That the subject of rural Church work be regularly presented in a special department of all the National Church papers under the editorship of the chief of the Publicity Department of the National Council. To that end it is necessary that rural Church workers send to the department stories of all interesting activities in their fields.

5. That every Diocese be urged to adopt a Diocesan program, suggestions for which are contained in the resolutions and findings adopted at this conference.

6. That every rural parish and mission adopt a parochial program, suggestions for which will be found in the proceedings of this conference.

7. That the seminaries be requested to place special emphasis upon rural work.

8. That the program of special interest to the young people be worked out that they may be induced to remain in rural communities, for service and leadership.

9. That the problem of material for the rural Church school is still unsolved and requires continued study by experts. We invite the continued attention of the Department of Religious Education to this subject.

10. That inasmuch as the National Council is willing to purchase for its lending library any books desired by rural workers for the study of their profession, it is important that the widest possible use be made of this service.

11. That the life together made possible by the present dormitory system be continued at succeeding conferences, particularly because of the inspiration of fellowship resulting from such intimacy of kindred spirits.

"HEALERS" AND DIVINE HEALING

W. H. Moore, M. D., Hartford, Conn.

IT is currently reported that as an aftermath of the Rev. Mr. Hickson's ministry of healing in the United States a few years ago, there has been something of an epidemic of 'healers' and 'Divine healing.'

This from a leading English scientific society, which, if not in the Church of England, is largely made up of Churchmen. Undertaking to make inquiry as to whether this is tenable, a considerable amount of data was collected in this country on the subject. The Dowies, Sanfords, Weltmers, Holy Rollers and the like were not taken into consideration as relevant. The matter at issue was as to whether Mr. Hickson's visit was instrumental in breeding "healers" and "Divine healing."

"As I understand it," said a Hartford clergyman, standing at the door of Jarvis Hall, Trinity College, "the question is as to whether Hickson and his mission of healing is being parodied as a sequel of his visit. Look across the campus. There stands the bronze statue of Bishop Brownell. It is a fine piece of art, made in Italy in 1867 on the order of the Bishop's son-in-law, Mr. Burnham, and costing thirty-five thousand dollars. All who knew the Bishop say that it is as true to life as such works can be, but it is not the living, breathing Thomas Church Brownell, who died two years before that bronze was cast. Hickson may be imitated, but the imitative article is but an aping of his mission. Never mind," he continued, "as to inquiring as to whether Mr. Hickson's 'classes' petered out after he went home! That isn't it. Coue has been here twice, and Margot Asquith has paid her visit. Mr. Hickson meant well, and was straight out-and-out with his teaching and methods. Is there in this so-called aftermath that which is just as well meaning and just as undeviating?"

Opportunity availed to obtain the opinions of some of the Episcopal Bishops as to the subject, with "fundamentalists" and "modernism" laid aside for the moment.

Speaking of healing and healers, Bishop Whitehaad said: "It is a subject of far more importance than many realize. The various 'cults' of modern days, laying stress upon the healing of physical diseases, compel us to question whether the Church is fulfilling her duty in carrying out the high commission given by our Lord. We should all pray for the revival of her original faith and power."

On the same subject Bishop Brent said: "Faith is the unvarying and progressive activity of the Christian life, and we must remember that it does not consist in departments or in detached acts. It is neither an act or a series of acts. All that the Christian does, however, should be the expression of faith. It is increasingly evident that even the glimmerings of faith which we have affect appreciably the entire life including the body as well as inner faculties. That science has an important part to play in maintaining and recovering health is a fact no sane person can deny. But science without God, whether in matters pertaining to physical health or whatever department of life, is a poor thing and can do no less than the work that God intended it to do. It is a calamity that the Prayer Book provides such wholly inadequate and feeble prayers for the sick. For many years I have never used any of them but one, supplementing this by extemporaneous prayers or carefully prepared prayers from other sources.

Another Bishop, when asked his opinion, said: "The vital questions are these: Did Christ's commission to His disciples to 'heal the sick' terminate with the death of the apostles, or is it still in active existence? Are the churches really Christian in their beliefs about pain and sickness?" He directed attention to a society in the Church which is endeavoring by practical methods to procure answers to these two questions, a society which is not generally known, but which has quite recently begun to be understood, and brought into estimation.

The Society of the Nazarene is an Episcopal organization that is devoted to the practice of Divine healing "according to the methods of Jesus." Its headquarters are at Boonton, N. J., where the rector of St. John's, the Rev. Henry B. Wilson, is the director. He has written several books on the subject, among them "Does Christ Still Heal?" "The Power to Heal," "The Revival of the Gift of Healing." He also publishes a magazine entitled "The Nazarene," and has issued several pamphlets entitled "The Ministry of Healing," "The Will of God in Healing," "Spiritual Healing and Psycho-Therapy," "Is Spiritual Healing Real?" and "Important Aspects of Hickson's Ministry of Healing." Asked to explain the aims and purpose of the society, Mr. Wilson said: "It is an organization for Christians or those desiring to become Christians, founded on the belief in our Lord's continued belief in the health of the body as well as the salvation of the soul. Its object

is the restoration of the gift of healing, universally practiced in the early Church. It aims to develop the inner life and to inspire a faith that will enable man to appropriate God's blessing for body and soul."

The members of the society have an office of anointing, which has long been in disuse in the Church. The oil that is used has been blessed by a Bishop, and is carried carefully in a small bag or box. At the conclusion of the anointing, which is on the forehead or breast, it is wiped off by a small piece of cotton, which is carried away and burned. It is positively stated that although the oil is described as "sacred," it has no magical properties; but it is declared that by virtue of the blessing of the Bishop there is bestowed upon it, however, a Divine character which is imparted to those who receive it in true faith. The anointing is not used in all cases of illness, nor is it considered indispensable, even in some cases of serious illness. It is also held that to use this office where a person does not earnestly believe in it and desire it, would be useless, if not actually wrong, as in such case it is stated that it would produce no results, and would thus bring great discredit on the office.

The anointing is, as a rule, done by a minister, and in the office there is provision for confession of sins and the assurance of absolution prior to the anointing, whenever possible. It is held that where the sick person has committed deadly sins, the act of confession will contribute very largely to his recovery. Where he has not committed any deadly sin, a short form of general confession is made, and absolution pronounced. The direct purpose of anointing, it is stated, is to restore in a supernatural way physical health, and that the act of anointing does not include remission of sins.

The office opens with the reading of the Thirteenth Psalm, followed by the lesson (Jas. 5:14, Jno. 14:12, and Matt. 17:19). Then comes the confession, absolution, prayer of faith, and prayer of healing, followed by the anointing. This is as follows:

"O, Lord Jesus, who in Thy love for souls didst minister to the bodily infirmities of man, and didst bestow upon Thy disciples the gift of healing, grant, we beseech Thee, by the power of Thy sacred name, Jesus Christ of Nazareth, that this Thy servant, whom we anoint by virtue of our faith in Thee, and who turns to Thee in true faith, may experience the effect of Thy healing presence both in soul and body, may be restored to health, and be numbered among Thy faithful servants, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen."

Then, after the Lord's Prayer, and Twentieth and Twenty-third Psalms are read, and the office concludes with a "thanksgiving for recovery," the sick person firmly believing in the efficacy of the anointing, and casting away all doubts and fears. The greatest help is given in proportion to the faith of the sick person, and this must be accompanied by a like faith on the part of the healer, the minister. Stress is laid on the fact that it is faith in God's power to heal, and not on the special ability of the healer or the form of healing, but that both healer and the candidate for healing must possess it.

The healer disclaims all power of healing on his own part. He never proceeds until he has made a definite appeal to the Lord to be present, and grant the use of His name and power. The candidate is exhorted to cast out of his mind all thoughts that would tend to obstruct the Divine presence, together with all doubts and fears. Rev. Mr. Wilson said: "The true character of the true healer will be not in his ability to heal, but in his ability to awaken faith as Jesus did, and to prepare the soul for healing, as Jesus did, so that the true character of God's nature and power and love may be unmistakably revealed." There is nothing mysterious about the treatment, no charlatanry, no quackery. It cannot be satisfactorily exercised in an atmosphere of unbelief or ignorance. The unrepentant, indifferent person cannot be healed. The person who is lax about approaching the sacraments, and the man who is living in known sin with no idea of doing different, are poor subjects for healing. The bandit who robs a bank and contracts pneumonia, and the conscienceless profiteer who in the exercise of his profession achieves high blood pressure, cannot by mere anointing obtain cure and strength for more hold-ups and up-boasts.

The Society of the Nazarene is exerting efforts to restore to the churches the old-time virile element of healing, and the blessings which have been lost where it is neglected. Because of this neglect hundreds of people have gone into Christian Science and New Thought societies, or have put

themselves under the care of fake "healers," simply because the churches have not only failed to provide the Divine healing work, but have refused it when requested. Said a leading clergyman: "It will be a glorious day when the churches realize that for centuries they have been presenting only a partial Christianity; and still more glorious when they restore to the people the full gospel that Jesus preached and practiced and intended His disciples to continue in His name and by virtue of faith in the power of His name." Another, when questioned on the subject, said: "Jas. 5:14 and 15 is still in Holy Writ. Do not make a mistake of saying Divine healing is a Roman Catholic matter; rather, it is truly catholic."

Inquiry as to the interest in the ministry of healing in the Episcopal churches shows that all the ministers are not interested. Some frankly refuse to have the office of anointing, while others, like most ministers in other Protestant churches, are bound by the theology that God has a purpose in sending and prolonging sickness, and surrender the field entirely to the doctors and surgeons, limiting themselves with the funeral when the former have failed. Many are totally unfamiliar with the methods, and in consequence are incapacitated for the work. Others state that they are not interested, as they believe that "the age of miracles is past," and do not care to "imitate Christian Science." The Rev. Dr. Colladay, dean of Christ Church Cathedral, Hartford, has what he calls a little service of special intercession for the sick, when he lays hands on those who come forward every Wednesday morning in the cathedral, followed by a celebration of the communion. Dean Colladay says that he has understood that Mr. Hickson is at the present time somewhere in the Orient.

It must be fully understood that there is no quackery about that which is essentially a religious service. The laying on of hands has no electric or "electronic" quality, and whatever may or may not be true as to the "magnetic" or "electric touch," the religious service has nothing whatever to do with it. A like deduction belongs to the use of the oil. It is true that it is blessed by the Bishop, but it is not claimed that it has any magical effect, or that it is "infused" with electricity.

Another phase of "Divine healing," far and away removed from the ministry of healing, is gaining considerable vogue in certain quarters. Taking the familiar hymn, "What a Wonderful Saviour!" as its base, it maintains that Christ made atonement for disease as well as for sin. The hymn reads:

"Christ has for sin atonement made,
What a wonderful Saviour!
We are redeemed, the price is paid,
What a wonderful Saviour!"

It is sung with a vim, and the explanation is made that atonement was made for the sins of the body, which cause disease, just the same as for moral sins!

The believers support their contention by quoting as their proof text the words, "He has borne our infirmities." Resource is had to the dictionary to validate this argument.

"Isn't an infirmity a condition or state of not being

physically strong?" they ask. "Isn't an infirmity a disease?"

Then, to further bear this out, they mix the Scripture with Shakespeare, and ask, "Is not Christ spoken of as the friend of sinners, and do we not read, 'A friend should bear his friends' infirmities'?"

Again, "Does it not say that, although without sin, Christ was like us? We have no need to suffer from rheumatism, the flu, tuberculosis, or any other disease if we only have a full faith, for He who took away our sin, if we have repentant faith, will just as surely take our diseases."

When a believer has a headache, a cold, or some other malady, he repeats the proof text, and maintains that the disorder disappears without medical treatment. He is his own "healer," and his strange belief is "Divine healing" in a shape altogether unique. But this is not all. If he has a full faith that the Saviour saved him from his diseases as well as from his sins, he declares this belief prophylactic, and although influenza or dyspepsia are ordinarily to be had for the asking, all he has to do is to plead that as the Lord bore his infirmities, there is no need of his having the derangements.

"Nothing can be more plain," he argues. "If I have saving faith, although I could otherwise steal, murder or blaspheme, I find no manner of temptation to do so: so although pneumonia, neuralgia or fevers are to be had readily by others, I am immune because of my faith. Just read the Bible, and see how true believers handled snakes, were exposed to terrible storms, and ate poisonous food, and never suffered for it."

This certainly beats the laying on of hands and the use of sacred oil, electric belts, horse chestnut charms, rabbits' feet, and all the other things of one kind or another that enter into the armamentarium of the "healer," and go to bear the label of "Divine healing!"

The Rev. Kenneth Mackenzie, of Westport, Conn., has recently had published a study of the modern healing movements, entitled "Our Physical Heritage in Christ," which, reviewing its genesis and growth, brings Divine healing up to date, harmonizes differences of opinion, and shows that every believer is entitled to the life which flows from the Christ. Nearly a generation ago Mr. Mackenzie wrote his "Divine Life for the Body," which has become a textbook on that corollary subject. Himself singularly healed half a century ago, the author brings to bear upon the healing movements the results of keen observation and practical searching. Bishop Brewster says: "Widely known as an expositor of the Holy Scriptures, the Rev. Mr. Mackenzie has, moreover, long devoted himself with conscientious thought and painstaking labor of research to the interesting and momentous subject, and the results of his study may well claim attention and consideration."

Is it not about time to look upon the healing problems and perplexities carefully, and with the evidence that spiritual healing is being effected, treat it honestly, and thereby get it out of the hands of charlatans who are abusing it? While Mr. Hickson's visit may have been instrumental in bringing forth the illegitimate fry, at the same time it is to be conceded that it has stressed the interest of those who have deep conviction of the movement.

A Year's Religious Progress

Religious progress is not usually marked by sudden strides over ground permanently gained. Reformation is the slow result of years, and sometimes it seems that there is no progress at all. But if our retrospection goes back far enough we can see that there has been some movement forward, and that it is capable of measurement. The last year was marked by events that show that the Christian spirit is awake and active, that interest in religion and in its works is unflagging. There were breaks and rifts, rumblings of schisms, controversies pitched in a high key. But it all shows, we are told, that religion, far from being merely a topic for Sunday discoursing, is still, as it was in the day when man first began to speculate on his origin and his fate, the subject of supreme interest. This is brought out in a casual survey by The Christian Century, which is optimistic in tone.

The most evident sign of human sympathy is the response to human need, and last year men and women of all faiths, Protestants, Roman Catholics, Jews, and other confessions "proved afresh that it is the members of the organized religious bodies who respond most effectively to the call for help, and to whom the appeal for the tokens of good-will is presented first and with greatest confidence." The calls from Japan, from the Near East, and from Central Europe were answered generously and effectively. A great number of churches and other buildings devoted to religious purposes were erected, and this in spite of hindering market and labor conditions. Interest

in evangelism was also marked. "The attempt to revive the mass efforts, the tabernacle type, and the emotional phases of earlier years seems to be proving futile and to be giving way to a more intelligent, educational and co-operative type of evangelism." Statistics of church membership showed steady gains in most of the denominations.

Impetus was given to religious education, which has taken such forms as "the employment of educational experts as directors of religious education in Sunday Schools, either singly or in community groups; the organization of teacher-training classes under competent leaders in the same directions; the projection of week-day religious instruction, sometimes in cooperation with the public schools; and the planning of daily vacation Bible schools in available centers." It is interesting to note that the universities are gradually taking up instruction in religion and according credits for the studies so offered. It is also recorded that the secular newspapers are giving more space to matters of a religious nature, frequently through the services of religious editors, and that denominational journalism is taking a larger place in the life of the American people.—The Literary Digest.

To get his wealth he spent his health,
To get his health again.
He turned around and spent his wealth
And then with might and main

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

HOW TO RUN A DIOCESAN SOCIAL SERVICE COMMISSION ON \$200 A YEAR.

The following paper, read under the above title at the Toronto Conference by the Rev. Lewis N. Taylor, chairman N.-W. C. Commission on Christian Social Service in North Carolina, has such practical suggestions that can be so easily carried out in other Dioceses that we use it in full on our page this week:

How to Run a Diocesan Social Service Commission on \$200 a Year.

Lewis N. Taylor, Chairman N.-W. C. Commission on Christian Social Service.

"In this paper I purpose to show what the Diocesan Commission of North Carolina on Christian Social Service accomplished with \$200 last year, in the hopes that our story may suggest to others plans to meet their conditions.

We started on the theory that people cannot be asked to do anything very definite until they have a clear idea what it is all about. "Social Service" was a new phrase to many, and conveyed all sorts of different meanings. A campaign of education was the first step. Study classes were organized in several places where a member of the Commission had spoken and requested that this be done. In some instances the rectors of the various parishes did this of their own accord. The books issued by the National Department, particularly "The Social Opportunity of the Churchman," was used as a basis for the discussion. The rector at the State University during Lent gave a course of six lectures, using this book as a basis.

The good women of the Woman's Auxiliary organized the Diocese into nine different districts, each district comprising several counties. Every district held two meetings during the year, one in the spring and one in the fall. At each of these meetings Christian Social Service was presented and given a prominent place on the program. Each district had its Social Service Secretary, whose duty and ambition it was to establish a live working committee in every parish and mission in the district. The Diocesan organization had its own Diocesan Secretary, and at their annual convention the subject was presented by the Director of the Department of Public Welfare of the State, who, by the way, is a Churchman.

As a further help to the campaign of education, the Commission thought it wise to hold a conference in some central place and invite all interested clergy and laity. This conference was to be addressed by local and neighboring leaders, as well as a representative from the National Department. This conference would give us an idea of the opportunities the Diocese offered. We could then formulate a definite policy of action.

The conference was accordingly planned, and the Church at the State University at Chapel Hill was selected as the meeting place. By meeting here we could have the advantage of the presence and help of the faculty of the Department of Sociology. We invited the President of the North Carolina Conference for Social Work, who is an Episcopalian, to tell us how our Church could cooperate with the State Conference. He did in an admirable and helpful way. It happens that the head of the North Carolina Department of Public Welfare is also a member of our Church. She was asked to show us in what ways our Church could assist her department. She outlined the actual work that was being done by the county organiza-

tion; mental health and hygiene (bureau for feeble-minded children); institutional supervision (for inspection, etc., of jails, county homes for the poor and aged); promotion and education (bureau for the better fitting of workers to serve the State; child welfare (for the care of delinquents under sixteen years of age). She outlined the actual work that these bureaus are doing, and stressed the fact that Church people can greatly advance the department's work in effectiveness by lending a hand in the matters of public opinion, advice, actual helpfulness and definite coordination of forces.

The Rev. Cary Montague, City Missioner of Richmond, Va., and Executive Secretary for the Department of Social Service in the Diocese of Virginia, outlined the activities of his organization, referring to the many ways of carrying gladness into hospitals, homes for the aged and poor, asylums and institutions for children. He displayed a graphic chart setting forth a great array of figures as to visits made, gifts, acts of social and individual help, etc., which convinced all present of the far-reaching possibilities of Christian service when definitely organized and properly directed.

Dean Lathrop, of the National Department of Social Service, was the last speaker. He gathered together the threads of thought for the whole day and said pertinently, "This conference has been my dream—the dream that I have had for the whole Church." He pled for the introduction of religion into every avenue of life, and gave emphasis to the words of a former speaker as to conceiving and enriching human life and bettering the conditions that surround human life everywhere.

The Executive Secretary of the Department of Social Service of the National Council said afterwards: "It was, to me, the most satisfactory conference I have yet attended, because it was carrying out exactly the program that I have been pressing for in the Church."

Those who spoke did so as ones having authority, that is, the authority of people who know whereof they speak, and they knew, because they are enlisted in the most vital and practical sort of Social Service.

Tremendous publicity was given to this conference, and expenses of all the clergy, who requested them, were paid out of our \$200 fund. North Carolina is a large Diocese, geographically, extreme points being 250 miles apart. Half the clergy of the Diocese, the Bishop and one of the Archdeacons were present, and with the laymen, over 100 people gathered together for the day. Just before adjournment a committee was appointed to draw up from the findings of the meeting a definite Diocesan policy in Christian Social Service to be presented to the Diocesan Convention. This committee met shortly thereafter and drew up such a policy which included the commendation to our people for patronage and support, the Church hospitals, the Church Orphanage and other orphanages of the State, the training schools and other State institutions, placed the Church solidly behind the program of the State Welfare Department, the program of the State Conference for Social Work, and made several recommendations of a purely local nature as objects of particular interest.

The department has issued bulletins from time to time telling of certain particular things of interest, and asking for support, material and otherwise, such as the building of a chapel at the State institution for delinquent girls; report of the above conference, etc., editing a page in the Diocesan paper; working up attendance upon the State Conference, etc.

We recommend, first, that a campaign of education be put on in such a way as fits local Diocesan conditions; second, that a Diocesan conference, if feasible, be called to consider all the fields of Social Service within the Diocese that a definite working policy be worked out. Third, that the subject of Christian Social Service be kept constantly in the minds of clergy and laity by means of occasional bulletins.

With strict economy, these things can be done in a Diocese where only \$200 is allotted annually for the work, and something definite can be accomplished."

THE CONFERENCE ON THE MINISTRY AT ST. PAUL'S SCHOOL



Concord, N. H.—“Really, sir, I hadn't thought a great deal about the ministry before, but I have been thinking about being a teacher for some time and now after these days we've had here I feel that if I don't go into the ministry I'd like to spend a few years at least teaching in some mission school.” Such was the remark made by one of the boys who attended the Conference on the Ministry at Concord, N. H., to one of the group leaders, as the two walked together down the hill from the Upper School after breakfast on the morning of the last day of the conference—and there were other remarks like this made to other group leaders. Such, in brief, was the most important phase of the conference held at St. Paul's School from June 23-27.

For four days some two hundred and fifteen boys and twenty-four of the younger clergy of the Church picked to be group leaders, together with three Bishops, met together to consider the claims, the opportunities and the challenge of the ministry as a vocation. The boys came from every diocese in the East, from Maine to Southern Virginia, from Pittsburgh and Erie to Rhode Island, while the leaders were chosen from dioceses even farther away. A committee composed of the Rev. R. B. Ogilby, D. D., President of Trinity College, Hartford, Conn.; the Rev. W. T. Hooper, of St. John's Church, Hartford; the Rev. S. S. Drury, D. D., Headmaster of St. Paul's School, our cordial host; the Rev. Russell Bowie, D. D., rector of Grace Church, New York, and Messrs. A. Felix DuPont and Harper Sibley were in charge of the Conference. There are probably few places as well suited for such a conference as St. Paul's School, with its beautiful buildings and grounds, splendid athletic field, tennis courts and golf links, and three lakes, which give ample opportunity for swimming and canoeing, and, certainly, there could be no more considerate a host than Dr. Drury, who, with the assistance of several of the masters of the school, did all in their power to make our sojourn at St. Paul's pleasant. That their

delightful hospitality was appreciated by every one was very evidently shown by the three rousing cheers which were given Dr. Drury at the closing meeting of the conference on the last night.

Perhaps the best way of describing the work of the Conference is to give an outline of the schedule followed each day. Every morning at seven o'clock a communion service (attendance voluntary) was held in the school chapel, a building which compares most favorably in every way with the best of the English college chapels. Following this service came breakfast in the great dining-hall of the Upper School, where all the meals were served. Then every member of the conference, leaders as well as boys, returned to his room where each made his bed, as is the custom of the St. Paul's boys since the war. At nine the entire conference gathered in the chapel for morning prayers, led by Dr. Drury. Then at 9:30 each leader with his group of boys, generally eight in number, went to a classroom in the Lower School building, where leader and boys alike spent a half hour in the study of the lesson for the day, after which, for an hour, which was the most important act of the conference each day, took place, the open and frank discussion of the ministry as a vocation. Most of the leaders adopted the so-called “Round Table” method. Each leader at once made clear the underlying policy of the conference, that no pledge or decision regarding life work would be asked for or accepted, thereby removing any sense of pressure that might otherwise have been detrimental to free discussion. That the boys were interested and serious in thought soon became clearly manifest by the type of questions asked, and, while some of those present may not think seriously of the ministry as a possible vocation for themselves again, yet every leader felt that at least during the four days of the conference every boy was led to think more deeply and earnestly about his future vocation in general and the ministry in particular. If the conference accomplished nothing else, it certainly

did a great deal for every boy in bringing home the importance of thoughtful service for God and his fellows. At the close of the group meetings each day the entire conference then met in the big Study Hall to listen to three wonderfully fine addresses by Bishop Slattery on "The Intellectual Life of the Ministry," "The Pastoral Life of the Ministry" and "The Devotional Life of the Ministry." Certainly no one could have given a clearer or more helpful message on the practical life of the Christian minister—as valuable for the leaders as for the boys, than did Bishop Slattery.

In the afternoon from 2:00-4:30 the conference played. Under the able leadership of Mr. Haslam and Mr. Jeffries, two of the masters at St. Paul's, a schedule of baseball games, a track meet and golf and tennis tournaments were arranged. Practically every member of the conference, leaders as well as boys, took part in one or another branch of sport. Unfortunately, because of rain, the chief athletic event, the baseball game between the leaders and boys had to be given up. At a mass meeting the last night of the conference prizes were awarded to the winners and runners-up in the different events.

At five o'clock each day there was a social hour, when the whole conference group met together and partook of light refreshments, then at six everybody gathered once again in the big Study Hall to listen to three splendid, vigorous addresses, one each day, by Bishop Roberts, the Suffragan of South Dakota, who came half way across the continent to deliver these addresses on "The Priest As A Man," "The Priest As A Citizen" and "The Priest As A Priest." In strong, compelling words Bishop Roberts gave a vivid description of his fifteen years' experience as a missionary among the Indians of South Dakota. His virile personality gripped and held the boys each day and certainly many came away with a new vision of the difficulties, the triumphs and the adventure of the life of a minister on the frontier.

After dinner the conference assembled again to hear addresses, one on Tuesday evening by Canon Scott, the

great Canadian war chaplain; another on Wednesday evening on "The Work of a Missionary in the Philippines," by President Ogilby, and on Thursday evening Bishop Brent was the leader in the preparation service for the Corporate Communion of the conference, held the next morning. Both of these services were held in the chapel. Bishop Brent's great appeal to the conference that last evening was centered upon the consecrated life and service of that great layman, the late Robert Hallowell Gardiner. Certainly none who heard Bishop Brent that night could help but be moved and uplifted by his powerful message. To many that service and the Corporate Communion the following morning were "the high spots" of the entire four days. Certainly there could have been no more fitting close.

To one who has been present at two of the conferences on the ministry, held during the last three years, there is nothing in the life of the Church today which seems of so great value as gatherings such as these, for, if the ministry of the Episcopal Church is to have the finest, most earnest and most consecrated men for its future leaders, as it must have, to bring in the Kingdom of God on earth. Conferences such as these must be continued and have the whole-hearted support and backing of the clergy who will send the pick of the youth of our parishes to them. The whole Church owes a great debt of gratitude to Dr. Drury and others who are looking ahead and who see the vision of the method by which the future leadership of men in the Christian life shall be assured.

Among the leaders who took part in the conference beside the members of the committee already mentioned were the following: the Rev. W. A. Lawrence, the Rev. Frederick C. Lawrence, the Rev. Charles H. Collett, the Rev. S. H. Edsall, the Rev. John H. Rosebaugh, the Rev. Allan C. Whittemore, the Rev. Francis B. Rosebro, the Rev. Louis W. Pitt, the Rev. Henry W. Hobson, the Rev. Gardiner Monks, the Rev. George E. Norton, the Rev. William E. Gardner, D. D., the Rev. A. C. Coburn, the Rev. Fleming James, the Rev. Malcolm Taylor, the Rev. Raymond Cunningham, the Rev. Arthur B. Kinsolving, II., and the Rev. John S. Moses.

Church Intelligence

The Italian Conference, 1924

By the Rev. Theodore Andrews.

A conference of our Italian clergy was held under the auspices of the Foreign-Born Americans Division, Department of Missions, National Council, at Eagle's Nest Farm, the Newark Diocesan Camp, at Delaware, N. J., from June 17 to 20. The peaceful beauty of the surroundings, and the intimate nature of the gathering, gave opportunity for fine fellowship and much very real mutual help and spiritual benefit. The Holy Eucharist was celebrated each morning at the little Church of Saint James in the nearby village. Daily Morning and Evening Prayer and noon-day intercessions were said. The Rev. Thomas Burgess, Secretary of the Foreign-Born Americans Division, was chairman of the conference. The Rev. Theodore Andrews, of Passaic, New Jersey, acted as secretary. The Rev. Canon Leslie, in charge of the Foreign-Born Work in the Diocese of Newark, was host and camp master.

The conference opened with a Quiet Day, conducted by Archdeacon Elliot White, in charge of Foreign-Born Work in the Diocese of Pennsylvania. It was of real help to the workers in their life as priests. All agreed that this was the most important part of the Conference and should always be part of future conferences.

The first business session was devoted to the general topic of Publications for use among Italians. The Rev. F. C. Capozzi presented the topic. Some felt the need of a scholarly yet popular work on the Church in Italian. All agreed on the need of short tracts in Italian. Deep interest was shown in a

publication, "La Sentinella," which has been issued during the past two months by a few of our Italian clergy, with portions in English as well as Italian. Translations of the most suitable tracts could be published in this magazine and reprinted separately, if found acceptable. All present were united in the feeling that a common bond between Italians of our Church would be created by the development of this magazine.

The Rev. Oreste Salcini spoke of the useful pamphlets being circulated by the Metropolitan Life Insurance Company and other agencies on health and civic topics, especially helpful to new arrivals in this country and those seeking citizenship.

The second session was of great importance, as the actual types of work now being done among Italians were under consideration and criticism.

The Rev. Oreste Salcini and the Rev. Nicolo Accomando spoke on "The Separate Italian Mission," and the Rev. Thomas Burgess spoke on "The Separate Mission of a Large Parish." "Diocesan Combination Work"—where the Diocese helps in furnishing an Italian general missionary and Italian workers to enable parishes to meet the problems of a changing population—was treated by the Rev. Sisto J. Noce and the Rev. Joseph Anastasi, who have been doing such work in the Dioceses of Erie and Newark, respectively. This type of work, while comparatively new, holds large possibilities and has been successful where the English-speaking congregation can be converted to a

sense of fellowship and of responsibility. The Rev. Kenneth R. Forbes, of Boston, sent a very helpful paper on "Work in an Ordinary Parish Without an Italian Priest." In the discussion, it was brought out that an American priest can well reach and hold the children of Italian parents; but in order to gain those parents' confidence, he should know Italian backgrounds, and preferably be an Italian himself. The importance of having a woman worker of the right sort, where there is no Italian priest, was stressed.

The Rev. Paolo Vasquez presented the problem of "How to Put Italians into Touch with American Life." He showed how the Church can do this far better than the unsympathetic (Irish or other) "boss." The need of "contact men" in American parishes, according to the method described in the current National Council Bulletin No. 45, "How to Reach the Foreign-Born," was pointed out.

The Rev. Theodore Andrews read a paper on "Independent Catholic Movements Among Italians." Whole parishes have broken with Rome, notably in the Diocese of Newark; one of these has sought affiliation with our Church. The consensus of opinion was that this might prove a big movement, but that it was full of difficulties.

At the third session, the "Training of Italian Clergy" was discussed, beginning with a very helpful paper sent to the Conference by the Rev. Melville K. Bailey. In the discussion, the difficulty of supporting Italian candidates was pointed out, and the vexing question of how to deal with applicants for our ministry from the Roman and Protestant bodies. It was felt that both types ought to be tested out; whereas at the present time a Roman priest can be admitted very easily—almost too easily. The idea of a hostel for these candidates, from both sides, was mentioned.

The Rev. Louis Lops read a deeply spiritual paper on "The Value and Qual-

ifications of Women Workers." He emphasized the unrest among young women and girls of Italian parentage and the need of interpreting these girls to their old-fashioned Italian mothers. All said that women workers were greatly needed; but they must have the Church point of view and not be simply social service workers. Also suitable Italian girls should be found and trained. It was considered ideal, if some Sisterhood could be persuaded to specialize on work among Italians.

The Rev. Joseph A. Racioppi presented a paper on "Italian Parish Societies," emphasizing the need of societies for young men with an American leader.

At the final session, the following resolutions were adopted in addition to resolutions of sympathy to those who were absent because of bereavement and illness in their families:

(1) Resolved, That the Italian Conference be held from year to year, meeting preferably in the different parishes and missions where Italian work is carried on;

(2) Resolved, That the Seminaries and Deaconess Training Schools be urged to undertake special courses for the training of students for work among the foreign-born, especially Italians, including study of racial and ecclesiastical backgrounds, language and literature;

(3) Resolved, That this Conference approve of the magazine, "La Sentinella," now being published by the Italian Priests' Fellowship, and respectfully ask the National Council and the Bishops having Italian work under their jurisdiction to share with them its financial support;

(4) Resolved, That the Foreign-Born Americans Division be requested to publish tracts for the use of Italians, which shall be translations of existing tracts in English;

(5) Resolved, That the National Council be asked to provide financial assistance for the collegiate and theological education of young men of Italian race in preparation for Church work among their own people;

(6) Resolved, That every Italian Roman priest and Protestant minister desiring to be received or ordained into the ministry of this Church to be given his year of probation with an Italian priest;

(7) Resolved, That the Woman's Auxiliary be made acquainted with the great need of women workers among Italians, and that it is urged that this need be considered in making appropriations from the United Offering;

(8) Resolved, That it is the opinion of this Conference that work among Italians can be done in an ordinary American Parish along the lines suggested by the Rev. Kenneth R. Forbes' paper and the results of our discussion thereon;

(9) Resolved, That we desire to state to the Church that we are continuing the practice—universal among our Italian missions—of the use of the English language in at least half our services and that our purpose is not the establishment of Italian, but American, Parishes.

The Conference adjourned at 11:30 A. M. Friday with a closing thanksgiving and intercessions. It is planned to print the proceedings and prepared papers, so they may be available for all doing or interested in Italian work.

There was a fine spirit of fellowship and forbearance among the clergy present, and all felt that this Conference marked a real step forward in the unifying and strengthening of our work among Italians.

Election of the Bishop of Florida.

Word has just been received of the election of the Rev. Frederic A. Juhan, rector of Christ Church, Greenville, S. C., to the Bishopric of Florida. Mr. Juhan was nominated by the Rev. C. A. Ashby, of Jacksonville, Florida.

Death of Bishop Bliss.

The death of the Rt. Rev. George Y. Bliss, D. D., Bishop Coadjutor of Vermont, occurred, after a long illness, on Wednesday, July 9. The burial day was Saturday, July 12. An early celebration was held at St. Paul's Church, Burlington, for the members of the family, after which the body lay in state until 10:30 in St. Paul's Church, of which Bishop Bliss was rector for sixteen years. Only the members of the late Bishop's family and the clergymen were present at the interment, which was made at Lake View cemetery.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

St. James' Church, Leesburg, did an unusual thing when, through the decision of its vestry it decided to hold its evening service on the Courthouse lawn during the summer months, and to invite the congregations of the Presbyterian, Methodist and Baptist Churches to join with them and make it a community service.

That was in June, 1921. The services were so immensely successful and attracted such large congregations that the Chamber of Commerce became interested, and the next summer they appropriated a fund to buy folding chairs, and to build a platform in front of the Courthouse for the preachers.

Besides that they underwrote the services to the extent of twenty-five dollars a Sunday to be paid the speaker of the evening.

Each Church is responsible for securing a preacher on the four successive Sundays of the month.

People drive in from all over the country, and on pleasant nights the congregations are tremendous, many sitting in their automobiles which are parked around the green. The choirs from all the churches combine and each minister takes some part in the service, which is very informal.

Meeting of the Colored Convocation.

The annual meeting of the Convocation of the Colored Missionary Jurisdiction of the Diocese of Virginia was held in St. Philip's Church, Richmond, on Tuesday and Wednesday, July 8 and 9. The Convocation sermon was preached on Tuesday morning by the Rev. W. E. Cox, rector of Holy Comforter Church, Richmond, and the Communion was celebrated by the Rev. J. F. Ribble, D. D., and the Dean, the Rev. Junius L. Taylor, D. D., in the unavoidable absence of Bishop Brown.

At the evening service an address was made by Archdeacon James S. Russell, of St. Paul's School, Lawrenceville, Archdeacon of the Colored World in the Diocese of Southern Virginia. The sermon on Wednesday was preached by the Rev. Professor J. C. Mayne, of the Bishop Payne Divinity School.

Encouraging reports were made by all of the colored clergy and representatives from vacant parishes. The following officers were elected: the Rev.

Charles L. Somers, rector of John Moncre Memorial Church, rector, President; Mr. Aston Hamilton, Richmond, Secretary; Mr. O. G. Conn, Charlottesville, Treasurer; Rev. Charles L. Somers, and the Rev. Edward Ellis, Jr., as clerical delegates, and Mr. O. G. Conn and Mr. Robert Hemsley as lay delegates to the Council of the Diocese.

The Convocational Board of Religious Education was reelected, as follows:

The Rev. J. L. Taylor, John H. Scott, Professor John R. Mayne and Dr. D. O. Fergusson and Mrs. Edward Ellis, Jr. The Convocation decided to send a number of delegates, ten if possible, to the Annual Summer School for Colored Church Workers to be held at St. Paul's School, Lawrenceville, from July 21 to 31. The expense of sending these delegates will be shared by the delegates of the local Sunday Schools and the Convocation itself.

The annual meeting of the Woman's Auxiliary of the Colored Convocation was held on Wednesday morning, with Miss Louisa T. Davis, President of the Diocesan Branch of the Woman's Auxiliary, presiding. Every Colored congregation in the Diocese has either a Woman's Auxiliary or a Junior Auxiliary, and reports were made, showing the active interest that is taken by every congregation in the work.

Pledges were made by the branches for the coming year for work in Haiti, Liberia, and St. Paul's Normal and Industrial School.

The newest venture in the Colored work in the Diocese has been the undertaking of work at West Point. A survey of the community by the Rev. Junius L. Taylor of Richmond showed that among the nearly one thousand Colored people living in West Point, there was only one congregation which reaches about two hundred of the people. Strong desire was shown on the part of a good many Colored people to have the Episcopal Church establish a Mission in the community. We have one Colored communicant in West Point, W. R. Bowie, the Principal of the Colored High School, and a lieutenant in the Overseas Service of the American Expeditionary Forces during the Great War. An abandoned Colored Church has been secured in West Point, and repairs are now being made to fit it for use.

Several services have been held and it is planned to start religious services as soon as the repairs on the church are completed. The work will be under the charge of the Rev. Junius L. Taylor, Richmond, assisted by Mr. Aston Hamilton, a recent graduate of the Bishop Payne Divinity School, at Petersburg.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Christ Church, Warm Springs.

This is a "seasonal" church, being open only during the summer in each year, usually beginning with the first Sunday in July. There is no regular rector in charge, but services are conducted by various visiting clergymen who come for different times during the season.

For a number of years the late Dr. James G. Minnigerode, of Louisville, Kentucky, has taken the church for one month in each season; being greatly beloved by the people. This summer there was no minister available for

the first Sunday in July. On the second Sunday the Rev. E. H. Ward, D. D., of St. Luke's Church, Hot Springs, Va., preached in the afternoon. For the last two Sundays in July the clergyman will be the Rev. W. D. Smith, D. D., rector of St. Mark's Church, Richmond, Va.

During the month of August the Rev. Edwin R. Carter, D. D., rector of Grace Church, Petersburg, Va., will take charge.

Owing to its temporary character, Christ Church is not organized as a regular parish. Miss Julia M. Atkinson, of Staunton, who spends each summer at "The Warm" is treasurer of the church.

St. John's-in-the-Mountains: Some months ago these notes contained reference to the fact that the Teachers' Home at St. John's-in-the-Mountains, Endicott, in Franklin County, had been moved to a much more attractive location on the grounds and had been added to and improved in other ways. Through the generosity of Mrs. Alice E. Smith, of Chicago, and a friend of hers in Ohio, a well has been bored and a pump installed at a cost of several hundred dollars, and other means provided for the comfort of the workers. Miss Ora Harrison and Miss Lydia A. Newland and such assistants as they may have from time to time.

Mrs. Smith became attracted to St. John's about two years ago, through correspondence. She has since visited the mission several times and has, in a number of practical ways, evidenced her great interest in the work among the people in this part of the Virginia mountains.

Social Service Work in Wythe County: In the country near Wytheville is a group of missions where activities of especially interesting nature are being carried on. The three churches are, St. Andrew's, at Ivanhoe; St. Barnabas, in the "Piney" neighborhood, a few miles from Ivanhoe, and a mission at Byllesby. While the three points are generally spoken of together as "The Wythe County Missions," Byllesby is just across the county line, being the only mission of the Episcopal Church in Carroll County.

Mrs. William Wilkins is in charge of the work at Ivanhoe and "Piney." At Ivanhoe she conducts two sewing classes, one for beginners and the other for the larger girls. Also there is Sunday School every Sunday afternoon.

At "Piney" is a large and convenient community house where classes in cooking, sewing, basket and rug and carpet weaving are doing excellent work. Mrs. Wilkins also cooperates in every possible way in the work of the County Red Cross Nurse, who conducts at the community house a most valuable class in "Nursing and the care of the Sick," and, with Dr. W. T. Graham of Richmond, who has done a wonderful work in the holding of orthopedic clinics for the children in Wythe County.

Of especial interest in connection with these missions is the great financial help Mrs. Wilkins is receiving from friends in the North. The Woman's Auxiliary in the Diocese of Michigan some time ago proposed to establish, in honor of Mrs. Anne Shipman Stevens of Detroit, for nearly twenty years President of the Auxiliary, a "scholarship to be assigned for the benefit of a student from this neighborhood. As the most effective way of using the funds, Mrs. Wilkins obtained permission to contribute the money for the purpose of making possible an extension of the term of the local public school from six months to nine months,

and making it an "accredited" school.

Thus it is seen that this mission work of our Church is a valuable factor in the promotion of the welfare of the community.

At Byllesby the chief activities are confined to the Sunday School, which is conducted by local people every Sunday morning in a hall owned by the Appalachian Power Company. A leader in this work is Mrs. Bernard C. Ward. Here is also a branch of the Woman's Auxiliary, which meets monthly.

These missions are under the general supervision of the Rev. Devall L. Gwathmey, rector of St. John's Church, Wytheville.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Grace Church Chimes to Have Five New Bells; Silent for the First Time in Years.

For the first day in many years the chimes in Grace Episcopal Church, Broadway and Tenth Street, did not ring July 13. The Sunday silence in that neighborhood seemed strange. The old chimes will no longer call the people to worship at the Sunday and daily noon services.

Workmen from the Meneely Bell Company will remove the eleven chimes now in the steeple to their foundry in Troy, N. Y., this week. Here they will be thoroughly modernized and five new bells added.

The new chimes will all be memorials as are the old ones. It is said that when the bells are installed, which is expected to be by Christmas, they will equal or excel in musical efficiency any chime in existence.

A single church bell will be placed in the belfry for tolling purposes while the chime is being remade. Edward L. Kehn, the dean of the bell-ringing profession, will direct the lowering of the eleven bells through one of the south windows of the spire. Mr. Kehn has made many notable installations of bells, including that of the huge Westminster peal in the Metropolitan Tower, which are the world's highest bells.

The Year Book of the Parish of Trinity Church, New York City, has just been issued.

In his annual statement, the rector, the Rev. Caleb R. Stetson, D. D., calls attention to the period of general unsettlement in every department of life through which we have passed, and goes on to say:

"It is becoming evident that this period of unsettlement is nearing an end, and that the inevitable reaction is beginning. It is certain that there is today a very keen and widespread interest in religion. Never in the life time of most of us has so much attention been given by the public press to religious matters and to theological discussion. This, in itself is significant. Though it is possible that much harm has been done and that many have been estranged from any Church affiliation by the theological controversies which have marked the past two or three years, on the other hand, the great mass of Church people have been led to examine for themselves the grounds for their belief, and as a consequence have been stirred to a deeper loyalty to the Christian faith and to a more serious devotion to the Church. The differences between Christian and non-Christian are growing in importance

as they are more clearly known. We no longer consider definite religious faith a matter of slight consequence, for it is at last seen that sound and true faith makes for right conduct. It may be that their is a widening gulf between those who are indifferent and agnostic, and the Church. But on the other hand those who have learned to love God and are loyal to our Blessed Lord are finding a bond of fellowship in Him and are drawing closer together."

In Trinity Parish there is evidence of new and vigorous religious life. This is borne out by large confirmation classes, and increased attendance at the services for business people held on weekdays in Trinity Church and St. Paul's Chapel. It is especially interesting to note that there are twelve members of the parish studying for Holy Orders.

There is reference to certain special services held in Trinity Church, particularly the memorial services for President Harding and ex-President Wilson, and the service for the dedication of the new organs in Trinity Church. These organs are regarded by many people as the finest church organs in the United States.

Dt. Stetson reviews at some length the changes at St. Cornelius' Chapel, Governors Island, necessitated by the retirement of Chaplain Edmund Banks Smith, D. D. In 1868, Governors Island was dropped from the list of army posts for which chaplains were commissioned, and since that time Trinity Parish has maintained a chapel on Governors Island, and supported a chaplain there. Under this new arrangement, the relation of Trinity Parish to the spiritual welfare of the officers and men is as close as it has been in the past.

There is also a statement of the reasons for the demolition of St. Chrysostom's Chapel, Thirty-ninth Street and Seventh Avenue. An exhaustive survey of the whole neighborhood was made, and it was definitely established that the location of the Chapel was not favorable for any work which it was fitted to undertake as it was surrounded by loft and business buildings and theatres.

The offerings in the several congregations of the parish for benevolences and Church extension amounted to \$150,501.65—and this does not include gifts and contributions made through the many societies and organizations of the parish. The appropriations by the vestry for benevolences outside the parish amounted to \$87,907.83—making a total of contributions for missionary, charitable and educational purposes of \$238,409.48.

The total number of communicants reported in the parish is 9,205 Sunday-school children and teachers, 2,600. There have been 314 baptisms, 318 confirmed, and 448 marriages.

Trinity Parish finds its property steadily increasing in value, due to good management, and the growth of New York. Its income producing property is now estimated at \$13,329,000 in value, and its income is greater now than ever before. It was \$1,248,681. Only a few years ago it just went over the \$1,000,000 line. Such is not income from parish church or chapels, or from the people. These run some \$140,000 a year, but it is to be remembered that Trinity is not the New York parish of wealth. Rather, it is that of the missionary and of the working classes.

The large item of expense on the religious side of the parish is \$88,000 a year paid to ministers in salaries. Music in church and all chapels cost more

than \$50,000 a year, and there are always expenses for new organs, and for repairs to expensive windows and other fixtures. Last year, when a new home for the rector was purchased in Park Avenue, alterations in it cost \$20,000.

There are in the parish 9,205 persons communicant members. The low number of children in Sunday Schools is explained by the fact that most chapels are in down-town districts, where few children live. The number is about 2,500. Twelve young men of Trinity are at the moment candidates for Holy Orders. One of the new vestrymen is Judge Thomas T. C. Crain, who recently joined with a Catholic and a Jew judge on the same bench in an appeal to people of New York to see to it that children are given religious educations. They gave as basis of appeal that ninety-nine per cent of persons brought into criminal courts of New York never had religious training, and spiritual death alone caused the moral breakdown.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D.

St. John's Church, Georgetown, has awarded the contract for the rebuilding of the tower of the church and restoring it as nearly as possible to its original form. The present tower, of more recent date, is a departure from the original and not in keeping with the structure of the rest of the building. The architects plans for the restoration of this tower have been made from an old picture which is in the possession of one of the older families of the church. The cost of the work will be about four thousand dollars.

The Rev. James H. U. Blake and Mrs. Blake have left the city and are spending the first part of their vacation in Akron, Ohio, with their son and daughter, Mr. and Mrs. Vinton Blake. Later in the summer they plan to go to the mountains somewhere, probably in the neighborhood of Cumberland.

Mr. Blake is the rector of Christ Church, Georgetown, one of the oldest churches in the Diocese and one which has been in continuous use since 1818.

Already picturesque and full of interest in its architectural lines and memorial windows, certain improvements have been recently made, which have greatly enhanced its beauty. The walls have been refinished, pew cushions covered, and the wood work in sanctuary and choir darkened to harmonize with the wood in the rest of the church. These necessary improvements have made Christ Church second to none in the Diocese in beauty of its interior.

M. M. W.

NORTH CAROLINA.

Rt. Rev. J. B. Chesbro, D. D., Bishop.
Rt. Rev. E. A. Fonick, D. D., Coadjutor.
Rt. Rev. E. B. Delaney, D. D., Suffragan.

From Sunday night, July 13, to Friday, July 18, an open-air preaching mission was conducted on the lawn of the Chapel of Hope, Seventeenth and Caldwell Streets, by the Rev. D. Harding Hughes, rector of Holy Trinity Church, Greensboro, N. C. In preparation of this mission prayer services were conducted in various parts of the community by the Rev. L. R. Anschutz, in charge of the Chapel of Hope. As a result of such preparation

the mission was well attended. Many requests for prayer were made and questions answered. The Chapel of Hope congregation feel that the work of the Chapel and the whole community will be abundantly blessed by the good work and splendid sermons preached by Mr. Hughes.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

The Rev. Wyatt Brown, D. D., rector of St. Michael and All Angels Church, Baltimore, has been advised of his appointment as Associate Secretary of the Field Department of the National Council of the Episcopal Church, which is the administrative organization of the Church in the United States. It is through the Field Department that the work of Church promotion is conducted throughout the country, largely by traveling secretaries who address meetings and conduct conferences outlined. The efforts of these secretaries calls for broad knowledge of church affairs and in general a high order of ability, and the post is one of honor.

Dr. Brown is one of twenty-five leading clergymen and laymen of the Episcopal Church who have been designated as associate secretaries in various parts of the country in connection with a renewed effort which will be inaugurated next Fall by the Church in the interests of peace, good citizenship and practical religion generally.

Acceptance of the honor by Dr. Brown will not involve relinquishment of his duties here, as the service he will be called upon to render will involve an absence from his post of a maximum of thirty days at various periods through the year, always with the approval of the vestry of his Church.

DALLAS.

Rt. Rev. H. T. Moore, D. D., Bishop.

The conference for educational workers of the Diocese of Dallas was held at Dallas, Texas, June 8-14.

Those of the conference who lived outside of Dallas were housed at the beautiful college founded by Bishop Garrett, Saint Mary's.

There were over one hundred persons in attendance—fifty-six being cared for at the school.

Courses in the history of the Prayer Book were given by Bishop Moore. Bible study by the Rev. Elmer N. Schmuck, of St. Mark's Church, Denver. Church School Ideals, by Miss Mabel Lee Cooper, of New York. Young People's Work, Dear Chalmers, of St. Matthew's Cathedral, Dallas. Woman's Auxiliary, by Mrs. Taber, New York; Church History, the Rev. Bertram Smith, Dallas.

An especially interesting course under the direction of the Rev. E. C. Snowden, rector of the Church of the Incarnation, Dallas, was the Social Service Course.

For a daily lecturer, the guests had Dr. H. C. Gosline, head of the Child's Guidance Clinic, Dallas. Dallas has the proud distinction of being one of the three cities of the United States that has such a clinic.

A course in Church Music, under Mr. Carl Weisman, organist at St. Matthew's Cathedral, was thoroughly enjoyed. Mr. Weisman, being considered one of the masters of pipe organ in the United States.

Lectures on Church Vestments, pageantry, etc., were given by experts.

An unusual feature of the conference was a display of the hand work of the Church Schools of several parishes of the diocese.

Everything that could be done by the Church people in Dallas to make the conference a success was done. Swimming parties, wiener roast, auto drive, theatre party and finally "stunt night" helped to enliven those in attendance.

This was the first conference of its kind ever held in the Diocese of Dallas, and it was pronounced one of the most successful summer schools ever held. All the visitors are looking forward to another delightful affair in 1924.

FLORIDA.

Desiring to have a suitable memorial to the Rt. Rev. William Crane Gray, D. D., first Bishop of what is now the Diocese of South Florida, in the new Cathedral soon to be erected in Orlando, Florida, a fund for this purpose has been started. St. Mary's Chapter of the Daughters of the King in the Cathedral parish being put in charge thereof.

It is hoped that such memorial will represent the loving thought of many friends of this beloved Bishop, both within and without the diocese, where for twenty-one years he gave himself unstintingly in devoted and consecrated service for Christ.

The special committee appointed from the Daughters of the King consists of Miss Corinne Robinson, Deaconess Parkhill and Mrs. L. C. Massey, all of Orlando.

No decision has been made as to the form of this memorial, but it is hoped that a fund of over \$600 will be given to provide a memorial which shall attest in some degree the love which Bishop Gray held and the gratitude felt for the help and blessing shed throughout his life of beautiful service.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.
Rt. Rev. W. G. McDowell, D. D., Coadjutor.

The Diocese of Alabama is giving to the General Church one of its very best leaders in the development of the Church's Program in this diocese in the person of the Rev. Middleton S. Barnwell, rector of the Church of the Advent, Birmingham, who has resigned his parish in order to accept an appointment from the National Council as Field Secretary. The Rev. Mr. Barnwell has adopted enthusiastically the methods of the National Council in his parish, with the result last year the Church of the Advent pledged and paid eight thousand, two hundred and sixty-two dollars (\$8,262) for the Church's Program, and for this year pledged nine thousand, five hundred and fifty-three dollars and seventy-five cents (\$9,553.75). These financial returns resulted from thorough organization of the parish according to the group system, and from using every means provided by the National Council and the diocese for informing the congregation. It was accompanied by the usual phenomenon of largely increased giving for parish purposes, including last year the erection of a fifty thousand dollar (\$50,000) addition to the parish house

thoroughly equipped for modern Church School work.

The diocese has made extensive use of the Rev. Mr. Barnwell's eloquence and earnestness in carrying the Church Program into other congregations, and will greatly miss his able assistance this coming fall, but rejoices to learn that his successor, the Rev. Charles Clingman, rector of Trinity Church, Houston, Texas, possesses the same winning enthusiasm for the Church's Program, and has done in Texas work similar to that of Mr. Barnwell in Alabama, and is looking forward to Mr. Clingman's coming as being full of promise for a successful continuance of the splendid work in the Church of the Advent and throughout the diocese.

The Rev. Mr. Barnwell takes up his work as Field Secretary September 1, and the Rev. Mr. Clingman takes charge of the Church of the Advent, Birmingham, October 1.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.
Rt. Rev. F. W. Sterrett, D. D., Coadjutor.

Clerical Changes.

The Rev. John H. Dickinson, St. Barnabas' Church, Reading, has resigned and has accepted the unanimous call of St. Peter's vestry of our only church in Hazleton. He begins his work in October.

Mr. Dickinson has done splendid work while at St. Barnabas. He made the mission into a self-supporting parish, brought and almost paid for a rectory, and at the same time ministered most faithfully at the sanatorium for the tubercular at Hamburg.

The Rev. Arthur J. Glazier, rector of Trinity Church, Bethlehem and chaplain of the Bethlehem Preparatory School, resigned his parish to take effect on September 1, 1924. He will move with his family to Plainsfield, N. J. Mr. Glazier will be employed in public speaking for various objects. Bethlehem and all his friends are sorry that the Church will lose so able a preacher. Trinity has progressed splendidly under his administration. A very useful and commodious parish house was built during his rectorship.

Lay Activity.

The Laymen's Association of the Wyoming Valley at their last meeting looked upon the fields in their immediate neighborhood and found them white to harvest. In the last twenty-five years only one new mission was started in this section, including Wilkes-Barre, the two Pittstons, Kingston, Plymouth, Nanticoke and Alden, while the population has more than doubled. Three committees were appointed: (a) To make a survey of the unoccupied towns and find out whether there is need for a Sunday School in the place as a beginning; (b) To get the men to conduct the schools—to open them wherever the committee may recommend that one shall be started; (c) To secure the financial aid necessary to start and equip the work in the different places. Only Sunday Schools will be started now, later they hope missions will develop.

Under the auspices of the Laymen's League for Increased Lay Activity, the Lay Readers of Reading are supplying a number of parishes and missions in Reading and vicinity during the summer months, going as far as St. Thomas' Church, Morgantown. Usually a different man is sent every Sun-

day. The congregations enjoy the free-will services of these men. They say it is much better than to close the church or the mission while the rector is on his vacation.

H. P. W.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.
Rt. Rev. E. C. Acheson, D. D., Suffragan.

The Rev. Hiram Stone Born July 25, 1824.

The first Missionary of the Episcopal Church sent to Kansas and one of the earliest graduates of the Berkeley Divinity School, was the Rev. Hiram Stone. He was born July 25, 1824, at Bantam in Litchfield, Connecticut, in which place the earlier and the later years of his life were spent. Friends have in mind a public service in the early Autumn, when the story of his interesting life and work may be called to remembrance. It is fitting, however, that the main facts of his life should be recorded on the one hundredth anniversary of his birth. He was ordained Deacon by Bishop Brownell at Hartford on October 2, 1853, and Priest by Bishop Williams in the following year. He first served in South Glastenburgh and Essex.

In 1855 he was sent as a Missionary by the General Board of Missions to Leavenworth City, Kansas, his support provided for by St. Paul's Church, New Haven, Conn. This was the first Episcopal Church in that great section of the country and it bears still the name of the New Haven Parish. Four years later, he became the Post Chaplain at Fort Leavenworth, where he had officiated frequently. He was in Kansas in very stirring times as his journals show, and this brought him into relation with many officers who were to be of national reputation. Later he was assigned to Fort Sully, and served also at Fort Totten and Fort Wadsworth, Dakota.

Broken health sent him back to New England in 1876, and, until 1903, he had charge of the churches at Bantam and Milton in Connecticut. He died April 3, 1911, and is remembered with the greatest regard by all those who knew him and his work.

NORTH DAKOTA.

Rt. Rev. J. P. Tyler, D. D., Bishop.

The fortieth annual Convocation of the Missionary District of North Dakota was held at St. George's Church, Bismarck, June 15, 16, 17—the first time since 1892 to convene in the Capital City, and was one of the best ever held in the District.

One of the outstanding features of this Convocation was the special spiritual message brought to the gathering by the Rev. Douglas Matthews of Billings, Montana, with special emphasis on Spiritual Healing.

The other speaker from outside the District was Mrs. G. H. Prince, of Minneapolis, member of the National Executive Board of the Woman's Auxiliary.

There was a good attendance of delegates, seven of them being from the Indian congregations.

Bishop Tyler in his annual address revealed a very healthy growth in the work in the District, and made a strong plea for greater effort in all departments during the coming year, making

several recommendations to Convocation for consideration.

Following along the lines of the Bishop's recommendations, resolutions were adopted on—The whole question of adult classes in Bible Study and Church History, The Family Altar, Conducting parochial missions in each parish and mission in the fall, Regret at the resignation of the District Treasurer, Mr. C. D. Lord, who for many, many years has rendered faithful and valued services to the Church; that, the Episcopal Church in North Dakota place itself on record as supporting the spirit and letter of the Eighteenth Amendment to the Constitution, calling upon the people loyally to respect constitutional government; Urging the people of the Church in North Dakota to back all movements and efforts looking toward the abolishment of war; That, the Episcopal Church in the District of North Dakota commend the plan of President Coolidge for the participation of the United States in the World Court.

Delegates elected to the Provincial Synod at Omaha this fall were: The Rev. George H. Swift, the Rev. C. W. Baxter, the Ven. A. E. H. Martyr. Alternates: the Rev. N. E. Elsworth, the Rev. Joseph E. Ryerson, the Very Rev. H. Cowley-Carroll.

The second gathering of the Girls' Friendly forces in North Dakota held in conjunction with the annual convocation at St. George's Church, Bismarck, on June 14, marked an important step in the life of the work of the Church in the District.

The steady but normal growth of the Society in North Dakota made possible the forming of a District organization with the following officers of the Council appointed by Bishop Tyler and confirmed by the delegates: Honorary President, Mrs. J. P. Tyler, Fargo; President, Mrs. C. C. Gowran, Grand Forks; Vice-President, Mrs. J. E. Featherstone, Valley City; Secretary-Treasurer, Mrs. Homer R. Harrington, Fargo. Heads of Departments: Candidates Mrs. W. H. Temple, McClusky; Commendation, Miss Edith Currie, Park River; Literature, Miss Eva B. Ely, Rugby; Missions, Miss Lucy Gibbs, Fargo; Social Service, Mrs. C. D. Blakeslee, Fargo.

Really remarkable exhibits of the work done by the girls during the year were made, covering three long tables in one room of the parish house, while the walls were covered with wonderful charts, showing work in the five fields—screens draped with quilts and worthy of special mention was the model of the ruins of the old Day Nursery at Kyoto, Japan, and the New Nursery, and in a sand table a model of Christ School, Arden, North Carolina, both of which causes the whole G. F. S. is working for. Fine and interesting reports were made from all the twenty branches and nineteen candidates classes. A "Demonstration Girls' Friendly Society Meeting" led by two little girls, seven and eight years old, of the Candidates' Class of the McClusky Branch, held the audience thrilled and spell-bound with their charming self-possession and efficiency, as they conducted the meeting along parliamentary lines in a way not to be excelled by any grown-ups, and demonstrating what this Society could mean in the lives of seventeen little girls in an isolated prairie town, under the leadership of an efficient, consecrated Associate.

Miss May Case Marsh, National Extension Secretary, who has done the
(Continued on page 22.)

Family Department

July.

1. Tuesday.
6. Third Sunday after Trinity.
13. Fourth Sunday after Trinity.
20. Fifth Sunday after Trinity.
25. Friday. S. James.
27. Sixth Sunday after Trinity.
31. Thursday.

Collect for Sixth Sunday After Trinity.

O God, Who hast prepared for these who love Thee such good things as pass man's understanding, pour into our hearts such love toward Thee that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire, through Jesus Christ Our Lord. Amen.

For the Southern Churchman.

TRUST.

W. B. Lydenberg.

My child (it was the voice of God) I know
Your needs and grant them all—the measure of
The grace in store for you cannot be seen
With eye of flesh, but with the eye of faith.
O fret not for the morrow—that is Mine;
And Mine, the silent hour of death's approach;
And Mine, the burden of eternity;
Forget yourself, and lean a while on Me.
Unworthy I, to seek in things below
What comes in gracious plenty from on high!
Does not the silver stream of youth still flow
For those who linger 'neath its golden sky?
Be still then, restless heart, and simply know
God will provide. Unworthy, thankless I!

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

Before the Feast.

The Rev. Louis Tucker, D. D.

Tuesday night Our Lord slept at Bethany. Wednesday He kept the eleven with Him at Bethany and sent Judas to buy the lambs Judas took it to the Temple, and there learned of the meeting of the Chief Priests. He must have been alone, for he was free to arrange for the betrayal. He then brought the lamb to Bethany or left it with some friend in the city. As soon as Judas knew, three or four hours ahead, just where Our Lord would be at night, he would bring up the Temple guard and have the arrest made. Our Lord did not choose to be disturbed during the Passover feast, so provided that Judas should not know the place. The sign of the man carrying the pitcher is not miraculous. Our Lord never used unnecessary miracles. The house, according to the overwhelming consensus of comment, was that of John Mark's father. The man was a servant of the house and undoubtedly knew the Apostles by sight. By previous arrangement with John Mark, the servant waited at the city gate on the Bethany Road until Peter and John came, and

then went on ahead of them. The little savor of mystery seems merely to prevent Judas knowing the place in time to interrupt the Supper.

Inference that the house was John Mark's depends on events during the arrest. Inference that the Apostles who prepared the room were Peter and John depends on the places they are recorded as occupying at supper. Every citizen held himself ready to lend a room for a Passover Feast. Edersheim says it was regarded as disgraceful to refuse, or to take money for it. He therefore infers that the father of John Mark had received no definite request from Our Lord, but hoped He would come. To us it seems that Our Lord had borrowed the room and arranged for the guide foreseeing the necessity of keeping secret the place of his Passover. That He miraculously foresaw the presence of the servant at the gate when a word or two at a personal interview would have arranged it, we doubt.

Our Lord told the Disciples to ask for a hall, the open courtyard or "Patio" of a house, for Him and the twelve alone. He said "My" hall, which seems to imply previous arrangement. Passover companies often supped two or three together in the same hall. He knew, however, that the Master of the House would give his best; the exclusive use of the upper guest-chamber, reached by an outside stairway to the roof. It would be furnished and ready. It would have one large or three small trestle-work tables and a number of couches. In Our Lord's day the Passover meal was composed of much beside the lamb, the bread and the wine. The host would probably provide everything except the lamb, which the Apostles brought with them.

Having arranged for the cooking the two would take the lamb to the Temple and have it killed. Returning, they would see to its preparation. The mistress of the house had some female servant roast it for them. This is an inference, but safe, and not without its symbolism. We know the name of the mistress of the house. It was Mary. We know the name of her servant. It was Rhoda. Authorities differ as to the exact fare of the Passover meal. Perhaps there was some variation in custom. There must be the Passover lamb, roasted, there must be unleavened bread, there must be wine. These were carefully regulated by law. There were also bitter herbs, a dish of salt water and vinegar, and another of nuts, raisins and apples, chopped fine, to dip the herbs in.

The wine was ordinary red wine of the country. The modern theory that it was unfemented grape-juice is not taken seriously by students. It was mixed with water, generally two parts of water to one of wine. The statement that it was unmixed, passionately advocated by the opponents of the mingled chalice, cannot stand against the rubrical directions for the Passover. There were four cups. Their dimensions were carefully ordered. They were eight inches across and seven inches high. Western Christendom has substituted a deep chalice for this broad bowl, often puts no water with the wine, sometimes uses leavened bread, but these points are not in doubt, for they were regulated by law and we have the law.

At table were thirteen persons. The positions of four were recorded. John lay at Jesus' breast. Judas was within reach of Jesus hand and dipped in the dish with Him, and Peter could signal to John and ask him a question without attracting Judas' attention. We know the two ordinary shapes of table used by the Jews of this era and the law that, at the Passover meal all, even the poorest, must recline to symbolize ease and safety; for the same reason that, before they reached the Promised Land, they ate standing, to symbolize haste. It is probable that Our Lord and the Twelve could not, in this instance, have reclined around a table shaped like a horseshoe. There was no motive for the use of such a table, for there were no servants present to move on the inside of the horseshoe and serve the guests. Probably they used both sides and one end of a long table. Certainly Peter was opposite John and near enough to signal him. John was next Jesus on one side and Judas on the other.

The Paschal lamb seems the only Old Testament sacrifice Our Lord ever offered. He seems never to have offered burnt or sin offering, and the turtle-doves offered at His presentation in the Temple were His mother's and not His own.

While the two were preparing supper the ten, with Our Lord, were in Bethany. Part of the time, of course, He held them in talk to prevent Judas following the two; but the last hours, we think, were due His mother. She knew. However, the twelve interpreted His speeches and the prophecies, whatever they thought, she knew. What He said she took literally, as did Mary of Bethany, who anointed Him for His burial. Therefore the sunset hour was due to her. No one has painted a picture of her standing on the housetop at Bethany and watching Him go to His death over the crest of the western hill against the red sunset; but by all the mother-hearts that ever throbbed, we know she stood there.

The Gifts of Native Christians.

Many think that the native Christians in mission countries ought to be doing more in the way of supporting the work, and not leaning so hard upon us here at home. Do you know that last year the contributions from natives amounted to \$884,929? It took the Congregational Churches of America a hundred years to reach that amount? Even now the gifts from our churches are only about twice what the natives themselves contribute.

More than one-third of India's people earn only one cent a day. Grown men say, "I wouldn't care if I could get one good meal in two days." A "good meal" means only a quantity of black coarse bread, yet the native Christians in our fields there gave \$37,000 last year.

Native Christians gave \$57,000 where labor averages twenty-five cents a day.

Japan's Christians associated with us gave \$180,000.

The members of the church in Kusaie, one of the Caroline Island group, sent the Board \$400 last August. Those noble women, the Baldwin sisters, brought to their attention the acute need of the Board. Poor, pitifully poor, though those natives are, of their own will they made the gift. Miss Elizabeth Baldwin wrote, "Some of our dear women said to me as they put their small offerings into my hand, 'It is all that I have.'"—American Board.

"Pray Ye One For Another."

I cannot tell why there should come to me
A thought of you, friends, miles or years away,
In swift insistence on the memory,
Unless, for you, it needs be that I pray.

You go your way, I mine; we seldom meet
To talk of plans or longings, day by day;
Of pain, or pleasure, triumph or defeat,
Or special reasons why 'tis time to pray.

We are too busy even to spare thought,
For days together, of the friends away;
Perhaps God does it for us, and we ought
To heed the memory as a call to pray.

Perhaps just then that one has fiercer fight,
A more appalling weakness, a decay
Of courage, darkness, a losing hold of right—
And so, in case he needs my prayer, I pray.

Friend, do the same for me; If I intrude
In thought upon you, on some crowded day,
Give me a moment's prayer, as inter-lude—
Be very sure I need it, therefore pray.

And as you bear my name before the throne,
Perhaps, in prayer for you, I'll meet you there!
Oh, let us not neglect this holy gift—
What blessings God hath wrought thru prayer.

—Author Unknown.

HOME EDUCATION.**"The Child's First School Is the Family."—Froebel.**

(Issued by the National Kindergarten Association, 8 West Fortieth Street, New York City. These articles are appearing weekly in our columns.)

Children and the World Today.

By Florence Brewer Boeckel, Educational Director, National Council for Prevention of War.

"I don't care what you are training your children to do, but what do you think is the most important thing to teach them to be—?"

That question, from a woman whose children are brought up and established in the world, dropped into the midst of a group of mothers whose boys and girls are in the process of being brought up, threw a recent amiable tea party into dispute—and consternation.

It was soon clear that not a mother had any plan reasoned out in the light of the modern world and of what a man or woman needs to be to live usefully and happily in it. There was much talk of strength of will, of love of truth, of power of concentration, of loyalty and bravery; but of all the things that were said it was the idea of the youngest mother of them all which interested me most.

This young mother said: "If I knew how, the thing which I should like more than anything else to give my children is the power to get into real touch with all sorts and kinds of people in all parts of the earth; to feel themselves neither better nor worse than any other; to realize how much alike all people are, and still to value and enjoy all their superficial differences."

I believe it was because this mother was young that she felt accurately the great need of the world today. Year by year men are being brought closer together, having more influence and wielding more power over the lives of each other; what happens to one happens to all, and so the importance of their understanding each other, of their being able to get into real communication, grows greater. It is partly because of this that people everywhere are struggling to find out how to do away with war and establish peace. The world has become so closely knit that war is intolerably destructive. And yet, the very fact that the world is close-knit makes wars more likely, unless the spirit of men toward each other can be changed. The old attitude toward the barbarian and the foreigner must give way to a new sense of unity in a world in which no people is any longer "foreign" to another.

That mothers are coming to realize the need of children to know and feel at home in all the world is evident in the books and toys and songs that are being made for children nowadays. Each year there are more and more stories of the children of other lands, and fairy tales and games and songs of other lands.

I have even heard a sort of little international prayer for children, which runs like this:

"Father, bless all the little children who are now going to bed, and help all the little children who are now playing in the sunshine while we sleep, to have a happy day."

And not long ago I came unexpectedly to the house of a friend for dinner and was greeted at the door by her little daughter in a gay kimono, who said something which she told me meant "How do you do?" in a language I had never heard. For dinner I was fed with rice and various delicious mysteries. It turned out that I had arrived on Japanese day! From early morning this little girl had lived as nearly as she could like the little girls of Japan. She had eaten something approaching the kind of food they eat; she had learned a phrase or two of their language; she had invited her little friends to lunch and played the games of the children of Japan; and when she went to bed I listened to a delightful story in which cherry blossoms and kites were mingled. And she told me that whenever I came to her house on Saturday I should find she was some other little girl altogether. She expects that by the end of the year she will have lived around the world.

Taking hints like these from one mother here and another mother there, and with the idea of helping yet other mothers bring up their children to feel at home with any people and in any land, I have collected, as a part of the educational material of the National Council for Prevention of War, the stories, songs, pageants and games of other lands, bibliographies and collections of posters. This is a part of a catalogued folder of material which the National Council sells for one dollar, but the material for children is sent free to any one who wishes it, from the Council headquarters at 532 Seventeenth Street, N. W., Washington, D. C. Not only are we eager to send out the material which we have, but we are eager also to have criticisms and suggestions for new material, and we will put to good use any ideas that mothers who are working along this line will send us.

"The kindergarten educates the will. It leads the child to choose good in obedience to a command from within, rather than a command from without. This is the backbone of personal char-

acter, and this, with its almost synonyms, self-government and liberty under law, is the backbone of American citizenship."

If your child is not having the privilege of kindergarten training, write to the National Kindergarten Association, 8 West Fortieth Street, New York, for information and leaflets on the subject.

For the Southern Churchman.

THE DESERT PLACES.

L. C. Cummings.

Often our lives seem to be planted alone as in a barren desert where nothing can grow. Yet we are told God can make the very desert blossom as the rose and cause springs of water to start up out of its sandy wastes.

We do not need to be transplanted into a different field, in order to yield the fruits of life, but right where we are with just the adverse circumstances surrounding us, if we have faith, God will make His sun to shine upon us, and His dew to enrich and transform our greatest hindrances into the chiefest and most blessed means of our growth.

We may rest assured, whatever our environment, that God's infinite grace will be brought to bear upon us, though seemingly the weakest of His creatures, who, with submission to His will and perfect trust in His power, work on faithfully, even in desert places, and look to Him to give the increase.

The secret of contentment in all conditions is the Word of God to those "that wait upon the Lord." The soul that waits upon the Lord is the soul that trusts and which is surrendered to him; who by spiritual sight perceives that though the valley in which his life is cast, may be shrouded in fog, the mountain tops are ablaze with the bright sunshine of hope and promise.

From the lowliest station and the humblest duties, the soul shall mount up and find a way of escape upward. "For they that wait upon the Lord and do His work shall renew their strength. They shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."

Thus even the desert places of our lives may be made to blossom and bring forth good fruit; and thus may the heart that every trust forever sing and feel as though it had wings; knowing that whatever tomorrow brings, it is His will and thus is best and blest.

Where Was He?

"Is your father at home?" I asked a small child on our village doctor's doorstep.

"No," he replied; "he's away."

"Where do you think I can find him?"

"Well," he said, with a considering air, "you've got to look for some place where people are sick, or hurt, or something like that. I don't know where he is, but he's helping somewhere."

And I turned away with this little sermon in my heart. If you want to find the Lord Jesus, you've got to set out on a path of helping somewhere, of lifting somewhere, or lessening somebody's burden, and lo! straightway one like unto the Son of Man will be found at your side.—Exchange.

Help us, O Lord! with patient love to bear

Each other's faults, to suffer with true meekness;
Help us each other's joys and griefs to share,

But let us turn to Thee alone in weakness.

For the Young Folks

The Winding Road.

Each of us daily walks along
The winding road of life
Some dark, some sunny spots we find,
Some happiness, some strife.
We know not, as it winds along
Just what each turn will bring,
But all along the road we'll find
That if we laugh and sing
And to another traveler call
In happy tones and cheery,
The way will not seem near so long
Nor we so tired and weary,
And when we're near the end and feel
We can no longer roam,
We know the last turn in the road
Will bring us safely home.

—Beatrice McDonald.

The Duke of Do-Better.

The Duke of Do-Better was a boy who always had holes in his stockings. Do-Better was the name of the castle in which he lived, although why he should live in a castle by that name no one could guess. For he did not do better! No, indeed, he usually did worse.

The Duke had great trouble with his stockings. In fact, he had so much trouble that it was necessary that three women keep busy every minute. One of these women was the Royal Stocking Knitter. All day her fingers were busy with the four gold knitting needles, as she knitted the Duke's stockings. The second woman was the Royal Stocking Mender, who all day darned holes over the gold darning egg. The third woman was the Royal Wash Woman, who all day washed stockings in the gold wash-tub.

You may think it strange that the Duke needed so many stockings, but he would no sooner put on a pair of clean stockings than they would become soiled or torn from climbing the castle wall or falling into a mud puddle. So the poor Duke spent most of his time changing his stockings. Finally he thought of a good plan. He sent messengers throughout the land to place notices which read:

"Half of the Castle of Do-Better to any one who can make the Duke a pair of stockings that will not wear out or get muddy."

The kingdom was certainly a busy place after that. Never before had there been such a clicking of knitting needles in all the land.

Finally, the day came when everybody was to take the stockings they had made to the Duke. There were white stockings and black, long stockings and short, thick stockings and thin. But all these the Duke handed back, for all would wear out or get muddy.

So every one went home, except three boys. One was the son of a carpenter, the second was the son of a glass blower, and the third was the son of a gold miner.

The carpenter's boy had brought a pair of wooden stockings for the Duke. The Duke tried them on, but found them very stiff. They were heavy and more like boots than stockings, but he wore them and went out to play.

As usual, he was not gone long until he fell down in the mud. "These stockings are no good," reported the Duke. "The mud sticks to them."

So the carpenter's boy went home.

"Try my stockings," begged the glass

blower's boy. "If you fall in the mud with them, walk through the waters of the fountain, and your stockings will be as clean as new ones."

"Great!" exclaimed the Duke. "They are exactly what I want."

So he put on the bootlike stockings and started forth. But soon he stubbed his toe and fell down. The glass stockings broke into a million pieces.

So the glass blower's boy went home.

Then the gold miner's little boy asked the Duke to try on the gold stockings, for dirt would not stick badly to them, and they would not tear. But they were so heavy that the Duke could not walk in them.

So the gold miner's boy went home, and the duke sat down on the castle steps and almost cried.

Suddenly some one said, "Please, Your Honor," and near the Duke stood a boy.

"I have come to tell you," explained the boy, "that there never was a pair of stockings that would not get muddy or wear out. But have you ever tried to be careful with your stockings?"

"Certainly not," replied the Duke; "why should I?"

"It might be that the Knitting Woman gets tired knitting stockings, even if she does have gold knitting needles. And the Mending Woman may grow tired darning stockings, even if she does have a gold darning egg. And the Wash Woman may be, oh, so tired washing stockings, even if she does have a gold wash-tub. If you are careful, your stockings will last twice as long, and you will not have to change them nearly so often. I have tried it, and it works."

"How can I do it?" asked the Duke.

"Why," answered the boy, "don't fall into all the mud puddles you come to, and don't climb stone walls and tear holes in your stockings."

"Great!" laughed the Duke. "I never thought of that."

"I am glad," said the boy. "Good-by."

"Oh, wait," called the Duke; "you are to live at the castle and own half of it."

"No, thanks," smiled the boy. "My own home is called Do-Better because from day to day, with everything I do, even to saving my stockings, I try to do better."—Gladys C. Carpenter.

Florence Nightingale.

One day some years ago a young girl was walking along a road by the river-side. She was Florence, the daughter of Mrs. Nightingale, who owned a beautiful home in the neighborhood. She had been born in Florence, a city in Italy, and was named for this city. Florence means flowers. Don't you think it is a pretty name?

Before she had gone very far she saw an old man, a shepherd, whom she knew well. He was sitting by the roadside and she could see that he was distressed about something.

"What is the trouble?" asked Florence. "Tell me, quickly; maybe I can help you."

"It is my dog, Miss Florence. Wicked boys have been throwing stones at him and have broken his leg. Now, my sheep are scattered all over the hill, and without the dog's help I cannot get them together."

"Poor Sandy," cried Florence, already almost in tears. "Where is he?

Let us see if we can help him."

The old man did not move. "It is no use. The poor dog is beyond your help. We can only put him out of his suffering."

"No, no!" said Florence. "Sandy must not be killed."

They found the dog lying on a bed of straw made for him by the shepherd. But he was whimpering with the pain in his leg. Florence stroked his head and spoke quietly to him so he would know she wanted to help him. Then she examined the leg.

Presently she said, "I don't believe that any bone is broken; certainly not the large one."

Then she told the shepherd to bring water and cloths. The wounded leg was soon washed clean and bandaged up.

This was the first patient of Florence Nightingale, who was afterwards known all over the world as the famous nurse of the Crimean War. She saved the lives of many wounded and sick soldiers. In every war since that time there have been other nurses who tried to follow her.

She was sometimes called the "Lady of the Lamp," because late at night she would take a lamp and go about the hospital to see that all the patients were as comfortable as possible. When the men were suffering and could not sleep they loved to see her coming with her lamp. They knew she would stop and speak and do anything she could for them.

In St. Paul's Cathedral, London, there is a monument to this famous nurse. She is shown with one arm slipped under a soldier's pillow raising up his head so he could drink from the cup of water she holds to his lips with the other hand.—Presbyterian of the South.

Mrs. Robin Goes House-Hunting.

"I don't care," pouted Mrs. Robin. "It does seem as if I might have the kind of a house that I want. It is the very first nest that we have ever built and I am sure that no house could be too fine to hold it."

"But, my dear," said her mate, much worried, "who ever heard of a bird's having a bright red house? Besides, the smell of paint might make you sick. Let us ask Mrs. Tomtit, who is making her nest in that dear little house across the way, what she thinks about the red house."

As they came closer the robins saw that Mrs. Tomtit's house was made of a small log, hollowed out, and then wired together again. There was a small hole just large enough to make a front door for the Tomtits.

"Good morning," called Mrs. Tomtit. "How lucky that you have come early before all the good houses are gone."

"Yes," said Mrs. Robin, "we thought that we would have to nest among the branches. How did there happen to be so many houses?"

"Well," said Mrs. Tomtit, "for many years my family has built a nest in a woodpecker's hole in a hollow tree which stood on this spot, but this winter the tree blew down. Robert, the little boy whose yard this is, set this house up on tall iron props just where the tree had stood, and we found it waiting when we came. Now, Harold, who lives over here," and she pointed one wing toward the house on the right, "and Jack, who lives over there," pointing toward the left, "saw Robert's birdhouse and wanted to build one too. Harold built that bright red one with a little porch and steps. What bird did he suppose would ever be senseless enough to want a house whose brightness would attract all of its enemies?"

Mrs. Robin hoped that she didn't look as foolish as she felt, and Mrs. Tomtit went on: "But wait until you see Jack's house. It certainly is a model."

They all flew over into the next yard and saw a house made of plain boards, high up in the apple tree.

"See how the roof slopes to shed rain," explained Mrs. Tomtit. "Jack has even remembered to put a broad piece of tin around the trunk of the tree as protection against cats."

The robins set up housekeeping in Jack's house and soon had some warm bedding in the form of a nest. While she was sitting on her eggs, Mrs. Robin just couldn't help casting longing glances at the pretty red house, but as the season wore on and it was still for rent, she saw that no bird would be so unwise as to risk their lives of her babies just for show.

One day when she was flying home with a nice, fat caterpillar for her little ones, Mrs. Robin saw a wicked-looking cat standing on the roof of the red house, and her heart beat fast until she reached her own snug home and saw every one of her babies safe and sound, waiting for her with their mouths open.

"How glad I am that we chose this dear little brown house!" she said. "It has made such a safe home."—Christian Observer.

Madam Robins Afternoon Tea.

One afternoon
In the heart of June—
The very brightest, bluest weather—
Some of the songbirds came together,
They met at Madam Robin's, you see,
In the top of a breezy maple tree,
For she'd asked them to an early tea.

All were dressed
In their very best;
Mr. Jay wore an azure vest;
Mrs. Sparrow and Lady Wren,
The one in brown and the one in yellow,

Sluttered merrily in, and then
Came Sir Bobolink—jolly fellow!
Timid Miss Phoebe and pert Miss Thrush
Followed Lord Oriole spick and sprightly;

Next the Finches with rustle and rush,
And Parson Blackbird beaming brightly.

And there were others, a score—
Or more,
All in the very merriest mood, too;
And there arose such a patter,
And chatter, and clatter,
That those not invited
Were soon quite affrighted,
For nobody knew what on earth was the matter,
Or what such a babel of talk could allude to.

But nothing alarming
Heard those overhead, so
They found it quite charming,
And each of them said so;
For they'd all been South, and they hadn't met
Since the autumn time with its chill and wet.

So this was all that the babel meant;
They were asking each other with rapt intent,
"Where and how was your winter spent?"
—From "Our Birds and Their Nestlings."

A Real Adventure in the Country.

"Don't you love to live in the country?" asked Mary Marjorie as she and her little cousin Jane set out for a walk to the woods.

It was May, and Mary Marjorie had just come to Uncle Henry's farm to spend two weeks with Jane.

"Oh, I like it well enough," replied Jane, "but sometimes it's lonesome. There isn't any one to play with or anything to do."

"Why, I think there is no end of things to do. You're always running into adventures in the country." They were nearing the pasture now, and just beyond that was the edge of the woods.

"Maybe some people are," said Jane, "but I've had only one adventure in my whole life, and that was the day I went into town to see you and we went to the circus."

"But you have surely had a cow chase you?" asked Mary Marjorie.

Jane shook her head. "Our cows are all tame," she said.

"Or a bee sting you?" pursued her little cousin.

"That's not an adventure," said Jane soberly.

"Did you ever meet a dwarf that gave you three wishes?"

"No, I never met one that gave me even one wish. I never met any at all."

They walked on in silence for a few minutes. They were near the woods now.

"Anyway," commented Mary Marjorie, "I just bet we have some kind of adventure before we get back to the house."

"Maybe so," answered Jane, but it was plain to see that she was doubtful.

The words had scarcely been spoken when Mary Marjorie stopped quite still and opened her mouth in astonishment. "What's that?" she cried, pointing to a brown bird sitting on a nest on the ground by the pasture fence.

Jane drew nearer to her cousin and smiled delightedly. "Sh!" she whispered. "I think it is a brown thrush's nest. Father says that they build their nests on the ground. I have looked and looked for one, but this is the very first time that I have really seen one with my own eyes."

"Isn't she a dear?" whispered Mary Marjorie.

"Do you suppose she will hatch out some little brown thrushes by and by?" asked Jane.

"Oh, I hope so!" cried Mary Marjorie.

"When we go home let's ask father if he will let us have the little birds for pets."

"Oh, yes, let's do," agreed Mary Marjorie. "We are having a real adventure after all, aren't we?"

Jane admitted that they were.

When the two little children went home and told about the nest with the bird on it, Jane's father said that they were undoubtedly right and that it was the home of a brown thrush that they had seen. But when they asked him to let them keep the little ones for pets he said that brown thrushes did not like to be caged. Mary Marjorie declared that she thought the birds should have their own way about it. Besides, if they were not caged, they would build nests of their own the next year and make adventures for other little girls.

"For it certainly was a real adventure, you know," said Mary Marjorie.

"Yes, I think it was," Jane admitted. —Youth's Companion.

Stains.

One day Ruth came home from school with three stains on her pretty white dress. When mother saw them, she said:

"You may get them out yourself. I'll tell you how."

So Ruth rubbed the cocoa stain in cold water. That disappeared. Then she poured boiling water through the

strawberry stain. The red turned to pink, then faded away. The ink stain was hardest of all. Mother gave her something in a bottle that banished the ugly black. Some drops from another bottle kept the acid from eating the cloth.

It is easy to take stains out of cloth, but do you know how to take stains out of thoughts?

There is the quarrel stain. Your playmate does something that you do not like. Soon there is an ugly, brown stain on your friendship. You can make it disappear by pouring on the water of remembrance. Think of all the fun you have had together and of all the kind things which your playmate has done. Away will go the quarrel stain.

Some stains are very hard to get out if you let them get old. There is the bad word stain. It is hard to get that out if you keep thinking about the words or even repeating them. Take them out at once. Make yourself think of the last Sunday's Golden Text or your favorite stories whenever those words want to say themselves over.

Whenever you make a thought stain, see if you can remove it as quickly as the boiling water faded the strawberry stain.—Dew Drops.

What the Toy Bunny Did.

"Your baby isn't as nice as ours," said Julia. "Ours can talk, and your's can't."

"Ours will pretty soon," declared Marian loyally. "I know she could now, if she wanted to."

But Marian could not help worrying about what Julia had said. Baby was so dear and sweet, and her bright eyes were so quick to notice everything, but she did not try to talk.

Marian had been begging for a pet rabbit, but father said there was no place in their yard to keep it, so that very night he brought her instead a big toy rabbit with a candy-box opening in its head. Marian thought that was even better than a live rabbit; and as for baby, in all her small life she never had been so excited about anything. She cooed and squealed and laughed. "Pretty! pretty!" said Marian, and "Pitty, pitty!" said baby after her.

"Oh, mother, the baby said a word!" cried Marian, and away she hurried to tell Julia.

Julia came back home with her to see the wonderful rabbit, and there sat baby still looking at it and saying: "Pitty! pitty!" when some one else said it first.

"Now she is as nice as our baby," laughed Julia.—Sunbeam.

Sleep Song.

Two little beds, and the sun goes down
Pulling the darkness over the town.
Two little beds, all soft and white,
And one little moon that sails the night.

One little moon and two little beds
For two little sleepy, sleepy heads.
One little bird, head under its wing,
Fast asleep where the branches swing.

One little bird and two little heads
Pillowed deep down in two white beds.
One little song, "Tick-tock, tick-tock,"
Sung by a sleepy, sleepy clock.

One little clock with one little song,
"Nick-neck, nick-neck," the whole night long.

One little song, and deep in their beds
Two little, dear little, sleeping heads.

—Youth's Companion.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing organs for memorials.

HOME SCHOOL.

Retarded Children—An ideal suburban home, where a limited number of children of slightly retarded mentality can have individual instruction and care under teachers of twelve years' experience in this line of work. Address Miss Sue I. Schermerhorn, Colonial Place, Richmond, Va., R. F. D. 2.

ANTIQUES.

WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin St., Richmond, Va.

BOARDING, ATLANTIC CITY, N. J.

THE ALMAN, 20 South Iowa Avenue; near Board-Walk. Chelsea section; attractive home, enjoyable surroundings, excellent accommodations. Fall and winter seasons.

CHURCH FURNISHINGS.

ALTAR GUILDS; PURE LINEN FOR Church uses supplied at wholesale prices. Write for samples. MARY FAWCETT, 115 Franklin Street, New York City.

SUMMER BOARDERS.

LARGE, COOL, AIRY HOUSE; EXCELLENT board; just outside University grounds. MRS. J. H. HARTMAN, 123 Chancellor Street, University of Virginia.

COUNTRY BOARD.

WANTED—A FEW BOARDERS AT pleasant country house; thirty miles from Richmond; good roads. Terms \$1.25 a day. Mrs. Fenton Noland, "Airwell," Beaver Dam, Va.

WANTED—A HOME NEAR NORMAL School for second year pupil; willing to care for child, or do after-school work in return for board and room. Address Blue Ridge Mission, District 3, Mrs. Sterling Bray, Stanardsville, Va.

SITUATION WANTED.

WANTED—BY ELDERLY LADY, POSITION to teach small children, or be companion, or assist matron in a school, or be house mother. Board, moderate salary. References. Address "S," care of Southern Churchman.

WANTED—TO ENGAGE NOW, FOR SEPTEMBER 1st, position by gentlewoman, of Virginia, in home to help in care of children, or as managing housekeeper for widower. Much experience with children. References exchanged. Address "B," care of Southern Churchman.

LADY OF REFINEMENT AND EXPERIENCE desires position as matron, hostess, companion or chaperon. References exchanged. Address Mrs. E. H. Seabrook, Ridgeland, S. C., care of J. W. Horry.

WANTED—POSITION AS COMPANION. Good references. Address "E. L.," care of Southern Churchman.

HELP WANTED

WANTED—A WORKING HOUSEKEEPER for an elderly lady who lives in town and has all modern improvements in her home. Address "A," Eastville Sta., Va.

WANTED—A CHRISTIAN WOMAN TO keep house and raise a little boy of eight years, for a widower of fifty-five. Treated as one of the family. Good home; small pay. Address B. Hawkins, 118 North Salisbury Street, Raleigh, N. C.

WANTED—A WORKING (WHITE) housekeeper. Address Mrs. M. L. McNutt, Eastville, Va.

WANTED—A TUTOR TO TEACH THIS winter, in country, two boys, aged eight and twelve years. Address Mrs. H. Gwynne Tayloe, Middleburg, Loudoun county, Virginia.

WANTED—A WORKING (WHITE) housekeeper. Address Mrs. M. L. McNutt, Eastville, Va.

WANTED—A GOOD, PLAIN COOK AND housemaid (white). Fair wages. In country. Address Mrs. T. E. Veeder, Nokesville, Va.

WANTED—REFINED, MIDDLE-AGED woman as mother's helper and nursery governess. Family of three; country

home near Baltimore, Maryland. Moderate salary; permanent home. References. Address Mrs. A. H. Magruder, Glendale, Maryland.

Obituaries

MRS. SARAH KENNON BAKER.

Entered into the joys of Paradise on Saturday evening, July 5th, at 6:25 o'clock, at her home in Richmond, Virginia, SARAH KENNON BAKER, widow of Frederick W. Baker, at his death business manager of the Southern Churchman, and daughter of Commodore William Conway Whittle, of the United States and Confederate States' navies, and Elizabeth Beverley Sinclair. A brother and sister, Judge Stafford G. Whittle, late President of the Virginia Supreme Court, and Gilberta S. Whittle, survive her. "Steadfast, unmovable, always abounding in the work of the Lord."

MRS. SALLIE RIDLEY LEWIS.

SALLIE RIDLEY LEWIS was born at Rock Spring Plantation, in Southampton County, Virginia, on October 23, 1856; the youngest child of Robert Ridley and his wife, Anne Blount. She was twice married, first to Mr. John J. Long, Jr., of Halifax county, N. C., and secondly, to Dr. Henry W. Lewis, of Jackson, N. C., who survives her. She is also survived by three sons and two daughters.

Attractive in person and personality, she won friends wherever she went, and by her adherence to high ideals, and living up to them, she bound them to her by ties of friendship and love. It was her's to grow old gracefully and to have friends among young and old.

To those who knew and loved her, her life and example meant much, and life will be scadder by her going. She represented a type that is fast passing from among us, and life was richer and fuller from having known her.

She fell asleep at her home, in Jackson, on the 25th of June, 1924, and was laid to rest among many loved ones and friends of her earlier life on the following afternoon, in the churchyard adjoining the Church of the Saviour, where for forty years she had been one of the most devoted workers and worshippers.

"The golden evening brightens in the West;
Soon, soon to faithful warriors cometh rest;
Sweet is the calm of Paradise the blest."
Alleluia.

M. B. L.

CHURCH INTELLIGENCE.

(Continued from page 16)

good work of establishing the Society so firmly in the District was present and presided at the meetings.

On Sunday, June 8, Whitsunday, Bishop Tyler dedicated two memorial windows in the Sanctuary of Gethsemane Cathedral, Fargo. The windows, which are in an excellent antique style, represent the Annunciation and the Resurrection, and are on either side of the central "Christus Consolator," a memorial given by Mr. and Mrs. R. C. Akeley for their son. The windows are in memory of Mr. Edmund Freeman, a young man who sang in the choir of the Cathedral, and was closely interested in the work of the parish; and of Mrs. W. H. Barnett, who, for many years, was one of the most beloved workers in the Cathedral Parish. The work of the Girls' Friendly Society was commenced under her care, and continued her chief interest until her death. The Bishop preached the sermon and emphasized the lives of

service and devotion which the windows so beautifully memorialize.

In connection with his rural Church School work, the Rev. C. W. Baxter, of All Saints' Church, Valley City, organized a rural Church School at the school house at Grand Prairie, N. D., and will also conduct services in the school house there. There are six confirmed persons residing in the vicinity. New Church Schools have been started at Belcourt and Kenmare as the result of the work of the Home Department. Services are held fortnightly in Enderlin and there are now thirty baptized members and fifteen confirmed members residing there that have been found by the Rural Dean. Bishop Tyler preached the baccalaureate sermon at the State Teachers' College at Valley City on the Sunday after Ascension. All Saints, Valley City, observed the forty-second anniversary of the Consecration of the church on May 28.

C. L. B.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Lancaster, Pa.: The English stained glass windows were unveiled and dedicated in St. John's Church, Lancaster, recently, by the rector, the Rev. Henry Lowndes Drew. The windows were presented to the church by the family of the late George W. Tomlinson, in his memory. The subjects of the windows are: "The Lord's Supper" and "The Transfiguration of Christ." The windows have been placed on the north side of the nave, and were painted in London, England.

The Problem of the Evening Service.

Nearly every clergyman finds the evening service on Sundays and week days more or less of a problem to be solved, if at all, only by awakening of a sense of duty on the part of "the faithful few," by the use of a more powerful counter-attraction for the masses. In many parishes the week-night service has been dropped altogether, except in special seasons.

The substitution of an open discussion on some topic of live interest, for the conventional sermon, has been found of great help in providing an attraction more powerful than those which keep people away from church, in addition to making more intelligent Churchmen.

The Rev. Edward M. Frear, Chaplain of the Church Students at Pennsylvania State College, has been using this method at State College for some time, and with marked success. After a hymn, and a collect or two, he reads a chapter from some stimulating book; last year it was, "The Good News," by the Rev. Dr. Bernard Iddings Bell; this year, it is "The Rising Tide of Faith," by the Rt. Rev. Neville S. Talbot, Bishop of Pretoria. After the reading, the subject is open for discussion, during which outstanding points are clinched. Then, while a hymn is being sung, he vests, and closes with a short form of evening prayer.

The plan is worth serious consideration, and even trial, where present methods are not producing satisfactory results.

St. Gerald's Church, Thirteenth and Market Streets, Harrisburg, lately known as Hillside Mission, has received a gift of two adjoining lots on Herr Street, twenty by one hundred and

twenty feet each. The exterior of the church has been resheathed and shingled with asbestos shingles; and arrangements are being made for the painting of the woodwork, and the protection of the grounds with a fence or hedge. On Whitsunday seventeen were present at the Church School session, and three were baptized at the service following.

Mont Alto, Pa.: Bishop Darlington visited the Mont Alto Sanatorium recently, and administered Confirmation to eight candidates, six in the chapel, and two in the infirmary, presented by the Chaplain, the Rev. Howard G. England. The religious antecedents of those confirmed is as follows:; one, Church; two, Presbyterian; one, Reformed; three, Methodist; and one, Roman Catholic. An automobile roadway has been laid through the spacious front lawn on the Chaplain's House, and a cinder path constructed from the front entrance to the porch. The path will shortly be concreted.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Word has just reached me of the death of Mrs. B. D. Taylor (Mary Allen) in Atlanta, on June 16. She was a native of Virginia, and her body was put in God's Acre at Bedford. Mrs. Taylor saw a notice in the Southern Churchman in the early days of the beginning of the Episcopal Home for Girls. Work for homeless girls fired her imagination and she became one of our earliest regular contributors. She knew no diocesan bounds for her, and her helping hand has always been relied on since. She passed through much suffering in these years. She was sustained by a living faith and love. And their peace and blessing have come in promotion to the higher service.

Norman F. Marshall.

The Episcopal Home for Girls,
Jarratt, Va.

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.
Rt. Rev. J. M. Maxon, D. D., Coadjutor.

St. Peter's Parish, Columbia, Tenn., laid the foundation stone of a parish house on July 10. It was very nearly the ninety-third anniversary of the laying of the cornerstone of the first St. Peter's, Columbia, by Bishop Meade of Virginia; the same stone was used, it having been restored from the use made of it when the present church was built in 1860, and it bears the two years, 1831 and 1924.

The rector, the Rev. H. K. Douglass, officiated, and there was a large gathering, including many visitors. The Rev. Dr. Dandridge, rector of Christ Church, Nashville; the Rev. P. A. Pugh, rector of the Church of the Advent, Nashville, and the Rev. George O. Watts, formerly rector of St. Peter's, Columbia, but now in Clarksville, were among the speakers.

We are theological—are we Christian? We are clever—are we good? We talk about Christ—do we live Christ? We defend the gospel—do we exemplify it? We speak with the tongues of men and of angels—have we love? How do we take rebukes, slights, misconceptions, misrepresentations?—Joseph Parker.

Personal Notes

The Rev. Russell L. Strang, of Appleton, Minnesota, has accepted appointment as Missionary Canon at Calvary Cathedral, Sioux Falls, to assist in the work among the young people and to have charge of neighboring missionary work. It is hoped to make the Cathedral a real center for missionary endeavor and plans have been made to effectuate this purpose when Mr. Strang takes up the new work on September 1.

During the summer months two of South Dakota's candidates for Orders and students in the General Theological Seminary will be in charge of vacant mission posts in that district. Mr. St. Clair Vannix will be in charge at Mobridge, Mr. Robert D. Crawford, a son of former United States Senator and Governor of South Dakota, the Honorable Coe I. Crawford, of Huron, will take the Redfield-Gettysburg Mission.

The Rev. Dr. John D. Skilton, of Roslyn, L. I., is the preacher during July and August at the Church of St. Luke and the Epiphany, Philadelphia. The rector, the Rev. Dr. David M. Steele, is engaged with open-air services on the Church Farm at Broomade.

The Rev. Dr. Thomas S. Cline, rector of Grace Church, Mount Airy, and recently called to the chair of homiletics in the General Seminary, New York, preached at the open-air service July 13, on the Parkway at Twenty-third Street, under the auspices of the Pro-Cathedral of St. Mary, of the Diocese of Pennsylvania.

Chaplain Ayer, of the Episcopal Hospital, Philadelphia, is taking the services at St. Paul's Church, Aramingo, during the absence of the rector, the Rev. Edwin J. Humes, who is taking a Mediterranean trip.

The Rev. Alexander McGill and Miss Katherine Stephanie Bradford were married in Nanking, China, on June 26.

The Rev. Gilbert Darlington, a son of the Bishop of Harrisburg, and Treasurer of the American Bible Society, has just returned after a six weeks' absence in England, Germany and France, on business for the Society.

The Rev. Howard G. England, Chaplain of the State Sanatorium for the Treatment of Tuberculosis, Mont Alto, Pa., conducted a mission, lasting a week, at St. Basil's Church, Dewart, Pa.

The Rev. Charles E. Niles, of Sharon Springs, N. Y., has accepted appointment by Bishop Darlington as Vicar of Kulpmont and adjunct missions at Cole Run and Natalie, beginning his work on July 1. The Rev. Mr. Niles is a son of the late Rev. Charles Martin Niles, D. D., who for a number of years before his death was rector of the Church of the Ascension, Atlantic City, N. J.

After a little over two years' ministry in Mansfield, Tioga, Lawrenceville, and Mount Pleasant, the Rev. Andrew

Harper has resigned to take up work in another diocese. His leaving occasions much regret, for his unfailing courtesy, and deep spiritual devotion won respect and affection among those with whom he was brought into contact.

The Rev. Carleton DeCastro Beal, recently ordained Deacon, is to be in charge of All Saints', Williamsport, until October 1, when he will return to the Philadelphia Divinity School to finish his studies.

Chaplain Thomas E. Swan, Corps Area Chaplain, is visiting all Army Camps in New York, New Jersey and Delaware in order to make contact with the Civilian Clergy adjacent to these stations. These visits are made pursuant to directions from the Chief of Chaplains and also orders contained in the new Army Regulations pertaining to Chaplains.

ORDINATION.

On Thursday, July 3, at the Church of the Good Samaritan, Parker, South Dakota, the Rev. Thomas E. Hall, formerly of the Congregational ministry, was made deacon by the Rt. Rev. Hugh Latimer Burleson, D. D., Bishop of the district. Dean Woodruff, of Calvary Cathedral, Sioux Falls, presented the candidate and the Bishop preached the sermon. Mr. Hall has been since September last in charge at Parker and Hurley.

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RICHMOND, VA.,

AUGUST

No. 31.

On the Mount

Not always on the Mount may we
Rapt in the heavenly vision be;
The shores of thought and feeling know
The Spirit's tidal ebb and flow.

"Lord, it is good abiding here,"
We cry, the heavenly Presence near;
The vision vanishes; our eyes
Are lifted into vacant skies.

Yet hath one such exalted hour
Upon the soul redeeming power,
And in its strength through after days
We travel our appointed ways;

Till all the lowly vale grows bright,
Transfigured in remembered light,
And in untiring souls we bear
The freshness of the upper air.

The Mount for vision—but below
The paths of daily duty go,
And nobler life therein shall own
The pattern on the mountain shown.

—F. L. Hosmer.

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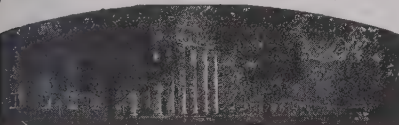
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Thoughts For the Thoughtful

"These mortal bodies are but the rude scaffolding of the bodies that shall be."

The devil never throws any stones at a man on the fence.

Some for release from service give their self.

But he most freely gives who gives himself.

Every man has a right to be himself. He ought not to be dominated, mastered, by any other except God.—Bishop Gore.

He who knows only how to enjoy, and not to endure, is ill-fitted to go through such a world as this.

"He knows and loves and cares,
Nothing this truth can dim,
He does the very best for those
Who leave their choice with Him."

We wear the love of those about us like an every day garment. It is only when we lose it, that we know the world is cold.—Mary A. DeVere.

Changeful the world, at best,
Yet doth the Christmas chime.

Tell of abiding rest,

And love outlasting time!

—D. Baines-Griffith.

We come into the Mount not only to speak, but to listen. How seldom we wait to hear what God the Lord will speak! And yet the most important part of prayer and not what we say to God, but what God says to us.—Samuel Chadwick.

Jesus came to reveal the Father; the Holy Spirit, has come to reveal Jesus to the world. But who shall reveal the Holy Ghost to the world? The men and women with whom He deals.—Gipsy Smith.

"Without physical light, you have a low form of physical life; without that light which cometh from above, you will have a low form of moral and spiritual life. You can breed owls and bats in the darkness, but to have eagles you must have the sunlight."—Bishop J. E. Dickey.

There's part o' the sun in an apple,
There's part o' the moon in a rose.
There's part o' the flaming Pleiades
In every leaf that grows.
Out of the vast comes nearness.
For the God Whose love we sing
Lends a little of His Heaven
To every living thing!

—Selected.

Do not do in thought the act to which you are tempted. Avoid the least thought of it. The thinking has its immediate bodily effect and has its immediate tendency to pass into act.—Henry Churchill King.

Steadfast and still, nor paid with mortal praise,
But finding amplest recompense,
For life's ungarlanded expense
In work done squarely and unwasted days.

—James Russell Lowell.

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EDITORIALS

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SIX PER CENT AND SANITY

We once heard an admirer of England asked what he thought was the secret of England's greatness. His answer was enigmatic, for he replied: "Six per cent." Of course, he spoke in parable. Any investment that pays more than six per cent means increased risk, and possible total loss. A man has to sit up nights with a ten per cent investment. If his investment turns out to be a paying one, he may get rich for a time, but he is henceforth a plunger and liable to take a header at any sudden turn of affairs. English thought, English politics, English capital are not plungers. So far as we know, philosophies in England are the only philosophies that know their own grandfathers.

The leaders of French thought are brilliant performers, but it is the skill of the performer that holds the allegiance of the crowd. When he dies, it is his literary skill—flashes of genius, swift as light, that he bequeaths to the world. He has charmed, and memories of the charm linger like impressions made upon the brain by the music of a voice or the interpretative vitality of a great actor.

Germany is the home of philosophies or rather the centre of the philosophy industry; for philosophies are made in Germany. They do not develop, but are constructed with infinite care and astounding ability. These philosophies are always complete systems. They have been largely exported. America has been one of the best customers. But the business of making philosophies must go on, and about every ten years one of these complete systems it put out of business and another takes its place. It would be interesting to visit a museum in which these philosophies could be studied. It would be a very different thing from a History of Philosophy, for the making of such histories is an industry by itself. Before the war our Universities in America counted it a matter of pride that they furnished the latest fashion in philosophy imported from Germany. A curious phenomenon used to be observed in America. One familiar with changes of thought in German Universities and who had at the same time a memory for dates, could make a fairly accurate guess as to the year the man who aired his defensive infidelity, had graduated from some American University. Germans read philosophy after they leave the University; comparatively few Americans do. In Germany a man discards the old complete system when his University discards it. Not so in America. The university graduate continues to wear the philosophy taken in or taken on at the University to the end of his days, and many such continued to wear proudly a habit of thought that long years before had been discredited and flung aside by those who exported it to America.

English philosophy, especially its religious philosophy, is to our mind the sapest and most wholesome philosophy

that the world has ever known. It does not presume to solve all the problems of thought. It is continuously producing opposites, but it carries you somewhere. It is continually pointing the way out into the world of action. It is creative because it begets a deed.

Coleridge is typical of the great line of English philosophers. In a time when men's minds were still reeling from the shock of the French Revolution and reverence was the only impiety, he became the prophet who proclaimed the sanctity of ancient truths and preached the veneration for traditional sanctities. To Carlyle fresh from his bath of blood in studying the French Revolution, Coleridge was the true father of the High Church party and had begot the "spectral Puseyisms, monstrous illusory Hybrids and ecclesiastical Chimeras which now roam the earth in a very lamentable manner," but there was a younger son, represented by Maurice and Kingsley, Frederick Robertson and Tennyson. To our mind the High Church party has ever seemed but a cult whose peculiar passion it has been to preserve the ancient structure. As self-appointed guardians of the antiquities, every individual antique seems of great value simply because it is antique. Some day when the house of faith is being made ready for the ingathering of the children of men, much which they have preserved will be found to be of inestimable value; but the rest, if it be retained at all, will be valued as curios are valued, as expressions of a passing mood, significant of a time and surroundings utterly unlike our own.

The Church in America is today being torn by the strife of Creeds. It is noisy, exciting and absorbing. It has been going on actively, but with little noise in England for more than a generation. The most forceful presentation of Modernism that we know is in a series of sermons preached by Abbot at Oxford forty-five years ago. The trouble with us today is that doubt has a vocabulary and is using it in negative criticism of the Creed. Faith is handicapped by the need of a vocabulary. To our mind, faith is contact; grace, the assurance of God's approving presence in our best endeavor; miracle, the play of infinite creative life through a prepared medium; and immortality, the liberation of life into a medium of finer conductivity than matter.

There has just come to our desk the July issue of "The Pilgrim," a review of Christian Politics and Religion. It is edited by William Temple, Bishop of Manchester. After reading it through, we think we are a little nearer to comprehending the secret of England's power; for its pages contain the best expression of a virile faith in the Incarnate Son of God that we have been privileged to meet within the covers of a book in many a day.

ONE THING WELL DONE

How often it is that God grants to some man a vision of the Truth; discovers for him a hitherto unnoted principle of life; endows, as it were, his spiritual intelligence with a special gift of perception. Thus enriched and convinced, the man lets the truth escape in idle vaporings, nourishing the thought that if he had a field of operation large enough and adequate equipment, he could establish the principle; prove it before the eyes of men so conclusively that it would become a part of the moral consciousness of the race. Thinking thus, he does nothing. Such a man has failed in loyalty. If he had but tested the truth in his own limited surroundings, and had let his own home or his own community be his laboratory, he would have forged a link in the chain of life. No man alone can establish the one convincing truth that shall convert the world. He can, however, prove that the principle he has discovered will work in a particular case. All the world will interest

itself in a principle that works, and an increasing number will put it to the trial, till at last the many times tested truth will be recognized as a law of life.

The Austrian peasant boy, Mendel, who became a monk and finally Abbot of Brunn, with no larger field of observation than the cloister garden began to study heredity in plants. He chose the common pea as a subject for experiment. With infinite patience he stuck to his task, and in 1865 published a little pamphlet telling what he had learned. His work passed unnoticed for twenty-five years until in 1900 three men of understanding happened to see it. Immediately they recognized that here was a key to a locked chamber of life. One thing done well within the walls of a garden, and a new science was born, which if its hopes be fulfilled, may enable man to wipe the word chance from his contemplation of a better world, and open new channels for the creative life of God.

Religion in Universities

Dr. Walter Hulihan, President of the University of Delaware, in a recent report to the Board of Trustees discusses the need of a Chair of Religion at the University and asks the board to take the matter under consideration.

How Education Became Impractical.

"Our early American colleges were founded to teach religion and thus to prepare men for citizenship and the active ministry. Harvard, for example, was founded in 1636 to save the churches from "an illiterate ministry"; Yale in 1701 to prepare young men "for public employment both in church and in state." Until a little after the middle of the last century religion continued to be one of the chief subjects taught in practically every higher institution of learning. Then, with the deeper study of Nature, came the sciences and scientific method. Ever since they have been regnant in our American colleges and universities. They have brought manifold blessings to mankind and have infinitely more to contribute, but they cannot fill the gap left when the study of religion was either quietly dropped from the college curriculum or relegated to a secondary place.

"This silent but fatal transfer of emphasis in modern education has been due primarily to three causes; dogmatism, sectarianism, and materialism. Unfortunately the teachers of religion at first refused to adopt the tested methods and to accept the positive results of scientific investigation. In clinging to its old dogmatic methods and to a philosophy formulated when the Ptolemaic system was still universally accepted, they committed a fatal crime against reason and the youth of America.

"To this crime and especially to the intense sectarianism of the period are largely due the prohibitions found in the constitutions and laws of most of our states against teaching the sectarian interpretation of religion in tax-supported institutions. These prohibitions were just, but in popular thought, and therefore in the minds of legislators, religion was identified with divergent Creeds and belligerent denominationalism. It was inevitable that this perversion of religion should be placed under the ban in all but strongly denominational colleges.

"Deprived of the inspiration of sane religious instruction education became increasingly utilitarian and materialistic. The rich contributions of science, which at first were largely physical, and the quick mastery of the vast natural resources of America fostered these materialistic tendencies. The air was saturated with materialism. Following the example of their elders students naturally elected the courses that promised material success. In college and university circles religion and ethics were largely neglected or despised.

"It was not until the close of the last century that the consequence of this wrong emphasis in education began to be generally recognized.

The Turn of the Tide.

"The real turn of the tide came when exact scientific methods began to be applied to the study of the history, literature and philosophy of religion. This movement appeared in the more liberal colleges during the last quarter of the Nineteenth Century. At first it was bitterly opposed by sectarianism and by the champions of the old dogmatic theology, but gradually its reasonableness and its practical results began to be appreciated. Today it is heartily approved and supported by most of the leading churches of America.

"The responsibility of teaching religion to the youth of America rests the more heavily today upon the schools and colleges because the home is failing to do its part. It is failing in large measure because the parents do not have the required knowledge. We are beginning to realize that through the schools the future parents must be trained, if the home itself as to be rehabilitated. Our problem carries us, therefore, to the very foundations of our modern civilization."

SPIRITUAL POWER.

If we are to have a better world, if anything is to come out of these political agitations about an International Court and a League of Nations, if we are ever going to have a warless world, if child labor is ever to be abolished, if we are ever going to have our civilization and our culture adorned with those virtues of fellowship and friendship and brotherhood and peace and good will, which are the central principles of the Christian religion, it will only be because men take these political and economic problems and put them on a religious foundation and attack them with religious passion.

It is right here that our Twentieth Century religion exhibits a conspicuous weakness. The weakness consists in assuming that there can be a religion of power without personal contact with its source. Religion is not altogether unpopular nowadays. There appears to be a revival of interest in it. Popularity, however, often goes hand and hand with superficiality. It is quantitative rather than qualitative. It does not reach up high enough for its inspiration nor draw deep enough in its application. The power that runs the street cars of this city comes from contact with the power house. People think they can have power without establishing contact with Christ, through the Church which is the power house of the Kingdom of God. Now, brethren, it cannot be done. Easy-going amiability and pious sentimentality are not religion. The Christian religion has as its center an Incarnate God. It has its Bethlehem, its Gethsemane, its Calvary, its empty tomb. This living Christ at its center and these stupendous facts and experiences which radiate from Him are the very heart of the Christian religion. Without contact with this source our religion will not convert us or the world.

—Bishop Anderson.

SERMON ON RELIGIOUS EDUCATION

Delivered to Members of the Geneva Summer School, Sunday, June 29, in Trinity Church, Geneva, New York,

By the Right Reverend G. Ashton Oldham, D. D.

Bishop Coadjutor of Albany,

Student Pastor of the Geneva Summer School.

Text: And Jesus increased in wisdom and stature, and in favor with God and man.—S. Luke 2:52.

THESE words tell us all that we know about the eighteen silent years of the childhood and youth of Our Blessed Lord. They tell us the whole story. They depict the ideal development of the Child of God—growth, physically (stature), mentally (wisdom), morally (right relations with man) and spiritually (right relations with God). They afford us a standard, surprisingly up-to-date and in accord with modern pedagogy and psychology, which should be the aim for the training and education of every child.

True education—by whatever name it is called—has but a single aim, the development of the individual in right relation to his environment. Secular education deals with only part of this environment—nature and man. It therefore needs to be supplemented by the development of right relations with that other part of every soul's environment which we call God.

Our public schools are unable to deal adequately if at all with the child's relations to God. Whether this is a good or bad thing is of no concern just now. The chances are in this country that it never will be changed and, even if it should be, we must deal with the present situation as it is. The public schools do not teach religion and therefore, if our children's education is to be completed, some agency must. This is both the manifest duty and opportunity of the Church, both for its own well being, for the welfare of the state, and indeed, our whole present day civilization and culture. The Church must betake itself earnestly to this task. It is its most important and imperative duty.

Secular education alone is and always has been a failure, due in a large measure to its limited aim and scope. Of this we have abundant instances, ancient and modern. The Spartans of old were trained only in their duties toward the state, and Sparta became a despotic socialism. Education for the Athenians included the arts of music and literature as well as patriotism, but because it omitted the appeal to the conscience which only religion can supply the Athenians became a nation of refined liars, so that "the liars of Athens" became a proverb.

The striking modern illustration is, of course, Germany. Here was a nation the most highly trained in science, art and industry, and yet because religiously it had substituted the valor of Valhalla for the meekness of the Nazarene it produced a nation without a soul and became a menace to mankind. Of course, these are not the only instances, but they are the outstanding ones and they serve to illustrate the fact that so-called "secular education" alone is woefully inadequate if not positively dangerous. There is much truth in the statement of the Duke of Wellington that "Education without religion will surround us with clever devils"; and Mr. Benjamin Kidd does well to remind us: "Physics with chemistry helping gave us the submarine assassin; chemistry murderous gases, and biology furnished germs to poison man and beast. Yet, these things, devilish as the use to which they were put, were not in themselves necessarily evil; the anthrax germ might have been used as an anti-toxin; the murderous gases to destroy vermin and the submarine even to transport missionaries."

The fact is, the field of knowledge is now so wide and modern man is now in possession of such gigantic forces that unless these are controlled and directed by religious and moral sanction all our vast knowledge may prove a curse rather than a blessing. Just at present the world is hovering on the edge of a volcano. It is not yet apparent whether our modern education will usher in the New Jerusalem, or whether it will result in the annihilation of the civilization and culture which is the product of the centuries. Great powers can only safely be trusted to good men. Consequently the greater our advance in knowledge, the more thorough our secular education, the greater is the need of education in religion.

Let us now turn to our own country. Is all well here? It needs no pessimist, but only one with eyes open to see the danger clouds on the horizon. Selfishness, materialism, frivolity, dishonesty, anarchy in high circles as in law, and a general laxness in conduct and morals are evident

on every hand. Indeed it is scarcely too much to say that America has largely ceased to be a Christian nation. Originally it was and technically perhaps still is, but as respects the actions and attitudes of its members today it can more accurately be defined as pagan, for the essence of paganism is not the worshipping of other gods, but the living for this world only, and is not that what vast multitudes in this country are doing today? This is perhaps not so surprising when we consider our religious situation as shown by official statistics. We find that five and one-half million of our people are still illiterate; that twenty-eight and one-half millions under twenty-five years of age have no relation whatever to any Sunday School or Church; that fifty-eight millions altogether are absolutely untouched by the Christian Church. In other words, less than fifty per cent of our population is even nominally Christian. To judge by numbers, then, America is pagan, and, unless the present trend is stopped and reversed, it will not be long before pagan ideals predominate.

"Indeed, pagan ideals already dominate a large section of our country and a goodly portion of our best educated and cultured people. One particular phase of this, the absence of the restraints of a previous generation in the amusements of the young today, was discussed some time ago in *The Atlantic Monthly* by Mrs. Katherine Fullerton Gerould, who puts her finger unerringly upon the root cause: "The abandonment of religion is probably most responsible of all since it bears a usual relation to most of these other facts. Though our former religion was so strict that it brought about an inevitable and legitimate revolt, nevertheless when we, as a social group, threw over religion, we threw over, probably without meaning to, most of our every day moral sanctions."

Many of my friends are not religious at all, although they are moral. But they were nearly all brought up in strict religious forms; and while their brains have discarded the dogma, their characters have none the less been moulded by fairly firm Christian ethics. Whether they will be able to pass that ethic on to their children without the dogma remains to be seen. We are enduring more and more in America the influence of people who have broken deliberately or violently with any religious law; and you cannot knock away the props and still keep the structure. You cannot make the Ten Commandments potent by dwelling on their inherent fidelity. If there is no Divine command back of them, they lose all power over the man who finds it more satisfactory to break them. For better or worse, our Western civilization has been built upon the Christian religion; and if the Christian religion decays, many accidents will happen that will puzzle the politicians.

"All of these signs of the times warrant serious reflection and should result in energetic action. The difficulties admittedly are great, but so is the opportunity. What should be our plan of action? How and where shall we begin? After the battle of Sedan when the great German General Von Moltke was riding in triumph to Paris he is reported to have said, "It is the Prussian schoolmaster who should be given credit for this." Wellington has also told us that "the battle of Waterloo was won on the fields of Eton and Rugby." The recent war was on Germany's part the result of a comprehensive plan of education carried out with typical German thoroughness; and similarly the splendid victories and the crusader spirit of our American boys was the result of their training in American ideals of liberty in the public schools and Christian schools and Christian ideals of service and sacrifice in the Churches and Sunday Schools of the land. Not a Church or Mission Chapel but had its honor roll and scarce one which has not some blue stars turned to gold.

Another striking example of the fruits of education is to be found in the Far East. Not many years ago a writer produced a book entitled, "The Unchanging East," but the ink was scarcely dry before his entire thesis was disproved. Within the past two decades changes have come over India, Egypt, China and notably Japan, such as have taken centuries in the West. Says Mr. Benjamin Kidd in "The Science of Power," "Within the space of less than two generations Japan has passed through the whole interval which separates feudalism from modern conditions.

In this space of time a change in general habits, in social and mental outlook, and in national consciousness was accomplished as by the wand of a conjuror."

"How have all these vast changes been brought about? Simply by education. Second, an educational system based largely on science may become a positive menace to the world, and thirdly, if education is to lay hold of the motives and forces that shape conduct and create the ideals of Christian citizenship, room must be made for a real program of moral and religious education." Though the methods used by the Prussian and Japanese educators have not been ideal, nevertheless they command profound respect. If the educators of America could agree to similar means in less than two generations they could permeate our nation with the pure religion of the Son of God as effectively as Germany became permeated with militarism or Japan with the scientific spirit.

But where shall we begin? The answer is clear. Little can be done with the older folk to whom all is utterly hopeless. But for the young, for every one under thirty, it's grand—the greatest time in the world's history to be born into. We must begin with the young and what multitudes these are! The first draft disclosed about twelve million young men between the ages of eighteen and twenty-five and the second draft many more. These are the men who are going to be leaders in business and the professions and rulers in our government within a short time. They are the ones who will shape our future institutions. Below them are many millions of boys and girls growing up to take their places and it is not too much to say that the activities of these young persons will shape our institutions and direct the destinies of this land for possibly centuries to come. How heavy is our responsibility and how equally great our opportunity!

Somehow we must see to it that these young persons grow not only in stature and wisdom, but in favor with God and man. They must not only have every facility for developing splendid bodies and alert and well-stored minds, but they must also learn how to use these bodies and minds for the welfare of their fellow men and the glory of God. Nothing less than this will suffice.

Moreover, we must begin with the very young. Educators assert that the first seven or eight years of a child's life determine whether he is to be religious or not. And if a child passes the age of adolescence—about twelve—without having been touched by religion, the chances are

against his ever being influenced by it. It would seem clear, then, that the Church's chief task is really with the little ones who receive so much of the Master's attention and Whom He commanded should be allowed to come unto Him.

If for a decade or a generation the Church, if it can not perform both tasks, were to neglect or even abandon much of its work for adults and address itself with all its power and resources to training the coming generation, both the Church and the world would profit in the end. Here is the greatest missionary field in the world and it is already ripe unto the harvest. Others see this, if we do not, and are already taking advantage of it. The Socialist School, the "Red" Sunday Schools, the schools of every cult and "ism" are striking evidences of the wisdom of many of their adherents. Can the Church of God do less? Here is the place for Christian laymen to invest their money if they would secure the largest possible spiritual returns and here is the place for the Church to expend her time, her energy and her prayers if she would reap an abundant harvest.

The story is told of an old Roman general who lay dying. He loved Rome and had labored and fought for her all his life long. Now he was perplexed as to her future. His colleagues endeavored to console him. They said, "We are brave. We love Rome, we will defend Rome." But the old man, seeing that their time was short, too, remained unconsoled. Then came his warriors who said likewise, "We are brave, we love Rome, we will defend Rome." Again he told them that they too were mortal and that ere long their day would cease. Then came a band of the youth of the city saying, "We are brave, we love Rome, we will defend Rome." More hopeful now he deigned to smile and command them, but still he could not get out of his mind the thought of their departure and wondered what would happen to his beloved Rome then. At last came a group of little children from the streets of the city who had caught the patriotic spirit of their elders and who voiced their sentiments, "We are brave, we love Rome and we will defend Rome." And with that exhibition of the eternal childhood of the race, tears of joy started from the old man's eyes and with a shout of relief and confidence he cried, "Rome is safe, I go in peace."

THE HISTORY AND DEVELOPEMENT OF THE SOCIAL SERVICE WORK OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES

The Reverend Jos. M. Waterman, A. B., B. D., Baltimore, Md.

PART 2.

The Origin and History of City Mission Work of the Protestant Episcopal Church in America. (From City Mission Publications, New York City.)

THE first public occasion on which the notice of our Episcopal Community was invited to the subject of a City Mission Society was in June, 1831, at the anniversary meeting of the Male and Female Missionary Association of Christ Church, New York City. It was pointed out that our Church was not reaching the "middle classes of mechanics and artisans and the like, to say nothing of the poor and neglected." A meeting was called for September 15 of the same year "to devise the necessary measures preparatory to the organization of an Association for the support of a City Mission."

Its origin was to do one thing only: "To provide free sittings in Mission Churches for a large number of Episcopalians and others disposed to become members of the Church, who at this time are virtually excluded from parish churches, families of poorer mechanics, merchant's clerks, journeymen, apprentices, domestics, and others unable to pay for sittings, besides strangers, emigrants, etc."

At this first meeting the New York Protestant Episcopal City Mission Society was founded. It was the first organization of its kind in our Church. The Convention of 1831 recognized this society by canon as the Diocesan agent for missionary operations within the city. Three missions were started in 1831-1834. The first two missions forged ahead rapidly and in 1840 at the Mission Church of the Epiphany, one hundred and six were confirmed, which Bishop Onderdonk said was the largest Confirmation he had

ever held. Six Sunday Schools were started in primary schools with theological students in charge.

By 1847 the parish churches having assumed the care of their poorer parishioners, and in some cases building chapels, withdrew their supporting funds from the City Mission Society, which in turn had to dispose of its three mission churches. The Society wound up its affairs and ceased to exist for some years. However, it had aroused the Church to its duty to the poorer classes of the city population, a care and oversight which have never been relinquished. While the present City Mission Society is the legal descendent of the one described it has changed in character and its work now is the Mission to Public Institutions. How did this change of character occur?

In 1847 the Rev. William Richmond, rector of St. Michael's and his assistant, the Rev. Thomas Peters, inaugurated the Mission to public institutions in the following manner. They agreed that each should take daily as much time as would be required for daily services at the church and devote the time to visiting the poor and holding services for the spiritually neglected in institutions or the poorest parts of the city. In 1849 it was definitely organized into the Mission to Public Institutions, with weekly services at various hospitals and asylums. In Bloomingdale Asylum, where Dr. Richmond had held services weekly since 1832, he undoubtedly began the first services of this sort in the world, i. e., to insane. By 1864 the work had become so large that it seemed desirable to place it under the charge of an incorporated organization immediately responsible to the Bishop of the Diocese. So in this year the mission to public institutions went out of existence and the City Mission Society, supposedly dead since 1847, was technically revived.

Through the efforts of Mrs. Richmond, wife of Dr. Richmond, the House of Mercy was established in 1854, and in 1863 was placed under the charge of the Sisters of the Holy Communion. The following year Mrs. Richmond organized the Home for Homeless Women and Children, called St. Barnabas' House. These Sisters soon left this work and a new Sisterhood of the Good Shepherd was organized. Here was developed the oldest day nursery in the City of New York.

In March, 1866, the Executive Committee decided to assume charge of mission work in the Tombs and other city prisons, a work which has continued uninterruptedly until the present. In 1867 the work of the Society was carried on by four chaplains in regular stations and three missionaries at large. These worked in over thirty public and semi-public institutions.

It was finally decided that an active head was needed to overcome financial difficulties. The office of superintendent was created, and this office was filled in 1872 by the Rev. Curtiss T. Woodruff. In 1881, the fiftieth year of work, it was free from debt. No work undertaken had been given up and the one great principle of the society—the care of neglected and unthought of—remained unchanged. During the sixteen years of leadership of Mr. Woodruff the Society was placed on a sound business basis and made wonderful progress in all directions. His successor, Dr. Mackay-Smith, tried to consolidate the society with the archdeaconry, believing it was not so much a society as a Committee of Churches. Legal difficulties as well as public opinion was against this move.

In 1887 work was undertaken among the French and Spanish. The following year the society took over work among the Italians, which had been done for some years at San Salvatore Mission. This work is now carried on in a new church built in 1902.

Organization and Work of City Missions at the Present Time.

In 1920, the department of Social Service began its work under the direction of the Rev. C. N. Lathrop, as Executive Secretary. Two years later this department organized the division of City Missions. At present this organization consists of four officers and thirty individual members, all of whom are City Mission Executives in various dioceses. This organization aims to act as clearing house for information and to correlate all City Mission work.

The first National City Mission Council adopted the following definition and preamble regarding its work:

"It is understood that by the City Mission idea is meant that type of work in the Protestant Episcopal Church, whose function it is to express Christ's love and remembrance to His neglected, forgotten and straying sheep, by bringing the services, sacraments and pastoral ministrations, and where necessary, social welfare aid to people of our cities and ports of entry, particularly to those who are isolated in public and private hospitals, reformatories and other institutions; to conduct agencies of social helpfulness, to promote social justice, to aid in establishing better conditions of living, and also where the organization of the city or diocese indicates its advisability, to institute missionary work, and to carry on the work of Parochial Church Extension."

"In its simplest form and almost always in its origin, the City Mission consists of a City Missionary; that is an ordained minister, who, under the direction of the Bishop, devotes himself to the pastoral care of persons, primarily

to those of his own communion, but by no means limited thereto, in institutions, hospitals, homes, asylums, reformatories and in prisons. Out of these contacts are established relationships with the families or friends of those to whom he ministers. In these connections or relationships we have the connection between strictly City Missionary work and a certain amount of family welfare work developing out of the same.

There are no two of our City Missions which have developed along identical lines; they all differ from each other in some respects. New York, for example, has a superintendent in charge and by far the bulk of its time and work is devoted to pastoral care in the institutions of New York. It has no defined relationship whatever with the Cathedral Foundation. In Boston the major work of City Missions is that of Church Extension. Its organization is under an Archdeacon. In Philadelphia the City Mission is directly commissioned by the Convention of the Diocese. As to New York it is governed by a Board of Council. The Philadelphia Board of Council is nominated by the Convention through the Standing Committee; the Bishop is its President. In Chicago from the beginning the City Mission has been a part of the Cathedral enterprise. The staff consists, almost entirely of the Cathedral Chapter." (Dr. Jeffery's Book, "The City Mission Ideal.")

In Baltimore the work is in direct charge of an Archdeacon. While in Washington the work is under the direction of a superintendent and staff directly under the Bishop of Washington. In Virginia the City Missionary in Richmond also acts as missionary for the diocese.

The magnitude of the work accomplished is indicated by the following extracts from annual reports.

The New York Protestant Episcopal City Mission Society reports for the year 1922:

Staff—Superintendent and eighteen clergy, one lay chaplain, twenty-eight full-time, salaried workers, twenty part-time salaried workers.

This staff labored in forty hospitals, prisons and City Homes and five chapels. A summary of its work in these shows: Number of services, 3,607; aggregate attendance, 236,437; Holy Communion—public 923, private 1,928; Communions made, 21,306; Confirmations, 248; Baptisms—adults 264, children 927; Marriages, 65; Burials, 5,666; Sunday-school Teachers, 44; Pupils, 855.

In addition to all this, much work was done at Ellis Island and also work of several departments such as Fresh air and Convalescent work, Social service department, good-will industries, probation department.

Dr. Jefferys reports the work of the Philadelphia Mission for nine months of year, 1921, as follows: "When I was hungry you gave me 1,972 grocery orders, 575 Christmas dinners; when I was thirsty you gave me 16,497 milk orders, 2,500 ice orders; when I was homeless, in institutions, in hospitals and in need, you paid me 4,506 relief visits, 33,204 pastoral calls and held for me 2,544 religious services, and brought me 3,590 Bibles, Prayer Books, periodicals, etc., and got me jobs 246 times; when I was ill-clad you clothed me with 345 pairs of shoes, 5,788 garments and warmed me with 125 coal orders, and 50 oil stoves. When I was sick and feeble you brought me medical aid and sick diet 310 times. You received me into your home for convalescents 279 times; into homes for consumptives 329 times. You took me to the circus 325 times, you gave me summer outings 357 times. When I was in prison, you always came to see me; you brought me the Church, you helped and looked after my family; you owned me a human being and you forgave me."

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

DR. WARD'S TRUTHS AND FACTS.

Mr. Editor:

After reading in the issue of July 19 your excellent editorial, in which it was set forth that although we knew

nothing of the force we call "Life" apart from its forms, but that the study of those reveals a great deal about it, I turned to Dr. Ward's article on "Conservatism and Progress" and read to my dismay, "Back of every article of the Creed there is a great underlying truth, but there is no fact, as the compilers of the Creed believed, so far as at least five articles are concerned." He may mean no fact at all, or he may mean that the facts are not what the compilers thought they were.

If he means the first then the reply is that as in the case of Life so in the case of Truth, we are obliged, as you said, to have the concrete forms in which it is imbedded or enclosed, in order to perceive and understand anything about it. Facts are to Truth what forms are to Life.

But evidently he means that the facts are not those the compilers believed. Then what are they? If he takes away one set he must supply another. Now I know these hazy speaking theologians and the way to do is to try to get them to be definite. Very luscious and very lovely are their vague suggestions, but I complain loudly that in

the instructions they give me, a poor seeker, they cannot be induced to embody their truths in any set of facts.

Here is my trouble: Christianity rests on the Resurrection. That implies death. The Resurrection occurred three days after death, then what was the condition of soul and body during those three days? Remember, Dr. Ward, that "Back of every article of the Creed there is a great underlying 'truth,'" and I must ask for Scriptural support for it. Science cannot answer these sorts of questions, and Philosophy won't. Possibly Dr. Ward may say that the Bible doesn't. Still "every article" has "a great truth." Dr. Ward knows it well enough to discard the belief of the compilers. Let him tell us all he knows, so that we can judge. There are suggestions that this article in the Creed be stricken out, but few if any that set forth a substitute.

And so with the rest of the five articles, which he says have "underlying truth," but either "no facts" or wrong facts.

Mr. Editor, I am so sick and tired of the vagueness of modern theology I don't now what to do. The Doctors of Divinity just will not specify what is what. The Higher Critics are the most fanciful and erratic writers the world ever knew. They "feel after" a truth and "about" a truth, but they are appalled every time a conclusion suggests itself. We cannot go on living this way. The present haze in the regions of Fatherhood and Brotherhood will soon make every craft afloat prefer the banks and reefs of Calvinism, dread by Dr. Ward, just so they can steer a definite course.

I am not afraid of Science. According to recent teachings, matter and force are reciprocal, and as long as one lives the other must. So, too, suns and nebulae. Eternity looms before us from three directions—Religion, Philosophy and Science. The full thought of Eternity can scare a man to death all by itself. The Sovereignty of the Master mind on any line of reasoning involves awful thoughts. If the gladness of a Gospel breaks the terrors by its reminders of love, we must not maltreat the whole situation.

It is not a far cry from the discussion of Life and mechanism to that of Personality and mechanism. Somehow Life has resulted in Personality, a thing made real and actual to us, both by thought and feeling. Come on then, ye Scientists, and tell us about Personality. Your study of matter and force taught us about Eternity. Your study of Life taught us about a creative power—at least a power that makes natural laws its slave. Dip into the regions of Personality, ye Servants of the Master-mind, and give as is your custom something crisp and definite, and not as these hazy theologians; something too namby-pamby for use, i. e., truth? incapable of embodiment in words.

Mr. Editor, the reflex use of very minor difficulties as to modern and ancient ideas of dissent and ascent, of place and state, of physical and mental or spiritual joy and happiness, in order to bring something to bear on the topic of the day—the passing topic of a very short day, is hardly fair or useful. The question of Virgin Birth depends so greatly on other things that I dislike to see such a wide wandering from the critical point. That point is Personality. It is too large a question to bring up in this letter, but, after all, the doctrine of Virgin Birth is all that saves for us the Doctrines of Divine Personality. On this point Science cannot but be our friend and is!

Dr. Ward says with force, "A worthy idea of God is of supreme importance"; and he says this after wondering that this matter did not make as great a stir in circles of theology as that of the Virgin Birth. But what if the doctrine of the Birth is necessary to a worthy idea of Christ? Is not that idea too of supreme importance? Precisely because the modernist belittles Christ, Christians try to defend Him. Having believed His Personality Eternal, they dread those who claim it was only of Joseph. Dr. Ward doubtless shares that mortal horror.

Dr. Ward has an ipse dixit worth commenting on. He says: "Every doctrine which is not capable of expansion and growth is doomed." But manifestly if a doctrine rest on a fact it must ever remain logical to that fact as long as the fact stands. Prove Joseph as father to Jesus and the Virgin Birth falls of course, but until St. Matthew's and St. Luke's Gospel are discarded our faith must rest on the facts as there given. But it is almost a crime in these days not to kowtow to Higher Critics, even though they themselves despise, each, the others' deductions as is witnessed in this very matter. And still we have the Scriptures with us.

R. W. BARNWELL.

Florence, S. C.

The Great Commission

Missionary work is 'no enterprise of pity in which we of the smug and self-satisfied West take a superior religion like a red apple on a long fish pole and hand it to poor miserable degraded heathen. The best definition of missionary work that I know is found in the Book of the Revelation, where the writer is speaking of the New Jerusalem: "They shall bring the glory and the honor of the nations into it." Missionary work is just that, bringing the glory and the honor of the nations into the Kingdom of God.—P. W. Harrison, "The Charm of the Arab," Internat. Rev. Missions, July.

China Not So Slow.

The vestry of one of the Chinese parishes, St. Paul's, Nanking, has voted to adopt the plan of parish organization set forth by our National Council, five laymen agreeing to head the five departments and choosing their co-workers from the congregation. The clergy have general oversight as previously and with the catechists will advise when called upon. The plan gives more responsibility to more lay people than was possible before. There are possibly other Chinese parishes doing this, though Nanking is the first on record. It is the parish where the Rev. J. M. B. Gill was in charge. The Rev. W. A. Seager is there now.

Minnesota Indian Convocation.

The Ojibwa Indians' name for Bishop Bennett is "Hole in the Sky." They would be interested in Stuart Walker's play, "The Triplet." A triplet is the hole that a sun-beam makes in a shadow. The Ojibwa Convocation in the Diocese of Duluth was a splendid success this year, attended by over four hundred people. The services were in the beautiful new log chapel at Cass Lake, where the dignity and sincerity and the whole spirit of the gathering were an inspiration to the visitors, while the poise and lack of self-consciousness of the Indian women were a lesson to their white sisters.

Sao Paulo Mission.

This front-page revolution recently breaking out in the city of Sao Paulo, Brazil, occurred just after the Brazilian diocesan paper brought news of the Rev. Mr. Krischke's new work there. It will be remembered that Bishop Kinsolving transferred the Rev. George O. Krischke from Porto Alegre, where a self-supporting parish had grown up under his care, to Sao Paulo, to start work in that flourishing city, a promising field which the little Brazilian Church has long wanted to enter. Mr. Krischke writes that Sao Paulo is becoming the Chicago of Brazil. It has miles of paved streets, parks, hotels, 6,000 motor cars, etc. The population numbers 600,000 and is rapidly increasing.

The Japanese catechist from Osaka, working under Mr. Krischke's direction among the thousands of Japanese now in Sao Paulo, has instructed two women and five men whom Bishop Kinsolving confirmed, and Mr. Krischke has baptized twelve other Japanese.

There is an English chaplain with an English Church in Sao Paulo. Mr. Krischke is a Brazilian.

As usual, the first effect of a revolution in our newspapers is educational, and we learn from the New York Times that the State of Sao Paulo is one of the richest in all Brazil. It produces two-thirds of the Brazil coffee crop, and Brazil produces three-fourths of the world's supply. The City of Sao Paulo is nearly four hundred years old, founded in 1554.

John Keble's School.

It has been an interesting experience to read in the Church papers lately a letter signed "Charlotte Yonge," and the letter itself is of marked interest. The Church School at Hursley, where John Keble taught for thirty years, has been condemned. Either the sum of 3,000 pounds must be found for a new Church School, or the local education authorities will provide a secular institution. Last year's observance of the ninetieth anniversary of the beginning of the Oxford Movement served to emphasize the place of honor held by John Keble. It is likely that many who feel grateful to him will be glad to share in providing for a continuance of Church instruction in his school. Miss Charlotte T. Yonge, 6 Clifton Terrace, Winchester, England, is receiving donations. When the Sisters who founded our St. Andrew's Priory in Honolulu, left home for that work they spent their last night in England in the Keble rectory.

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

THE WILL FOR PEACE.

We believe it is one of God's laws that every calamity brings with it a corresponding compensation.

It is difficult for us to recognize at close range that the compensation is in proportion to the catastrophe, but in the course of time, which is God's perspective, it usually is.

During the slaughter, destruction and horrors of 1914-15-16 and 17 it seemed that nothing could repay to the world the damage that was being wrought to property, lives and human hearts, but out of that carnival of material and human wreckage something is emerging that will some day be worth the price it cost.

We say that this "something is emerging" because it is not yet fully developed by any means.

We might call what we have in mind "a world viewpoint." It is big and vague, and rather intangible, but it is gradually taking shape and form.

For the present, there is one specific thing that feeds this child born in the throes of a planet's anguish and that one thing comes to us as the direct result of the war, though in opposition to it.

The chief source of nourishment for "the world viewpoint" is world days. There are two of them—the Sunday nearest to July 28 and Armistice Day.

On these two occasions practically all humanity is thinking in terms that reach beyond national limits and attain to the vision of Christ when He told us to pray "Thy Kingdom come, Thy will be done on earth as it is in Heaven."

Fortunately, these two occasions have been grasped by the Christian Church as golden opportunities to direct the thought of mankind toward God in the asking of His greatest gift, "Peace on earth and good will toward men."

Peace! A warless world is the one thing that is the really paramount issue, on which every nation can concentrate, and for which all prayers can be offered, and are offered on these two days in the year.

It is coming!

It may sound fantastic, but we believe that these two days are worth all the grief and destruction of those four horrible years, because they present a definite time of the concentration of thought and prayer and desire for peace.

The use of these days on which to will for peace are more important than the world courts or the League of Nations machinery, which is what world courts and the League of Nations are, will follow, but the very best piece of machinery will be ineffective without the desire for peace.

The adoption of the plan set up in the League of Nations has sometimes been compared to the ratification of the Constitution by the several States and it is worth while to remember that, although the Constitution went into effect, and remained in full operation for more than half a century it did not prevent war, when the North and South abandoned the "will to peace" and decided to fight. We were enthusiastic for the entrance of the United States into the League, and we are still. But it is conceivably possible that had we ratified this agreement with a narrow, and more or less unwilling majority in the Senate,

and, if our policing of the world had been, first, to protect Poland from Russia, then to rescue Greece from Turkey, and later to shelter her from the wrath of Mussolini that the shibboleth "entangling alliances" on the tongues of such alarmist irreconcilables as Reed, of Mr. Watson of Georgia, in the Democratic party, and Johnson and Borah in the Republican party, would have been so effectively vociferated throughout the country, as to have caused a withdrawal from the pact after its ratification.

Again we reiterate that we are for the League of Nations, but in view of the fact that the Republican party has discarded it in its platform and that the Democratic party did not dare to come out unconditionally for it, although urged to do so in the most eloquent speech that was delivered in the New York convention from a man closely identified with President Wilson and his administration, we believe that it is well nigh a forlorn hope for some years to come.

Let us not lose hope, however; there are other forces working for world peace.

The first and most important of these is the creation of public sentiment to abolish war. We have two shining precedents before us; the first is doing away with duelling. We do not always appreciate that this has only come to pass within the last half century, and that it was still a common practice in many places less than fifty years ago. Our second encouraging precedent is no less than 3,500 miles long. It is the unfortified border line between Canada and the United States, an unprecedented thing in history that has maintained peace between two energetic, ambitious peoples, in spite of boundary disputes and tariff discussions.

Two other forces of a very different nature working toward world peace are aircraft and poison gas. The purpose of war is to bring death to the enemy. These new methods of accomplishing this end are described as follows by one who knows:

"Death as a portable instrument has been taken out of the mud, off the roads, out of the hands and off the backs of soldiers. It has been re-routed, to paths above the earth, just as intelligence, which couriers used to carry on foot or horse, was routed through the air with the invention of the telegraph and radio.

It will, hereafter, be the duty of airplanes to carry paralysis and death to capitals. That inevitably makes war a new thing. To bring all military, political and financial momentum to an end, to produce the inertia of death at the military, political and financial nerve centers of the enemy by one rapid attack of airplanes, that is the simple problem of the military experts of today.

Distance will mean little. No city can long remain inaccessible. Even the United States, bulwarked by oceans, presents no unsolvable problem to the military men. The simplest minded citizen can draw his own picture.

A fleet of submarines comes to the surface twenty miles off the shore. The hatches are opened, and the sea planes are assembled on the decks and loaded with gas bombs. The flock takes flight. An hour later Washington is smothered. The main buildings most likely to contain the President, his Cabinet, the heads of the War and Navy Departments are flooded with the poison gas that means death if it touches the skin. Gas masks won't help. And so everybody in that city who has been working below the sixth stories of the buildings is dead.

And meanwhile, the financial district of New York City has been wiped out in the same way."

Both of these death dealing agencies are being made more perfect every day, thereby adding a practical as well as an ideal incentive to the will for peace.

OLD PARISH IN THE COUNTRY

Anniversary of the Founding of Elizabeth City Parish

THE Three Hundred and Fourteenth Anniversary of the establishment of Elizabeth City Parish, the oldest continuous parish in the history of American Christianity, was held in St. John's Church, Hampton, Va., Sunday, July 20.

The present St. John's Church, built in 1727, is the third church in the parish, the first church being constructed in 1629.

The service was read by the Rev. Charles E. McAllister, rector, assisted by the Rev. A. S. Freese and the Rev. J. K. M. Lee. A detachment of the Soldiers' Home Band assisted the choir. The address was made by the Rt. Rev. B. D. Tucker, D. D., Bishop of Southern Virginia, who took as his text, "God is our refuge from one generation to another." A large crowd attended the service in spite of the rain.

The Rev. Charles E. McAllister, the rector, has written the following history of the church:

"The forefathers of our English Christianity after setting up a Cross at Cape Henry made their next stop at the site of the present city of Hampton, then an Indian village called Kecoughtan. Captain John Smith gives a quaint yet interesting description of the place: 'The houses are built like our arbors—of small young springs (sprigs) bowed and tied and so close covered with moss or barks of trees, very handsomely, that notwithstanding either wind, rain or weather, they are warm as stoves, but very smoky, yet at the top of the houses there is a hole made for the smoke to go into right over the fire.' He writes in 1608: 'Six or seven days the extreme wind, frosts and snows caused us to keep Christmas among the savages where we were never merrier or fed on more plenty of good oysters, fish, flesh, wild fowl and good bread, nor never had better fires in England than in the warm smoky houses of Kecoughtan.'

"After a disastrous experience at Jamestown, the colonists returned to Kecoughtan and took possession in 1610, from which time dates the history of the Church in Hampton. The Indians were driven away and the colonists evidently occupied the site of the ancient Indian village.

"The foundations where the service Sunday will be held show the location and size of the first church. The Rev. William Mease was the first rector from 1610-1620.

"John Rolfe tells us that in 1616 it was a place of twenty inhabitants, who seemed to be more industrious than those who remained at Jamestown, and were as a consequence reaping more of the fruits of their labors. In 1616 William Tucker and William Capps represented Kecoughtan in the House of Burgesses and petitioned that body for a change of name. An old chronicler says, 'The year in the House of Burgesses when Jamestown was twelve years old, I guess, some people in pious frame of mind, took a spite at Kecoughtan's name, and suggesting some other names, they made their grudges to old King James, and so the king found a new one, for the fine section and all around'. The name Kecoughtan does not appear in legal documents from this time. The new name Elizabeth City was called after the daughter of King James I.

"About this time the whole number of settlements in Virginia were included in four great corporations of which Elizabeth City was one. This corporation was co-extensive with the parish. Among the early ministers was one James Stockton, who enjoyed the distinction of being, says President Tyler, of William and Mary College, 'The earliest exponent of the idea that the only good Indian is a dead Indian.' Stockton had warned the settlers of the impending massacre of 1622, and aside from the animosity toward the Indians he was apparently a godly and human man.

"In 1623, there lived within the bounds of the parish the first English couple married in Virginia, John Layden, a carpenter, and Anne Burras, a ladies' maid. To whom was born, the first white child in Virginia and baptized in the parish. Virginia Layden was the first English child born in America after Virginia Dare.

"It is interesting to note that when Governor Harvey assumed office on January 18, 1636, he read his new commission in the Church at Elizabeth City.

"A second church was built at Pembroke Farm, about one mile west of the present site of St. John's, somewhat about 1660. This church was built of wood and its foundations have been thoroughly identified. Among the tombs

there are Admiral Neville, Thomas Curle, Peter Hayman and the Rev. Andrews Thompson, all before 1700.

"The existence of the present town of Hampton is legally dated from 1691. In 1716 we are told that the congregation was holding services at the Court House. The church of 1667 now being too far away it was decided to build a new church within the limits of the town of Hampton.

"It is of record that a 'Court held Jan. 17, 1727—Present, James Walker, Joshua Curle, James Wallace, Wilson Cary, justices: Mr. Jacob Walker and Mr. John Loury were appointed to lay off an acre and a half of ground at the upper end of Queen street for the building of a church thereon.' This land joined the lot of one Proswells and is the same lot upon which the present church buildings stand. The minister and church wardens of the parish, together with the aforesaid court, entered into a contract with a Mr. Henry Cary to furnish him with wood from the school grounds at the rate of six pence per load to burn bricks for the church.' The bricks were to be English bricks, that is to say, of the shape and character of those made in England. Hence, we suppose arose the fiction long indulged in, that the church and other early colonial buildings were built of bricks brought from England. Until a few years ago there was a large hole in the church yard wherein, it is said, the bricks were made and burned.

"During the American Revolution the belfry was struck by lightning and the royal coat of arms was hurled to the ground, much to the delight of the patriots who saw in this a divine approval of their cause. When Hampton was sacked and burned by the British under Admiral Cockburn the church was desecrated and turned into a barrack. The church began to fall into decay, although a few loyal souls still held as a congregation. In 1827 under the leadership of Bishop Moore, the old walls once more were covered with a roof and the church maintained. During the War Between the States the church was burned along with the other buildings in the community by those loyal to the cause of the Confederacy. Only the walls were left standing, but the services of the parish were conducted at Old Point, at the Court House and in Patrick Henry Hall. In 1869 under the administration of Chaplain McCarthy of the United States Army the church was again restored.

"During the rectorship of the Rev. John J. Gravatt work was started in the neighboring town of Newport News, which has since developed into the strong parish known as St. Paul's in that city. Emmanuel Church, Phoebus, is also a daughter of old St. John's Church, Hampton. Special work among the Negroes of the town began by Dr. Gravatt in 1889 and has developed into the work of St. Cyprian's Church, Hampton. In 1905, with the help of the assistant, the Rev. G. F. Rogers, the work of the church known as Grace Church, Newport News, was undertaken.

"The Rev. Charles E. McAllister, M. A., present rector of the parish, is the forty-second rector in continuous succession. The church possesses the oldest Communion Plate in America. Alexander Brown, author of 'The Genesis of the United States' and of 'The First Republic of America' says of the old plate: 'The cup and small patent of May, 1618-19, are the most ancient, and may be considered the most precious relics in our Church in America.' The vessels used by the Rev. Robert Hunt at Jamestown perished most likely in the Jamestown fire. The handsome Communion vessels at Williamsburg are of a later date, the earliest being marked 1661. The service at St. John's, is dated by the hall mark 1619 and inscribed as follows: 'The Communion Cup for St. Mary's Church in Smith's Hundred in Virginia.' Around the margin of the patent is inscribed 'If any man eat of this bread, he shall live forever (Po. 6).' Smith's Hundred was a large plantation between the Chickahominy and the James Rivers. After the Indian massacre of 1622, these Communion vessels were awarded by the court at James City to South Hampton Hundred Church. This is undoubtedly the present Elizabeth City parish and St. John's Church, Hampton, being the parish church of South Hampton Hundred."

The other service at St. John's were Holy Communion at 8:45; Morning Prayer and sermon by the rector at 11:00.

Church Intelligence

Conference on Evangelism Takes Forward Step.

The findings of the Conference on Evangelism held at Northfield, Mass., June 24-26, have just been announced.

In this place, hallowed by memories of Dwight L. Moody, the conference of denominational secretaries for evangelism, together with other evangelistic leaders, reached decisions which should have far-reaching influence upon the life of all the Churches of the country.

One of the most significant results was the decision to enter unitedly next fall upon a program of increasing Church attendance. The plan has two main objectives; first, to re-interest the absentee Church member who does not take Church attendance seriously as a duty; and, second, to secure the attendance of every possible person in the community who is not now a member of the Church.

The first Sunday in October is suggested as a day for the simultaneous launching of this program throughout the country. This day was chosen because some of the denominations had already selected it as a time for their own special emphasis.

The conference also gave special attention to plans for developing a fall evangelistic program by the pastors and laymen of the churches. During recent years, the period in the spring just preceding Easter has come to be generally accepted as a time for concerted emphasis on evangelism. It was felt that a similar plan needed to be developed for the fall, culminating in a definite attempt to lead men and women into the Church. This would be the climax of the proposed campaign on Church attendance.

The findings of the conference, as unanimously adopted, are as follows:

Proposed Fall Program on Evangelism.

1. Churches and pastors should know their fields. To this end we urge that wherever possible there be a survey of the field this autumn sufficiently thorough to result in a list of the names of all in the community who ought to be reached by the Church. Where there is more than one Church in the community the survey can be made co-operatively, each Church receiving the names of those who express a preference for it or are its normal responsibility. If a Survey is not undertaken, there should be at least an assembling of as many names as possible of people in the community who are not members of any Church, placing these names on a prospect list. Such names can be secured from the various members of the Church, the Sunday School, public school lists, etc.

2. There should be in every Church this autumn a special period of "friendly visitation" in the homes of the community, carried on by a group appointed for that purpose, designed to enlist fresh interest among those who are already Church members, and to invite to the Church those who are not.

3. We commend the growing practice of holding a Church "Rally Day" in the fall, on which day special attention is given to securing the attendance of all in the community, and seeking to interest them in the life and work of the Church. There is special advantage

in a concerted observance of this day. In view of the fact that the first Sunday in October is already observed as "Rally Day" among many Churches and Bible Schools, we suggest the observance of this date as widely as practical, with Sunday, September 21, or any time in the intervening two weeks used as a visitation period.

4. Every Church should have a definite plan for extending to every unchurched person in the community a personal invitation to become a member of the Church. This plan should not be a plan of the minister alone. His part is to inspire men and women to desire to do the work of personal evangelism and to organize his members in a systematic way for a definite personal evangelistic program. We commend the plan of setting aside a special period in which those outside the Church will be visited by laymen and urged to become Christians.

There should be at least a brief period of training for those who are to carry on this program of personal evangelism in the local Church. Such services by laymen will result not only in securing permanent accessions to the Church, but also in enriching the religious experience of all who participate.

5. We believe that there should be a definite attempt on the part of all Churches to secure an autumn ingathering, planning just as specifically for this as for the ingathering in the pre-Easter season.

The following resolution, adopted by the conference and conveyed to Dr. Charles L. Goodell, who served as the host of the conference, expressed the common judgment as to the value of the gathering:

That we express our deepest appreciation to the Federal Council for their gracious hospitality during the Retreat and that we express our deep desire to have another Retreat next year if such can possibly be arranged.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

The Piedmont Convocation will hold its Fall Meeting at Emmanuel Church, Rapidan, Tuesday, October 7.

There will be a Laymen's Conference meeting held at St. Margaret's School, Tappahannock, Va., of all the churches and missions in the Rappahannock Valley Convocation on Tuesday, August 5, beginning at eleven o'clock, for the purpose of forming a laymen's organization in this Convocation. Able laymen speakers will be present, and all laymen are cordially invited to come from each of the forty-three churches and missions. Come, let us reason together.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D.

The preacher at the open-air service at the Washington Cathedral on Sunday, July 20, was the Rt. Rev. Herbert Shipman, D. D., Suffragan-Bishop of the Diocese of New York. Bishop Shipman was the preacher also at the eleven o'clock service at Trinity Diocesan Church.

The Rev. R. L. Wolven, of Epiphany Parish, conducted the sunset service at Holiday House, the vacation home for girls under the auspices of the Girls' Friendly Society, on Sunday, July 20. These services are held every Sunday afternoon during the summer months.

The opening of St. Agnes' School in Alexandria, Va., will be of interest to the neighbors across the Potomac who are interested in Church Schools.

St. Agnes' School will be operated under the Church guidance in the old George Mason High School building and students of any denomination may enroll. Only day students will be enrolled the first year, but it is expected that boarding pupils will be taken later. Courses from primary grades through the second year of high school will be available. This school will be under the jurisdiction of the Diocese of Virginia, and the Rev. William J. Morton, of Alexandria, is a member of the board of trustees.

The building and installation of the new organ to be placed in the new Gunton Temple Presbyterian Church is under the direction of Edgar Priest, Washington Cathedral organist. Mr. Priest is engaged also in the consideration of plans and specifications for the organ to be placed in the great Washington Cathedral, for which \$100,000 has been given for the cost of the organ.

M. M. W.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Camp "Robert Hunt," the Diocesan Camp of Southern Virginia, is now under construction, and we hope to have it ready for use early in August. It will be available for boys and girls and young men and women for periods of seven days. Our plan is to have the Camp used by boys one week and girls another week.

The Rev. Philip Tilghman and his wife have been engaged as Camp Director and Camp Mother, and all correspondence as to reservations should be addressed to him at 517 Law Building, Norfolk, Va.

The camp will remain open until September 15.

Emmanuel, Powhatan.

On the sixth of August a service of great interest is to be held in this church, when the rector, the Rev. C. E. Stewart, is to be ordained priest. The ordination will be by Bishop Tucker. The Rev. Beverley B. Tucker, Jr., D. D., of St. Paul's, Richmond, will preach the sermon, and Archdeacon Ribble will present the candidate.

Cumberland Parish, Lunenburg.

For the summer months these three churches at Victoria, Woodend and Kenbridge are again under the care of Mr. Reginald Davis, a "second-year" Seminary student. He is to return next summer after ordination, according to an understanding with the Bishop, as permanent rector.

In order that plans for the new \$300,000 building for St. Luke's Episcopal Church, Norfolk, may go forward without delay a strong drive is being made to raise \$3,000 immediately to pay an architect to draft plans during the summer.



SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Memorial Window in St. John's, Bedford.

This illustration of the memorial window, "The Resurrection," represents one of the most beautiful windows recently completed by the Lamb Studios, of New York. This window was unveiled Sunday, June 8, in St. John's Church, the Rev. W. A. Pearman, rector, of Bedford, Va. The window is over thirty feet in height above the main entrance of the church, and brings out in unique fashion the two Gospel stories of the early visits to the sepulchre Easter morn. The memorial is to all the old members of the parish, contributions for which were received from all sections of the country, and the window bears this inscription, "To all the Saints who from their labors Rest," and underneath the two side panels the word, "Alleluia," appears. St. John's Church celebrated its seventy-fifth anniversary last September, so that the erection of their new church and the dedication of this noble memorial may be taken as part of the diamond jubilee. The window was designed and executed under the personal supervision of Charles Rollinson Lamb.

Executive Board.

The regular day for the monthly meetings of the Executive Board of the Diocese has been changed from the third Friday to the second Thursday in each month. Also the hour has been set at 10:30 A. M. This will give opportunity for the various departments to have short sessions just before the Board meetings.

Additions to Diocesan Department.

The Rev. Karl M. Block, D. D., of Roanoke, the Rev. Churchill J. Gibson, of Lexington, and Mr. M. A. Smythe, of Roanoke, have been appointed Associate Members of the Department of Religious Education, and Dr. Block has been elected Executive Secretary of the Department.

Valuable Workers Leave.

To the deep regret of all those who knew them best and were most intimately acquainted with their work, Miss Mabel Hicks and Miss Miriam Cochran have found it necessary to sever their connection with the mission work at Dante and to return to their homes in Massachusetts at the end of June.

During the time they spent at this important point in the coal fields in the southwestern part of this Diocese these ladies have rendered invaluable services as assistants to Deaconess Maria P. Williams, who is in charge of the local work under the Rev. H. H. Young, Dean of Associate Missions.

Miss Hicks first came to the Diocese as a volunteer worker, spending about ten weeks at Keokee in 1917. After the completion of her training at the New York Deaconess School, she spent the summer of 1918 at Dante. She then spent a short time in her home State and returned to Dante in November, 1918, since which time she has been a member of the mission staff there, specializing in religious instruction and work among young people, in both of which departments she has been eminently successful.

Miss Cochran spent the summer of 1921 as a volunteer worker at Grace House-on-the-Mountain. Since July 1, 1922, she has been located at Dante, where she taught music in the public schools. She made her home, however, at the Mission and rendered splendid assistance in its work.

Both of these ladies will be greatly missed in the community and the Diocese which they have served so faithfully and well.

T. A. S.

PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Bishop.

A national memorial of Bishop White will be erected at Valley Forge in connection with the Washington Memorial Chapel. The memorial will be a Sunday-school building, as Bishop White was the Father of the American Sunday School. The Bishop White National

Memorial Association, of which Bishop Tuttle was the first president, is back of the movement. The work will be done through a national commission, made up of diocesan representatives. The Association has published an attractive booklet telling of Bishop White's difficulties and accomplishments in his work for the youth of America.

The Bishop of Pennsylvania has fixed October 10-19 as the dates within which the diocese will conduct its intensive campaign with a view of raising its quota of approximately a quarter of a million dollars for the Japan Reconstruction Fund.

There is both strength and weakness in the fact that this great diocese, by a similar campaign held this spring, successfully raised over a million dollars for the Philadelphia Divinity School; weakness, in that it puts a strain on the diocese in its giving capacity, and its workers in their resources; on the other hand, there is tremendous strength in the realization that we did it successfully once and we believe we can do it again, even within the year.

The diocese feels that it has a position of responsibility in the fact that it is, we believe, the first of the big dioceses to hold such a campaign for this purpose, and that it will be followed in November by quite a number of other important dioceses who will look to us to set the pace. The sum of \$250,000, which we have set as our goal, is the usual one-tenth of the whole which the Diocese of Pennsylvania is accustomed to assume. The majority mind of the diocese appears to regard the matter as one of very great importance and privilege. There is the finest kind of feeling of confident optimism.

WESTERN NORTH CAROLINA.

Rt. Rev. J. M. Horner, D. D., Bishop.

The third meeting of the Executive Council of the Diocese of Western North Carolina, was held on July 22 at Trinity Parish House, Asheville, with the Bishop of the Diocese, the Rt. Rev. Junius M. Horner, D. D., presiding. The following constitute the various departments: Missions, the Rev. S. B. Stroup, the Rev. A. S. Farnum, Dr. P. R. Moale; Religious Education, the Rev. J. W. C. Johnson, the Rev. C. P. Burnett, the Rev. W. G. Clark, Mr. F. P. Bacon, Mr. Haywood Parker; Social Service, the Rev. W. G. Clark, Mr. W. L. Balthis, the Rev. A. G. B. Bennett; Publicity, the Rev. A. G. B. Bennett, Mr. Haywood Parker, the Rev. A. W. Farnum; Finance, Mr. Vance Brown, Mr. W. L. Balthis, Mr. Michael Schenck.

The Department of Religious Education reported having arranged for a Summer School to be held at Valle Crucis, August 23-29. The faculty will include Miss Mabel Lee Cooper, Dr. William Sturgis, of New York, Dr. H. W. Starr and Dr. Walter Mitchell, of Charleston.

Bulletin No. 41 on Diocesan Publicity, issued by the National Council, was discussed and upon motion definite action was proposed for the next meeting of the Bishop and Council.

At the preceding meeting matters of interest were: the congratulations proffered the Rev. S. B. Stroup, Secretary of the Council, on his parish, the Church of the Ascension, Hickory, becoming self-supporting; a report on the Lake Kanuga property, as a proposed site for Church Assembly grounds; and endorsement of the drive in this diocese for Thompson Orphanage, in Charlotte,

a tri-diocesan institution.

At present the Diocese of Western North Carolina has the largest staff of clergy in its history, comprising thirty-seven clergymen.

The budget for the Diocese for the ensuing year will be prepared at the next meeting, which is scheduled for September 4, at Trinity Parish House, Asheville.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

The Rev. Robert Wilson, M. D., D. D., died at his home in Charleston on July 21. Dr. Wilson served parishes in Maryland before coming to this diocese, and had studied medicine before going into the ministry, and had written several books on religious subjects.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.
Rt. Rev. W. G. McDowell, D. D., Coadjutor.

St. John's, Ensley, and Grace, Woodlands: The Rt. Rev. Dr. C. M. Beckwith, Bishop of Alabama, administered confirmation and preached at 11 A. M. on Sunday, June 20. And on the afternoon of the same day at 4 P. M., laid the cornerstone of what promises to be a handsome stone building, of about four or five times the capacity of the old wooden church of Grace Parish, Woodlawn, a suburb of Birmingham. Carl Henckell, rector. The rector, together with the rectors of St. Mary's and St. John's, severally, assisted the Bishop, who made a ten-minute talk much to the point, based on the postulate that there were two basal institutions that money could not build, the Home and the Church.

Ministers of the several churches of Woodlawn walked in the procession and joined in the service.

UPPER SOUTH CAROLINA.

Rt. Rev. K. G. Finlay, D. D., Bishop.

The First Teacher Training Conference of the Diocese of Upper South Carolina closed a most successful session of two weeks, on July 13. This conference was under the direction of the Diocesan Department of Religious Education, of which the Rev. W. H. K. Pendleton, is the Chairman. The Conference was held at "Camp Capers, at Etowah, near Hendersonville, in the mountains of North Carolina: It followed immediately upon the Young People's Camp, which was carried on on the same site.

The conference was small, as the total enrollment was less than fifty, but the work done was most encouraging and the spirit of the faculty and scholars was all that could be desired. The success of this year is causing the Diocesan authorities to look forward to larger enrollment and still better work during the summer of 1925.

The Staff of the Camp consisted of the Bishop; the Chairman of the Department of Religious Education; the Rev. A. R. Morgan, assistant director of the Conference; Mrs. Frank N. Challen, Dean of the Woman's Department; Miss Theodora Young, Registrar; Mrs. J. Q. Davis, Treasurer; and Miss Laura Ebaugh and Mr. Francis Steadman, who were the Recreational Directors.

The faculty consisted of the Bishop of the Diocese and the Rt. Rev. Theodore DuBose Bratton, D. D., Bishop of Mississippi; who, together, held the

Bible Hour each day; Mr. Leon Palmer, Superintendent of the S. C. Sunday-School Association, who delivered two addresses on Church School Administration; the Rev. Thomas P. Noe, who conducted a most instructive class on the Prayer Book; Miss Annie Morton Stout, a member of the Seawannee Summer School Faculty and Director of Religious Education in Calvary Church, Memphis, Tennessee, and who was our distinguished visitor and able instructor in two classes each day—one on "The Pupil," and one on the Christian Nurture Series; Mrs. William P. Cornell, Headquarters Secretary, who led a class on "Missions in the Church School"; Mrs. M. B. Hutchinson, the Chairman of the Department of Religious Education of the Diocesan Branch of the Woman's Auxiliary to the National Council, who held a normal class on "The Teacher," in a most helpful way; Mrs. Alexander Long, who showed most conclusively what an opportunity for religious education exists in the University town, where the Church School is properly organized for service; Miss Theodora Young, the Diocesan Supervisor and President of the Church School Service League, led a training class on the work of the League and Miss Edith Main, the consecrated Mission worker of St. Timothy's Mission in Spartanburg, gave most interesting and helpful demonstrations of hand work in the Church School.

The courses on the Pupil and the Teacher, and that on the Prayer Book were Credit Courses, and the workers of the Diocese are being urged to take the necessary examinations that will make them "Accredited Teachers" with the National Department of Religious Education.

No report of the conference would be complete without a most affectionate mention of the Rev. John Chapman, the brother-in-law of the Rev. Mr. Pendleton, and a missionary to Kyoto, now on furlough in this country. To Mr. Chapman the conference owes a debt of real and lasting gratitude, for his charming personality and spirit, as well as for his most interesting talks on the mission field of Japan.

The daily routine of the camp began at six A. M., when the rising whistle blew. At 6:30 the campers gathered on the Assembly Hill or on the front porch—according as the weather permitted—for morning prayer and a short and helpful address. Seven o'clock was the breakfast hour, this was followed by the "policing" of the camp and the consequent "inspection" of all quarters. The Conference sessions began at 8:45 and lasted till 12:45. Dinner followed, then a rest period and recreation. The evenings were devoted to addresses, and to programs of both serious and diversional natures.

The general atmosphere of the conference was one of serious and reverent purpose, and the Diocesan authorities feel that a new day has dawned for the workers in Religious Education in the Diocese of Upper South Carolina.

NORTH TEXAS.

At a meeting of the Council of Advice, July 13, Bishop Howden presiding, the Rev. R. N. MacCallum, rector of St. Andrew's, Amarillo, was elected president of that body and Mr. Henry S. Gooch secretary.

St. Andrew's Parish Church of Amarillo was consecrated by Bishop Howden, who is temporarily in charge of the District of North Texas, on Sunday, July 13. There were in the chancel the rector, the Rev. R. N. MacCallum, the Rev. E. C. Seaman of Gadsden, Ala., a former rector of St. Andrew's, the Rev. R. E. Brock of Clovis, N. M., the Rev. L. L. Swan of Clarendon, and the Rev. E. H. J. Andrews of Plainview. The senior warden of the parish, Mr. H. W. Galbraith, read the Instruments of Donation and Endowment, and the Rev. R. N. MacCallum the Sentence of Consecration. An inspiring sermon was preached by the Rev. E. C. Seaman from the answer of Our Lord to His parents: "Wist ye not that I must be in my Father's House?" Mr. Seaman had much to do in former years in the work of building up St. Andrew's and is greatly beloved in North Texas. Twenty persons were confirmed at this service, and several others at the night service, at which Bishop Howden preached.

A number of memorial and thank-offering gifts have recently been made to St. Mark's Church, Plainview (the Rev. E. H. J. Andrews, priest-in-charge). These include a beautiful silk Church Flag for processional purposes, presented by Miss Jane Ely, of Elizabeth N. J., in memory of her sister, Florence; an oak reredos from the workshops of R. Geissler, Inc., of New York; a white marble font, the gift of Judge and Mrs. Meade F. Griffin; and a silver baptismal shell, a thank-offering of the parents of two children baptized on Easter Day. A brass processional cross has also been promised and is being selected. Other gifts are in prospects.

E. H. J. A.

DELAWARE.

Rt. Rev. Philip Cook, D. D., Bishop.

Old Delaware Church Celebrates Anniversary.

The two hundredth and seventh anniversary of St. James Church, Stanton, Del., was celebrated on July 25. The Rev. Ernest A. Rich, rector, celebrated the Holy Communion at 7 A. M. At 10:30 o'clock the celebrant and preacher was the Rev. Joseph H. Earp, rector of Immanuel Church, New Castle, Del., the Mother Church of all the Episcopal Parishes in Delaware. At 3 P. M. addresses were made by the Rev. R. P. Mathews, D. D., rector of St. Thomas' Church, Newark, and Mr. John S. Goohe, the venerable secretary of the Diocese of Delaware, and treasurer of its Executive Council. A pageant entitled, "The Little Pilgrim and Mother Church," was presented on the lawn of the church, under the direction of Miss Frances Hagner and Miss Isabelle Wagner, of the Bishop's Diocesan staff.

A luncheon was served under the trees on the lawn of the church at noon by the ladies of the parish.

St. Andrew's, Wilmington, Makes Improvements.

Through the generosity of some twenty parishioners four years ago St. Andrew's Church, Wilmington, Del., acquired a rectory, upon which the parish has this summer made extensive improvements. The Church and Parish House have likewise been repainted and repaired. Seven years ago the parish house was built, representing an investment of \$55,000, a debt

amounting to \$25,000 has now been reduced to \$2,600. Gifts of new lighting system and new Prayer Books and Hymnals throughout the Church have just been announced. The church floor has been recarpeted and pew cushions recovered. With these improvements the whole property of St. Andrew's Church will be in better condition than for many years.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.
Rt. Rev. R. E. L. Strider, D. D., Coadjutor.

Old St. John's. An interesting service was held Sunday afternoon, July 20 at St. John's Church, Brooke County, the first in twelve or fifteen years. St. John's is the first Episcopal Church in this section of West Virginia, built on the western side of the Allegheny Mountains. The first building, a log church, was erected in 1792 by the Rev. Joseph Doddridge, who lived in Wellsburg or Charleston, as it was then called. Mr. Doddridge exercised an itinerant ministry as well as performing the offices of a physician in this, then sparsely settled, country. He initiated the Episcopal Church in Steubenville, Wheeling, Wellsburg, West Liberty, Moundsville and established the Parish of St. James in Ohio. The present structure, called St. John's, still in good repair, was consecrated by Bishop Johns of Virginia in 1849. It is said to have cost \$1,000. Bishop Meade, of Virginia, and Bishop Chase, of Ohio, at intervals visited St. John's, as also Bishops Peterkin, Gravatt and Strider of West Virginia. The death of old members, the removal of many, the building of the town of Follansbee, four miles to the west, and the establishing of the church there led to the discontinuance of services at St. John's. On this Sunday afternoon, despite the heat, the church was filled to the doors by people of different faiths, from many surrounding points. The Episcopal choirs from Wellsburg and Follansbee combined for the occasion. An eloquent sermon was preached by Bishop-Coadjutor R. E. L. Strider and the service was read by the Rev. C. G. Cogley of Christ Church, Wellsburg. Every one was delighted with the service in this old church and expressed a desire for another.

In the evening Bishop Strider visited the Church of the Good Shepherd. Follansbee for the second time in six months, preached and confirmed several men.

PITTSBURGH.

On Sunday morning, July 20, at 11, in St. Stephen's Church, Wilkesburg, Pa., Mr. John Stanley Taylor was presented for ordination to the diaconate by the rector, the Rev. William Porkess, D. D. The special preacher for the occasion was the Rt. Rev. Alexander Mann, D. D., the Bishop of the Diocese. The sermon was of such a high order as to be in complete harmony with the greatness of the event. There was an exceptionally large congregation present, including a delegation from the Laymen's Missionary League of the Diocese, the latter forming a part of the procession. Dr. Porkess, in addition to presenting the candidate, also read the Litany and assisted the Bishop in the celebration. Mr. Taylor was presented by the vestry of the parish with a silk cassock, girdle and set of stoles. An exquisite linen surplice was given him

by St. Stephen's Altar Guild. The candidate-elect begins his ministry immediately as the rector of Trinity Church, Rochester, Pa. Mr. Taylor, for seventeen years, filled the position of instructor in the heat treatment of steel, at Carnegie Institute of Technology, Pittsburgh. As a worker in connection with the Laymen's Missionary League, he holds a rare record, his length of service registering eighteen years, averaging three services a month, visiting eighteen different mission stations, in many cases more than once, and also with visits on various occasions to some of the city parishes. It is of special interest to note that the performance of this League work has meant covering 19,008 miles and ministering to congregations aggregating 12,960. And it has always been a work of love, for he has borne entirely his own traveling expenses. On October 1, 1923, Mr. Taylor was appointed by the rector of St. Stephen's as Lay Assistant, and served in that capacity up to his ordination. He is the second man from this parish to enter Holy Orders during Dr. Porkess' rectorship. A third man is now in one of our Seminaries and a fourth goes to St. John's College, Greeley, Colorado, in September. These four men are the real fruit of a parish that is characteristically missionary spirited, regularly sending in its missionary funds, month by month, with the same promptitude as the payment of the rector's stipend. And further, a parish that, for several years, has emphasized Religious Education, through a well organized Church School, and also standard giving on the part of a number of parishioners.

A remarkable instance of long continued and devoted service in Sunday-school work has lately been brought to light in the Church School of St. Peter's Parish, Uniontown, by the death of Miss Selina Fenn, who, with her sister, Dinah, had from early womanhood been connected with Sunday-school work there, as teachers and officers. When shortly after the celebration of her eighty-ninth birthday, Miss Selina was reappointed Treasurer of the Sunday School, which position she had occupied for a long period of years, she demurred at accepting the responsibility because of increasing age and infirmities, the authorities insisted she continue as long as her health permitted. Miss Dinah, who is now eighty-seven years of age, was obliged to retire a few years ago on account of failing health.

The Conneaut Conference for Church Workers.

The Conneaut Lake Conference for Church Workers of the Dioceses of Pittsburgh and Erie was held at Conneaut Lake Park, from July 7 to July 18. This was the eleventh annual conference. The Rt. Rev. Doctors Alexander Mann and John C. Ward acted as Chaplains. The Rev. E. J. Owen, D. D., of Sharon, was Chairman, and Miss Charlotte F. Forsyth, Executive Secretary. The Rev. T. J. Bigham was Registrar for the Diocese of Pittsburgh, and the Rev. Harold Jenkins for the Diocese of Erie. The Rev. Robert N. Meade, D. D., was Dean of the Faculty.

The courses given were on "How to Teach," by the Rev. Rodney Brace, of Canonsburg; "Church School Ideals," by the Rev. James L. Ware, of Warren; "How to Tell Stories," by Mrs. T. J. Bigham, Pittsburgh; "How to Run a Church School," by the Rev. Dr. Robert N. Meade, of Pittsburgh; "How to Train

the Devotional Life," by the Rev. Dr. W. F. Shero, of Greensburg; "The Church School Service League," by Miss Charlotte E. Forsyth, Superintendent of Religious Education in the Diocese of Pittsburgh; "Handwork," by the Rev. and Mrs. Herbert Jukes, of Pittsburgh. Under the subject of Social Service, there were courses on "Rural Sociology," by the Rev. Dr. G. Walter Fiske, of Oberlin College; and on "Pastoral Care and Social Service," by the Rev. J. C. H. Sauber, Social Service Secretary of the Diocese of Pittsburgh; and "The Church and Foreign Born Girls" and "The Church and its Girls," by Miss Dunn and Miss Woodward, from New York. Under the head of Missions, there was a course on "China," by Miss Margaret Marston, Field Secretary for Religious Education in the Diocese of Massachusetts; and a course on "Methods of Auxiliary Work," by Mrs. W. W. Wishart, Diocesan Head of the Girls' Friendly of the Diocese of Pittsburgh.

For the Young People, Bishop Mann had a class on "Why I Am a Churchman." There was a special course on "Religious Drama," looked after by the Rev. Messrs. Ware, Roberts and Hatch, and Miss Mildred Leach, and Pageantry by the Rev. Lester Leake Riley, of Pittsburgh.

There were conferences for the clergy by Bishops Ward and Mann, with a daily round table for clergymen. The Rev. Dr. Loaring Clark, of the Field Department of the National Council, was in attendance, and held conferences on the Nation-Wide Campaign, and made missionary addresses at the evening sunset services. A special course on "The Work of Altar Guilds" was given by the Rev. Walter N. Clapp, of Pittsburgh, and the Conference Choral was under the care of Mr. Harold Phillips, organist and choirmaster of Trinity Church, Pittsburgh. The Rev. Donal Kent Johnston, of Uniontown, gave a series of addresses in the evenings on "Psychology."

Classes were held from nine to one o'clock, and the afternoons were given over to recreation, which consisted of swimming, bathing, canoeing, golf, tennis, dancing, and trips around the lake in launches. There were three moonlight rides on the lake which proved very enjoyable.

The Holy Communion was celebrated by Bishops Ward and Mann on alternate mornings, and the Sunday morning service at eight was preceded on Saturday night by a service of preparation conducted by Bishop Ward. Christ Church, Meadville, the parish nearest to Conneaut, invited the Conference to attend the Sunday morning service there, and provided two trolley cars for transporting the people. The sermon was preached by Bishop Mann.

The registration at the conference was as follows: Diocese of Pittsburgh, 125; Diocese of Erie, 131; outside the Diocese, 8; total, 263. This is the largest enrollment the Conference has ever had in the eleven years of its history.

During the Conference a movement was inaugurated to provide a suitable portable altar for the use of the conference at its religious services, and gifts were made for that purpose. The altar is to be of wood, carved and ornamented with color and gilding, and provided with candlesticks to match, and an altar cross, to be known as "The Conference Cross"; and is to bear the inscription, "To the Glory of God, and in Loving Memory of Bishop Whitehead." Bishop Whitehead for many years presided over the entire territory

(Continued on page 22.)

Family Department

August.

1. Friday.
3. Seventh Sunday after Trinity.
6. Wednesday. Transfiguration.
10. Eighth Sunday after Trinity.
17. Ninth Sunday after Trinity.
24. Tenth Sunday after Trinity.
S. Bartholomew.
31. Eleventh Sunday after Trinity.

Collect for Seventh Sunday After Trinity.

Lord of all Power and Might, Who art the Author and Giver of all good things; graft in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same; through Jesus Christ Our Lord. Amen.

Collect for the Transfiguration of Christ.

O God, Who on the Mount didst reveal to chosen witnesses Thine only begotten Son wonderfully transfigured, in raiment white and glistening: Mercifully grant that we, being delivered from the quietude of this world, may be permitted to behold the King in His beauty, Who with Thee, O Father, and Thee, O Holy Ghost, liveth and reigneth, one God world without end. Amen.

The Shining of His Presence.

"He was transfigured before them: . . . His face did shine as the sun, and His raiment was white as the light."—Mark 9-2.

My soul was stricken in sorrow,
Great fear oppressed my heart;
I prayed: and He gave me a vision.
A mountain, high, apart:

A mountain, cloud-enfolded
(Through clouds, pale glories shine:)
And One stood transfigured before me,
My Lord—my King Divine!

In His face, as the sun in its brightness,
Love, grace and power are seen:
His garment, as light in its whiteness
Is like no earthly sheen.

O Christ! for me transfigured!
Adoring, I kneel at Thy feet,
Ah, who am I, that such glory
Such rapture, my eyes should greet?

Thou dost show me Thyself, my Saviour,
Thou hast given my spirit sight;
In an hour of dread came the shining,
The flash of Thy raiment white!

And there falls in benediction
A Voice from the mountain apart:
"My Son, My Beloved, is with thee,
O child, give Him all thy heart!"
—Martha Elvira Pettus.

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

Strife Among the Disciples.

The Rev. Louis Tucker, D. D.

The departure from Bethany would be late. They, therefore, went through the valley below Olivet, Valley of the Shadow of Death, about dark. Symbolism so obvious, even to us, would not

be lost on Him. They then went up the hill into the city. Ancient cities were dark. A dish of oil with a lighted rag in it was their best indoor illumination, and little or no light came out of doors. The Paschal full moon, however, ballooning up into the heavens, promised a silver night.

When they reached John Mark's house they trooped up the outside stairs to the guest-room. "And there arose a contention among them which of them was accounted greatest." Such a contention, when people are seating themselves at a dinner-table, takes the form of a dispute as to place. At its end we find Judas occupying the most honorable, John the next, and Peter the humblest of all. We infer that the contest arose between Judas and Peter, that the two most honorable places were originally assigned to Peter and John, and that Peter and John were the two who prepared the feast. This seems the only formal meal at which Our Lord was ever host. At any rate, it was the first Passover supper at Jerusalem. Place therefore seemed to them important, as foreshadowing their relative positions in His coming Kingdom.

Judas had already judged Our Lord, decided that He was a hopeless failure unless assisted, and determined to drive Him into a corner. He would force Our Lord either to save Himself or to perish, much as we kill a wounded animal or pull down a tottering wall. That his plan should not be suspected it was imperative that Judas should seem anxious for the chief place.

Simon Peter could not bear this. All knew something was wrong with Judas, though not its ghastliness. He would not permit that Judas should recline next Our Lord. Judas necessarily insisted. Simon Peter's primacy, if there were any, except that he was captain of the boat, was vague and shadowy. The one definite official position was the treasurer'ship.

Judas was "a devil" and had been so for a year, and "Satan had entered into him," twenty-four hours before; yet Our Lord, by mentioning twelve thrones made a last offer unmistakably apply to him. The necessary inference is intermittent possession. The devil was not always in him. Judas' treachery was not yet irrevocable. He might draw back and remain one of the twelve, occupy one of the thrones and judge one of the tribes. If, as we think, he could not repent, it was still right that he should have this opportunity, that the fact of his having lost the power to repent might be made plain. If, as many hold, the glimmering of penitence remained, then here, as elsewhere, the New Testament is the Book of Lost Opportunity.

Of course, from Judas' point of view, promises are cheap. The offer was only a promise. Our Lord watched him a moment and then the meal began.

Now this is tragedy. Nothing in Greek drama approaches it. Nothing in world-literature touches it. If Judas' soul were not lost before, it was lost now, and Jesus, knowing all, must suffer his close presence, the Saviour with the Lost.

TO THOSE WHO FOLLOW HIM.

The two letters that follow have been sent us for publication. To any one who follows Him. Whose hands touched them in healing when none other would go near, the work among lepers must especially appeal. All contributions, however small, will be gratefully received and acknowledged by Miss E. P. Meriwether, Treasurer Richmond Branch Leper Mission, 2346 W. Grace Street, Richmond, Va.

George Hodges is a leper who lived near Richmond. He is now living at U. S. Marine Hospital, in Louisiana. George is a Greek.

April 15, 1924.

Dear Mrs. C.:

I have received your postal card, it date March 15 last. I was very glad to hear from you and glad you are well, and excuse me for not answer your, because ill at time, and than the doctor his trying some new medision et makes me very sick for few days, and I jist getting better now, and the Doctor say de that the new tretemente do me good, and some of the other patie'nts has take the medision, it do them a good. And the contractor bilding up the new house I guess bout June, with they going to pot up, and give my best regard to Mr. Clarke and Miss Meriwether and to Dr. Levy and to all the friends. I am close with very best wishes of a good luck to yours and to all the friends.

Sincerely your Friend

GEORGE HODGES.

Kwangju, Korea.

Dear Mrs. H.:

I cannot tell you how much I appreciate your nice long letter and the interest you have in our work here. It has been a long time since you wrote me, but I am sure you have remembered the work we are doing for the lepers. One of the most delightful parts of this work is the fact that we find so many good friends in the U. S. A. who help us in every way.

There are many things I could tell you about the lepers but I hope to see you before long and tell you personally about this work here. Our family of lepers has now grown to 575 and we could at any time increase it to 1,000. They are here every day begging to get into the colony and we have to turn them away. When there is snow on the ground and the lepers come leaving blood behind them one finds it mighty hard to say no, and just because we do have to say that the work grows harder all the time. If I had time I could write a small pamphlet every month and I know now of many things I would like to tell our friends, but with more work than I can do all the time I find it quite hard.

There is nothing I desire more than the prayers of those who love Him and who when they pray have power with Him. We have to fight the devil out here in the open where he has reigned supreme for thousands of years and I believe it is harder than at home. However we know that our Saviour fought him in the wilderness and when we find ourselves in the wilderness with the devil we have Him Who has all power in His hands.

Your friend,

J. KELLY UNGER.

Summer Vacation.

The warm days have come on, and the lure of the woods and the water will have its customary effect in drawing people away from the city on Sunday. This has become so much a recognized matter that our consciences utter

hardly a protest against such use of the one day in the week which we call holy. Oftentimes when people are forced to excuse their actions, one meets the rejoinder that it is quite possible to worship God in the woods and by the streams as well as in Church. Now no one denies the possibility of such worship, but any sensible person will deny the fact. As a matter of fact, people do not worship when they are in the woods on Sunday. They spend the day in such pleasures and recreations as are good for the tired mind and body, but which have but little impression on the spiritual life and do not bring one into conscious relationship with the Divine Being.

This, after all, is the meaning of worship; that one comes consciously and deliberately into the presence of God, with such acts of adoration, thanksgiving, and petition as are the expressions of one's attitude to the Heavenly Father. This God wants of us as the parent wants the feel of the childish arms and the sound of the childish voice in the simple words of love and affection. Sunday is the one day that God has asked that we should give in special recognition of His claims. Civilization, we believe, cannot disregard this the Divine claim without peril to its own spiritual life.

Many of our people go into the country for the summer, and it is not often convenient for them to come into town for the Sunday services. In such a case, if there are no other facilities, the father should be the priest in his own household and; with Prayer Book in hand, should lead the devotions of the family. Such a practice would relieve the summer of that feeling of Godlessness which marks it when there is no corporate recognition on the part of the family of their religious life and character.

On the other hand, there are many not so fortunate as to possess cottages in the country, and for whom Sunday is, perhaps, the only day of recreation. In this age of work and worry and overstrain, some relaxation is necessary. Many can get it only on Sunday. But here, too, it should be the recognition that recreation to be properly recreation should go deeper than to touch merely the mind and the body. It must touch the spirit as well.

The conclusion of the whole matter is this: that those who are in cottages out of town attend some service of the Church if possible, if not that the father of the family read service in his own household. And for those whose work makes Sunday the only day of recreation, let it be their rule to be in Church at least once. This would sanctify the day, give spiritual refreshment, and make more keen the enjoyment which would come in the woods or on the water.—Seattle Churchman.

For the Southern Churchman.

CHINA, A COUNTRY OF CONTRASTS.

Frances L. Garside.

The old (centuries old) and the new; great wealth and inconceivable poverty; a telegraph office on one corner, and on the other a man reading aloud to the throngs who cannot read for themselves, and get their bit of news of the world in this old, old fashion; a modern hospital on one side of the street and on the other families living where spirits are invoked to affect cures; down the street a playground with girls in low-heeled sensible shoes and an adaptation of the mid-dy suit, running, leaping and swinging from bars; peeping through the gate

at them, a girl with bound feet.

"Life in China," writes Miss Ruth A. Hoople, secretary for the Young Women's Christian Association, in Tsinan, "never loses its zest. Each day brings its adventure and its problems and unsolved questions. Our neighborhood is full of them."

The little street down which she passes to reach the Y. W. C. A. headquarters is lined with little one-room shops, where the owners live, as well as preside over their wares. The houses are very tiny, made of mud and straw, with bare earth for the floor and so crowded are these little places that the Buddhist shrine, with its candle and incense, hangs high on the wall, for there is no room on the floor. In winter these little homes are so cold there is great suffering, but in summer the family live out of doors, doing both the cooking and the washing in the courtyard.

"The women know us," continues Miss Hoople, "and rise and bow as we pass along the street. The women are working hard on sewing which they take in regularly. While we talk their fingers are busy putting fast, neat stitches in coarse blue cotton garments, for in order to make ten cents a day they must keep steadily at work. One sewer who has lived in Tsinan two years finds the difference in thimbles a hindrance. She was used to a piece of wood held in the palm of her hand. Now that it is worn out she has had to get the more sophisticated city product, a wide ring, that fits on the second joint of the finger, and her finger tip is sore because she can't get used to it."

Sometimes on fine days these women take their washing to the river, and this makes them too tired to come to the Y. W. C. A. classes at night, but even because hard work and lack of strength often prevents attendance at the classes, twenty-two pencils were given as prizes to the girls and women who had missed class only three times since school began a few months ago.

To earn these pencils it was necessary to come to school five nights a week; six of the girls work in hair-net factories which meant they had to walk back after work, sometimes missing supper in order to be in class. They walk about a half hour every night and morning in order to reach the place of employment, getting to the factory at six in the morning, and not leaving till six at night. Many of the neighbors of the Y. W. C. A. in Tsinan have bound feet, even the little girls. "They can't get husbands otherwise," is the reason given, and the proportion is very great, perhaps ninety out of a hundred. This is one of the many strange contrasts in China—women with bound feet and who are willing to bind the feet of their babies come to these classes and at one session recently a woman had to take her crying baby home, but came running back on bound feet so that she would not miss any part of the lesson.

An important part of Miss Hoople's work is to convince the sick that they may be healed if they will only go to the hospital, but it requires much coaxing to convince them. One girl who works in the hair-net factory was run down, and the doctor ordered cod liver oil. She had to see the family. They were not convinced; they must consult with the grandmother who lives in the country, and this was the status of the incident when Miss Hoople wrote. One woman in the neighborhood is very sick, but she keeps her sewing on her bed beside her and manages to raise herself up a few hours every day

that she may do a little work. She refuses to have medical care; she is not young enough to believe that there is anything new in the world. It is on the young who are getting a wider vision that the hope of China depends.

There are babies everywhere in China; houses are so filled they overflow into the streets and mothers bring them to classes, to committee meetings and to regular association classes, "So we keep on hand old magazines and blunt-end scissors," writes Miss Hoople, "and rag dolls to amuse them with. They are so sweet! We see all sorts of possibilities for day nurseries and kindergartens and Sunday Schools till we want to stop doing everything else and specialize in babies. But there isn't time to do all the things one dreams."

Revelations.

A wee wind flower,
Reclining on a woodland bed
Its fragile life by beauty bred
Reveals God's power.

A quiet strain,
The evening vesper of a thrush
God's voice that echoes through the hush,
That Love shall reign.

A crooning breeze,
That stirs the leaflet hearts to song,
Instills new life and makes them strong
Majestic trees.

A bright-eyed star!
That clasps the misty twilight fold
With pin point fire of twinkling gold,
God's gate unbar.

A tiny prayer,
The lisping of a little child,
With trustful eyes, with soul so mild,
Naught seems so far.

How great God's gifts,
His tender Love for all mankind,
His thoughtful care with Hope combined,
Each life uplifts.

—Mildred S. Albert.

Thoughtful For Others.

A ragged woman was crossing the corner of a public park in London, where the children of the poor are accustomed to play, many of them barefoot. A burly policeman stationed on the corner watched the woman suspiciously. Half-way across she stopped and picked up something which she hid in her apron pocket. In an instant the policeman was by her side. With gruff voice and a very threatened manner he demanded:

"What are you carrying off in your apron?"

The woman seemed embarrassed and refused to answer. Thereupon the officer of the law, thinking that she had doubtless picked up a pocket-book, which she was trying to make away with, threatened to arrest her unless she told him at once what she had in her apron.

At this the woman reluctantly unfolded her apron and disclosed a handful of broken glass. In stupid wonderment the policeman asked:

"What do you want with that stuff?"

A flush passed over the woman's face, and then she answered simply:

"If you please, sir, I just thought I'd like to take it out of the way of the children's feet."—Presbyterian.

God grant that I may live upon this earth
And face the tasks which every morning brings,
And never lose the glory and the worth
Of humble service and the simpler things.

—Edgar A. Guest.

For the Young Folks

How To Be Happy.

Are you almost disgusted with life, little man?—

I'll tell you a wonderful trick
That will bring you contentment if any-
thing can—

Do something for somebody, quick!

Are you awfully tired with play, little girl?

Wearry, discouraged and sick?
I'll tell you the loveliest game in the
world—

Do something for somebody, quick!

Though it rains like the rain of a flood,
little man,

And the clouds are forbidding and thick,
You can make the sun shine in your soul,
little man,

Do something for somebody, quick!

Though the skies are like brass overhead,
little girl,

And the walks like a well-heated brick,
And our earthly affairs in a terrible
whirl—

Do something for somebody, quick!
—Selected.

What Mary-Margery Found in the Sky.

The reception was the dullest thing Mary-Margery had ever attended. There was absolutely nothing to do after she had shaken hands with a long row of beautiful ladies whom she did not know. Father and Mother were talking busily, so Mary-Margery wandered into a room which was not lighted, and looked out of one of the long windows.

She had been there quite a while, when she heard a rustle behind her, and turning around, she discovered a man sitting in a deep arm-chair. She started to go out, when the gentleman stopped her.

"Do you like receptions?" he asked. "Well," replied Mary-Margery doubtfully, "I like some parts of them."

"I don't like anything about them," declared the occupant of the chair. "I would like to know what you find in all this to like."

Mary-Margery laughed. She saw in the dim light that the gentleman was quite old, and maybe just a trifle cross. "I like to wear this dress," she said, holding out a gauze ruffle of rose-color and silver. "And I like to wear these," she added, looking at her dainty pink slippers.

"Is that all?" asked the old man. "Will you promise not to tell?" demanded Mary-Margery.

"Cross my heart!" he declared. "Well," said Mary-Margery, going near enough to whisper, "I like the ice cream!"

"My dear young lady, I beg your pardon!" said the gruff old man, rising. "I will see if we can't manage something of the kind."

They could see the table in the next room, pink ices in tall glasses, surmounted with bright red cherries, lavender ices covered with candied violets, and the most fascinating silver dishes of macaroons and tempting little cakes of all colors. When the old man started to walk, Mary-Margery saw that he was very lame.

"Do let me get them!" she begged impulsively.

The man looked down at the eager little face. "Very well," he said. "Tell

the lady in blue velvet at the table, that you wish two ices, one for yourself, pick out the color you like, you know, and one for Mr. Nelson. And say that Mr. Nelson wants a whole plate of those crackers."

"Ah!" said the lady, when Mary-Margery had stated her errand, "is he eating ice cream?"

"He hasn't yet," admitted Mary-Margery, "but I think he's going to."

And he did. "I thought may-be you'd like a pineapple one," she said, as she moved some books to make room for the glasses. The old man took a macaroon and fell to thinking.

"Say, do you want to see something really interesting?" he asked suddenly.

"I'd love to," agreed Mary-Margery, taking the last pink spoonful.

"Do you think you can creep very quietly with me out of that window, and in at the back door again?"

Mary-Margery thought she could.

"We don't want anyone to ask where we are going," explained the peculiar old man, opening a long window softly. Hand in hand, they tip-toed down the verandah. They stole in the back door and listened. The maids were all in the butler's pantry.

"Now, dash!" said the gentleman.

And together they "dashed," as well as the lame foot would allow, up two flights of stairs until they reached a locked door in the hall. The old man turned the key and let Mary-Margery in.

The room was small, with a roof and sides of glass. Overhead was the dark, peaceful sky, sprinkled thickly with twinkling stars.

"Isn't this lovely!" breathed Mary-Margery. "I never saw the stars in the house before."

"No?" said the old man. "Would you like to?"

"Yes, I don't know a thing about them."

"Let me teach you to find the Great Dipper," said the old man. "We'll sit here and look directly North. Just now the Dipper is nearly right side up. Do you see the four stars which make the dipper, and three, the handle?"

"The handle is busted," giggled Mary-Margery.

"Yes, as you justly observe," agreed her new friend solemnly, "the handle is busted. Now, just at the—"

"Bust?" suggested Mary-Margery.

"Exactly! Look sharply at that star, and you will see that it is a double star."

"Oh, yes! A tiny star right above it?" asked the little girl.

"That is the Arabian test for eyesight," explained the gentleman. "Now, to find the North Star, we call the two front stars in the Dipper 'Pointers', because they point almost to it. The North Star is the tip of the handle of the Little Dipper."

"Does the Little Dipper come down from that, upside down?" asked Mary-Margery.

"Good!" cried the old man. "I will give you a rough sketch of the two Dippers so you can find them tomorrow night at nine o'clock."

"Aren't they there at any other time?" asked Mary-Margery.

"Well, the dipper is there, but it is sometimes upside down. But during October and November, you will find it right side up, around eight or nine o'clock." Just then there was a step

on the stairs.

"Douglas, we've been looking for you everywhere," said the blue velvet lady, severely.

"We'll be right down," said the old man. "I want to meet this child's father and mother."

"This is the first reception I ever enjoyed," he said to Mother, when he was introduced. "I wonder if I could come over and observe the stars with the young lady some time in the future?"

When Mary-Margery was tucked safely into the motor to go home, she asked who the old man was.

"Don't you know, darling?" demanded Mother. "He hates talking to people, and he shuts himself up in his room studying, but he is Douglas Nelson, the most famous astronomer in America."

"Then let's let him come," said Mary-Margery, hugging her precious sketch. —Christian Observer.

Mid-Summer Song.

The world's aflame with joy and love,
The earth below, heaven above,
All things in earth, in sea, and air,
Proclaim a loving Father's care.

His love lilts in the bird's sweet song,
As through the air he skims along;
His love shines in the lily's hue,
In clouds, and in the sky's deep blue.

The waters now are full of glee
Lakes, rivers, and the mighty sea,
Agleam with light, proclaim His praise
Who blesseth all our nights and days.

We thank Him for the world so bright,
For each fair day and starry night;
For birds and trees, and grass and flowers,
Which happy make our Summer hours.

We would His loyal children be
In faith and perfect charity,
With grateful hearts now let us sing;
May all the earth with praises ring!
—Georgia T. Snead.

Why Leo Was Called Home.

Leo filled the wood-box, and did the few other chores that fell to the share of the second boy in the family; then he hurriedly dressed for school. He did not wait for his brother and sisters that morning, for he wanted a game of ball before nine o'clock. He was in the full enjoyment of his sport when Charles and the others appeared. Charles came directly to him and said: "Mother wishes you to come home at once."

The ball was in Leo's hands. He stared blankly at his brother.

"Wh—what is the matter?" he stammered.

"Nothing."

"Anybody sick?"

"No."

"But why does mother want me?"

"I don't know," Charles answered; "she merely gave me that message for you."

The Lee children were trained to obedience. Leo had no thought of doing otherwise than his mother bade him. He dropped the ball, relinquished the game with a sigh, and with a word of explanation to his comrades he was off.

Home was a half-mile away; slowly he traversed the road over which he had sped so lightly a few minutes before. It had never seemed so long. As he drew near the house he saw his mother standing by the big table stirring ginger-bread. She looked up with a smile, a kind, cheery smile, that had

nothing in it to put a boy who was on the verge of crossness still more out of humor.

"Oh, yes," she said gently, "you left your coat on the floor of your room, and I thought it would be better for you to come home and hang it up."

It was said as quietly as if it were a most natural thing to ask him to walk a mile to put his coat in its proper place.

Leo sped upstairs. His room was in perfect order except that the coat was lying just where he had thrown it.

This was not the first offense of a like nature. Oh, no! many were the reprimands he had received for tossing aside his garments and leaving them where they chanced to fall. He had always pleaded, "I didn't think!" or "I forgot!" Then it would slip his mind until he was caught in a similar error. Now he hung his coat in the closet, and then he went slowly downstairs.

"Is that all?" he asked of his mother.

"Yes," she said, pleasantly, "that is all." He turned to go.

"Wait a minute," she called. "Here is a hot ginger-cake for you. It will taste good on your way back."

Leo took the cake gratefully, and thanked his mother. It did taste good, and, moreover, it seemed to dispel the little cloud that had settled upon him. By the time he had reached the school-house he was his happy self again.

Leo is now a man, and, telling me the story, he said:

"That was a good lesson to me. I never again forgot to hang up my coat."—Emma C. Dowd.

Looks.

When I came to my little master's house from my kennel in the country, I was four months old. Mr. Wilson, my little master's father, was standing at the front gate with little master in his arms.

"For mercy's sake, John," said Mr. Wilson to the man who brought me in the automobile, "that dog's nose looks like a last year's pumpkin! His face certainly doesn't recommend him. You couldn't have found an uglier one, could you?"

Of course that kind of talk didn't make me feel very good, but a real fellow doesn't talk back to his elders. So I just kept still and hung my head a bit, thinking that I might be sent back to my old home if I looked sorrowful.

But, no, sir, the little master wouldn't have let that be, even if Mr. Wilson had really meant what he said about me. Little master said, "Bow Wow!" and stretched out his little hands to me.

From that moment I knew I had a friend in little master. I decided at that time, too, that I'd make Mr. Wilson feel that I wasn't such an ugly fellow, even if my face did have wrinkles in it like those of a pumpkin.

My opportunity came very shortly. Mr. Wilson walked out upon the lawn one morning with little master in his arms. As he came to where I stood, near my kennel, he said: "Looks"—he had called me Looks from the very moment of my arrival—"take care of little master a moment." Then he placed him down by me, while he went out to talk to the ice-man.

Little master waddled along on his shaky legs toward the rear of the house. He waddled along, until he came to a place where men had been making an excavation for a cistern. The great hole in the ground had been roped off, to keep any one from falling in. But little master was so small that he went

right on, under the ropes.

I felt powerless, for I was chained to my kennel. Thoroughly frightened, I turned to look for Mr. Wilson. He was now returning from the front, I could see; I saw too that he noticed what little master was doing. He looked white, and stopped short soon, throwing up his hands in horror.

"Well," I thought, "if he doesn't do something, I must. Little master is pretty close to that hole." So I shouted at the top of my voice, "Bow! Wow!"

What do you think little master did? He turned around, and waddled right back towards me, saying, "Bow! Wow!"

Mr. Wilson was running towards us now. When he had reached us, he snatched little master to him and hugged him tight. Then he turned to me, his face all wet with water, and made his voice husky as he said: "Looks, you're ugly. But looks don't count, bless your heart."

After that, he patted me so much that I was sure he loved me. But still, I haven't been able to fully understand his talk. For how could he say, "Looks don't count," when I had saved little master from falling into that hole? It seemed to me that I had counted a great deal. What do you think? What do you think he meant by "looks don't count"?—Presbyterian Banner.

THE LITTLE POET'S CORNER.

For the Southern Churchman.

For a Grandmother's Birthday.

Shirley Adair Frederick, age 11.

I think 'twould be fine
To be seventy-nine
If I were as jolly as you,
I think 'twould be nice
To be thirty-eight twice
And another year more or two.

I think 'twould be great
If I could relate
All my feelings on paper like you,
And if I could live
And be able to give
All the pleasure and comfort you do.

Then I think 'twould be queer
Some one not to cheer
In battles of life to be won,
Then I'd know in my heart
I had done well my part
And at last hear the Master's "Well done."

THAT'S WHAT I'M HERE FOR.

It was very early in the morning at the great Union Station when a worried looking woman reappeared at the information desk. "Will you tell me again, young man, just what you said about my train? I'm mixed on it!"

"Yes, ma'am, it comes in on track five. It is ten minutes late." Donald gave these facts with the pleasant charm of manner that made him a general favorite.

"Ten minutes late? Did you say ten minutes?" the woman was back at the desk in a few moments.

"Yes, ma'am, just ten minutes—it lost that at Harrisburg. It will probably not lose any more time. That train seldom is late."

"And which track did you say? Track four or five?"

"Track five, ma'am." Donald's voice was as pleasant as before.

"Say, how do you manage to keep the smile from coming off?" chuckled a youth standing near, as the woman turned away. He came up close to

Donald, and spoke in a confidential undertone. "Asked the same questions over and over, didn't she?"

"Oh that's nothing—sometimes they get confused—specially women in a big station like this. And it's what I'm here for—to answer questions!"

A moment later, his own business done, the second youth, Jack by name, was hurrying to his own place behind the information desk at Wheeler & Fimple's Department Store. He had been bitterly chaffed at the restrictions and humdrum quality of his work. Only that morning at the early breakfast table he had uttered a few caustic comments on the general public—and an unflattering opinion as to its general intelligence.

"It's about the last position I'd have chosen," he had finished bitterly to his mother. "Of course, Mr. Pell said there'd be other chances for me later, and knowing father as he did and all that, you'd think—" Jack had stopped, with a sombre look in his eyes.

He was still thinking of Donald's courteous patience when he went to his own place at Wheeler & Fimple's at nine o'clock, and somehow, without half realizing it, he was soon imitating Donald's pleasant manners, in his dealing with the customers who stopped at the information desk. It was a special bargain sale—so the store was crowded. The clerk who shared the duties of the information desk with Jack had been called away to another department for the morning.

"They told me that specials sold today are not returnable," a woman complained in a rather high pitched voice; "but I don't think that's fair! How can I tell whether my niece will like the dress I pick out for her? And I'm not even sure of her size!"

Jack would probably have turned her off with a brief statement that it was a rule of the store, if the memory of Donald's pleasant face had not been with him. With that memory before him, he spoke courteously and with a smile.

"But you see the goods are so reduced in price for quick sale that we have to have some such rules. I believe it is a general rule in most stores for special sales."

"Well now, mebbe it is," the woman conceded. "Perhaps if I could get word to my niece about the colors and sizes that would help," she ruminated. "Where can I get to a phone, young man? Oh, inside one of those little cubby holes, is it?" And she departed to make room for the next person desiring "information."

"Lots of silly folks you meet, don't you?" remarked a man in the course of the morning, who had been preceded by a bewildered woman who had required minute and thrice repeated information in regard to the suburban deliveries. "Don't you get kind of sick of it?"

"Oh it's what I'm here for," Jack answered, "you see, folks get sort of mixed up and confused—especially on a rush day like this."

"Well, you're good natured about it—I'll hand that to you."

Somehow full as the morning proved to be, Jack made his way to the cafeteria at noon in a less wearied and disgusted state of mind than was usual with him on bargain days. He was not particularly analytical so it never occurred to him that his effort to keep outwardly pleasant through those morning hours had had their wholesome psychological effect. He did not realize that the curling of the lips in a smile is very apt to produce a smile in the heart. Mr. Pell, the floor manager, to whom Jack was indebted for his posi-

GRAIN, HAY, FEEDS

FIELD SEEDS AND BASIC SLAG

S. T. Beveridge & Co.

Office: 7th and Bryd Sts.

Warehouse and Elevator: 6th to 7th
and Byrd Sts.

Richmond, Va.



THE WILL YOU MADE YEARS AGO---

Does it cover present-day conditions?

—Perhaps your son has come of age and you wish him to have a part in managing your estate,

—Or you wish to create a trust fund for your daughter or wife.

We invite you to call and discuss this important subject confidentially. Trust Department, Thos. W. Purcell, Vice-Pres

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tion, brought his own well filled tray to the same table with the boy.

"Well, how goes it, Jack?" he inquired pleasantly. "All right, sir," responded Jack. "Busy morning for Wheeler & Fimple's, wasn't it?" he added with a smile.

"You're right it was, and by the way, I heard a good word for you today—an old aunt of mine who was in from the country told me that the young man at the information desk was very kind and polite to her. She doesn't go shopping very often, and she's rather shy, too. Wish I'd known when she first came in, but evidently you looked after her. She said she got so mixed up about the deliveries she had to ask you the same questions over and over—you must have thought she was half-witted, she said, but if you did, you never showed it. That's the right spirit, boy," added Mr. Pell kindly.

There was a mixture of embarrassment and pleasure in Jack's answering smile.

It was easy to go through the long, hot afternoon, with Mr. Pell's pleasant words ringing in his ears.

But Jack, who was an honest-hearted boy, made up his mind then and there that he would take as his motto for all the days to come, "That is what I'm here for!"—Bertha Gerneane Woods.

For the Southern Churchman.

A Prayer.

Virginia B. Willis.

I'll lay me down, and take my rest,
For Thou wilt give me what is best.
Thou'lt guard me through the silent night,

And shield me in the long day's fight.
But if I suffer trial or ill,
I'll bear it, as it is Thy will;
For as fire purges gold from dross,
So souls are cleansed by sorrow and loss.
Thus, Father, give me strength to say,
"Thy will be done, oh Lord, today!"

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Marriages

LUNDQUIST-MORRIS.

The Church of the Ascension, Norfolk, Virginia, was the scene of a very beautiful wedding, Saturday afternoon, July 19, at 4 o'clock, when Miss Helen Defebaugh Morris, youngest daughter of Mr. and Mrs. Robert Henry Morris, was given in marriage by her father to Albert Edward Lundquist, of New York. The Rev. Robert Benton, officiated in the absence of the rector, the Rev. J. Scott Meredith.

Obituaries

Hancock: MRS. MARY A. GOULD HANCOCK was born in Truro, Cornwall, England, on January 12, 1844, passed into life eternal in Maquoketa, Iowa, June 27, 1924.

"He giveth His beloved sleep."

MRS. LUCILLA CARMICHAEL.

A telegram received from Wilmington, N. C., on July 23, 1924, announced the death of MRS. LUCILLA CARMICHAEL, who was before her marriage Miss Lucilla Wallace. She was in her eighty-seventh year. Mrs. Carmichael was the only daughter of the late John Hooe Wallace and his wife, Mary Nicholas Gordon Wallace, both of Fredericksburg, Va. Of seven brothers, one alone, Judge A. W. Wallace, survives her. Like her mother she lived a long and useful life, exemplifying all the ideals which mark the life of a noble Christian woman of a generation now passed away forever. "Strength and honor were her clothing, and her children's grand-children can rise up and call her blessed."

She was the widow of the late Rev. James Carmichael, D. D., a native of Fredericksburg, and was buried in Wilmington beside her husband.

MRS. LOU EMMA MONTGOMERY.

MRS. LOU EMMA FAUNTLEROY MONTGOMERY passed into life eternal on July 7 at Colonial Beach, Va. She was the daughter of the late Moore Fauntleroy, Garland and Elizabeth Priscilla Cook, and was born at Warsaw, Va., September 12, 1843. She had three sons and five daughters who survive her. Her sons are J. H., of Buckroe Beach, Va.; Murdock, of Warsaw, Va.; and Virgil, of New York City. Her daughters are Mrs. E. A. Semple, Hampton, Va.; Mrs. A. B. Chandler, Jr., Fredericksburg, Va.; Homozelle, Colonial Beach, Mrs. Theodora Vene-mann, Riverdale, Md.; and Mrs. Robert Hardin Deaderick, Winston-Salem, N. C. Funeral services were held at St. John's Church, Warsaw, Virginia.

Mrs. Montgomery was a true mother in Israel. She was a woman of strong, upright character inherited from a heredity of integrity and firm dependence on God. The untoward circumstances of life did not discourage her or dim her faith. For years the care of a large family of young children and a sick husband rested upon her. At the death of her husband she was able to give her whole time to her children and she faithfully toiled and prayed and believed, until each one was placed in life as it seemed to please God. Each one will remember the mother who loved and served, and each, doubtless, will inherit the will to do as the mother did, and each will have the faith in Christ that sustained and cheered and gave the final victory to one whose life was a humble offering to God.

T. S.

JOHN MORTON PALMATIER.

At a special session of the Vestry of St. James' Church, Buffalo, N. Y., a Committee, composed of Messrs. Atkins, Andrews and Moores, was appointed to prepare and present Resolutions upon the death of Mr. Palmatier, one of the War-

dens, and the following were reported and unanimously adopted:

Resolved, That, in the passing into Paradise of Mr. John Morton Palmatier on July 10, St. James' Parish has lost a most valued member, and we, his associates on this Board, desire to place on record our sense of the esteem in which he was held by us, and the great loss which we have thus sustained.

Mr. Palmatier has been connected with this Parish nearly thirty-eight years, and soon after he joined it he was elected a Vestryman, and his membership on the Board, either as Vestryman or Warden, continued until his death. He often represented the Parish as a Delegate to the Convention of the Diocese.

His whole heart was always interested in the welfare of the Parish, and it owes much to his wise counsels and his ready hand. In spite of his arduous secular duties, which to most men would have been considered a sufficient excuse for declining active parochial work, he was for many years a faithful and successful teacher in the Sunday School, and also the President of the Chapter of the Brotherhood of St. Andrew.

While we mourn our loss, we thank God for his good example, and we extend to the bereaved members of his family our heartfelt sympathy.

Resolved, That, This Minute be spread upon the Records of the Parish, and published in the next issue of THE MESSENGER, and in the SOUTHERN CHURCHMAN, and that a copy of it be sent to the family.

W. J. ATKINS,
G. H. ANDREWS,
A. A. MOORES,
Committee.

CHURCH INTELLIGENCE.

(Continued from page 16)

now known as the Dioceses of Pittsburgh and Erie, and was deeply interested in the work of the conference, so it was thought some sort of a memorial linking his name with the work would be appropriate.

The conference throughout was characterized by devotion to the instruction a good attendance at the strictly devotional services, and a wonderful spirit of fellowship.

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

More than two hundred and seventy-five delegates, representing more than one hundred Episcopal Parishes in the Dioceses of Michigan and Western Michigan, were enrolled in the Michigan Summer Conference which has just concluded a ten-day session at Hillsdale College, Hillsdale, Michigan.

Judged from every past standard the conference was the most successful ever held and it now ranks as one of the larger summer conferences of the Church.

The faculty, this year, included a long list of men and women, expert in various phases of Church work. A special group of courses for Church School teachers were offered, chief among them being: "Child Psychology" and "The Christian Nurture Series," under the direction of Miss Mabel Lee Cooper, New York City, Field Worker of the National Department of Religious Education of the Episcopal Church. Miss Juliet Allein, of Memphis, Tenn., had charge of several courses for teachers in kindergarten and primary methods. In this same department courses were led by the Rev. Mr. Sargent, in "Church School Administration, and by Miss Edith Maurice, of Detroit, in the work of the Church School Service League.

The Rev. Lewellyn D. Caley, D. D., of Philadelphia, in addition to leading a course on "The Life of Christ," gave a series of illustrated lectures of the History of the Episcopal Church.

Dr. Charles L. Dibble, of Kalamazoo, author of a recently published book, "A Grammar of Belief," widely used in the universities of the country, lead

the course in "The Faith and Modern Thought," relating largely to the nature and validity of religious belief and the relations between doctrines and scientific laws.

A course in mission study based on the mission work of the Church in China was led by Miss Laura Boyer, assistant education secretary of the Woman's Auxilliary of the Episcopal Church. How to work with the foreign-born was discussed by the Rev. Dr. Henry Spoer, who recently came to the Diocese of Michigan as director of foreign born work after twenty years' residence in the Near East.

The Rev. Harold Holt, of Portsmouth, Ohio, and Miss Ella Charls, Executive Secretary, Church Mission of Help, Diocese of Southern Ohio, took charge of several courses in social service work. Miss Madeline Hicks, one of the Executive Secretaries of the Girls' Friendly Society, New York City, led courses in Church pageantry and drama.

Three courses in Church Music were directed by Dean P. C. Lutkin, of the Northwestern University School of Music, Evanston, Illinois. Dean Lutkin is regarded as one of the greatest living authorities on the music of the Episcopal Church in this country.

The Rev. Frederick C. Lauderburn, of Pittsburgh, and Miss Florence Lukens Newbold, of New York City, had charge of several courses for young people, while Bishop Page and the Rev. Mr. Woodroffe led discussion groups for Episcopal clergymen in parish problems and organization.

The Rt. Rev. Herman Page, D. D., Bishop of Michigan, acted as Chaplain and devotional leader of the Conference, and he was assisted each day in the early celebrations by clergy representing the various dioceses represented at the conference.

Another special feature this year at the Conference and given on the closing day, was the pageant entitled "Vigil." This was arranged and directed by Miss Madeline Hicks. It displayed, in no small degree the remarkable progress made in presenting religious truths by this means.

A full program of recreation, including swimming, tennis, games, camp fires, a stunt night and a "conference ball," was arranged by a committee of the young people attending the conference.

The Rev. Gordon M. Reese, Canon of Christ Church Cathedral, St. Louis, was present at the Conference, and, during the week-end, gave a special series of talks to the young people. J. D. Alexander, of the Brotherhood of St. Andrew National Staff, was also present and spoke to the delegates.

The officers were as follows: Conference Chaplain and Devotional Leader, the Rt. Rev. Herman Page, D. D.; Chairman, Rev. G. P. T. Sargent; Dean of Women, Mrs. James H. McDonald; Dean of Men, the Rev. R. W. Woodroffe; Dean of Young People's Department, the Rev. Henry Lewis; Counselor for Young Women, Miss Joyce McCurdy; Counselor for Young Men, Norman Lilley; Special Conferences and Meetings, the Very Rev. C. E. Jackson; Treasurer, the Rev. A. M. Ewert; Business Manager, Charles O. Ford; Publicity, I. C. Johnson; Housing and Local Arrangements, the Rev. H. G. Stacey; Book Room, Miss Delia Warriner; Assistant Director, the Rev. A. N. McEvoy.

Closing, the Rev. R. W. Woodroffe, rector of St. John's Church, Detroit, was elected by the Committee to be chairman of the 1925 gathering, which will probably be held July 1 to 10, at Hillsdale College.

COLORADO.

Rt. Rev. I. P. Johnson, D. D., Bishop.
Rev. Fred Ingley, Coadjutor-elect.

The Church Art Commission of the Diocese of Colorado at its last meeting unanimously resolved that this commission express its deepest appreciation of the services rendered by that great architect, Bertram G. Goodhue, and its sense of the irreparable loss which this country has sustained in his death. They wish to express, too, their appreciation of the cordial interest and cooperation in Church Art, always shown by him; and also by Henry Wynd Young, the notable designer and worker in stained glass, who has also died recently. This Commission repeatedly called upon both these artists for help in the exhibitions of Ecclesiastical Art, which it was assembling, and their response was always one of glad interest and valuable assistance.

Personal Notes

The Rev. Edmonds Bennett, rector of St. John's, Ensley, Ala., is leaving for North Carolina, and has promised during his vacation to preach at Trinity, Asheville, and All Soul's, Biltmore.

The Rt. Rev. William G. McDowell, Jr., D. D., Bishop-Coadjutor of Alabama, will spend a part of his vacation at Sewanee.

The Rev. Mr. Good is in charge of a series of missions at Dunbar, Scotland, and Connellsville, Penn., under the fostering care of the rector at Uniontown, the Rev. Donald Kent Johnston.

The Rev. Dr. William Francis Shero, rector of Christ Church, Greensburg, Penn., sailed for England on July 19, on the Steamer Majestic. His headquarters will be at Oxford.

The Rt. Rev. Alexander Mann, D. D., is spending his vacation at his summer home at Wianno, Cape Cod.

Clover, Drakes' Branch and Keyville: The Rev. James Watt, who was made deacon on Trinity Sunday at Old Bruton Church, Williamsburg, Va., has been placed in charge of these churches, and is now in the field.

Manakin, Powhatan County, Va.: For the summer this church, with St. Luke's, Sublett's, is receiving the ministrations of Mr. Sapp, of the Seminary.

The Rev. Dr. George Sidney Webster, Secretary of the American Seamen's Friend Society, 76 Wall Street, sailed for England Saturday, July 26, on the S. S. Minnewaska for conference with officials of societies doing work for sailors in ports abroad. His trip will include the Continent and special visits will be paid to the ports of Liverpool, Glasgow, Southampton, Havre, Rouen, Marseilles, Naples, Genoa, Leghorn, Antwerp and Rotterdam. Following the European conferences Dr. Webster will return to London and will sail from Southampton for New York on the S. S. Mauretania, September 20.

The Rev. William Henry Pettus, rector of St. Mark's Church, Washington, D. C., left on July 28, by motor, for New England, to spend August and

September, on Nantucket Island, Mass., and in Maine and Nova Scotia. The Rev. William A. Masker, assistant at St. Mark's, who will return this week, after a vacation of six weeks from the parish, will be in charge during the rector's absence. The Rev. William F. Coldough, rector of St. Stephen's Church, Catasaqua, Penn., will officiate and preach at St. Mark's on Sunday mornings and evenings during August.

The Rev. Warren Carfield Cable was ordained priest by Bishop Mann on June 9 in All Saints' Church, Lakeland, Fla. The Rev. C. E. Pattillo, rector of St. Andrew's Parish, Tampa, presented the candidate and the sermon was preached by the Rev. W. B. Curtis, a former rector of All Saints' Parish, who is now in charge of St. John's, Tampa. The Rev. G. I. Hiller, the present rector of All Saints' Parish, and the Rev. J. H. Davet, of Winter Garden, assisted in this service. The Rev. Mr. Cable was appointed by Bishop Mann in charge of two growing missions, St. Peter's at Plant City, and St. Mary's, at Dade City, his residence being at the latter point.

The Rev. R. S. Whitehead, assistant at St. James', Philadelphia, has accepted a call to St. Phillip's, Laurel, Delaware, and will take up his duties in that parish September 1. St. Phillip's, has been without a rector since the Rev. Alan F. Parsons was transferred to the Diocese of West Texas.

The Rev. Frederick T. Ashton, rector of Christ Church, Christiana Hundred, the Rev. Charles A. Rantz, rector of the Church of the Ascension, Claymont, and the Rev. Joseph H. Earp, rector of Immanuel Church, New Castle, and their families, all of Delaware, are spending the month of August in adjacent houses on Mason's Island, Mystic, Conn., where the Rev. Mr. Ashton is also building a summer home.

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No. 32.

Opportunity

This I beheld, or dreamed it in a dream:
 There spread a cloud of dust along a plain;
 And underneath the cloud, or in it, raged
 A furious battle, and men yelled, and swords
 Shocked upon swords and shields. A prince's banner
 Wavered, then staggered backward, hemmed by foes.
 A craven hung along the battle's edge,
 And thought, "Had I a sword of keener steel—
 That blue blade that the king's son bears—but this
 Blunt thing," he snapped, and flung it from his hand,
 And lowering crept away and left the field.
 Then came the king's son, wounded sore bestead,
 And, weaponless, and saw the broken sword,
 Hilt-buried in the dry and trodden sand,
 And ran and snatched it, and with battle shout
 Lifted afresh he hewed his enemy down,
 And saved a great cause that heriote day.

—Edward Rowland Sill.

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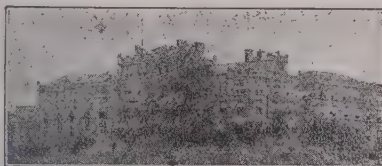
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"I gave up all for Him," said John Calvin, "and what have I found? I have found everything in Him."

Too seldom do we tell Him of our blessings. Only when sorrows and trials come do many seek Him.—Lutheran.

Light other people's lamps. A bright Christian is a ray shot from the throne of heaven into this dark world.—Cuyler.

Jesus is for the world, all of it, not for a delighted group hidden away somewhere from the clashing experiences of humanity.—Lutheran.

Jesus, for cleansing from all sin,
Jesus, for peace, Thy peace, within,
Jesus, for strength the race to win,
I look to Thee.

Rev. C. D. Gilkeson.

Life is like a bank. If you have not an account in the bank you will not get much out of it, and if you have an account but are always drawing out, you will get a letter saying that your account is overdrawn.—James Reid.

Only be steadfast; never waver,
Nor seek earth's favor,
But rest.

Thou knowest what God wills must be
For all His creatures, so for thee,
The best.

—Selected.

"Behold the Lamb of God that taketh away the sin of the world." Utter that sentence about Christ and you have measured the length and breadth and the depth and the height of the Christian religion. But say everything else about Christ and leave that sentence of John out and you have omitted what is great and distinctive in our holy faith.

It were to be wished the flaws were fewer

In the earthen vessel holding treasure,
Which lies as safe as in a golden ewer;
But the main thing is, does it hold good measure?

Heaven soon sets right all other matter!

—Browning.

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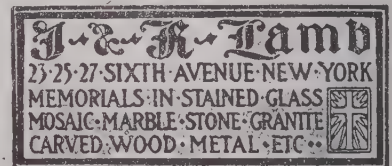
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EDITORIALS

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RICHMOND, VA., AUGUST 9, 1924.

No. 32.

THE AFTERMATH OF WAR

The word math means a reaping. The aftermath is the second reaping of the hay the same season. In the simpler civilization of our Saxon ancestors there was an unwritten but inexorable law of the fields, viz.: "The math belongs to the lords of the land, but the aftermath shall be the people's."

The phrase "aftermath of war" is common enough, but it is not often that a phrase current in ordinary speech carries so large a lesson upon the back of a metaphor. It is hardly, however, a metaphor to speak of the great war as the reaping. Never before in history has Death's sickle moved through a wider swath. This reaping was done at the bidding of the lords of the land. It was a war of governments. It was the inevitable and logical conclusion of autocracy.

During the war and since, men have been asking themselves if the egoism of the State represented by a majority in democratic countries may not be as intolerable as the egoism of absolute authority vested in an individual. The frequent jest heard in democratic lands that the trouble with the world was that the ancient belief in "the divine right of Kings to govern wrong" still kept more than half the world in darkness, has been changed to a jest that bites even deeper into the heart of things. Today men have begun to talk of "the irresponsible majority."

People who tremble at the theological unrest, and clamor for fixedness of interpretation and an immobile faith, fail to realize that the great problem confronting the world today is to find a new definition of authority and to provide sanctions therefor. In England, which to the American mind has always been the home of conservatism, the people are discussing freely questions that here in America we have not dared to face squarely. In England men are asking themselves whether the State (which means the governmental majority) can establish its right to be the supreme claimant of the citizen's loyalty. The dominant party in the Church of England no less than the strong and growing body who call themselves Guild-Socialists have put the question bluntly: "Is a man justified in surrendering an opinion believed by him to be just and true at the bidding of an irresponsible majority whose one title to authority is power?" Here in America we are asking

the same questions in different terms. Labor Unions through their chief representatives are saying not only to Congress, but to the courts: "Hands off. We are many millions in number, but our affairs are our own. Touch them not." The large organizations, which, while disclaiming political allegiances, are trying to control the direction of legislation, whatever else they may stand for, are concrete questionings of the sanctions of governmental authority.

We are told that the next war will be entirely a war in the air. There is already a war in the air. It is just as true in this war as in others that politics make strange bed-fellows. Politics, as the word implies, is the science of citizenship. When the results of scientific investigation escape from the lecture-room into the market-place, then science passes into commerce. This is as true of the study of ideas as it is of motor engines.

We are being told at every turn that this is an age of materialism. To our mind the age is committed to the greatest spiritual adventure in the history of the race. In some form or other the world has always acknowledged the rights of power, and this has been just as true in republics as in monarchies. Today men in all lands are asking whether the "power of right" is not the true source of authority, and whether the rights of power ought not to be done away with unless that power be proved a righteous one.

It seemed to our fathers a great advance in the life of the world when they made good the claim for "the rights of the individual"; but they never freed themselves from the ancient system which based all authority upon power, and when any group of individuals, sufficiently large, pooled their rights as individuals, the old system came back again in the form of the rights of the majority. It is today as much a political heresy to question the validity of the majority's claim to absolute authority as it was before the French Revolution to question the divine right of Kings. For the first time in history the race is deliberately set out upon a spiritual quest. No man can foretell the issue, but that would be a dull soul indeed which did not thrill with the daring of the undertaking.

THE NAMELESS VIRTUE

Aristotle says that there is an intermediate habit of which the extremes are, on one hand, universal and indiscriminate complaisance, which, when it proceeds from motives of interest, is called flattery; and on the other, churlish asperity and contentious peevishness. For this praiseworthy habit there is no term available. It is nameless in Greek. Courtesy and civility suggest, but do not define nor fully describe it.

Montesquieu says that politeness is an accomplishment, born in the atmosphere of the court. It can, he says, hardly be considered to have any moral worth; for it is but a display of fine manners. It is pride that renders a man polite; for one is flattered with being taken notice of for behavior that shows he is not of mean condition and has not been bred among lowly people.

Lord Chesterfield's theory of good manners makes them

but a polish put upon common acts whereby their value to the owner is greatly enhanced.

Lord Bacon, who described and labelled so many of the virtues and vices of man, devotes but a few lines to 'the nameless virtue'. It is, he says, "one of many Parts and Signs of Goodness. If a man be gracious and courteous to strangers, it shews he is a citizen of the world; and that his heart is no island, cut off from other lands, but a continent that joins them." On our shelves there are many volumes on ethics. It would be safe to say that hardly a dozen of the many thousand pages in these volumes are devoted to an exposition of the nameless virtue that dwells somewhere between indiscriminate complaisance and churlish asperity.

Courtesy is the habit of the court. Politeness, the polished seal of careful breeding. Civility the manner of one conscious of privileged citizenship. Not one nor all of these can describe nor define that habit of the soul which brings the balm of healing to the hurts of life, that speaks with tones that soothe the fevered flush of scorn, and reaches out to lift the fallen one and covers

the multitude of stains with the mantle of its kindness. This nameless virtue is the habit that love wears as it performs the duties of its station.

The long loose dress worn in the East was, in the case of servants, furnished with a girdle, which, when drawn tight, left the hands and limbs free. This garment was called a "tie-up." St. Peter says in homely, striking phrase: "If ye would serve one another, put on a tie-up."

This world would be a sorry place indeed, were it not for the Men and Women of the Beatitudes wearing the tie-up of service. These are the salt of the earth without whom life would be a flat and tasteless thing. These are the kindly servants of the race carrying love's pollen from life to life. These are the ones whose discerning eye can recognize Christ's kinsmen even though the grime of toil and the scars of sin soil and disfigure, and just because they are the kinsmen of the King greet with kindly smile and welcoming hand, not exacting the tribute due to fine manners, but themselves honored by being privileged to serve the least of the brethren of the Lord of Life.

THE CHURCH AND EDUCATION

J. M. Powis Smith, in *The Divinity Student*

THE most superficial survey of the history of the Christian Church reveals the fact that its leadership has for the most part been drawn from the educated classes. That history is unthinkable apart from such names as Paul, Augustine, Jerome, Athanasius, Thomas, Aquinas, Martin Luther, Melancthon, John Calvin, Jonathan Edwards, and William Carey—to select, but a few from the long roll of learned leaders. That this was true of the past is true also of our own day. To mention names here would be invidious; but it is a matter of common knowledge that only the educated man can speak effectively to the thoughtful minds in the Church of our time. The great leaders today in every kind of Christian work are the product of our colleges, universities, and seminaries.

Yet the Church and the School have not always been on friendly terms. The early Christian movement was indifferent to education, when not hostile to it. We find traces of that in the New Testament. The disciples were simple men of no learning. Paul, himself a well-schooled man, held learning in low esteem. "Not many wise men after the flesh; not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise and mighty" (I Cor. 1:26f.). Jesus Himself is represented as saying, "I thank Thee, O Father, Lord of Heaven and earth, because Thou hast hid these things from the wise and prudent and hast revealed them unto babes" (Matt. 11:25). As a matter of fact, the attention of the early Church was centered in the expectation of the speedy approach of the end of the world and upon preparation for that great event. Education was of no value in this connection and was naturally left out of account. The earliest distinctively Christian schools were catechumenical and catechetical, being designed for the training of the converts from paganism in the facts and tenets of the Christian faith. These developed later into the cathedral and monastery schools which continued to be very narrow in their range of interest. There was no attempt to impart purely secular knowledge. At the synod of Carthage in 398 A. D. all Bishops were forbidden to read any pagan literature. This was, of course, due to the fear lest acquaintance with pagan learning should corrupt the Christian mind. Such an attitude prepared the way for the "dark ages." This state of affairs continued until contact with the world of Greek and Eastern thought forced upon the Christian community a recognition of the fact that education was essential to the highest success in a world that showed no signs of immediate dissolution. The successive Crusades had much to do with changing the attitude of the Church toward pagan thought. Closer contact of the Crusaders with the arts and crafts of Eastern lands aroused their interest and stimulated their curiosity. This opened the way for interchange of thought and for the introduction of new ideas and methods of education into Europe.

When the Church finally did turn its attention to education, it went into the undertaking with energy. From the seventh to the end of the twelfth century the monks

practically controlled all education. Then followed the period of scholasticism lasting till the end of the fifteenth century, the purpose of which was to harmonize and reconcile religion and philosophy. During this period the great universities of Europe were founded. Whether established by popes, kings, or emperors, these were all controlled by the Church and their faculties were made up almost wholly of either Franciscan or Dominican friars. Of the twenty-one colleges making up the University of Oxford, for example, at least sixteen were founded by clergymen or at the suggestion of clergymen; and the ecclesiastical coloring of the rest is sufficiently evident from the fact that each has the right to appoint ministers to a varying number of parishes.

The situation in the United States was not essentially different until within relatively recent years. All the earliest colleges here were founded under ecclesiastical auspices or by deeply religious men. The spirit of early American higher education is well represented by the inscription from "New England First Fruits" now carved on the Samuel Johnson Gate of the Harvard Yard:

After God had carried us safe to New England
And we had builded our houses
Provided necessaries for our livelihood
Reared convenient places for God's worship
And settled the Civil Government
One of the next things we longed for
And looked after was to advance learning
And perpetuate it to posterity
Dreading to leave an illiterate ministry
To the churches when our present ministers
Shall lie in the dust

The Universities of Columbia (1754) and of Pennsylvania (1755) were not founded under Church control. But for Columbia, at least, the religious motive of its founders is amply attested by the statement of its first president, Samuel Johnson, in 1754, that the University's purpose was "to lead them (i. e., the students) from the study of nature to the knowledge of themselves and of the God of nature, and of their duty to Him, themselves and one another, and everything that can contribute to their true happiness, both her and hereafter." The fact that Hebrew was required for the A. B. degree at Yale until after the War of the Revolution, when it became elective, is clear proof of the dominant religious interest of its founders.

The state universities of our Central and Western States were not due to any conscious opposition to the Church, but to the recognition on the part of the State that it was under obligation to put the best educational facilities within the reach of all the citizens. The failure to include the various branches of religious literature and history in the curricula of the state universities was not due to lack of desire so to do, but to the practical impossibility, owing to the wide range of denominational variations, not to mention Jews and the like, of providing instruction in those subjects that should be acceptable to all the

people. Incidentally, and with no such purpose in the minds of their founders, the state universities have exerted a very direct and beneficial influence upon the Church colleges. For the greater resources at the command of the state institution enable it to equip and maintain a high grade of instruction and force the average denominational college to do its utmost to keep pace with its more favored rival.

The first general law establishing schools on this continent was passed by the Massachusetts Bay Colony in 1647; and this was closely followed in 1650 by a similar law in the Connecticut Colony. The somewhat involved preamble to the Massachusetts law thus states its dominant motive:

"It being one chief object of that old deluder, Satan, to keep men from the knowledge of the Scriptures, as, in former times, keeping them in an unknown tongue, so in these later times, by persecuting them from the use of tongues; so that at last the true sense and meaning of the original might be clouded and corrupted with false glosses of deivers; and to the end that learning may not be buried in the graves of our forefathers, in Church and Commonwealth, the Lord assisting our endeavors. . . .

To that end an elementary school was prescribed for every town of fifty families and a Latin school for every town of one hundred families. Professor Paul Monroe says that

"previous to the latter part of the eighteenth century, it was religious motive that controlled in education (in the United States). Consequently only when the Church and State were closely united and when the Church desired to carry out some general scheme of education, did the State attempt to develop and control systems of public schools. . . . These early systems of public or free schools were largely due to the religious devotion of the New England people and to the practical identity of Church and State."

This means that the influence of the Church dominated the educational policy of the state.

During this long period of the Church control of education things went smoothly as long as the educator stayed within the limits set for him by the ecclesiastic. But whenever the teacher or investigator stepped outside the limits ordained for him by the Church, he was in danger. If the scholar discovered and taught anything that conflicted in the slightest degree with the theological system of his day, he found himself confronted by ecclesiastical opposition, which not infrequently went to the point of persecution. The horrors of the Spanish inquisition, perpetrated under the auspices of the Church, are a black spot in the history of the Church. The bitterness of spirit called forth by the scientific research of Galileo, Darwin, and Huxley, should bring the blush of shame to the cheek of the Church. The cases of W. Robertson Smith in Scotland, and of Henry Preserved Smith and the late Charles A. Briggs in this country recall scenes that never should have been. But notwithstanding many experiences of this kind, education has kept on its way and has established its right to live and learn in independence of the dictum of the Church. Indeed, though teachers have been put out of Church schools, their friends and students have in many cases taken their places and the Church that expelled them is now itself under the leadership of their followers. The men who supported and defended W. Robertson Smith, for example, later rose to places of influence and power in the Free Church of Scotland. The Church today is not in a position to dictate to education. Nor will a right-minded Church have any desire so to do. The Church of the present should learn from the experience of the past. Wherever it has set itself in opposition to the progress of truth, it has ultimately met decisive defeat. The Church and the school are rightfully partners in a common enterprise; they are joint members of the great fellowship of interpretation. The late Canon William M. Sanday clearly recognized this fact when, in speaking of the modern interpretation of religious history and experience, he said, "The ultimate goal of modernism is the unification of thought, the fusion of all secular thinking and all religious thinking in one comprehensive and harmonious system."

What is the task of the Church? Is it not to enable people to interpret the world religiously and to live religiously in a religious world? Every religion involves an interpretation of the universe; religion, whatever else it may or may not be, is always an attempt to interpret the universe in terms of God; Christianity seeks that explanation in terms of the Christian God. But to interpret anything correctly, the interpreter must be in possession of all the facts involved in the case. If he is ignorant of, neglects, or misrepresents any fact, his interpretation is to that extent incomplete, or incorrect and misleading.

If this be true it is at once evident that the Church is in a very real sense dependent upon the school. It is the business of education to discover and impart the facts that religion has to interpret.

Religion and education are in the very nature of things inseparable. For the Church to prohibit or restrict in any way the pursuit of knowledge is to imperil her own future; if not indeed to commit suicide. There must be open and free commerce of ideas. The spirit of research must be encouraged and fostered if the Church is to keep alive and alert, able and willing to serve her generation to the uttermost. If the task of the Church is to interpret the world, she must know what that world is and how it came to be what it is. Science in its various branches, such as chemistry, physics, geology, astronomy, astrophysics, botany, and zoology, will enlighten her as to the nature of the physical universe with its fauna and flora; and she dare not shut her eyes to the light coming from these quarters, a lesson that great numbers of Christians have yet to learn. History, as is often said, is man's greatest teacher. We are all her students. The Church has much to learn from her. Particularly rich in instruction is the history of thought; and not the least important for the Church is the history of her own changing doctrine. This cries out aloud in protest against any generation assuming its own interpretation of life and thought to be final, for nothing is more noteworthy in the history of Christian doctrine than the fact that with the changing centuries the Creeds of the Church have undergone corresponding changes. He would be a rash and vain man who knowing this fact should venture to claim final authority for the product of his own thinking or the thinking of his generation.

The Church must always have a vital interest in the welfare of the people. She must furnish social motives for the masses. Out of her must arise movements directed toward the correction of abuses and the righting of wrongs in the social and industrial order. She must speak the word of moral authority to the struggling masses. She cannot keep out of the struggle between capital and labor. It is her mission to point the way of peace to the contestants in the industrial conflict. Nor will it serve to cry "Peace, Peace, when there is no peace." We are told repeatedly that the solution of the difficulty is in the creation of a state of good will in both parties to the issue. But the best will in the world will be ineffectual as long as ignorance holds the right of way on either side. Social and industrial questions today are complicated in the extreme. The various parts of the social and economic structure as a whole are inextricably interinvolved. To touch one is to disturb all the rest. None but skilled physicians should be intrusted with the care of the social body. To diagnose its ills and prescribe effective remedies is the work of well-trained practitioners and cannot be successfully performed by mere social quacks. These social experts should come forth from the Church and work in closest sympathy and cooperation with her. Only if such expert religious and technical preparation be given the social worker can we expect to find the measures proposed for the renovation of the social order both adapted to achieve their purpose and imbued with the truly Christian spirit.

If we turn to the field of political science we find the same imperative need. Never was there a louder call for wisdom and courage in municipal, national, and international affairs than that which is sounding forth today from every large city in our land and from every country the world around. This is no time for an *ignoramus* in political matters, not even if he be the most kind-hearted and devout of men. The wounds of the body politic, whether national or international, can be healed only by those richly endowed with knowledge of the issues involved and the conditions attached, and dominated by broad humanitarian, Christian motives. It is an obligation resting upon the Church to furnish opportunity and inspiration for this kind of leadership. Without such leadership the Kingdom of God will never be realized upon earth, nor His "will be done on earth as it is in Heaven."

Only within recent decades has the study of comparative religion or the history of religions found a place within our universities. We had been long content to think of the religions of the non-Christian peoples as composed of idolatry, superstition, and ignorance, and so not worth our serious consideration. But today we are beginning to realize the mistake of that attitude. From two points of view our interest has been aroused. The missionary movement in modern times has brought us to realize the necessity of our knowing something of the minds of the peoples whom we wish to win to Christianity. Closer contact with the representatives of non-Christian religions has revealed the fact that there are some principles and points of view common to them and to us. We are striving more and more to establish connecting links on the basis of common interests and ideals. We seek therefore to equip our missionaries not only with an acquaintance with the language of those to whom they

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THE HISTORY AND DEVELOPMENT OF THE SOCIAL SERVICE WORK OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES

The Reverend Jos. M. Waterman, A. B., B. D., Baltimore, Md.

PLEA FOR THE SAILOR.

(From British and Foreign Sailors' Society Almanac.)

THE sailor has a very short life. On an average his sea life is only twelve years. On an average over the year six sailors are drowned every night. These are all cases of hurried deaths. His life is one of continual hazard. He is liable any moment to be called to enter into a life and death struggle. The moment he touches shore his troubles increase rather than diminish. He is waylaid by sharks who dare pitilessly to rob him, not only of his purse but his character, his peace of conscience and even his very soul. He suffers greater privation than other men. He leads the life of a stranger and scarcely ever enjoys a home. To him the Sabbath Day brings no Sabbath privileges. The atmosphere in which he moves is usually one hostile to religion. If he has his faults so much greater is his need of religion.

He who came to seek and save the lost is as able and willing to save the sailor as any other man, and when on earth He chose seven of His disciples from this class.

The origin of the Seamen Institute work in New York was an organization begun in 1833 (or 1843, accounts differ), called the "Young Men's Auxiliary Education and Missionary Society. The name was changed in 1841 to "Young Men's Church Missionary Society." This Society had a floating chapel on East River. In 1844 this organization was incorporated under the name of "The Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York."

Two years later it had two floating chapels, one on East River and one on the Hudson. In 1906 it assumed another and its present corporate name, "Seamen's Church Institute of New York."

"Wood in a neighbor's yard is private property with a policeman's club protecting it. Wood that drifts up onto the beach belongs to the first comer. Findings is keepings."

So the human driftwood that comes in from the sea has always been more or less regarded as public property, but, unfortunately for many years, the only persons interested in claiming it were sneak thieves, who had not courage enough to steal from the landsman, but who found an easy and almost unresisting prey in these strangers.

These crimes established themselves strategically as boarding-house keepers in a tight little ring around the water-front and by a system of collusion with shipping agents welcomed the sailor off his ship flush and sober and shipped him again drunk and broke, with perhaps a mortgage on his next pay day.

In 1851 a group of citizens endeavored to defeat those people on the waterfront who were preying on seamen, by opening a sailor's home on Greenwich Street, which was later taken over by the Society which is now the Seamen's Church Institute and moved to Franklin Square, then to Market Street. Still later it became the Breakwater Hotel for Seamen on Atlantic Avenue, Brooklyn, and, finally, the Seamen's Church Institute at 25 South Street. Those who began the housing of the seamen soon discovered that the open door to a clean, safe lodging was not enough. The despoiling of the seamen had become a means of livelihood for the crimps and no group is going to give up its bread and butter without a struggle.

While cleanliness and protection and a square deal awaited the seamen behind the friendly doors of the mission they were being met at the ships by the boats of the boarding-house keepers and taken to their dives. So the Seamen's Church Institute sent its boat out to meet the ships.

Even this did not equally match their forces against those of the boarding-house keepers, because the men complained that if they stayed at the sailors' home they would not be able to get a ship. To meet this difficulty a shipping bureau was established and the battle for the seamen began in earnest. It raged furiously for several years all up and down the waterfront, during which time Dr. Mansfield's life was threatened more than once. The boarding-house ring knew that if he won they went out of business and they were a desperate class of men. He did win and the old ring is now only a bad memory.

The "Breakwater" provided sleeping accommodations for

one hundred and twenty men. It was opened in 1907 and closed in 1913, when the present building was opened. This building has sleeping accommodations for eight hundred and ten men." (From the Lookout.)

What it Does: The Institute strives to be the sailors' home while ashore.

Dunnage: It checks baggage or stores it, transfers it to other Institutes or any part of the world where the owner may direct.

Postoffice: It handles his mail by forwarding it to constantly changing addresses.

Rooms and Dormitories: It maintains a home for him ashore, where he can get a comfortable bed at a cheap rate.

Wage Department or Bank: Money may be deposited, or sent to friends.

Educational Opportunities: Instruction is provided to enable and encourage men to rise in their profession.

Recreation and Entertainment is provided at the Institute.

Employment Service is maintained.

Sick Seamen and Medical Aid: United States Public Health Service maintains clinics at several institutes.

Ship Visiting: It is their purpose to visit every ship entering or leaving port.

Missing Men: Lists are circulated to keep in touch with seamen throughout the world.

Religious Work: "Although we consider every phase of our work a practical application of the Christian religion, nevertheless the more formal expressions of religion are never neglected. Services are held in chapels or rooms every Sunday. Bible classes are also held."

Summary of Work of Seamen's Institute of New York for One Month, January, 1924.

Twenty-one religious meetings—services, Bible classes, etc. 1912—Attendance.

Institutional services rendered:

Home hours	664
Entertainments	3,190
Packages of literature distributed.....	32
Knitted articles distributed.....	125
Visitors	1,122
Lodgings registered	25,455
Incoming mail for seamen	13,419
Dunnage checked	4,036

Social Service and Relief:

Meals, lodging and clothing	21,499
Assisted through loan fund	75
Baggage and minor relief	382
Cases in Institute's clinic	694
Referred to hospitals and clinics	28
Referred to municipal lodging house	236
Referred to other organizations	50
Men shipped, employment	205
Shore jobs	48

Seamen's Church Institute of America.

The formation of this national organization to promote work of the Church among seamen was begun in 1889, when a committee was appointed to investigate the work which should be undertaken. It must be remembered that the effort to organize a national work, was preceded by many years, the work of Church Institutes in many dioceses and ports. The background of this organization will be found in the preceding section entitled, "Service to Seamen."

1904 A Commission was appointed to undertake to co-operate with existing agencies, to foster the opening of new work and to train up personnel for this work.

1907 The Commission reported and urged that an organizing secretary be appointed to carry out the work and that the organization be named as above.

1910 The Provisional Board reported and urged that this

organization be constituted auxiliary to the Board of Missions.
1916 A joint board was appointed to serve until 1919.

Seamen's Church Institute of America.

What It Is: The Seamen's Church Institute of America is a national organization, incorporated under the laws of the State of New York for "Promoting religious and social welfare work for the mental, moral and physical development, exclusively of all those who, whether as officers, seamen or boatmen, are employed upon or in connection with the sea, or upon inland waters of the United States of America.

Aims:

1. To initiate and develop in sea ports, lake ports and river ports of the United States, or its dependencies, or elsewhere in the world, wherever needed. Institutes where the men following the sea for their livelihood may obtain lodging, board, safety for their persons, moneys and personal effects, reasonable means of recreation and may be provided also with opportunity for some religious expression.

2. To establish common methods of operation, activities,

means of dealing with undesirables, and general standards of conduct and to affiliate where possible with other agencies.

3. To promote the spread of knowledge concerning the needs of seamen.

"The nature of his calling demands that much of his life be spent away from home and family and in strange ports. When in port the sailor is subject to conditions over which he has no control. His loneliness and the reaction which is the natural result of his confinement on shipboard make him the easy victim of those who exploit him and a ready victim to the temptations ever present in a waterfront environment.

These conditions created for the seaman, and not by him, can only be changed when some Christian agency like the Seamen's Institute, wherein he may find safety, comfort and inspiration, is substituted for the resorts wherein he is robbed, and duped, . . . robbed not only of his material possessions, but also of his health, character and even his soul."

Work is now carried on in the following fourteen ports: New York, Philadelphia, San Francisco, Newport, R. I., San Pedro, Cal., Port Arthur, Texas, New Orleans, La., Boston, Mass., Tacoma, Wash., Tampa, Fla., Mobile, Ala., Havana, Cuba, Manila, P. I.

SERMON PREACHED BY THE RIGHT REVEREND B. D. TUCKER, D. D. At the Three Hundred and Fourteenth Anniversary of the Establishment of the Elizabeth City Parish, Hampton, Va.

Psalms 90:1—"Lord, Thou hast been our refuge from one generation to another."

GOD'S ancient people, Israel, with whom were His oracles, and of whom, concerning the flesh, Christ came, turned to History as their great teacher, full of warnings and yet full of inspiration, speaking of God's guidance in all the ways of life, of His mercy and loving kindness, and, above all, of His forbearance, his long suffering with them and their fathers. The Book of Deuteronomy traces the story of their exodus from Egypt, warning them of the consequences of sin, and setting before them the reward of fidelity to God. Two of the Psalms tell the chequered story with graphic power. In the New Testament, St. Stephen, as he makes his defence, gives with a power of marvelous condensation the history of Israel, from Abraham to Christ, points out their failures and disobedience, which had robbed them of their highest destiny, and calls them to find in the Just One, the Christ, Whom they had slain, their hope for the future.

As it was with Israel, so it is with every people, their present is inexorably linked with their past. They have to learn from their own history the great lessons of life.

Christianity itself is essentially an historic religion, and through all its advances and changes, it witnesses to the continuity of the faith. "One generation shall declare Thy works unto another."

We learn, my friends, of God and of Christ, and of their touch with our humanity, not through the philosophies and speculation of men, but through the witness of God's Word, of the glorious fellowship of the Apostles, of the goodly company of the prophets, of the noble army of martyrs, of the spirits of just men made perfect.

This is not only true of the whole period of Christian history, it is true of the short span of that story, as it touches the life of America.

And so we come, today, to this sacred spot, not simply in answer to sentiment, but because it witnesses to the truth of the Psalmist's words, "Lord, Thou hast been our refuge from one generation to another!"

We may welcome, therefore, the increase of interest in these historic places where the story of our people in America began.

Virginia is especially rich in its memorials of the past, Cape Henry, where those first pioneers landed; Jamestown, with its sacred shrine, and this holy site of a Church, where our fathers worshipped more than three centuries ago; old St. Luke's, which still stands across these waters; these are all places where our English civilization, and above all our English Christianity had their beginnings in America, and, therefore, should be dear to our people.

I was struck, when in Japan, by the strong hold of their history on its people. At the beautiful City of Nikko, rich in patriotic memories and associations, I saw three thousand school children, sent there, at the expense of the

Government, in order that they might learn the lessons of patriotism which their past taught, and draw from them inspiration for citizenship, for love and for service for country.

And so we come here today, to this hallowed site of one of the earliest churches in America.

It is only in recent years that it has been identified. We owe to that consecrated layman, Jacob Heffelfinger, who has gone to the Church above, but who lingers in our memories, the recovery of this foundation, so long forgotten. Here we can offer to God our praises and our prayers, in the old familiar words of our service, which were spoken by voices which are still. Here, as we read God's Holy Word, we feel that its message to us is the same as its message to those who sleep around us—and this bears its testimony to the faith once delivered to the saints, "Jesus Christ the same, yesterday, today and forever!"

It seems probable that the first Church was here in 1620, and that in its walls, Mease, and Keith, and Cisse, and Bolton, and Fenton, and Stockton, ministered to God's flock. Here may have been baptized that first English child born in Virginia, daughter of John Layden and his wife, Anna, who were the first couple married at Jamestown; Virginia Dare on Roanoke Island, Virginia Layden at Jamestown and Kecoughtan, these two are the leaders of that great womanhood of America, which may mean so much for God and for our country.

This first Church must have been a homely thing, but it, doubtless, surpassed the simple homes in which the people dwelt, for in their hearts, as John Smith said, was the feeling that the stateliest house in every community should be the House of God.

It is helpful to picture these first settlers in Virginia, to learn something of the high courage that guided them across the seas, and above all of their faith in God, and of their realization of the truth which applies to the family, to the community and to the nation, that except the Lord build the House, they labour in vain that build it.

It was in what Tennyson calls "The spacious times of Great Elizabeth," that the thought of claiming this continent of North America for England and for Christ first came to our forefathers. Men like Sir Walter Raleigh, Sir Francis Drake, Sir Humphrey Gilbert, were those who helped to save this broad land for English-speaking people. They were comrades of Will Shakespeare, of rare Ben Jonson, of Spencer, of Marlowe, and of Bacon. They were men of mixed character, with their frailties and their faults. But back of it all they had the pride of race, the love of England and unflinching loyalty to God and to Christ.

It was the sons of this generation who sailed from England in three small barks, whose aggregated tonnage was not over three hundred tons. They made their first settlement at Jamestown in 1607, but a little colony was established here as early as 1610.

The story of that first settlement in Virginia, with all its perils and hardships, is a story of recurring disaster, and, at times, of strife and dissension. What saved it was that back of it all was the realization that the only safeguard for human life was the shelter and the nurture of the Church of God.

They made many mistakes, these first settlers. They were sometimes cruel, harsh, selfish, for those were times which tried men's souls, but the saving power was, the belief in Christ, as shield and defence, and as guide to higher and better things.

It is hard to picture the difficulties with which they had to contend, what hardships they had to endure, what perils they encountered. It required courage and faith to build an English civilization on virgin soil where there were no roots of the past. As we think of what they endured—famine, massacre, isolation—we feel that they were only preserved by their trust and faith in God, because they could say, looking back through the story of their people, "Lord, Thou hast been our refuge from one generation to another."

They came to seek their own fortunes, to extend the domain of old England, but above all, to help to build in a strange land the Kingdom of God.

And so they speak to us, today, from the past, and bid us, as we build for the future to remember that for a high and pure and ideal civilization there is no other foundation than that which is laid, even Christ Jesus.

When they came to this strange land, they brought with them tools and clothing, and food and weapons for defence, things which were needed for a settlement in what to them was a wilderness. But they brought with them also the Word of God, in a tongue which they could understand, that Word which they owed to their fathers, who died at the stake that it might be saved for their children. They brought with them the habit of prayer, the sacraments of Christ's grace, the worship of Mother Church, and priests of God like Hunt and Buck to minister to them in holy things.

They realized that without these things of God, the great adventure would fail. They knew that no nation can really prosper, no family, no society, no life be pure and high except there be the guidance of God and of Christ.

Generations have passed since then. This ancient parish

has known many vicissitudes. War after war has battered the walls of its Church, fire has destroyed its interior, famine and poverty have threatened to close the doors of the House of God. But still the Church, which had its feeble beginnings on this site, preaches the Gospel of Christ and cares for the children of God: "One generation shall declare Thy works unto another."

There is something after all in lineage, in ancestry, in inheritance. All the past belongs to you and what you are you owe in no small part to the past. There are names associated with this parish which have their representatives in all parts of Virginia, in a large part of America. The Armisteads, the Hopes, the Seldens, the Fontaines, the Careys, the Tuckers, the Latimers, the Watts, the Mallorys, their blood runs in the veins of our children. They helped to make them what they are. We are all heirs of the past, and, therefore, we must turn back to it, with gratitude to God, for the inspiration of the future.

We thank God for these latter years of prosperity and of spiritual advance. For the ministry of men like Gravatt, and Bryan, and Estill and Carter, and McAllister, with his large vision of the future, who have builded on these ancient foundations, and helped to make St. John's Church known in Virginia, and in the Church at large, as a Church which deems it a privilege to help to extend Christ's Kingdom to all parts of the earth.

As we look at our country, today, with its great place among the people's of the world, leading all nations in wealth, in power, and in opportunity, we can only pray God that He may guide us as a people to seek those higher things which He has revealed, righteousness and peace, purity and love.

There are perils before us, as there were perils before Israel, the perils of selfishness, of pride, of forgetfulness, of God, of the realization that duty and service to God and to man are the highest things in life.

America has a great mission to the world, as Israel had. She can only fulfil it, as she hears the voice of the generations that have gone, telling us that Christ alone is the Way, the Truth and the Life!

We must look to the past and say,

"Lord, Thou hast been our refuge from one generation to another"—

And then we must look to the future and say,

"This God shall be our God forever and forever."

The Church and Education

(Continued From Page 7.)

go, but also with a knowledge of their thought-forms, social customs, and religious convictions and hopes. Not only from the point of view of this practical interest is the Church concerned with the study of religions, but also from the point of view of its task as interpreter of the world in terms of religion: "God in times past suffered all nations to walk in their own ways. Nevertheless, He left not Himself without witness" in any generation, nor, among any people. We are finding much to supplement our own interpretation of life among the interpretations offered by other religious thinkers. The Christian philosopher does not ignore the philosophies of ancient Greece; he studies them diligently and learns much from them. The theologian likewise cannot shut his eyes to the religious thought of Persia, India, and China. He must familiarize himself with it to some extent, at least, if only that he may better understand the nature and meaning of his own religious history.

The entire universe is an expression of the divine mind, but it is in man himself that the most intimate and personal revelation of Deity is given. The study of the human mind is therefore of first-class significance and value to religion. Both from the point of view of its task as interpreter of the universe and from that of its practical work as teacher of men concerning the things of God, the Church is vitally interested in the science of psychology. Only in recent years has the full value of this way of approach to the religious problem and task been understood; but today departments or professors of the psychology of religion or of religious education are found in all our leading theological schools. The teacher of religion is surely in no less need of the best pedagogical methods than is the teacher of secular knowledge. He must know something of the nature of the mind that he is attempting to influence, otherwise he is but shooting into the air. The theologian, too, is keenly interested in the findings of the psychologists. Such concepts as regeneration, the freedom of the will, immortality, and the soul cannot be formulated and held successfully in total ignorance or disregard of the findings of psychology. Some modern psychologists are undertaking to deny the existence of God and to rule out the possibility of the future life, but

in so doing they are transcending the limits of psychology and to that extent are forgetting their scientific principles and methods. But such a situation does but emphasize the necessity that the Church should know all that psychology can say, and should through its own scholars lead the way in psychological investigations.

Religion has no need to be afraid of facts. Facts in themselves have never brought injury to the cause of truth and righteousness. Neglect and perversion of the facts or refusal to let them have their way has always been, and will always be, fraught with trouble for religion and the Church. The Church is in God's world. She has a right there. She is not an interloper. She is at home in her Father's House. Nothing can displace her. Let her acquaint herself fully with the furnishings of her home, and spare no effort in coming to know the meaning and value of her surroundings. An acquaintance with the history of the past will reassure her. The discovery of new facts and the truer interpretation of old facts have brought enrichment of life at every turn. The indifference and hostility of the ecclesiastical mind to the progress of knowledge is in part due to that intellectual inertia which besets us all and to which many yield easily. We shrink instinctively from the labor and pain involved in the learning of new facts and the adjustment to new mental processes. We ask only to be let alone in our slothful ease. But perhaps a more powerful motive pushing us toward opposition to things new is the conception of religion that we generally hold. We accept a body of precept and practice as a quantum of revelation, and think of that revelation as having been received by extraordinary men in miraculous ways. For most people that carries with it the thought of finality. God has spoken once for all, and His voice will not again be heard until the Day of Judgment. But a knowledge of the facts of history and experience changes our conceptions of the nature and processes of revelation and teaches us to label nothing as final. We are ever learning and constantly coming to the knowledge of new truth. That has been the method by which our civilization in its entirety has been built up and there are no signs as yet that any new method of

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Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

THE EAST WIND IN MAH JONG—AND IN LIFE.

"You have to pay double," remarked the veteran to the beginner.

"Why?" queried the latter, somewhat in dismay.

"Because you are 'East Wind'," was the reply.

"But I thought you said everybody paid me double when I was 'East Wind'."

"They do if you win, but if you lose you must pay double."

Such a conversation has no doubt taken place more than once at tables, where that fascinating old game of Mah-Jong is being introduced.

It sounds anomalous to say "introducing" an "old" game, but it clears it up somewhat to explain that this pastime, which has so recently taken possession of our country has an ancient (and fairly honorable) record in the East. We say "fairly honorable," because it has been said that this game offers such an unlimited gambling field that our Chinese missionaries are shocked that Bishops, clergy and people are playing it in this supposedly Christian country.

There are two traditions about the game: One is that it was invented by an old sea captain, who found it very difficult to keep his sailors contented, and so devised this game, with its innumerable opportunities, and its happy combination of luck and skill; another story goes that the game was found to be so fascinating by the royal family of China that it was not thought safe to allow the lower classes to play it, for fear they would spend all their time doing so, and not do any work, but that one royal leader found himself in such straits that he promised his followers that if they should be victorious in the coming battle they should be allowed to play the royal game.

Anyway, there seems to be no doubt that permission to play Mah Jong, or Pung Chow, as it is occasionally called, was granted, as a concession to the laboring classes by their rulers, some time during the past century.

Whatever may be the truth or falsity of these traditions there is no doubt that "the game of life," is a name that has sometimes been applied to it. There is good reason too for this title.

The position of "East Wind," which receives, and pays double, is found in life as often as in Mah Jong. It is also a fact that many persons are like the beginner in the conversation we have quoted, and expect the two-fold payments to be all coming and never going.

One of the chief objects of Our Saviour's teaching is to correct this view of life. We find Him constantly bringing to the attention of His hearers the great principle that in proportion as you receive so shall you give. His reiterations of it are most interesting and more numerous than we realize until we begin to count them up. He taught it from both ends so to speak.

The most startling and outstanding instance in the teaching of Our Saviour of a man, who, in life, occupied the position of "East Wind," is the rich man in the parable of Lazarus. He had received "double" all of his life. His purple and fine linen and sumptuous fare had come to him in more than two-fold proportion. He had not had to labor for them, they were unstinted and unlimited in quantity, and apparently in quality. But he had never recognized the responsibility that was placed upon him through receiving so lavishly.

So far from giving out in double proportion, he did not give at all. Our Saviour emphasizes this, with His quiet eloquence by mentioning the kind ministrations of the dogs who licked the sores of Lazarus. These dumb brutes cared more and gave more than did the favorite of fortune beyond the gates, where Lazarus lay.

In life, however, as well as in Mah Jong, settlement time comes sooner or later. It may not be in the life in this world, but life is not confined to this world. As St. Paul puts it, "Some men's sins do go before them to judgment, and some do follow after." In the case of Diva, his sins did "follow after," and we see him, still in life, but on the other side of the grave, learning the bitter lesson, that since he had received in double payments, he should also have disbursed in two-fold quantity. He was not in torment simply because he was rich, but because being rich, he had not recognized his responsibilities.

This parable is an illustration of Christ's teaching on this subject to those who have, but his message is not for the fortunate only. It includes the humblest and the poorest as well.

There is the widow who gives only the tiny mite, but gives all she has. She was not the "East Wind" in life. She had not received double, therefore, it was not expected that she should give in great quantity and the little coin would give spiritual wealth out of all proportion to the size of the gift because her contribution was large only when compared to what she had left.

After all, the size of our gift is not the measure by which to estimate our contribution, either to life or to material things. The real measure of the greatness of the effort is what we retain after it is made, either in strength or money.

This law of proportion is emphasized again in the parable of the Talents. The man who had five made five more and came with ten. He, too, to whom only two had been given, brought but four to his master. Nevertheless, the reward is identical, not because four equal ten, but because it requires as great an effort to increase two to four, as it does to make ten out of five. It is a beautiful illustration of the way Christ's teaching is meant to reach to every strata of society.

The poor are blessed, not because they are poor. On the contrary, their reward is to be released from poverty. The blessing of the poor is, that their responsibilities are not so great, nor their temptations so subtle. We use that word advisedly. We feel that it best describes the temptations of the rich.

It is so easy to say, "If I had as much money as Mr. B. I would do thus and so." As the money comes, however, all sorts of other ways of using it arise, that seem more pressing than giving it away. And the temptation to selfishness creeps upon us inch by inch, or we might say, dollar by dollar. That is the temptation of the rich.

Beware of the "East Wind" in Mah Jong—and in life!

Religion in the Home.

You know how much can be learned by heart by children, and even be appropriated on the surface of their mind, and yet vanish with extraordinary rapidity when they go out into life; but it is not so with the influences of the home. They are far profounder. That is most surely retained by the child which promotes most reaction of his own faculties: and the reaction of the child's life is intensest and most cordial and personal there, in the heart of the home.

The religion he learns from his father and mother and associates with the life that he loves best he may rebel against in the exuberance of youth; he may resent it when it lays restraint upon him; but it will be deep in him, and the chances are that he will come back to it. Never imagine that the parent can lay upon any other person the primary obligation for religious teaching. Never imagine that there can be in the schools any substitute for the religious teaching of the home.—Charles Gore.

STORY OF A GREAT PARISH TOLD IN AN INTERESTING BOOK

In this volume, most handsomely and profusely illustrated, the present Junior Warden of Grace Church in the City of New York, has written not only a history of that Parish, but a survey of much of the religious life in New York for the last century. The scope of the book, and the fact that it is no narrowly parochial chronicle, are indicated by the chapter titles. The first chapter, for example, is "The Church of England in Virginia," the second, "The Church of England in New York," and the last two are "Five Elder Brothers of Grace Church" and "Our Neighbors." Where the chapters deal more directly with Grace Church itself, they link its chronicle—as the Church itself has been linked—to the history and spirit of the whole Church in America. Hardly indeed could it be otherwise when a historian is reviewing such rectorates as those of Henry Codman Potter and of William Reed Huntington, and of other men who from Grace Church have put their stamp upon the thought and work of Christianity far beyond their parochial borders.

Of especial interest, too, is the chapter on "The Neighborhood of the Second Grace Church in 1846," the year when the present building in Tenth Street and Broadway was completed. For his material Mr. Stewart has gone not only to the vestry records and other official documents of the Church, but he has also woven into his story bits of old journals and contemporary accounts which have a very charming human flavour. A little girl, Catherine Elizabeth Havens, began to keep a diary at the middle of the last century, and thus Mr. Stewart quotes from her entry under August 6, 1849:

"Stages run through Bleecker Street and Eighth Street and Ninth Street right past our house, and it puts me right to sleep when I come home from the country to hear them rumble over the cobblestones. There is a line on Fourteenth Street, too, and that is the highest uptown . . . I roll my hoop and jump the rope in the afternoon, sometimes in the Parade Ground on Washington Square, and sometimes in Union Square. My brother says he remembers when it was a pond and the farmers used to water their horses in it.

"My mother heard old Dr. Bethune preach a sermon once about the woman who lost her piece of money and searched until she found it, and he said, 'One thing is certain, my friends; she raised a great dust.' . . . We have so many churches all around us we ought to be very good."

From the account of another, who was a small boy living in the neighborhood when Grace Church was built, Mr. Stewart draws this quaint description: "At the time of the laying of the cornerstone I was a boy of nine or ten (born in 1835) and living on the southwest corner of Broadway and Tenth Street diagonally opposite the Brevoort apple orchard. My attention was first called to men engaged in cutting down the trees which I considered a piece of vandalism, being at that period very fond of apples. A short time after I noticed they were digging the foundations of a building, and then a number of people, some clergymen, gathered round the hole. Although I had not received any invitation, boy-like, I joined the throng to find out what was going on. From a crane over a thick bed of mortar hung a large stone, which the workmen were preparing to lower to its place, and just as I had reached the front row the men who were lowering the stone very slowly, let it out of control, or something broke allowing the stone to drop, scattering the mortar in all directions over the clergy and laity without distinction. I know I got my full share. The further proceedings interested me no more, as I made for home to change a new suit I had only donned that morning."

Of the men who have been in charge of Grace Church from its foundation until 1922, Mr. Stewart writes:

"It is interesting to note the early age at which the seven rectors of Grace Church assumed the leadership of

the parish. Dr. Bowen was thirty years old, Dr. Montgomery thirty-one, Dr. Wainwright—the youngest—twenty-nine, Dr. Taylor thirty-five, Dr. Potter thirty-three, Dr. Huntington—the oldest—forty-five, and Dr. Slattery forty-three. Dr. Bowen's rectorate covered nine years; Dr. Montgomery's—the shortest—only two years; Dr. Wainwright's twelve years; Dr. Taylor's—the longest—thirty-three years; Dr. Potter's fifteen years; Dr. Huntington's twenty-five years, and Dr. Slattery's twelve years. Of the total period Dr. Taylor's and Dr. Huntington's rectorates covered more than half, the average term of service of the seven rectors of Grace Church being over sixteen years. (Mr. Stewart's history concludes with the record of the call of the eighth and present rector, Dr. Bowie.)

"Four of the seven were raised to the Episcopate. Dr. Bowen became Bishop of South Carolina in 1818, Dr. Wainwright Bishop of New York in 1852, Dr. Potter Assistant Bishop of New York in 1883, and Bishop in 1887, and Dr. Slattery became Bishop-Coadjutor of Massachusetts in 1922. The rectorates of Dr. Taylor and Dr. Huntington were closed by death. Dr. Montgomery soon laid down his charge because of failing health."

In separate chapters, Mr. Stewart tells the story of the ideals and the work of these various men, especially of the last four. It was due to the foresight and the determined energy of Dr. Taylor that the congregation moved from the original church, near old Trinity, and built (with Renwick as the architect), the Gothic Church at the head of Broadway, which has been one of the creative influences in the deliverance of American ecclesiastical architecture from uninspired ugliness into grace and beauty. Dr. Potter, who succeeded Dr. Taylor, began at Grace Church that powerful leadership, by word and work, in the civic life of New York, which was continued later in his statesman-like career as Bishop. At Grace Church, also, William Reed Huntington achieved that rare combination of the scholar and the practical builder, which made him, on the one hand, the leader in many intellectual movements in the Council of the whole Church, and on the other hand, the unresting creator at home of such remarkable ministries as those of the Grace Hospital and of Grace Chapel, on the East Side, concerning which Mr. Stewart writes one of his most valuable chapters. And at Grace Church, Dr. Slattery (now Bishop Slattery) carried on the literary distinction of Dr. Huntington, while he brought to the Parish also his extraordinary devotion as a parish priest and shepherd of his people.

Something of the significance of Grace Church for the city and for the Church at large, Mr. Stewart sums up in this comment, with the quotation of which he closes one of his chapters:

"There are three Broadways. The old bridle path and country road that still defies the exact right angles of later New York is crowded and teeming on its lower end all the business hours of the day. That is the first Broadway. At its middle it is the street famed in popular song and glittering story; its bright lights are spoken of with wide eyes the world round. This is the second Broadway. Its upper end is home for a million or more souls, who there are pigeon-holed away to rest. This is the third Broadway. And at Broadway's most defying turn, Tenth Street, rises Grace Church, loving friend and servant to all her Broadways for over a century.

"It is in 'The Old Homestead', the play of some few years ago and the film of more recent years, that we have seen Grace Church pictured in one of her number of good works. As one goes westward, even all of the way to the Pacific Coast, one hears Grace Church spoken of as 'the kindly church'. One recalls that it was the attraction of this kindly atmosphere that made possible the reunion of father and son from 'back home' in that play and film.

"Grace Church is a parish church, but Grace Church is more than a parish church. She is interested in all those Broadways, the things and people that make those Broadways what they are. And, because of being known to so many visitors in summer and winter, one might say, that as regards her parish, the country, anyway, is the limit!"

Finally, of Mr. Stewart's work in general it may be said that the book, though of course of most vivid interest to those persons who have been in some way connected with Grace Parish, is an important historical document for all who seek to gather suggestions from the history of one of the great parishes of the American Church.

Church Intelligence

MEMORIAL.

To the Rev. Edward L. Goodwin,
D. D., and to His Son.

On Sunday, July 20, Bishop Brown visited St. James' Church, Ashland, where he preached to a large congregation and confirmed a class of six. At the close of the service the Bishop dedicated a beautiful lectern which had been placed in the church by members of the congregation in memory of the Rev. Edward L. Goodwin, D. D., late rector of the parish. The lectern is of rich dark walnut, especially designed to correspond with the Pulpit and Communion Table. On the base is a brass tablet bearing this inscription:

To the Glory of God and in Memory
of

The Rev. Edward Lewis Goodwin,
D. D.

Rector of this Church 1910-1921
Rector Emeritus 1921-1924
He preached unto them Jesus and
the Resurrection.

Bishop Brown, in a few well chosen words, spoke of Dr. Goodwin's high standing in the General Church, as an authority on Canonical Law, and Church History; upon the beauty of his devotional life, and the rich heritage left to this congregation in the memory of his life and ministry.

The congregation of St. James has also lately placed in the church a silver Communion Service as a memorial to Lieut. Edward Le B. Goodwin, of the Medical Corps, son of the Rev. Edward L. Goodwin, D. D., who died in the service of his country in October, 1918.

Greek Bishop Deposed.

Our Bishops and some of our parish clergy have been in doubt as to how they should receive the Greek Bishop Basil, who has been in this country for about a year. While they have wanted to offer him every courtesy as a visitor, they have felt him a probable intruder. The Foreign-Born Americans Division has received a communication dated July 15 from the office of the Greek Archdiocese of North and South America, enclosing a copy of the following sentence of deposition:

Because the Greek Bishop Basil, formerly Metropolitan of Methymna, in the Patriarchate of Constantinople, came to America against the orders of the Ecumenical Patriarchate, intruding in the province of another Bishop, namely, in the jurisdiction of the Greek Archdiocese of North and South America, which has its lawful head, the Most Rev. Archbishop Alexander; because the said Bishop Basil did not heed the warning of the Patriarchate to leave America and to return to Greece; because he is the author of several anticanonical acts, chiefly by unlawfully ordaining priests and creating trouble

and factions in the Greek Orthodox Church in America; because he unlawfully proclaimed himself "Metropolitan of America and Canada," he was summoned to appear before the Holy Synod of the Ecumenical Patriarchate and explain his anticanonical attitude. He having paid no attention to the summons, the Holy Synod tried him in default and decided as follows:

Resolved, The Holy Synod, in default of the accused, judges and decides,

Declares unanimously that the Metropolitan of Chaldia, Basil, formerly Metropolitan of Methymna, is guilty of the said anticanonical acts and finds that he must be punished,

Imposes upon him the penalty of deposition and degradation from the office of the Bishop, and, in general, from every clerical capacity, unfrocks him, and, hereafter, places him in the ranks of laymen,

Orders that this present decision be communicated to the deposed through the Greek Archdiocese of North and South America, and that it be published in a Greek and in an American newspaper in America,

Concedes him the right to make use before it of the lawful judiciary means.

Done, adjudged, decided and announced, in the Patriarchate of Constantinople, this seventeenth day of May, 1924.

Conference On Politics, Economics and Citizenship.

The struggle for spiritualization demands a change of emphasis from the institutional to the spiritual, from the "organizational" to the personal need. The older Bishops are not averse to this. They know the need, yet in many ways they are literally bound stomach and leg by the apron and gaiter of tradition. But a new type of Bishops is growing up. Many of the leaders of reform of a few years ago are now on the Episcopal bench. Temple (Manchester), Wood (Winchester), Walter Cary and Neville Talbot from Africa. These and others as Bishops, Dick Sheppard at St. Martin's-in-the-Fields and his followers, as priests, Dean Inge in another way, and older men more quietly, differing greatly and not always loved, are vigorous and united in mind on the necessity of a change of emphasis. It is becoming increasingly plain that what men want to know about Christian people is not so much whether they belong to a particular section of ecclesiastical opinion as whether their religion is a living one? Religious institutions must be judged more strictly by their influence on the life of nations, of society, and of the individual.

C. O. P. E. C. stands for this altered emphasis. It is wisely organized, is interdenominational in the best sense, i. e., it is truly national, its findings are in many ways revolutionary of present English life and challenge debate, but it is stressing the need of Christian personality, and it is out to reach the homes and to teach. It is doing so by the study group system.

It is not a Council of Social Service functioning for the Churches, but aims to make the Church itself function as a social being.

The shifting of emphasis was a broadening and deepening influence upon general Church thought. It is no longer so easy to separate the sheep from

the goat in the matter of "High" and "Low". Both of these camps have been split on other issues. They depended perhaps more than they knew upon outward institutional forms. After all there is a certain lack of incentive in a fight where there gathers no crowd to cheer. And the crowd just isn't any longer interested that way. In many cases both sides have found common ground on a worthier field. So the immediate conflict is in demobilization of the institutional stress. It is a revolutionary conflict. It says in effect that we are going to reach the nation for Christ's wider gospel even if we have to go outside to do it. It is the first time perhaps that the Church in England has been able to couple an acknowledgment of the necessity to get outside with the willingness to do so. It is a great advance in principle. We are in a wider way witnessing the birth in England of the Social Gospel.

How far all this comes from pressure of political upheaval it would be difficult to say. There is room for a historical thesis dealing with changes in Christian doctrine due to political evolution. Labor is to the fore in this day and generation, and even in England is actually becoming respectable. . . . So we may bring forth the social Gospel unblushingly. Well, we may be thankful that it is Christ's Gospel, and such an enquiry leads nowhere except perhaps to a sense of humor, and to humility of mind. . . . both fair things, Brother, as George Barrow would have said.—J. E. Ward, in the Canadian Churchman.

Gift to St. Luke's Hospital.

The value of the Japanese yen is a little less than half a dollar. The Department of Missions has received word from Bishop McKim in Tokyo that the City Government has made St. Luke's Hospital a gift of 150,000 yen.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

The Annual Meeting at Lamb's Creek Church, King George County.

The Lamb's Creek Church Association held its annual meeting at the church on Sunday, August 3. The purpose of this organization is to restore and keep in repair this beautiful old church, which was built in 1770, but was almost demolished during the War Between the States. Its location is such that it was almost in the middle of the pathway of the great armies that surged back and forth in those dreadful days, being only a few miles from Fredericksburg.

The walls, roof and floors are now in excellent condition, so that complete restoration can be made, and no doubt will be made, in the course of a few years.

The annual meeting of the Association always consists of the celebration of the Holy Communion in the morning, followed by a bountiful "basket dinner," and a business meeting in the afternoon. This year the Rev. J. Letcher Showell, the rector of the parish, was in charge of the services, and the choir from St. George's Church, Fredericksburg, assisted with the music.

An unusually large number were present, and the following officers were elected: Henry Garnett, President; Langborne Williams, Vice-President; Mrs. Allen Smith, Treasurer; Roy Stu-

art, Secretary; Mrs. Frank Taylor, Assistant Secretary.

Regular services are now being held in this church on the third Sunday of each month at four P. M.

A Service of Thanksgiving will be held in Wickliffe Church, Clarke County, Va., the Rev. George S. Vest, rector, on Sunday afternoon, August 10, for the safe return of Miss Mary Jacqueline Smith, after four years' service as a missionary of the Episcopal Church in Yangchow, China.

Tappahannock: Congregational meetings have been held at St. John's Church at this place, and St. Paul's Church, Miller's Tavern, under the same rector, the Rev. Herbert Osbourne, for the purpose of information and inspiration in meeting Diocesan obligation as set forth in the budget. Much interest has been manifested, and these two churches will certainly do their part before the close of this fiscal year.

The new dormitory for St. Margaret's School is rapidly nearing completion, and, when finished, will accommodate twenty girls, which will bring the capacity of the School up to fifty boarding pupils. The growth of this institution has been most gratifying, and fully justifies the wisdom of the Diocesan authorities in selecting this point for a girls' school.

This is one of the most energetic and progressive sections of the Diocese, the Tappahannock Convocation having started a Summer Conference, which has proved most successful. Out of this conference has grown a movement amongst the laymen which culminates on August 5 in a meeting at St. John's Church here, at which it is hoped representatives will be present from all of the forty-three churches in the Convocation. The proceedings will be entirely in the hands of the laity, no clergy or ladies participating in the program.

Diocesan Committee Much Encouraged. The Committee appointed by the Diocesan Missionary Society of which the Rev. W. D. Smith, D. D., is chairman, for the purpose of carrying on a campaign of education throughout the Diocese in regard to the budget has already held meetings at Harrisonburg, in Valley Convocation, and Marshall, Warrington and The Plains, in the Piedmont Convocation. The attendance at these meetings and the enthusiasm developed shows that the most important part of raising the budget is to show the people the purposes for which the money is needed. Once the necessity for funds to carry forward God's Kingdom on Earth is brought home to the people satisfactory results follow.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

The Associate Mission Field.

During the month of July Bishop Jett spent quite a good deal of time among the mission points in the southwestern part of the Diocese, visiting both officially and informally, and he plans to be in that section again in the latter part of August.

In connection with these trips the Bishop is exploring, in his automobile, some of the counties in which no work is being conducted by our Church. There are now only two of these counties with which he has not familiarized

himself to some extent and it is his hope to go into these before very long.

Interesting Mission in Campbell County.

On Sunday, July 13, Bishop Jett visited three churches under the charge of the Rev. Thomas Carter Page, confirmed five persons at St. Peter's Church, Altavista, four at the Church of Our Saviour near Evington, and five at St. Andrew's Mission, near Altavista.

The Church of Our Saviour was for a long time a sort of interdenominational mission and was known as "Blue Door Chapel." In the past two or three years, however, it has been possible for Mr. Page to do more intensive work at this point. In this he has the able assistance of Mrs. O. V. Rowles, a devoted and most faithful Churchwoman who lives in the neighborhood.

This was the Bishop's first visitation to St. Andrew's Mission. For a long time Mr. Page has hoped to establish a mission at this point, which is about six miles northeast of Altavista.

First a Sunday School was organized. The interest of the local people steadily increased and now a chapel has been built and has been in use for some time. In addition to the confirmations noted above, three persons were baptized on the thirteenth.

The Rev. Edgar C. Burnz, who, since February, 1923, has been rector of St. Paul's Church at Saltville, Christ Church at Marion and Grace Church at Glade Spring, has resigned these charges, effective August 1, and has accepted the position of State Director of Near East Relief in North Carolina.

The officers of these churches are making every effort to find a suitable successor to Mr. Burnz as soon as possible.

New Rector for Covington. The Rev. Robert A. Brayshaw, formerly of Montgomery, West Virginia, has accepted a call to the rectorship of Emmanuel Church, Covington, Va., effective August 15. He will also have charge of the work at Low Moor and of Grace Mission at the Home for Boys, near Covington.

T. A. S.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Death of Prominent Colored Clergyman.

Monday, July 21, at his home near Bracey, Virginia, the Rev. Jos. W. Carroll, the oldest colored clergyman in the diocese, save two, passed quietly into eternal life after a lingering illness, which he bore with Christian resignation and fortitude. The Rev. Mr. Carroll was rector for many years of St. Mark's, Bracey; one of the largest of our rural congregations and also of Christ Church, Red Lawn. He was in the sixty-eighth year at the time of death. Entering the ministry in his young manhood, he was a servant of Christ for thirty-nine years.

He was orphaned at an early age and was given to Mrs. Mary Maclin, who brought him up in the Church and Sunday School and also sent him to day school. As a youth he was a teacher in the Sunday School. Feeling that he was called to the sacred ministry he entered the Bishop Payne Divinity School in the autumn of 1881. He was ordained to the Diaconate by the late Bishop F. M. Whittle, begin-

ning his ministry at St. Mark's, Bracey. In his long ministry he served St. Paul's, Union Level, St. Mary's, La-Crosse; Ascension, Palmer's Springs; Christ Church, Red Lawn and Peyton's Chapel, Skelton.

He was a faithful, conscientious minister and greatly beloved by the people in each of his charges. At the time of his death he was rounding out his life's work by planning to build a new St. Mark's. The project lay close to his heart and despite his feebleness he continued to think upon this work. He was spared to see his plans under way and a new St. Mark's will soon arise to the glory of God and a memorial to his faithfulness and the devotion of his good people.

The Rev. Mr. Carroll was twice married, the first time to Miss Sadie Baptist, Boydton, Va., who preceded him to the grave some years ago. Their union was blessed by six children, all of whom survive except one. His second wife was Miss Mary Berry, of Petersburg, Va., by whom he is survived.

Funeral services were held at St. Mark's, Bracey, on the twenty-fourth. Bishop Thomson officiated, assisted by Archdeacon Russell, the Revs. E. E. Miller, E. H. Hamilton, J. Alvin Russell, C. E. Green and M. B. Birchett. Some others who were in attendance upon the Religious Summer School at Lawrenceville, were present. There being no church building the services were conducted from the porch of the parish school, while the large audience congregated in the spacious yard about the school to pay the last sad tribute of respect to a beloved and faithful pastor.

A Remarkable Record.

The Teachers' Circle of St. John's Church, Hampton, Va., is conducting its regular weekly meetings throughout the summer. For more than thirty years the teachers of St. John's Church School have held this weekly meeting without missing once.

At the last teachers' meeting, Mrs. John Hughes gave a very interesting report of her work at Sweet Briar Summer School. Demonstration lessons from the course on "Present Day Mission Fields of the Church" are being taught each week. The last lesson was presented by Mr. John Weymouth, the Superintendent of the School.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D.

The Rev. William F. Pierce, D. D., President of Kenyon College, was the preacher at the open-air service of the Washington Cathedral on Sunday, July 27. At the eleven-o'clock service in the morning of the same day, Dr. Pierce preached the sermon at Trinity Diocesan Church.

A number of the Washington clergy will take their vacations in August and will have their pulpits supplied by visiting clergy. At the Washington Cathedral, the Very Rev. Franklin Johns Bohanan, D. D., dean of Easton, Maryland, will have charge of the morning services. At All Saints' Church, Chevy Chase, the pulpit will be supplied by the Rev. Randolph R. Claiborne, of Marietta, Georgia, and at Epiphany Church the Rev. William L. Mayo will assist at the Sunday services during the summer and will have charge of the Summer Sunday School. According to the custom of several years past, the parishes of St. John's and

Christ Church, Georgetown, will combine services during the six weeks beginning July 27 and ending the first Sunday in September. These services will be in charge of the Rev. Calvert E. Buck, son of the late Rev. Charles Buck, for several years rector of St. John's Church and well known and loved in Georgetown.

M. M. W.

UPPER SOUTH CAROLINA.

Rt. Rev. K. G. Finlay, D. D., Bishop.

Grace Church, Camden.

The Rev. Ilbery deLacy Brayshaw, now rector of the Church of the Redeemer, Orangeburg, Diocese of South Carolina, has been called to the rectorship of Grace Church, Camden, and has accepted the call. He will take charge of his new congregation on the first Sunday in September. Mr. Brayshaw has been especially associated with the work among Young People in the old "Mother Diocese" and he will, it is felt, be a great acquisition to this phase of the Church's work in Upper South Carolina.

The Rev. Frank A. Juhan, rector of Christ Church, Greenville, has been elected Bishop of the Diocese of Florida, and has accepted this high honor and great responsibility. Upper South Carolina will miss him and his splendid work greatly, but her prayers will follow him in the larger field of service to which he has been called.

Graniteville and Associate Missions.

The Bishop of the Diocese made a special visitation to St. Paul's Mission, Graniteville, South Carolina, on July 20. At this time he confirmed a class of nineteen from St. Paul's, and the missions at Bath, Clearwater and Langley. These candidates ranged in age from twelve to seventy-nine. This was the second class to be presented to the Bishop since the first of the year—thirteen were confirmed on January 6.

The mission at Clearwater is growing very fast; there are now some forty members of the Church there and it is hoped that a building for worship will be erected in the early fall.

One of the St. Paul's girls, Lila Togneri, who is a graduate of the State College for Girls at Rock Hill, has recently been elected the teacher of Fine Arts in her alma mater, and will assume her new duties at Winthrop in the fall.

The rector of the Graniteville chain of Missions, and his associate worker, Miss Mary Ramsaur, are to be congratulated on their untiring and efficient labors in the Horsecreek Valley.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Eaglesmere, Pa.: On Thursday, July 10, in the Church of St. John in the Wilderness, Eaglesmere, Bishop Darlington ordained Francis B. Creamer to the Diaconate.

The candidate was presented by his rector, the Rev. Charles Everett McCoy, Trinity Parish, Williamsport. The sermon was preached by the Rev. Father Huntington, O. H. C. Mr. Creamer was graduated from Trinity College, Hartford, in 1921, and from the Berke-

ley Divinity School in 1924. At the early age of eighteen, he enlisted in the Field Artillery, and saw service at once as Corporal in the Mexican Border Service. As Sergeant-Major in Infantry, he went overseas, and took part in the following engagements: Chateau Thierry, Advance of Ourq and Vesle Rivers, Fismes and Fismette, Argonne Forest, and the Thiaccourt Sector. The Rev. Mr. Creamer has been appointed to St. John's, Huntington, to which parish he has been called by the vestry.

Bishop Darlington also ordained to the Priesthood the Rev. Louis Douglas Gotschall, Deacon, who was presented by the Rev. H. D. Viets, rector of St. John's Parish, Carlisle. The Rev. Mr. Gotschall becomes a Chaplain in the United States Navy.

The church was crowded during the ordination services, about thirty of the clergy being present from the Summer Conference for Church Workers, then in session.

The Rev. Herbert W. Hunter, rector of St. Peter's Church, Carson City, Nevada, has accepted a call to the rectorship of Trinity Parish, Renovo, in the Diocese of Harrisburg.

TENNESSEE.

Rt. Rev. Thos. F. Gallor, D. D., Bishop
Rt. Rev. J. M. Maxon, D. D., Coadjutor.

Additions and Changes to Program, Sewanee Summer Training School.

The Rt. Rev. William Mercer Green, D. D., Bishop-Coadjutor of Mississippi, has consented to serve as Chaplain of the Adult Division of the Sewanee Summer Training School. Bishop Green will give the addresses at the six P. M. Vesper services during this period. He has also consented to conduct a "Course for Vestrymen," advertised in the printed program already circulated as conducted by Rev. R. Bland Mitchell. This "Course for Vestrymen" will be given during the second week only and will supplement the course entitled "The Program of the Church" to be conducted by Dr. W. J. Loaring Clark during the first week only.

The Rev. Prentice A. Pugh, of Nashville, will serve as assistant to the Director, Dr. Logan, during the Adult Division.

The Rev. Julius A. Schaad will give the inspirational addresses during the first week at the noon-day assembly.

The course on "The Bible," Unit III, will be taught by the Rev. Gardiner L. Tucker, D. D., Provincial Field Secretary.

The course on Christian Nurture II will be taught by the Rev. J. S. Holland, M. D., of Sewanee.

The course, Christian Nurture 8, will be taught by Miss Nettie Barnwell, of Memphis.

A new Christian Nurture Course for Grade 9, "The Church and Her Mission," will be taught by Mrs. M. E. Morrill, of Atlanta, Ga.

The course on the Social Service Department, "The Relation of the Parish to the Community," by Miss Anne T. Vernon, will not be given.

In the Clergy Conference the Rev. F. D. Goodwin of the National Social Service Department will give a series of addresses on Rural Work.

In the Young People's Division the course on Church School Service League Administration, will be given by Miss Nettie Barnwell of Memphis, instead of by Miss Nancy Rand, of Texas.

The two classes on Kindergarten

Methods and the Primary Department course will be combined in one class and will be taught by Mrs. F. H. G. Fry, of New Orleans, La.

The class on Junior Department Courses will be taught by Miss Helen Hargraves, of Atlanta, Georgia.

The inspirational addresses from 6:30 will be given during the entire two weeks by the Rt. Rev. W. G. McDowell, Bishop-Coadjutor, of Alabama.

FLORIDA.

Rev. F. A. Juhan, Bishop-elect.

The Rev. F. A. Juhan Elected Bishop.

"Highly honored, see no reason why should not accept. Want meeting with committee," was the message received from the Rev. Frank A. Juhan, rector of Christ Church, Greenville, S. C., who was elected fourth Bishop of Diocese of Florida to succeed late Bishop Edwin Gardner Weed at the special convention of the diocese, held in St. John's Episcopal Church. The telegram was sent from Berlin, Ala., where the Rev. Mr. Juhan is at present on vacation. The members of the committee to wait on the Rev. Mr. Juhan are: the Rev. C. A. Ashby, rector of the Church of the Good Shepherd, and George W. Thames, Jr., layman.

The convention was opened by a celebration of the Holy Communion, after which the matter of electing a Bishop was taken up. The Rev. G. H. Harrison, of Pensacola, the Rev. H. W. Starr, Ph. D., of Charleston, S. C., the Rev. Henry D. Phillips, D. D., of Columbia, S. C., the Rev. W. B. Capers, D. D., of Jackson, Miss., and the Rev. Frank A. Juhan, were placed in nomination. Mr. Juhan being nominated by the Rev. C. A. Ashby, of this city. The voting was by orders, the clergy and laity voting separately.

On the first ballot, Harrison had 2 clergy and 17 lay votes; Starr 6 clergy and 4 lay, Phillips 2 clergy and 15 lay, Capers 1 clergy and 1 lay; Juhan 16 clergy and 14 lay.

On the fifth ballot, which elected Mr. Juhan, the vote was: Juhan 15 clergy and 26 lay; Harrison 4 clergy and 9 lay; Starr 2 clergy and 1 lay, Phillips 2 clergy and 15 lay.

The election was thereupon made unanimous and the president of the convention, Dr. Van Winder Shields, sent a wire to Mr. Juhan, notifying him of his election.

The newly elected Bishop is thirty-eight years of age. He was born in Macon, Ga., and moved to Texas when a small boy. He attended the public schools of San Antonio, Tex., and then went to the University of the South, at Sewanee, Tenn., taking the academic and theological courses. He was on the all-star football team while in college. After graduation he was for two and a half years headmaster of the West Texas Military Academy, at San Antonio. Then, after two years' missionary work on the Texas border, he came to the Sewanee, as chaplain of the Sewanee Military Academy, from which place he went to Greenville, S. C.

Mr. Juhan is an outstanding citizen of his city, a Rotarian, member of the Chamber of Commerce, chairman of the Associated Charities, member of the Y. M. C. A., and Red Cross. His standing as a minister and citizen was testified to by letters from many of leading men of Greenville, of all denominations.

He has been called to some of the largest churches in the South, but has preferred to remain in Greenville. Having made frequent visits to the State of Florida, Mr. Juhan is not a stranger to the state. He is married and has two children.

Holy Trinity Church, Gainesville, is one of the few churches that the average Sunday morning congregation is larger than the total number of communicants. Since the coming of Dr. Templeton to this parish two and one-half years ago, there have been five confirmation classes, the income has increased from \$4,000 to more than \$12,000, last year, and one of the most complete and commodious Parish Houses has been built. The plant as it now stands is one of the best equipped in the state.

Personal Notes

The Rev. Rufus B. Templeton, D. D., rector of Holy Trinity Parish, Gainesville, Fla., and student pastor at the University of Florida, together with Mrs. Templeton, are spending their vacation in New York City, and while there Dr. Templeton will supply Grace Parish, Nutley, N. J. Dr. Templeton will return to Gainesville early part of September.

On the first of July the Rev. Henry Cook Salmond, of Nashville, Tenn., at the special request of his former congregation, took charge of South Pittsburgh and will give services at Tullahoma and other points, as requested by the Bishops.

The Rev. P. A. Pugh, for the present, takes charge of St. Peter's, Nashville, Tenn., and arranges for its summer program.

The Rev. John F. McCloud has returned from Mannheim, Pa., where he spent July with his mother.

The Rev. E. P. Dandridge, of Nashville, Tenn., will spend his vacation in Virginia.

The Rev. Walter E. Bentley, rector of St. Stephen's Church, Port Washington, L. I., and Parochial Missioner, will attend the School of the Prophets at Evergreen, Col., during August and later will visit the Shakespeare Clubs on the Pacific Coast, of which he is the National President. His son, the Rev. Cyrus E. Bentley, of Atlanta, Ga., is in charge of St. Stephen's during his father's absence.

The Rev. and Mrs. O. C. Fox, of Parkersburg, West Virginia, are spending the month of August in Youngstown, Ohio., the Sunday School and services of the church are in charge of the lay readers of the parish.

The Rev. Ernest A. Rich, rector of St. James' Church, Staunton, Dela., has been appointed by Governor Denny to represent the state of Delaware at the annual Prison Association Conference to be held in Utah this fall.

ORDINATION.

On the fifth Sunday after Trinity, July 20, at St. Stephen's Church, Wilkinsburg, Pa., the Rt. Rev. Alexander Mann, D. D., LL. D., admitted to the sacred order of deacons, Mr. John S. Taylor, a communicant of St. Stephen's

Parish, and an active member of the Laymen's Missionary League for many years. Bishop Mann preached the sermon, and the candidate was presented by the Rev. William Porkess, D. D., rector of St. Stephen's. The Rev. Mr. Taylor has been assigned charge of Trinity Church, Rochester. Several members of the Laymen's League were present in their vestments, to wish their fellow member Godspeed in his work.

On Tuesday, July 22, at Trinity Church, Washington, the Rev. Gilbert Good was advanced to the Priesthood by the Rt. Rev. Alexander Mann, D. D., LL. D., Bishop of Pittsburgh. The sermon was preached by the Rev. D. K. Johnston, of Uniontown, and the candidate presented by the rector of the parish, the Rev. R. H. F. Gairdner. Other clergymen present were the Rev. Drs. William Porkess and Robert N. Meade, and the Rev. Messrs. T. J. Bigham, D. K. Johnston, W. F. Bayle, J. A. Midgley, C. F. Odell, who, with the rector, united with the Bishop in the imposition of hands.

The Entrance Into Life.

We may not court death. It is our bounden duty to guard our life unto the end. Suicide is not dying, but self-destruction. Dying should be an exhibition of courage. Suicide is cowardice. It is failure. It is lack of daring to continue the battle of life. It is desertion from the ranks. But through until the end, as long as there is hope and chance, nothing must be left untried to continue God's service on earth until He issues forth the call—when it comes, the smile of sacred joy is more in place than the heaving of a sigh. He who believes has always confessed that he does not belong here, but that his home is above. Dying must make this real. In dying the seal must be put upon all our life of faith. Dying is nothing to a child of God save the entrance into an eternal life. And this it cannot be, unless it is an act. We must not be overtaken, carried off and lifted up. We must hear the call, and answer in reply: "Behold here I am, Lord," and then bravely enter the valley of the shadow of death and go through it, knowing that the Lord awaits our coming, and that by His hand He leads us through the darkness to the light.—A. Kuyker.

Through Christ.

God cannot give us any spiritual blessing except in Christ. A Christian physician wrote to a friend: "Have you thought of the wonderful way in which God wraps us up in Christ? He makes us to wear Christ's name. He makes us acceptable in Christ. He gives us the Spirit of Christ. He grants that our feet may be shod with the preparation of the Gospel of Christ. He even gives us the mind of Christ, that we may think His thoughts. The song we sing is the song of the Lamb. It is through Christ that we enter into salvation, for He is the Door. And we are even to be conformed to His image. It is through Christ that we receive forgiveness of sins, and He has power on earth to do it; and it is the companionship and fellowship of Christ to which we are called. It is the power of Christ that lifts us up to make us efficient in service. It is the peace of Christ that keeps our hearts in the midst of strife. It is the light of Christ that dispels our darkness in times of perplexity. Surely we can say, 'Jesus is all the world to me'."—C. G. Trumbull.

The Rescue of Mollie Ellis.

The thrilling story that recently filled the press how Mrs. H. Starr rescued Miss Mollie Ellis from captivity on the northwest frontier of India has a great moral lesson.

For several years Mrs. Starr and her husband, a physician, had lived lives of devoted service to the tribesmen of the frontier. During that period the atmosphere of the border was one of hatred and fear. One day a native treacherously murdered the doctor. Mrs. Starr's reply was to train herself to continue her husband's work. She went to the tribe from which his murderer came and nursed the very man upon his deathbed, wringing his heart to penitence by her forgiveness.

At a later time when some tribesmen raided a British bungalow, slew Mrs. Ellis and carried off her daughter Mollie the British threatened an attack to rescue the girl. The result would probably have been the girl's death and the beginning of a fresh feud. Mrs. Starr, hearing the news, went fearlessly and unarmed to the tribe, which had not seen an Englishman since 1897, and was able to bring away the captive girl and restore her to her father.

So the love that knows no barriers and no fear once more proved itself not only unconquerable but all conquering.—Youth's Companion.

The Shepherd.

"O Shepherd with the bleeding feet,
Good Shepherd with the pleading Voice,
What seekest Thou from hill to hill?
Sweet were the valley pastures sweet
The sound of flocks that bleat their joys,
And eat and drink at will.
Is one worth seeking, when Thou hast
of Thine
Ninety and nine?"

"How should I stay My bleeding Feet,
How should I hush My pleading Voice?
I Who chose death and climb a hill,
Accounting gall and wormwood sweet,
That hundredfold might know My joys
For love's sake and good will
I seek My one, for all there bide of Mine
Ninety and nine."

C. G. Rossetti.

A phrenologist, lecturing in a certain town, declared his ability to tell any man's nature from his head. A rough-faced, stern-looking man mounted the platform. After a thorough examination of the subject, the lecturer described him as harsh, cold, possessed of many disagreeable traits. The audience laughed derisively, for they knew their neighbor to be kind, genial and benevolent. They told the professor that he had miserably failed to judge character by his science. But the man himself was not amused; turning to the people, he said: "Friends, you have heard portrayed exactly my nature before Jesus Christ took possession of me. If there is any change the honor belongs to Him."—A. R. Kennedy.

Every man is an inlet through which clear or unclear energies pour into the life-pool of the human race. We cannot help it. My points of contact determine the character of my contributions, and if my supreme contact is with God in the communion of prayer, I become an open channel through which the blessed influences flow into human fellowship for its eternal good. And so the prayer-ground is the common ground of racial enrichment.—J. H. Jowett.

Family Department

August.

1. Friday.
3. Seventh Sunday after Trinity.
6. Wednesday. Transfiguration.
10. Eighth Sunday after Trinity.
17. Ninth Sunday after Trinity.
24. Tenth Sunday after Trinity.
- S. Bartholomew.
31. Eleventh Sunday after Trinity.

Collect for Eighth Sunday After Trinity.

O God, Whose never-failing providence ordereth all things both in Heaven and earth; We humbly beseech Thee to put away from us all hurtful things, and to give us those things which are profitable for us; through Jesus Christ Our Lord. Amen.

For the Southern Churchman.

Dawn.

W. B. Lydenberg.

When sleeps the world at golden-tinted dawn

And twilight lingers slowly on the way,
Low-whispering breezes softly seem to say,

"Awaken, youth, slow-footed age has gone;

The doubts and fears that life has chanced upon

Have melted in the morning's misty gray,
And where stood burdens of a yesterday

Are lines of beauty in rich colors drawn."

How sweet must be that dawn of Heaven's morn,

When earth has vanished in its last cold night,

And death has healed the wound of sorrow's thorn

And rubbed away the marks of error's blight;

The prayer of faith, on angels' whispers borne,

Will lift the eyelids to a fairer light!

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

Jesus Washes the Disciples' Feet.

The Rev. Louis Tucker, D. D.

For sheer shuddering horror the compulsory association of Our Lord with Judas, reclining on the same couch, surpasses anything in secular literature. Testimony of a thoroughly bad man, utterly familiar with Our Lord's life, seems necessary; or Judas must have his last chance, and, therefore, Our Lord endured the intimacy; but was the betrayal necessary and need intimacy proceed to such lengths as this? Taking into account the problem of finding a man in a great city a betrayal was necessary. The only other way was an arrest by sheer blind accident; and what men call accident is the Hand of God.

The problem of the origin of evil is involved in this, as in every other evil act. God the Logos so created the universe physical and spiritual that it is possible for men and angels to follow their own wills in it instead of God's

will. The beings in it were in ranks and orders. One chose to follow his own will and led others away. God the Logos came down and put himself into the power of that being. The whole opportunity was created that the Father might glorify the Son by showing His willingness to die for the world, and that the Son might glorify the Father by showing that He was willing to give His Son for the world. It was an object lesson to the universe of where following one's own will instead of God's will leads; which is, to an attempt to murder God. The holy angels saw, in the case of Satan, what an angel can become who turns from God. Men see, in Judas, what a man can become. Just as on Satan, who was lost already, was the burden of the battle spiritual, because he was not further injured thereby; so on Judas, who was lost already, was burden of the betrayal physical. Perhaps Judas was not lost already. If so, he had chance of repentance. Our Lord offered him an "Act of Oblivion" in the speech concerning the twelve tribes and the twelve thrones.

The Ruler of a Passover feast began by taking a cup of mingled wine and water, reciting a benediction which begins, "Blessed art Thou, Jehovah Our God, Who created the fruit of the vine," and giving the cup to be shared among the company. Our Lord had departed from the Pharasaic washing of hands before every meal, two past controversies turning on that point. He said:

"With desire have I desired this Passover with you before I suffer. For I say unto you I will not any more eat thereof until it be fulfilled in the Kingdom of God." And he took the cup and gave thanks and said: "Take this and divide it among yourselves. For I say unto you I will not drink of the fruit of the vine until the Kingdom of God shall come."

There is a sharp clash of authorities as to whether the next event was during or after the Passover Supper. Certainly, the King James' version, read in parallel, seems to imply that the supper was finished. Just as certainly, the washing and the giving of a bit of bread dipped in sauce to the guest of honor were parts of the regular ceremonial. The explanation seems that the washing was transposed from its usual place near the beginning to just before the end. It was the custom for a host to see that his guests' feet were washed, usually by a slave. It was also the custom for the host to wash his own hands before giving the Passover cups; and this, of course, Our Lord did not do, having made a theological point of the omission. But the person who washes another's feet also washes his own hands.

Physically there were thirteen in the room, but the twelve were not the only ones who received a lesson in humility. Spiritually, the Great Ones of the universe were there; the greatest of the Evil Ones is especially mentioned as there. The pledge connected with the cup points forward to a kingdom earthly and heavenly; heavenly, for the risen Christ is king; earthly, for the inhabitants make and drink wine. In tremendous contrast to the glory of this kingdom was Our Lord's act. The garments laid aside were outer garments. The towel was the one provided at every Passover table for drying the hands

of the ruler of the feast. The girding Himself with it was the adoption, on Our Lord's part, of the dress of a slave. If a modern host in evening dress took a napkin on his arm before beginning to wait at table, there could be no doubt that he assumed the character of a waiter.

After the brisk scene as to precedence when Our Lord reproved them both, Judas, in accordance with his nature, had taken chief place. Simon Peter, remembering Our Lord's injunction as to the lowest seat at feasts, had obeyed it, taking the humblest place of all. This put him on the end of the line, very near John Zebedee. With him Our Lord began. Simon said:

"Lord, would you wash my feet?"

"What I do you do not know, but shall understand hereafter."

"You shall never wash my feet."

"If I wash you not you have no part with Me."

"Lord, not my feet only but also my hands and head."

"He that is washed need only to wash his feet and is clean every bit; and ye are clean, but not all."

The allusion is to Judas, for He knew who should betray Him. Many mystical reasons are given for Peter's having no part in Our Lord if He refused the foot-washing. A practical one is that the refusal would have been direct disobedience of orders. "So, after he had washed their feet, he took His garments and sat down again."

The explicit purpose of the foot-washing was to teach humility, not to apostles alone, but to all intelligent beings who learn the facts. The room was full of angels. The reference to sender and sent was no idle word. "Apostellos" is no more one sent than is "Angellos." The princes of the Most High were gathered around their King. Invisible multitudes were intent on every act. Above all, he was present who through pride had fallen, and so made necessary the sacrifice of Salvation. Our Master and his was toiling to undo his evil-doing. Here was included in His plan a great act of humility.

No man can catch the meaning of Our Lord's passion who forgets the angels; just as no man can understand the Persian ministry, who has not seen an irrigated country, or the Judean who is unfamiliar with great crowds. The Book takes these things for granted, implies all and emphasizes none of them; but each is as certainly affirmed as the others. It was among the princes of the Most High that their Lord and ours girded himself and washed the disciples' feet. No painter has put that in a picture yet.

A Night in Miaoch'ien.

It was an exciting moment in Anking when a telegram from Miss Alice Gregg from Chinyang was decoded: "Bandits within a few li of Miaoch'ien. Pray for terrified people."

From her letter home, printed in the Anking News Letter, telling of the night in the little terror-stricken village with the bandits just outside, we quote the following as suggestive of the truly modern way to prepare for bandits:

"Just as I got to sleep some disturbance startled me and I woke up terrified. Ascertaining that it wasn't bandits, I dropped off again, only to have the same performance repeated. Then I understood. I was brave while my conscious mind was running things, but the instant my subconscious was in control I could be frightened. That had to stop for unusual noises would be going on all night. (I learned from

Yao today that after telling me good-night he and Mr. Wang went out and watched the people fleeing with their bedding and valuables to the country until after ten o'clock.) So, my Conscience and my Subconscious had a good talk together. It ran something like this:

"Now, why are you so cowardly? Are you really so anxious for physical safety? If physical safety means so much to you, why don't you resign from the Mission as soon as you can reach An-king, and take passage home? You know you wouldn't do that for worlds. Well—if you won't do that, your dominant desire can't be for physical safety. And if it isn't for physical safety, then what is it for? And haven't you the promises 'Lo, I am with you always', and 'Fear not, I am with thee'? Don't you believe them? And don't you believe that other promise, 'No evil shall come nigh thy dwelling'?"

"But bandits are an evil, wailed poor old Subconscious.

"Yes, they are, if taken alone. But you don't have to take them alone.

"Ill that He blesses is our good,
And unblest good is ill.

Why, just think of the opportunity you'd have! There aren't fourteen hundred bandits, there are only fourteen. You'd soon know every one of them, and why they became bandits. And, after you had convinced them that you would not be ransomed, and why, you might succeed in getting them to stop being bandits! Now, wouldn't it be a thrilling occasion to show in An-king with fourteen ex-bandits? And all the excitement of getting them pardoned! And then, you'd have to find work for them. Awful thought! But you haven't got your fourteen bandits yet, so there's no sense in losing sleep planning for employment for them after they have reformed."

By this time, my poor old Subconscious was so exercised over those poor bandits that maternal feelings had entirely cast out any fear, and it was so amused at the picture, too, that we just chortled. Then I turned over and went to sleep as peacefully as though I were at home. My heart was as light as a feather.

Faith The Main Essential.

"Do men gather grapes of thorns, or figs of thistles?" Assuredly they do not. They are too well acquainted with the universal law: "Whatsoever a man soweth, that shall he also reap." Yet there is a no more prevalent error than the current one on the lips of too many loose-thinkers: "It don't matter what a man believes, it is only the life that counts." This false thesis is opposed to every pedagogical law. You cannot rear a child a pagan, and expect him to live a Christian. You cannot preach rationalism, and look for a Christian outcome.

Professor Scott, of Union Seminary, has just published a scholarly volume on "The Ethical Teaching of Jesus," in which he maintains the thesis: "Whether we like it or not, the moral teaching of Jesus is rooted in his religion, and cannot be detached from it." Here he lays bare the inescapable principle that the seeds of Christian faith must be sown in our hearts if we would show the fruits thereof in our lives. This is precisely what Our Lord meant when He asked the decisive question: "Do men gather grapes of thorns, or figs of thistles?" Our deeds spring from our beliefs as inevitably as fruit from a tree, a river from its source, or a grape from its seed. The faith is the cause, the life the effect.

"As a man thinketh in his heart, so is he," said Our Lord.

Herein lies the value of Christian nurture. No parent can escape the solemn responsibility of careful religious teaching of his child, or of sending him to a Christian institution. And herein lies also the duty of the Church to guard her pulpits against "false prophets" who misguide their hearers by preaching the illusive liberty to believe or disbelieve, only so that you live rightly. God sent His Son into the world to proclaim the gospel of a new life, and Paul says: "I live by the faith of the Son of God." Christians need the spiritual strength of this faith to enable them to walk uprightly in a world of temptation and evil. And the more fully and firmly they hold it, the more Christ-like their lives will be. An intelligent, a pure and strong Christian faith alone will enable us to lead a true Christian life. But "faith without works is dead," saith St. James.—J. B. R., in *Christian Herald*.

Old Hands.

Old hands are not for kisses
Nor the gifts of long ago;
But old hands in a garden
Can make the flowers grow.
We look at them in wonder
One day and, sighing, see
Them changed and old and withered—
Surprised that this should be.
Such smooth, soft hands they once were,
Pink tipped, pink palmed, and now
So thin, so veined, and wrinkled,
But useful anyhow!
"Your hands are like two roses,"
Our husbands used to say,
Well, now one needn't work in gloves
In gardens anyway!
The flowers don't see the difference;
They only feel a touch
Of tender understanding
And blossom twice as much.
Old hands can hold a baby
And smooth a pillow too;
Old hands can write a letter
Signed "Grandma's love to you."
Old hands return the pressure
Of strong, big hands of sons,
Of grandsons and granddaughters—
The loving little ones.
So old hands do God's bidding
In gardens and highways,
And at evening in contentment
Old hands are clasped in praise.
—Caroline Russell Bispham.

THE PARABLES OF SAFED THE SAGE.

The Parable of Things Forgotten.

I walked one day along the street in the City where I reside, and there came along through the street a High Powered Car that looked as if it belonged to a Prosperous Man. And it ran up to the curb, and the man who drove it jumped out.

And he grasped my hand, and he said, I cannot pass by without stopping to thank thee for the Letter thou didst send me. For indeed it came at a time when a Word of Cheer was somewhat more than welcome. For the misfortune that had come to me was great, and it seemed to me that my friends were few; if indeed I had any.

And he held my hand and shook it warmly.

And I inquired, saying, Where dwellest thou?

And he said, I dwell in a city about Fifty Miles from here, and I am doing well. And today I have business in the Big Town, and I saw thee as I drove through. And now, behold, I surely remember the good thy letter did me.

And I said, Give me, I pray thee, thy Business Card, that I may remember thy present Address and Occupation.

And he felt in his Pocket, and said, I have none; but we shall not forget each other; and if thou shalt ever need a friend, call on me.

And now I would give the fourth part of a shekel to know who he was, and what it was I did for him.

And this hath happened unto me in like form once or twice before. I said a kind word and passed on and forgot it. So little did it cost me that I treasured no memory of it. But later I found that it had lodged in the breast of some one who needed it, and was cherished there.

And when I know things like these, and think how kind words cost little, and letters of sympathy or cheer cost but a loving thought and a postage stamp, I wonder that I do not do such things more often.

And I remember the bewilderment of those who inquire Lord, when saw we thee a stranger and took Thee in? Or naked and clothed Thee?

And I know that some folks are going to heaven for things they have forgot.

And it would appear that the thing I did that brought me this Great Gratitude cost me Two Cents.—Selected.

For the Southern Churchman.

The Old Songs.

Eugenie du Maurier.

Many of the most popular of the old songs that are sung have about them that touch of real "human interest" for which the editors of today are constantly pleading. It is that touch, without a doubt, that will always make them live.

There is "Robin Adair," for instance, the words of which were written by Lady Caroline Keppel. It seems there was a real Robin Adair, a poor young Irish medical student, with whom Lady Caroline fell deeply in love at first sight, and married him in spite of all the objections of her titled family. It was during the time that the young lovers were being forcibly separated that the song was written.

"Annie Laurie," too, was a very real person. She was the daughter of Sir Robert Laurie, and her home was at Maxwellton House. If the ardent writer of the words, William Douglas, has faithfully depicted her charms, it is no wonder that she had two, or many more, lovers. She married a man named Ferguson. But Douglas remained faithful to his declaration:

"An' for bonnie Annie Laurie
I'd lay me down an' dee,"

for tradition says that he died upon a battlefield in France with a lock of her hair in his hand, and that his last words were her name.

There is an interesting story told about "Comin' Through the Rye." It explains that the "Rye" is not a grain, as is popularly supposed, but a little river of that name in Scotland. It was so small that it was crossed by stepping-stones. And any one meeting a "lassie" on her way across was permitted to demand a toll of kisses.

Their eyes have been opened to that larger life which is always given us in Christ. And the beautiful thing about that life is this, that worries which were overwhelming yesterday, somehow have vanished so that we cannot see them in the love commended on the cross.—G. H. Morrison.

For the Young Folks

Little Helpers.

Little helpers, girls and boys,
How they add to mother's joys;—
Little girls who set the table,
Wipe the dishes when they're able;
Little boys who always plan
To help mother when they can.
Bring the coal or bring the wood;
Oh, if little people could
Know the joy in mother's heart
When they play the helper's part!

—Christian Observer.

The Things Moppet Did.

Moppet had got out of the wrong side of the bed that morning. At least that is what Aunt Lou said, and if Aunt Lou meant that Moppet, instead of being sunshiny and happy, was a cross and grumpy little girl, why, then, Aunt Lou was quite right—Moppet had got out of the wrong side of the bed.

You see Moppet was used to having her own way, and since Moppet had been with grandpa and grandma she had been having her own way more than ever, and now that little Mary Smith had come to see Grandpa, and sometimes wanted her way there was trouble.

Since Mary's shyness had worn off everybody understood her and loved her more every day. She was a little bundle of playfulness: she was as playful as kitty Plumey Toes. It didn't suit Mary to stay in the playhouse all day long and play with dollies. She wanted to hunt eggs, and play hide-and-go-seek and tag, and slide down the straw-stacks, and run races in the sunshine. And grandpa and grandma saw at once that this would be the very best thing in the world for little Moppet.

Of course the two little girls had long happy hours in the pretty playhouse, and cooked on the cunning cooking-stove, and had dolly teas, and made hollyhock ladies, and clover wreaths, but only for an hour or so at a time; then they waded in the brook and swung on the willow branches, and even climbed the lowest trees in the old orchard.

But this day nothing suited Moppet. First, she wanted kitty Plumey Toes for her child, until she saw how cunning Kitty Muff looked when Mary got him all dressed up in Dolly Nan's blue coat and white sunbonnet; then she wanted Kitty Muff herself.

She wanted to wade, then whimpered and whined because a stone hurt her toe; and she wouldn't swing because the branches scratched her hands; and when they played tag she said Mary pushed her.

It really was hard to believe that this pouting, sulking little girl was sunny little Moppet, and poor little Mary stood off and looked at her, and didn't know what to make of it.

"I won't play hide-and-go-seek and I won't run a race," pouted Moppet. "Let's play millinery store," pleaded Mary. And as this was a really truly new play, and as Mary's plays were always interesting, Moppet at last said she would.

So for a while they had a lovely time. They gathered lilac leaves for hats, and cut wee slits in them with a pin, and laced in clover blossoms in

some, and larkspurs in others; and they crinkled up poppy petals on grass-stems and made gay little hats of red, and pink, and white, trimmed with plumes of feathery grasses. They made bonnets of hollyhocks, and caps of nasturtiums, and best of all, grandma gave them each a red cactus blossom that made the most beautiful hat turned upside down.

Then Moppet and Mary laid all their pretty hats and bonnets out on the mossy rock, and brought all the twenty-two dollies to buy. It was such a pretty sight that grandpa, and grandma, and Aunt Lou, and even Ben, came to see.

But suddenly Moppet remembered which side of the bed she had got out of, and she wouldn't let Mary have the pink poppy hat, nor the one with the ribbon-grass bows, and she tore up the lovely yellow hollyhock bonnet with the pansies on it, and she said she wouldn't play millinery store another minute, because it was so stupid!

Poor Mary tried and tried to think of something new to play, and at last Moppet consented to hunt eggs. So Mary ran for the basket, and then they hippety-hopped out to the barn, and the sheds, and the big, big, straw-stacks. It was here, at the biggest golden stack, that the dreadful thing happened I am almost afraid to tell you about.

You see Moppet was on the top of the stack with three big white eggs she had just found in her clean little white apron—Biddy Brown and Biddy Speckle and Biddy Crumple-Comb all had their nests on the east side of the stack, very near the top—when her foot slipped, and she went slip-slip-sliding down to the bottom. She wasn't hurt a single bit, but those eggs, those three big eggs, were in a mussy mess of yolk and white and shell, in Moppet's clean white apron!

When Mary Smith saw Moppet sitting at the bottom of the stack, not a single bit hurt, but so round-eyed with surprise, and with all that mussy mess in her apron, she just fell over on the stack and laughed and laughed until the tears came.

"Oh, Moppet," she giggled, "if it was only a teeny bit hotter, you could sit right there and cook your omelet in the sun!"

And what do you think Moppet did then—naughty Moppet, who, as Aunt Lou said, had got out of the wrong side of the bed? Why, she lifted up her pretty dimpled hand and struck poor little Mary Smith just as hard as ever she could!

"Why, Moppet Mead!" cried indignant grandma who was just coming to find them.

Moppet cried and cried up in her little white room—cried until the handkerchief that grandma had tied about that naughty hand, so that Moppet might not forget, was wet and soppy—cried until all the crossness was washed away, just as when it rains until the clouds are empty and the sun peeps out.

Then Moppet went solemnly over to her little white bed, and just as solemnly crept straight across it.

"Grandma, Grandma dear," she called in a shaky voice—and you may be sure grandma was near enough to that closed door to hear the little voice—

"I've got out on the other side of my bed now, and I'm so—so—sorry I was so naughty and slapped Mary. Please may I come out now and tell her so?"

And that was the very next thing Moppet did.—Christian Observer.

The Stork That Lived On the House-Top.

Hulda was a little Dutch girl who lived in Holland in one of the queer peaked houses along the canals. She wore a white cap over her flaxen hair and wooden shoes on her small feet. She loved her home and her parents were kind to her, but the thing she wanted most they could not give to her.

In Holland it is considered good luck to have a stork build its nest on your roof. Hulda's grandmother had a nest on her house. It had been there for many years and was several feet high. The old lady was very proud of it and would not let any one disturb it, even when the birds had left it for the winter.

Grandmother had often told the little girl how a stork built the nest on the roof her house the day Hulda's mother was born. How year after year it had been occupied by some member of the same family. And that each year the birds had made an addition to the family home until it was the largest nest in Holland.

Hulda had been up on the roof through the trap door to see the wonderful bundle of sticks, reeds and grass. She had peeped inside where she saw a hollow place in which were four white eggs tinged with buff. Mother Stork was standing on one leg inside it; but she was very tame and didn't mind the little girl looking at her cradle.

One day when Hulda was looking very unhappy because there was no stork nest on their roof, the father smiled and said, "I saw two storks house hunting as I came in. I think I'll put up a house to let to the young couple."

"Father, how can you?" Hulda asked.

"I am going to nail a cart wheel to the roof. It will make a fine place to build on. They like a good foundation."

After the wheel had been fastened to the roof, Hulda saw two beautiful white birds with red legs, feet and bills flying over the house. One looked down the chimney, then made a queer snapping sound with its beak, which brought its mate. The chimney didn't suit them, for they soon flew upward. Then all of a sudden the birds dropped down on the wheel, examined it carefully, and decided that it was a nice place to begin housekeeping. Hulda was delighted when she saw them fly away and return with a load of twigs and reeds which they placed on the wheel. She ran around the house crying, "Father! father! the storks are moving in. I am so happy!"

"Where are your shoes?" Father asked.

Hulda looked down at her feet. She had lost both her wooden shoes as she ran to tell her father the good news.

"I wish I had red shoes and stockings like the storks," the little girl said. "My shoes are always dropping off my feet."

Hulda was very proud of her family of storks. Sometimes she would climb the ladder to the trap door and watch them at work or eating their lunch. She thought they looked very funny when they took a nap standing on one leg with their long neck doubled back so

that their head rested on the shoulder.

When the babies came they were awkward little things, all legs and neck. They remained in the cradle until they changed their downy coat for one of feathers, and were strong enough to fly downward. They are taught to look for fish and frogs and eels before they take long flights upward.

One day Hulda went with her mother to the market to buy fish, and there she saw her storks walking along the street. Mother bought some small fish and Hulda fed them to her "family," as she called the birds. They were not at all afraid and followed the little girl up the street until they came to her house, when they flew up to the roof.

"Our storks know me," she said to her father as he stood watching them follow his little daughter. "They are the finest ones around here. They have such beautiful brown eyes with a black skin around them, and they are so good-natured. I never heard them quarreling."

"They can't quarrel with their tongues," father said with a twinkle in his eye. "Mother Stork can't scold father Stork when he goes to sleep instead of watching the children."

"Why not, father?"

"I thought all Dutch children knew that storks are dumb. They can't sing or make any sound except by snapping the long, horny bill together," he explained.

"Where do the storks go in winter?" Hulda asked.

"They live in Africa in winter, returning to Europe in the spring. They come and go in great flocks, choosing the night to travel. They are good parents, sacrificing their life for the young ones if necessary."

"I am going to watch them closely," the little girl said. "Perhaps I can learn some things about them that is not yet known."

"Did you know that they can be trained to do many tricks that a dog can do?"

Hulda opened her eyes wide.

"I have seen them jump through hoops, walk a tight rope, climb up a ladder, and pretend to be dead."

"May I have a baby to train?" she begged.

"No. Let them live their life," he answered and Hulda thought her father was right.—The Presbyterian.

Carrots and Chocolate Creams.

Miss Rose White and her mother had been invited to supper, and Jimmy and Miss Rose sat in the window seat talking while his mother was busy in the kitchen.

"Aren't you hungry?" Jimmy asked, "and don't things smell good?"

Miss Rose laughed, "I am hungry, Jimmy, and things certainly do smell good."

Jimmy sniffed. "That's chicken we smell; chicken and gravy and biscuit," he said.

Miss Rose laughed again. "I suppose you like chicken and gravy and biscuit better than anything else there is to eat," she said.

"Well," answered Jimmy, "I don't know. I like everything pretty well, though of course rice pudding isn't a very good dessert. Yes," he continued after a thoughtful minute, "I like everything but carrots."

"Carrots!" exclaimed Miss Rose.

"Why, I don't like them either."

"Oh," laughed Jimmy, "we're alike. And do you like chocolate creams better than anything else? I do."

"Well," said Miss Rose, "chocolate creams are very good."

"I've never had a whole box of them," said Jimmy. "Mother says that little boys don't have whole boxes to themselves."

Just then mother called them in to supper, and for some time Jimmy was too busy to pay much attention to what what the rest were saying. It was when he heard his own name that he listened. Miss Rose was saying, "You could give Jimmy his luncheon tomorrow, couldn't you, mother?"

Jimmy looked up from his plate. Mrs. White was deaf, and Miss Rose had to repeat what she had said. "Mrs. Smith feels that she can't go to the city with me tomorrow because Jimmy comes home to his luncheon."

"Why," said Mrs. White, smiling when she understood, "I should like to have Jimmy take luncheon with me tomorrow. I don't know much about little boys, but I'm sure I could give him something to eat."

"Oh," laughed Miss Rose, "Jimmy is easily pleased. He is like me and enjoys eating everything but carrots."

"Carrots," did you say?" asked Mrs. White. "I'll remember that. So you'll come, won't you, Jimmy?"

Jimmy smiled shyly and nodded.

The next morning when Jimmy was ready for school and mother was almost ready for her trip to the city with Miss Rose, Jimmy said, "What shall I do, mother, when I go to Mrs. White's this noon?"

"Why," said Mother, pulling on her gloves, "just ring the bell; ring it loud so that Mrs. White will hear, and then answer politely when she speaks to you. Speak loud for it would be much kinder to make her hear you the first time, but of course you mustn't shout. Then eat your luncheon just as you do at home."

Speak politely and loud, and eat his luncheon. That sounded easy enough, thought Jimmy on his way to school. But at noon when he walked slowly along the village street to Mrs. White's, he wondered just how hard he must press the button to ring the bell very loud.

At last he came to Mrs. White's. There was no need to ring the bell, for she was at the door looking for him.

"Here you are, Jimmy," she said, smiling.

Jimmy took off his cap and said, "Yes, ma'am." It must have been just loud enough, for she said, "How well I hear you! I believe my hearing is improving! Luncheon is ready," she added, and led the way to the dining room. "I've cooked something of which I am very fond, and my daughter said yesterday that you like carrots too. I never cook them when she is at home, for she doesn't like them, but now we shall have a feast, shan't we?"

Jimmy tried to swallow the lump in his throat. What could he do? Tell her he didn't like them? Why there wasn't anything on the table except bread and butter and a big dish of carrots!

"I walked out to Mr. Brown's farm for them this morning, so I know that they are fresh and tender," Mrs. White was saying as she helped Jimmy to a big dish of carrots.

Jimmy looked from the carrots to Mrs. White's smiling face. He gave a big sigh. "I shall have to eat them," he said to himself. "I'll just eat them as fast as I can, and then drink my milk to take the taste away."

So he ate the carrots, fairly gobbled them in fact, and when he had finished took a long drink of milk.

Mrs. White laughed. "You do like them, Jimmy," she said. "I am so

glad, and now let me give you some more."

More! Jimmy finished his milk and then said, "Thank you, but I'm not very hungry this noon." That was true; he wasn't hungry any more.

"But there is dessert," said Mrs. White, going to the kitchen.

Jimmy's eyes brightened, and then he had to wink two or three times, for Mrs. White brought rice pudding.

"Just before leaving this morning my daughter said something about carrots and rice pudding," said Mrs. White pleasantly. "I am so glad, for I should never have thought of them."

Jimmy took one spoonful of pudding, and then another and another, until it was all gone. Then he thanked Mrs. White, took his cap and ran to school.

He was a hungry and quiet little boy at supper, but mother had so many things to tell about her visit to the city that she did not notice it.

After supper Miss Rose came.

"Jimmy Smith," she said, "you are a little brick. My mother enjoyed your visit and wants you to come again. However," she added, "I shall be there too, and I shall do the cooking. She said that she could hear distinctly every word you said, and I'm going to speak so that she can understand what I say too. And now Jimmy boy, I've brought something that I hope will even things up."

Jimmy unwrapped the parcel she gave him and found a big box of chocolate creams—a whole box, all for him! —Youth's Companion.

For the Southern Churchman.

The Moonflower.

Alice B. Joynes.

When the sun has gone to rest—
And the flowers have closed their eyes;
When birdie's asleep in his nest
And it's time for the moon to rise,

Then the buds of the beautiful moonflower

Begin to tremble with joy,
As approaches the twilight hour
Free from all glares that annoy.

Each little green bud is a quiver
To welcome the pale moonlight.
A tremble—a sigh—a shiver,
Then a wonderful blossom white!

O Moonflower, radiant and fair,
White as the driven snow,
O blossom of beauty rare,
No wonder we love you so!

You come at the evening hour,
When a calm o'er the spirit steals.
Then, O wondrous, pale Moonflower,
What love your beauty reveals.

You tell of the Father in Heaven,
Who has sent this gift of His love,
At the calm, sweet hour of even,
To lift our thoughts above.

An Eastern Legend.

A little banyan seed once said to a lofty palm tree: "I am so tired of being tossed hither and thither by the wind. Let me shelter awhile among your great leaves."

"O, yes," said the palm tree; "come and welcome. Stay as long as you wish."

So the banyan seed nestled down among the leaves of the palm tree, which very soon quite forgot the presence of the little stranger.

But the tiny seed was not idle. It sent out little roots and fibers, which crept round the mighty trunk and under

the bark of the palm tree itself until at last the tree in alarm cried out, "What is this?"

The banyan replied, "It is only the little seed you allowed to rest among your leaves."

"But now you must leave me," said the palm tree. "You are growing too large and strong. You sap my strength."

"I cannot leave you now," replied the banyan, "for we have grown together. I should kill you if I tore myself away."

The palm tree rustled its great leaves and tried with might and main to throw off the banyan, but it could not, and gradually the palm leaves withered, and the great trunk shriveled until at last only the banyan tree could be found.

So it is with little sins that come creeping in. They at last smother all the good in the heart and destroy its true growth.—Exchange.

Waiting For Rosie.

"I want to go to the picnic, too," said five-year-old Rosie.

"Oh, no," said Clara, quickly. "We don't want to bother with you."

"It's too far away, anyway," added Ralph.

"Mother said it wouldn't be too far if I walked slowly," coaxed Rosie.

"Why, it's a mile and a half to the Glen," said Ralph.

"She runs twice that far playing around home here every day," spoke up Arnold. "Let's take her."

Ralph and Clara agreed at last, though rather unwillingly, and before long the children were started. Their way led along the road for about a mile, then it turned into a woodpath. Following this for a half mile would bring them to the Glen.

The Glen was a fascinating place. There was a brook to wade in, acorns and pine cones to collect and a dozen kinds of flowers and ferns growing here and there among the rocks. Best of all, the children had learned that, by keeping very still for awhile, they might catch a glimpse of gray squirrels at play in the treetops or a partridge scurrying busily among the dry leaves.

As they walked along the dusty road, Clara and Ralph became impatient at the slow pace that was necessary to suit Rosie's plump little legs. To make matters worse, they had gone but a short way when the child stopped. "Something in my shoe," she said, holding up one foot.

Arnold unlaced the shoe, shook out a tiny stone, and laced it up again, while Ralph and Clara stood by, urging him to hurry.

A little farther on Rosie stopped again.

"What's the matter now?" asked Clara, sharply.

"I've lost my hair ribbon," said Rosie. "Please wait while I run back and look for it."

"It's nothing but wait, wait, wait, all the time for you," exclaimed Clara. "I wish we'd left you home. Never mind your ribbon. Come on."

"Oh, it's my new pink one. I want it," cried Rosie, tears filling her eyes at her sister's words.

"I'll run back and get it," broke in Arnold. "You all walk on slowly. I'll soon overtake you."

Just around the last corner he found the big pink bow. Picking it up, and brushing off the dust, he hurried after the others.

As he rounded the corner again, he saw Rosie sitting in a little heap by the roadside, while the other two chil-

dren were nearly out of sight around the next turn in the road. Rosie was crying.

"Oh, Arnold," she sobbed, as her brother came up, "they wouldn't wait for you, and they said I was a horrid little bother."

"Now, stop crying, Rosie-posie," said Arnold, patting his little sister's curly head. "Don't you mind what Clara and Ralph said. They'll feel better natured by and by. I don't see why they're in such a hurry, anyway. I don't believe the Glen is going to run away. I guess we'll find it waiting for us, no matter when we get there."

Rosie smiled a little through her tears at this. Arnold tied the ribbon in place clumsily. "All ready?" he asked. And they started on.

Five minutes later they heard a car coming behind them. They stepped to the side of the road to let it pass, but instead it stopped. The children looked around.

"Oh, Uncle Ben!" cried Rosie.

"Where you folks bound for?" asked the big, smiling man behind the steering wheel.

"We're going to have a picnic at the Glen," replied Arnold. "Clara and Ralph have gone on ahead."

"I'm going to the village," said Uncle Ben. "Get in and have a ride. I'll go home round the other way, and let you out at the crossroads, 'bout two minutes' walk from the Glen. You'll get there most as quick, and Rosie can save her legs for the trip home. What do you say?"

"We say, 'yes, yes, yes!'" cried Rosie. The children loved to ride, but seldom had a chance. They climbed in joyfully.

In fifteen minutes they were at the village. Uncle Ben led Rosie and Arnold into the drugstore. "We want two big dishes of ice cream," he announced to the man behind the counter. Then he turned to the children. "I reckon that will keep you busy till I get my errands done," he said.

They had just finished the last delicious spoonfuls when Uncle Ben put his head in at the door. "All aboard," he called.

It was about twenty minutes later that Rosie and Arnold reached the Glen. Ralph and Clara were wading in the brook. "So you finally got here, did you?" asked Clara.

"But why are you coming from that direction?" asked Ralph.

Rosie giggled.

"Uncle Ben came along in his car a little while after you left us," Arnold explained. "He gave us a ride to the village and around by the crossroads just the other side of the Glen."

"And we had ice cream, too," added Rosie, triumphantly.

"A ride in Uncle Ben's new car!" exclaimed Ralph.

"And ice cream!" cried Clara.

"Arnold had choc'late and I had strawberry. Big dishes, too," put in Rosie.

"Oh, dear," said Clara and Ralph, together, with a sigh, "I wish we'd waited for Rosie."—Junior Herald.

The Bluebird's Wings.

"Rainy day Sat'day!" sighed Bobby Nash, as he looked sadly out of the window of the nursery.

Nannie, his little sister, added her wail to his.

"You and Bob can have lots of fun up here," mother put in cheerfully. "You can cut out paper dolls, and Bob can draw animals and fix up a farmyard with them."

An hour passed, and Nannie, girl-

like, was more interested in Bob's animals than she was in her paper ladies. She wanted some animals, too.

"Cut me out a birdie, Bobbie—just one little bird out of this blue paper," Bob was building a block fort by this time, and he didn't want to stop a minute. He cut out a rough oblong, with some resemblance to a bird's head and tail—but no suggestion of wings.

Nannie took it, looked dejectedly from the blunt bit of paper to the occasional flashing shadow darting past the window in the rain, and laid the "bluebird" sadly down.

Bobbie heard the doorbell and dashed out. "Come up, if it's Jack Miller with the butter!" he shouted. "I want to show you my fort, Jack."

Jack handed Mrs. Nash the butter his mother made every week, and ran up to the nursery. While he was admiring Bob's fort, he saw the forlorn little sister gazing helplessly at her bird.

Jack caught up scissors and paper, and in a minute he had cut out a pair of little wings, and with a stray pin he had bent and pinned on the wings so that they stood out from the awkward body—and lo! the bluebird was ready to fly! Delighted, Nannie tossed it in the air, watching it flutter down, and, hearing her merry laugh, Mrs. Nash followed the sound to the nursery, Jack's bucket in her hand.

"What's made you all so jolly, chicks?" she asked, and then, as three voices gave her three different answers, she caught the truth.

"It's Jack's kindness to a lonely little girl, then, that gave the bluebird wings," she smiled; "kindness is like that—it lifts you out of any kind of a dark day."—Sunshine.

Treat Your Toys Right.

"Oh, dear, I wish I had nice things like you," sighed Amy as she looked at Grace's doll trunk and all the pretty books and games on the shelf.

"You do have nice things," said Grace. "Last Christmas you had more presents than I had. Then, think of all you got at your birthday. Your aunts and uncles give you lots of things, too!"

"All the same, I haven't a book that looks as good as yours or a game or puzzle without something lost. Every one of my dollies has a broken arm or leg or the hair gone."

Can you guess why Grace's things last so much better than Amy's? You do not need to see those girls to know that Amy leaves her toys and books and dolls and games wherever she happens to be. Then, rain or dogs or some of the children often spoil the things. It is really Amy's own fault those things happen, because she has not been careful. She is both lazy and careless.

It is not the child that is given many toys who has the best things. It is the one who takes care of what he or she has. You can play with the same toy or dolly a great many times and have it to give away or keep after you are grown up. Or you can let everything you have be spoiled soon.

There is nothing smart in breaking your things or leaving them where they get spoiled. Take pride in seeing how well you can make your things last and yet have fun and give others a chance to enjoy playing with them. Use your playthings, but use them right.

Well-cared-for playthings will give you many good times, and they help you to learn how to care for other things you will have to use in work and play. —Child's Gem.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per space line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing organs for memorials.

HOME SCHOOL.

Retarded Children—An ideal suburban home, where a limited number of children of slightly retarded mentality can have individual instruction and care under teachers of twelve years' experience in this line of work. Address Miss Sue I. Schermerhorn, Colonial Place, Richmond, Va., R. F. D. 2.

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WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin St., Richmond, Va.

BOARDING, ATLANTIC CITY, N. J.

THE AIMAN, 20 South Iowa Avenue; near Board-Walk, Chelsea section; attractive home, enjoyable surroundings, excellent accommodations. Fall and winter seasons.

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ALTAR GUILDS; PURE LINEN FOR Church uses supplied at wholesale prices. Write for samples, MARY FAWCETT, 115 Franklin Street, New York City.

SUMMER BOARDERS.

LARGE, COOL, AIRY HOUSE; EXCELLENT board; just outside University grounds. MRS. J. H. HARTMAN, 123 Chancellor Street, University of Virginia.

WANTED—A HOME NEAR NORMAL School for second year pupil; willing to care for child, or day-after-school work in return for board and room. Address Blue Ridge Mission, District 3, Mrs. Sterling Bray, Stanardsville, Va.

SUMMER BOARD.

LEXINGTON, VA.—LARE, COOL brick house; ample grounds; beautiful views. Rooms single, or en suite, private bath. Address Mrs. Frank D. Mead.

SITUATION WANTED.

I HAVE STUDIED FOR TWELVE YEARS ON PIANO, and have a special certificate from Chatham Episcopal Institute, and want a position to teach in either school, or home. Address Box 93, Clover, Virginia.

A LADY OF EXPERIENCE DESIRES a position as housekeeper, or housemother in a school. Address "G," care of Southern Churchman.

CHURCHWOMAN DESIRES POSITION as companion, secretary, nurse, or matron. Address "K," care of Southern Churchman.

WELL-RECOMMENDED LADY OF MATURE years desires position as traveling companion or social secretary. Is accurate stenographer. Address "F," care of Southern Churchman.

CHURCHWOMAN, EXPERIENCED worker in kindergarten and welfare, desires position, September 1, in a mission or other work of the Church. Would like mountain work. Address "Miss M.," care of Southern Churchman.

WANTED—POSITION AS GOVERNESS or mother's helper by young lady of refinement. References exchanged. Address "Miss H.," care of Southern Churchman.

WANTED—BY ELDERLY LADY, POSITION to teach small children, or be companion, or assist matron in a school, or be house mother. Board, moderate salary. References. Address "S," care of Southern Churchman.

REFINED, EDUCATED WOMAN DESIRES position as housekeeper, housemother in school, care of widower's home and children, or any position where executive ability is desired. References. Address "L," care of Southern Churchman.

HELP WANTED.

WANTED—A GOOD, PLAIN COOK and housemaid (white). Fair wages. In country. Address Mrs. T. E. Veeder, Nokesville, Va.

WANTED—A TEACHER IN PRIVATE FAMILY; two children; Music and Latin required. Address Box 111, Cuckoo, Virginia.

WANTED—REFINED, MIDDLE-AGED woman as mother's helper and nursery governess. Family of three; country home near Baltimore, Md.; moderate salary; permanent home; references.

Address Mrs. A. H. Magruder, Glendale, Md.

WANTED, AT ONCE, ASSISTANT MATRON in Home for Aged Ladies. Address Matron, 1221 Massachusetts Avenue, N. W., Washington, D. C.

Obituaries

Lewis: MRS. J. STUART LEWIS, of Tallahassee, Fla., entered into eternal life July 18, 1924. Funeral service and interment at St. John's Church and Cemetery, Tallahassee, Fla.

May she rest in peace and light perpetual shine upon her.

Fuller. After an illness of several weeks, MISS MAY LUCY FULLER died in City Hospital, Parkersburg, W. Va., July 26, 1924. She was born July 1, 1841. The funeral services were held Monday, July 28, at Memorial Church of the Good Shepherd, Parkersburg. Interment at Odd Fellows' Cemetery.

WILLIAM POWELL TRIPLETT.

Entered into the rest of Paradise on Sunday, night, July 13, 1924, at the Concord Apartments, Washington, D. C. WILLIAM POWELL TRIPLETT, formerly of "Round Hill," the old family home in Fairfax County, Va. He is survived by a brother, George Triplett, of Fairfax County, and a sister, Miss Sally Triplett, between whom and himself there was a devoted and beautiful life-long attachment.

The funeral service was held at Christ Church, Alexandria, Va., the officiating ministers being the Rev. William J. Morton, D. D., the rector of the church, and the Rev. Samuel A. Wallis, D. D., his old rector.

Mr. Triplett was a descendant of William Triplett (as the name was then spelled), of "Round Hill," who was a vestryman of Truro Parish in the time of George Washington and George Mason, succeeding George William Fairfax, of "Belvoir," in that office.

It is interesting to note in the careful record of all the preparations made for the funeral of General Washington by his secretary, (Tobias) Lear, among those specially notified of the time fixed for the funeral, at Mrs. Washington's desire, were Mr. William Triplett and family, of "Round Hill." Round Hill has been held by the descendants of William Triplett until the present generation, being disposed of within the last few years. The Triplett family pew is still seen in the restored Epiphany Church immediately east of the south door.

The late William Triplett was an earnest and devout communicant of the Episcopal Church throughout his life, and although traveling about for a number of years, he never failed to attend church wherever it was possible for him to stop off for Sunday.

So he lived and at last passed away, "in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious and holy hope, in favor with his God and in perfect charity with the world."

S. W.

RESOLUTIONS.

Morris Earle.

At a special meeting of the vestry of the Church of the Holy Trinity held July 28, 1924, to take action on the death of the rector's warden, MR. MORRIS EARLE, the following minute was unanimously adopted:

In the death of Mr. Earle the vestry recognize that they have suffered a loss that cannot soon be replaced.

He entered the vestry in 1906 and was appointed rector's warden in 1910, so that these many years of experience made him a counselor, whose advice was greatly relied upon in all vestry matters, especially on account of his knowledge of music.

He was a strong connecting link between this church and the Church at large, being on the Executive Council of the Diocese and a delegate to the General Convention of the Church; he also labored for many years in helping to compile and introduce the recently adopted hymnal.

He was one of the most active members of the Board of the Philadelphia Divinity School, especially in helping to raise funds for their new building.

Mr. Earle recently retired from active

business in order to devote his whole time to his religious and philanthropic activities, into which he threw all his physical and mental powers; his characteristic was earnest vigor, living a life at high pressure in working continually for the good of his fellowmen. His works will follow him.

C. C. MORRIS, Secretary.
Philadelphia, Pa.

Sunday Observance.

One of the most vital questions confronting Christian civilization at the present time, is the decay of the religious observance of the Lord's Day and the lack of any standard among religious people as to how it should be observed. The outward observance of public worship may be but a part of the expression of the faith and ideals of the community but it is a very important part. It is not too much to say that a love for God which does not express itself in public worship soon grows cold and unreal and that a faith which lacks public expression also lacks vitality.

Both the teaching of history and the reasoning of common sense combines to show that the future of Christian living and idealism is bound up with the ability of the Church to create and maintain the practice of public worship. Nothing can be substituted for it. It both expresses faith and creates faith.

While it is manifestly not the province of the state to require any one to worship and it would be an impertinence for the secular authority to interfere with the rights of the individual which are negative as well as positive, the state does recognize in the Constitution the value of religion, and does so specifically when on Thanksgiving Day it urges the people of the land to give thanks to God. Also if it is proper for the state to set aside days in honor of great men and to protect such days from the encroachment of commercial enterprise, it is manifestly not improper for legislation to be made for the purpose of protecting as a day of rest and refreshment one day in seven. While theoretically the particular day of the week to be used as a public rest day is a matter of complete indifference, the one day used by Christian lands for this purpose has been and is the First Day of the Week in honor of the Resurrection.

The cry always raised against Sunday legislation is usually based upon misconception as to what is really involved. No sane person desires the enactment of so-called "Blue Laws," and no person of the present generation has lived under any such laws. No one desires to force persons to worship or to legislate so as to touch the individual's liberty in any way religiously. So far as the state is concerned its business is primarily with Sunday as a Rest Day for all people. How they will observe this rest day is a matter of individual choice.

The psychology of a rest day, however, demands that the entire community shall use the same day for rest and recreation. The proviso in almost every bill before Congress in regard to Sunday observance to the effect that if the worker observe some other day as a matter of religious belief, he should be allowed to substitute that day for the first day of the week and to conduct his business on Sunday, is altogether beside the mark. It is the province of the state to safeguard one day in seven as a rest day for all people and it is necessary in order to create the atmosphere of rest and refreshment, that that day should be kept free from the encroachment of gainful occupation even though it may work individual hardship.—The Church Militant.

THE CHURCH AND EDUCATION.

(Continued from Page 10.)

progress is at hand.

There are blind leaders in many religious groups today who would have us turn our backs upon truth and fact. They seek to read reality out of the universe. They would identify religion with ignorance, superstition, and fear. They refuse to learn anything new or to unlearn ancient errors. They would tell the scholar what he should teach, though they themselves know nothing as it should be known. And all this is put forward in the name of real religion! If such counsels should prevail, the Church is ruined. She will lose the confidence and support of thinking people and will speedily become an institution for the feeble-minded. It is the function of our Church Schools to save her from such a fate and to enable her so to adjust herself to the facts of history and experience that she will challenge the admiration and win the devotion of the strongest and best. Science is today nearer God than ever before in its history. The astronomer and astrophysicist with the telescope and photographic lens have revealed to us a boundless universe wherein law and order of the same sort as that we find in the nature of this earth are regnant. Yet that universe is complicated and involved in the highest degree. Its mechanism spells intelligence. The physicist and chemist have traced the electron to its lair. They tell us that the most apparently solid forms of matter are in a state of perpetual internal motion. They say that we must now conceive of matter in terms of energy, and some of them are daring to prophesy that ere long we shall be thinking of matter in terms of mind. But whatever science may yet have to say to us, we shall owe to it a great debt for its discovery and description of facts as they are. No sane man wants to live in a world of illusion. He must have the facts in order to know how to adjust himself to stern reality. Only when in possession of all known facts can religion do its work successfully.

The situation as it is puts a heavy responsibility upon the leadership of the Church today. The minister as he contemplates the task thus outlined might well be appalled

and cry out, "Who is sufficient for these things?" None but an intelligent and thoroughly trained ministry can meet the requirements of the Church of our age. But that training need not and cannot be so broad and thorough as to render every minister an expert in all the fields of knowledge involved. The minister need be an expert in but one thing, and that is religion itself. Here he must have first-hand experience and adequate knowledge. But he can leave mastery in the various sciences, languages, histories, literatures, and philosophies to the membership of the Church at large. It is enough that he be sufficiently well informed in or regarding these various interests to keep alive in the ranks of the Church a proper sense of the importance of these things and a proper attitude toward them. He must be enough of a scholar himself to make scholars feel at home in the Church of which he is a minister; and not the smallest of his responsibilities is that of seeking out and inspiring young men and women to undertake the task of preparing themselves thoroughly for the work of scholarship in the various fields of learning.

To attain adequate preparation for the great work of the ministry we have come together in this institution. We expect to unlearn much, but to learn more. We shall not shrink from new discoveries. We shall not fear any new facts that may appear in our field of vision. We shall rather welcome them as reflecting new light upon our great task as interpreters of the will of God to our fellow-men. We go forward not in trepidation at every step, but with a holy confidence and a glowing enthusiasm, assured that God goes on before us and that

No harm from Him can come to us
On ocean or on shore.

We who are treading this way with you confidently invite you to join us in the great quest, and urge you to give yourselves to it with unhesitating faith, assured that those who seek shall find.

How the True Southern White Man
Regards the True Black Man.

In the light of recent efforts to misrepresent the attitude of the better class of Southern whites to the better class of Southern blacks we commend to our readers everywhere a tribute paid by James W. Austin, an Atlanta attorney, to Sam Bell, a negro—Uncle Sam, as he was known—who had just died. Mr. Austin wrote:

"A letter came to me today. 'It is from the white-haired mistress of the old plantation home of my boyhood, my mother. 'Dear son,' she writes, 'Uncle Sam is dead—Sam Bell is dead and I want you to write a tribute to him.'"

"I sit in my office chair with the letter in my hand and look out absently from the twelfth floor of a skyscraper on the great city stretching out before me. I hear the roar of the traffic in the crowded streets below, but these sights and sounds pass by unheeded. Memory is throwing on the screen of my fancy a picture of the long ago. I am a little freckle-faced boy of seven, back again on the old plantation, sitting on the kitchen steps under the shade of the spreading mulberry in the back yard, counting with nervous and eager fingers a nest of partridge eggs, and glancing up gratefully at 'Uncle Sam' standing over me, grinning with delight at my joy over the present he has salvaged for me from the wheatfield. There are an even dozen of the little eggs. Ranger, my dog, is standing by, eyeing my booty wistfully as I count my treasures.

"Yes, there before me at the old South Carolina home is 'Uncle Sam,' sturdy in build and frame as a rock, with a heart as kind, as gentle and as steadfast as ever beat under any man's shirt, whether that man be white or black.

"And for more than fifty long years he was as familiar a figure around the 'big house' on the farm as the great

white oak in the front yard, and as dependable and standing as straight-up for right, for truth, and in honesty as immovable.

"South Carolina can boast of one ante-bellum crop which never failed—gentlemen—gentlemen to the manner born.' And a great host of them were white and some were black; and black though his skin, Sam Bell was 'a South Carolina gentleman,' instinctively refined, spontaneously courteous and polite, in speech truthful, in conduct without guile, in simplicity and humility a little child.

"Can I write a tribute to Sam Bell? Can I write a tribute to this faithful old servant and friend of my father and mother, of their sons? Yes; for I who knew this princely old negro—knew him as he was—can say of him that I have known few men of nobler character, a character of granite texture. I have known few men of finer loyalty.

"And his faith in the gospel of Jesus Christ, the Great Redeemer, never waned or wavered during more than a half century of Christian life and experience. Sam Bell's body goes back to mother earth, but his soul goes marching on, as I verily believe, with the great company of the redeemed."—Manufacturers' Record.

Co-Workers.

It is easy to substitute labors for Christ for labors in Christ. This accounts for that sorry spectacle of begging for the Lord's work which results in making Christ a way-side beggar, asking an alms from a self-sufficient world to keep His program going. Nothing can dishonor Him more. He had no plans apart from the development of His people. Certainly He is as anxious about the individual who becomes a channel for His power as He is about the individual to be helped by that power. When we, as

co-workers with Christ, learn to appreciate fully that fellowship in Christ, which the work allows, we become increasingly less anxious about results and more enraptured with the fellowship. It was only in self-defense that Paul related His accomplishments through Christ, but it was a matter of daily joyous testimony for him to say, "For me to live is Christ." The measure of his accomplishments was the measure of his reply to the plea of the Master, "Believe also in Me." Likewise it is the measure for the whole world.—Sunday School Times.

For the Southern Churchman

Struggle.

Harold V. Smedberg.

Life is always upward struggle
From the mire of cherished sin,
Through our ignorance and trouble,
Toward the Lord we glory in.
Christ we follow. He will guide us;
He alone can lead us clear
Of the loathsome beasts beside us,
Halting us in deadly fear.

All our petted faults and failings
Strive so hard to keep us back;
Grasping, holding, jeering, wailing,
All along the painful track.
Foes may hurt us, friends may fail us;
Yet though faint, we press the fight:
For we hear the Master hail us:
"Onward, Christians, toward the Light!"

Stumbling often, famished, weary,
By Our Christ, we will endure,
Till shall pass the darkness dreary
And shall come Heaven's daylight pure.
Wounded sore, but still upgoing,
Till the goal of life is won,
And 'mid golden trumpets blowing,
Christ Our Saviour says, "Well done."

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Southern Churchman



Vol. 89.

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No. 33.



JOY is a duty,"---so with golden lore
The Hebrew rabbis taught in days
of yore,

And happy human hearts heard in their speech
Almost the highest wisdom man can reach.

But one bright peak still rises far above,
And there the Master stands whose name is
Love,

Saying to those whom heavy tasks employ,
"Life is divine when duty is a joy."

—Henry Van Dyke

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O fearful heart and troubled brain!
Take hope and strength from this,
That Nature never hints in vain,
Nor prophecies amiss.

Her wild birds sing the same sweet stave,
Her lights and airs are given
Allike to playground and to grave;
And over both is Heaven.

—Whittier.

It is a high, solemn, almost awful thought for every individual man that his earthly influence, which has had a commencement, will never, through all ages, were he the very meanest of us, have an end.—Carlyle.

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The way to deserve a large space is to glorify a small one.—Record of Christian Work.

There is no argument for religion in heaven or on earth that can persuade a man who will not give up his sins.

Day by day, and night unconsciously The heart lives by that faith that lips deny—
God knoweth why.

—Bulwer.

To look at the things that are seen is a very paltry achievement. To see the things that are unseen is a triumph of the observer's skill.

If you have so much business that you have no time to pray, you may know that you have more business than God ever intended you should have.

"Keep yourselves in the love of God" does not mean keep yourselves loving God, but keep believing and rejoicing that God loves you.—M. D. Babcock.

"Christ is the living Vine, the source of our supply. But He bears His fruit through us. He needs us for fruit-bearing as surely as we need Him for life. There is a profound sense in which He cannot get along without us.—J. H. McConkey.

"Lord, in the morning let me keep An hour apart, my tryst and Thine, Make my first thought when called from sleep,

Thy will, my Lord; Thy will, not mine."

—William B. Oliver.

The ways of life are many, but this does not mean that one is as good as another—there is "the way." It can never be discovered by chance—it is only found as we seek earnestly and constantly.—Selected.

"Ere thou risest from thy bed, Speak to God, whose wings were spread O'er thee in the helpless night— Lo, He wakes thee now with light! Lift thy burden and thy care In the mighty arms of prayer."

Our Lord wants nothing to be lost. If I am His, and am fed by Him, let me, in my own life, as He gives me opportunity, try not to lose what He would have me gather up—opportunities to speak a word for Him, opportunities to help some poor, lost soul to come to Him, opportunities to teach His little ones to pray to Him.—E. Romanes.

Be still, my soul; Jehovah loveth thee; Fret not, nor murmur at thy weary lot;

Though dark and lone thy journey seems to be,

Be sure that thou art ne'er by Him forgot.

He ever loves: then trust Him, trust Him still,

Let all thy care be this, the doing of His will.

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EDITORIALS

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LIKE A TREE

The psalmist says of the godly man: "He shall be like a tree planted by the river." It is a wonderful simile, for there is nothing in nature quite so human as a tree. Every law of its life finds its parallel in the life of man. To begin with the soil. Trees take in that upon which they feed in the form of soil solution. The astounding thing is that practically all soils have in them all of the minerals necessary to plant life. All that is needed is to make this plant food available. But for the "useful trouble of the rain," there could be no plant life on earth. Heaven must touch the earth before the tree can live. But heaven's gift comes to the plant not directly. As it finds its way through the soil it dissolves some of the mineral matter. By the time it reaches the terminal of the roots, the water holds these minerals in solution. Only the tiny filament at the end of the root, the part that grew today, can avail itself of heaven's gift, richer after it touched the earth. Only about one-tenth of an inch is alive. All above is being constantly corked in and made impervious. Unless a root grows today, it cannot receive the gift. Within the corked surface of the root and also underneath the protecting bark are myriad tiny cells. These cells, we are told, are every one a complete electric apparatus with North and South Pole. When the earth awakes in the spring, and the current of energy is shot through the world, the bird wings its way, drawn by some mysterious but all compelling power, towards the North Pole. When the winds of March sweep across the earth, tearing the branches from the trees, Nature seems in a meaningless rage; but she is really preparing the earth for her gift of spring. With the immense leverage of the branches she shakes the tree to its furthest extremity, breaking the hard-set mould of last year's growth, and giving to every tiny rootlet freedom for new adventure into the depths. When the roots are freed, then comes the call. The tiny filaments reach out to take in the gifts of heaven and earth, and then the mystery of life begins. By cellular action, which is, we are told, electric, the soil water is carried upward unchanged to the crown of the tree, that part upon which the sunlight falls. Unless the gifts of heaven and earth can be carried up to where the sun can receive the offered gifts, then these gifts are all in vain. What the rain gave, the sun must bless. There in the sunlight and through the action of a substance in the tree called chlorophyll, the plant-food is prepared. The chlorophyll will paint the leaf its vivid green and the sun-blessed gifts, now made fit for use, will be carried by the cells to every part. In this use of the gifts there are two striking facts. One is that the tree cannot assimilate all

it has taken from the earth. With the good it has taken some of the bad, and it must free itself of the bad or it will die; and so through the porous bark it sends out the poison of its mistakes and trusts to the rain to cleanse the bole. When the rain falls and with its absolving touch cleanses every leaf and branch and the bole itself, it carries this poison to the earth. Then woe betide the plant life underneath the tree if the branches spread so wide as to shut out the sunlight and the air; for the waters of absolution are filled with the poison, and if they remain for long upon the grass, the grass dies from the touch. Only sunlight and air can save it. Much of this water bearing the poison sinks into the earth, but the root, busy with its task of supplying life to all the tree, has guarded itself against the mistakes of yesterday by clothing itself in cork.

The solitary tree grows to beauty in its loneliness, but unless some guiding hand prune its lower branches little except the poor immune periwinkle can grow beneath the shadow of the solitary one. In spite of its beauty, the solitary tree is a destroyer unless a power not its own shall lift the curse. In the forest where the trees stand close to one another the sun can touch them only at the crown. Contact and the struggle for a place in the sun give little opportunity for the solitary virtue of beauty of form. Nature prunes the branches near the base, and leaves the trunk bare far up the tree. These unbeautiful trunks are the ones which furnish all the lumber where-with are built the homes of men.

In those first days of growth in the spring the full charged cells carry to the outermost boughs an overplus of plant food. It passes through the open pores of the young bud and is deposited on its surface in a gummy substance. For once Nature seems to have wasted its strength. This gum only remains a few days and is then either absorbed or evaporates. During those few days every tree has visitors. The migratory birds heeding the call of the pole are moving steadily northward. They must live along the way and be assured that food awaits them at their journey's end. Every tree gathers enough food for itself, and something besides to feed the birds on their journey.

It is a familiar truth that the heartwood of a tree carries within it the full story of its life. The concentric rings tell of the good years of plenty or of the time when caterpillars stripped it of its foliage or of the summer when the latter rain came not. It is a no less familiar truth that the fairest flowers and the best fruit are always on this year's growth.

From the beginning the tree lives under the law of

growth. Trees do not get gradually smaller as they grow upward. The tree does not taper save where it forks. Whenever the trunk sends off a branch, or a branch a bough, or the bough a bud, that branch or bough is lessened in diameter in proportion to the volume it has sent out, and remains of this diameter until it sends out another shoot. This law runs to the extremity of every branch as well. There is a law governing the way the leaves are arranged on the spray, and it is conformance to these laws that makes the beauty of a tree. The tree tells

not only the story of its growth, but of its mishaps. Every knot that mars, if it do not destroy the value of its gift to man in the form of lumber, tells how in its youth some enemy of its life bored into its very being, or some careless passer-by struck it and left a mark that time could not efface. So human in its likeness is a tree that Isaiah in the full reach of ecstatic rhapsody as he describes the greeting that awaits the triumphant Messiah declares: "and all the trees shall clap their hands."

DOG-DAYS

When the dogs of Orion, Sirius and Procyon, the big dog and the little dog as they have been called from remotest antiquity, bark at one another from their home-looks on either side of the milky way, then day and night become times of stress for all the sons of earth. Heriod declares that "Sirius parches head and knees." A man can neither think nor pray.

The story of Acteon, famous hero and hunter, punished for having accidentally intruded upon the privacy of Diana, and changed by her into a stag and then pursued and killed by his fifty hounds, is but a myth representing the destruction of vegetation during the fifty dog-days. The dogs of night who make sleep a difficult task take all the joy and beauty from the day.

Homer pauses in his song long enough to curse the brightest star in the heavens, calling it "the evil star."

Orion and his dogs chased Pleione and her fair daughters, who cried out to the gods for succor and were changed to doves (pleiades) and placed among the stars. Dog-days spare neither age nor beauty.

In Rome, when midsummer pestilence prevailed, sacrifices were offered to placate the inimical star.

In English literature stones are still being thrown at the big dog of the stars. Pope sings:

"The dog-star rages! Nay, 'tis past a doubt,
All Bedlam, or Parnassus, is let out."

Addison says that the only use he can find for the dog-days is to set them aside for training in the use of the fan—fighting the dog with a turkey's wing.

The Fourth Estate that makes our manners and mocks our morals has named this time "the silly season." From the parched earth arise those absurd and monstrous lies, most of which are killed by the first frost. Some of them, however, survive and creep into the chronicle of facts, and play havoc with history. So dangerous to truth are the dog-days that some would have it that it is a counsel of safety to "believe nothing you hear in August."

Gilbert White, in "The Natural History of Selborne," first noted the fact that even the birds refuse to sing in the dog-days, and that "August is by much the most mute month" of the year. This is the time, and all that has been here written is by way of asking the indulgence of our readers. Sirius, the baleful star, is in the ascendant; Sirius that parches head and knees, that will not let you think nor pray. These are the pariah days of the year, the mongrel and vagabond dog-days, outcasts of all time, children of the evil star.

THE FORGIVENESS OF SINS

By the Reverend J. F. Weinmann

HAVE you ever, reader, if a question may be permitted which is so intimate as, but for a saving consideration, to seem impertinent, have you ever in your inmost self felt convicted of sin? As if you could not look up or even forward? With a conviction that made you feel ashamed and humiliated, not to say broken and discouraged? Until for the first time you no longer thought strange the words in the Communion Office, "The burden of them is intolerable"?

Has the cumulative and accumulated sin of a human life, of your human life, weighed heavily upon your spirit in any case, but all the more terribly as you have reflected upon the beauty, the holiness and the perfection of Almighty God and the soul's relation and responsibility to Him?

Have you ever with St. Paul cried out, "O wretched man that I am, who shall deliver or rescue me from this body of death"? Have you ever really and with sympathy read into the meaning of St. Peter's abnegation where he cries, "Depart from me, for I am a sinful man, O Lord"?

Are you, even as you read these words, afraid of God? afraid and ashamed to pray? Do you feel, in the ancient and still modern language of Isaiah, that your iniquities have separated between you and your God, and that your sins have made Him hide His face from you?

Do you stand outside the door of your Father's house, It is all now as if only you alone were in the world, and feeling that you are no more worthy to be called His son?

What can be said for you, of you and to you? It matters not now to you that all have sinned and come short of the glory of God; that all like sheep have gone astray. as if for the first time man had heard the voice of the Lord God walking in the garden in the cool of the day. Where will you hide yourself? What will you do? Is there no help for you, no hope, convicted as you are, alike before the bar of reason, of conscience and of God?

Yes, there is hope for you, and this hope is found in the Church, the Sacraments, the consciousness of the human race, in experience and in the Holy Writings which have come out of the Church and experience.

It would seem that the first truth that every religion (not only our own priceless Christian religion) has found out as it has thought of and related itself to God, or, as President Bell put it before his class at Wellesley, the primary reality discovered by man religiously, is—SIN.

What is sin? Sin is missing the mark, we are often told; sin is failure; the root sin of all sins, is failure to glorify God, since we read that for His pleasure we are and were created. God desired to take pleasure in His children, in their loyalty, their devotion, their love, and His children failed Him. Like St. Paul, they found what seemed a very law in their members, that when they would do good evil was present with them, so that how to perform that which was good they could not, again and again, find. Sin is the putting of the human will for the will of God. Sin cuts off from God. How true that is. Not that

sin cuts God off from us, but rather that it cuts us off from God. It is we who hide ourselves, not God. God is ever represented in our holy religion as seeking us, even as did our Lord, Simon, "Go and tell my disciples—and Peter." It is we who are ashamed and who have the feeling that now we can no longer hold up our head, now we can no longer pray, now we can no longer, need no longer, try; all of which are temptations, sore temptations, of the devil, who tempts always in our weakest hour and follows up his temptation with others, in his effort finally to separate us from God and our ideal. No wonder we hear our LORD saying, "Satan hath desired to have thee that he may sift thee as wheat, but I have prayed for thee that thy faith fail not."

And no language could be more explicit or more painstaking and abundant than the language of Holy Scripture regarding the readiness and willingness, the deep desire and anxiety, so to say, of Almighty God to forgive sin and to restore the erring and sinful child. Not once nor twice, but over and over again, do we see the outstretched hands of God turned toward His ancient people and toward all the world, for God is not willing that any should perish, but that all might come to repentance, and the Lord is merciful and gracious, as so many texts in the Psalms in the Old Testament say, slow to anger and of great mercy. He will not always chide: neither will He keep His anger forever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are but dust. His hand is not shortened that it cannot save; neither His ear heavy that it cannot hear.

Indeed it would seem as if God feared that man would not really find it in him to believe that the Holy One Who inhabiteth eternity could concern Himself with man in any case, and certainly not when he considered the gulf of sin that separated between him and God, his Maker, and as if for that reason God had laid word on word in a sort of holy and persistent eloquence, in order that man, cast down and undone, might come at last to believe that he could be forgiven and restored. One remembers the prominent man in the prison who had dragged his respected family along with himself into the shame of public disgrace through some speculations in a political position—one remembers this man's asking where the text could be found that tells of God's promise even to forget the sins of His children. Now that is a wonderful and an amazing thing, that God will not only forgive, but that He will and does forget. The text is in Isa. 43:25, "I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins." It is moreover in this same book that we are told, "Thou hast in love to my soul delivered it from the pit of corruption: for Thou hast cast all my sins behind Thy back." And to make the picture so to speak four-square we read in Micah that He will cast all their sin into the depth of the sea. Remembered no more; cast behind His back; buried in the sea; and removed as far as the east is from the west; could anything be left that God has not said to lead His sinful, err-

ing children back to Himself and to their Father's house? Could anything else be needed to make the most abandoned even and the outcast say humbly and with gratitude, "I will take the cup of salvation (the margin or note says deliverances), and call upon the name of the Lord," for certainly God, strange as it may seem, and hard for sinful man to believe, must mean what He is at such pains, not only to say, but to say so frequently and with such measured eloquence.

And lastly, in this hope and achievement of the mercy, the forgiveness and the restoration of God, it may be helpful to remember there are a number of easily distinguishable elements. There is contrition, of which little need be said, and for the reason that it is only too poignantly present with any one at all conscious of sin, or interested sufficiently to read this far in a paper with such a title as the Forgiveness of Sins. Sorrow is obviously the least of the elements that need to be stressed, for sorrow always comes with awakening, and sorrow for sin is never wholly absent in this life, whatever the next life, in the mercy and the power of God, may bring forth. We do not so much need to be told to be sorry for what has separated between us and God as that God pities and is not lost to us. It is this the soul longs to hear and is slow to believe, hence the texts, and, as has been said, the eloquence of God in assuring man of forgiveness and of ultimate victory. "It doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is." And following upon sorrow or contrition comes confession. "I will acknowledge my faults and my sin is ever before me: against Thee only have I sinned and done this evil in Thy sight." How easily and quickly the ancient language forms itself upon the lips and is appropriated as the soul's own in all the ages. So true is it that confession is always a part of the process of the soul's restoration that it has passed into a proverb of our language, "An honest confession is good for the soul." It is a common place for a murderer to be hounded by an accusing conscience and to find a measure of peace at last when he surrenders and acknowledges himself ready to take his punishment, to make reparation and restitution, as far as it now is possible for him so to do: it brings him, does this confession of his sin, a measure of peace. And so it always is. "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." How Scripture seems to be found for every step in the soul's need, for every occasion along the highway, the beset highway, of its pilgrimage from the city of destruction to the habitation of its real desire and delight! Reparation, of course, as has been intimated, there will be wherever this is necessary and possible. The soul awakened to its need and its desire for the mercy and the forgiveness of God counts no price too great to pay if it can but build what it has broken down, if it can but heal where it has hurt. This in all human wrongs and relationships. In its relation to God there is nothing the soul can do but wait for His salvation, His loving kindness, in the midst of His temple, pleading meanwhile, looking up to, the suffering and the understanding Figure upon the Cross, the Sign and Symbol and Sacrifice in all the Christian centuries which the soul dumbly offers in atonement for its sin. As if helpless and not knowing what to do or where to turn—it turns to what God Himself has provided, to what God Himself has done to meet the very need and issue of the soul's and the world's sin. And then, of course, which goes almost without saying, for it is implicit in every gesture the soul makes, as it is real in all its anguish—purpose of amendment! By the grace and the power of God this will I do, and this and this. Until by many attempts, by seeking again and yet again, the soul at last finds itself sheltered and at home with God, who is its only good.

REVELATION.

Thou Who dost all things give
Be not Thyself forgot!
No longer may Thy children live
As though their God were not.

But every day and hour,
Since Thou dost bless us thus,
In still increasing light and power
Reveal Thyself to us;

Until our faith shall be
Stronger than words can tell,
And we shall live beholding Thee,
O Thou Invisible!

—W. H. FURNESS.

SPIRITUAL ASPECTS OF RELIEF WORK

By the Reverend John Ralph Voris

PEOPLE in general have responded to appeals for relief as a matter of sympathetic response to suffering; and as sheer duty. They do not analyze their feelings; they do not ask whether the appeal is "spiritual" or not. They simply give.

If the great majority of people who give to the relief of the suffering were asked if they did this as a spiritual exercise, they would answer quickly in the negative. They simply divorce spirituality from this kind of service. Spirituality means to them prayer, communion, worship, contemplation of the sufferings of Christ,—rather than the sufferings of His children,—but it hardly means pledging money to the support of orphaned Near East children.

And there are many who lay claim to spiritual ideals who frankly and honestly deplore appeals for relief from the pulpit, because they divert the mind from spiritual things. I recall hearing a secretary of a Foreign Mission Board take a relief organization to task because it was "exploiting" the churches of his communion. To him as to many others, caring for the Chinese famine sufferers, Russian refugees, Near East children was only a task, a non-spiritual task, unless it should perchance provide a channel for sectarian proselyting.

While not many priests and other Church leaders will agree with this extreme point of view, there are many who face the appeals for help with consternation and worry.

I sympathize with such men. In a sense they are right. But they are right about this only in the sense in which they would be right about denominating any effort to raise funds as "materialistic." If the raising of funds for the building of a church, or for missionary work, can be made a spiritual function, then assuredly the giving to relief projects can be similarly regarded. To give to a starving, naked bondaged people in the spirit and name of Christ, is every whit as spiritual in its effect upon the nurture of the soul of the giver, as is giving to an evangelistic campaign, or to a mission chapel or the building of a Cathedral. Either may be hard and materialistic; either may be a softening and an ennobling thing.

For the sake of kindling in their people an idealistic attitude toward giving to suffering peoples and for the sake of such causes as may seem to be essential in the future, I wish that the clergy would teach their people the fundamental religious realities in such giving.

As one contemplates the relief movements from this angle, one cannot be but deeply moved by the impressiveness of the contribution of relief movements to the idealism of American Christianity.

It is well to recall what we preached about the Red Cross during the Great War, and the work of feeding French and Belgian children since the war, to realize anew what we then so clearly saw. The hundreds of millions of dollars given by the American people to the help of France, Belgium, Austria, and Germany, released vast storehouses of generosity, aroused and expressed sympathy, fed springs of international good will toward friend and enemy. These results are priceless. This aid went beyond war allies and war enemies, into Russia where economic and political considerations had prevented relationships; into China—a land so largely misunderstood by Americans; and more recently in Japan, doing away with all thought of jingoism, and cheapening all talk of war.

Thus has all international relief had spiritual values of many kinds. But in another sense the work of two relief organizations has stood out, not so much for its extent, for it has not been so great as that of the American Relief Administration and the Red Cross—as in its instigation of certain spiritual factors. I refer to the Friends Service Commission and to the Near East Relief. These movements have not only released the ideals that have been alluded to, but they have been able by virtue both of their inherent purpose and the need they have attempted to fulfil to emphasize the spiritual note to a greater degree than more general organizations could. Each has been distinct. For want of better phrases, I might say the spiritual emphasis of the Friends has been upon brotherhood and service; the spiritual emphasis of Near East Relief upon sacrifice and Christian fellowship.

The idealistic conceptions created by the Friends have been of unrealized value. They have emphasized voluntary service, peace and good will, reconstruction of the family and of the community, until I am willing to aver that the effect upon America has been of far greater value than the actual accomplishments overseas, however great these may be. There has been something singularly pure

and fine in this work of the Friends. All Communions should seek at least to appreciate this idealism.

In some ways Near East Relief has not made so idealistic an impression. It has in America, emphasized the campaign spirit more, in order to arrive at the larger funds needed. It has been so involved in the political problems of the Near East it has not been able to present as clear a note of good will toward all men. But it has had other qualities to a degree not attained by other relief movements. These qualities came not so much from the Near East Relief, though that leadership has been a strong factor, therein,—as from the cause itself.

The appeal of the Near East suffering has been of immeasurable value in developing in the children of the Sunday Schools a sense of intimate fellowship with suffering childhood. That this childhood is in Bible Lands is a cause of special interest to Sunday-school children. The Bible lands will now have a vivid human interest they could not have had under ordinary circumstances. I doubt if any cause has ever been so continuously before the Sunday-school children of America. That this has developed in the children generosity, pity, loyalty, to the Christ to Whom the suffering children they are assisting have been so devoted, goes without saying, though probably for the most part it has been overlooked.

That the Near East Relief appeal has created and has used the sense of indignation against injustice is no small contribution. One enters into this with hesitation because of its conflicting currents. The Near East Relief itself has not been especially courageous or statesman-like in its attitude toward injustice to Armenians and Greeks. But THE CAUSE,—has aroused hatred,—NOT AGAINST the Turk, but against any such form of brutality by whomsoever perpetrated. There are those who will insist that this form of indignation is warlike and unhelpful, and that it is a contradiction for one to laud the Friends in one paragraph and to praise this indignation in the next. I see no such contradiction, for war has been the last thing desired. But God have pity upon human hearts that can gaze upon injustice without feeling a sense of burning indignation.

But the more special contribution of the Near East Relief appeal has been that of bringing the Christian sense of sympathy and of fellowship to those who have been martyred, in behalf of their convictions. Here it has been different from any other appeal. Nothing else is like it: Japanese earthquake, Chinese famine,—incomprehensible acts of nature; Russian famine, the result of natural and of economic conditions; helpless children of France, the result of war, indignation against which had been fully developed. But in the Near East Relief there is something different from these others. It must be closer to the Christian conscience.

Now I do not mean to say that it is necessarily more idealistic or "spiritual" because it bears the name "Christian". Many things have been done under the name "Christian" that were far from spiritual. I am not evaluating here the relationship between Turk and Armenian. I am trying to say that contemplating the sufferings and the Cross-bearing martyrdom of Eastern Christians, has given to Western Christians a new sense of the value of Christianity and of its meaning to the individual and to the world.

And again, my last point here,—it has been of special spiritual value to America in developing a sense of fellowship with the Eastern Churches, misunderstood, unappreciated, for the most part, ignored heretofore. This is a long story in itself,—one in which only the first chapters are now being written. For the leaders in the Episcopal Church this situation is but a growth, an application of the principle that the right course to take is to supplement rather than supplant the indigenous Christian Churches; and yet for the great majority of the Episcopal laity it presents a new challenge. For Presbyterian and Congregational Foreign Mission leadership, believing fundamentally in working into the native Church rather than dismembering it, but conscious of attempts made with resultant failures along this line, this opportunity now comes as a practicable and fresh invitation. For the laity of these communions and for the pastors and membership in general of the Churches in America, this point of view is new and the interest is but in its infancy. They will eventually come to the realization that the Orthodox Eastern Churches and the Churches of America have much that is in common and should therefore have a sense of unity, but

that more particularly each group has a very great deal to give to the other.

While there is a long road to travel before the clergy of both groups of Churches really believe this truth, which is so obvious to those who have thoughtfully studied the question, and a still greater distance to cover before the rank and file of the Churches on either side of the water see it, yet the work of Near East Relief has been

a material factor in increasing the number of crusaders in behalf of this Fellowship between the Eastern and the Western Churches.

That these spiritual factors do not in themselves feed the bodies of the orphans goes without saying, but their realization will certainly not diminish material support and it is likely to give stability and continuance to the giving of the money so necessary to sustain life.

THE HISTORY AND DEVELOPMENT OF THE SOCIAL SERVICE WORK OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES

The Reverend Jos. M. Waterman, A. B., B. D., Baltimore, Md.

The Brotherhood of St. Andrew.
(Story of Program and Pamphlets.)

THIS organization was started in St. James' Church, Chicago, in the year 1883 by James H. Houghteling. As the leader of a Bible class he inspired a group of young men with a vision of their responsibility to personally serve their Lord and Master in the establishment of His Kingdom. The origin of the organization was accidental. The young men were making an effort to care for a human derelict who had drifted into a meeting of the men's Bible class. When the rector saw what they were doing he remarked, "Andrew was the man who found his brother Simon and brought him to Jesus."

"The Brotherhood of St. Andrew was adopted as the name of the newly organized group, because St. Andrew exemplified what they were planning to do. The purpose of the organization was to vitalize in each member his passive relationship to Christ's body, the Church, and to convert him into an active force as an enlisted soldier in Christ's army, the Church, commissioned to win the world for Christ.

Other parishes soon heard of the Brotherhood and its working principles, which resulted in a number of groups being organized in several dioceses. Through correspondence and the sharing of experiences three years later, on St. Andrew's Day, 1886, eighty delegates met in Chicago to organize a National Brotherhood. This organization has spread throughout the United States, Canada, England, Scotland, Australia, New Zealand and the West Indies, and many isolated parts of the world where the American and Anglican Churches are working. The organization was never intended to be large in membership, but as a movement it aimed to reach every man and boy in the Church and challenge him to stop and think of what Christ expects of him as an enlisted member of His army.

Boys between the ages of twelve and eighteen are organized into a Junior Chapter. In addition to the personal influence for good which the members of these groups will exert in a parish, the following are some of the corporate objectives:

1. To organize and loyally support groups for the study and discussion of the Bible, the Prayer Book and Program of the Church.
2. To endeavor to interest the unbaptized to become members of Christ's Body, the Church, through baptism, and the unconformed to receive confirmation.
3. Through cooperative effort to secure the interest of the men and boy communicants of the Church in the practice of attending monthly corporate communion.
4. Through cooperative effort to stimulate regular attendance at public services of worship.
5. To interest members in and to encourage the practice of family prayer.

Perhaps the most important recent work which it is desired to establish permanently for the Church is the operation of six boys' camps in various parts of the United States. These, while providing systematic recreation, are definite training schools, not just to create Brotherhood members, but future Church leaders. The training is all around, and under the guidance of the several departments of the Church.

Daughters of the King.
(Extracts from Handbook.)

The sole object of this order is the spread of Christ's Kingdom among women and the strengthening of parish life. Its two rules are to pray daily for the spread of Christ's Kingdom, especially among women, for God's blessing upon all members of the order and for the spiritual growth of the parish to which the chapter owes allegiance. Second, to take regularly some part in the worship study and work of the Church, to make a constant effort to bring other women within its influence, and to render at all

times such aid to the rector as he may deem necessary for the spiritual upbuilding of the parish.

Certain forms of social service are conducted by the order if the need for such services seems to be paramount. In some cities Bible classes are conducted, members meet girls and women at railway stations; they visit children in asylums and shut-in people, read to prisoners, operate milk stations and even endow hospitals. The keynote of the order is "Service."

History of the Order.

The Senior Bible class for young women in the Church of the Holy Sepulchre, New York City, had for its class name "Daughters of the King." Desirous of stimulating its members to greater activity and more earnest zeal for Christ, their teacher, Mrs. M. J. Franklin, called a meeting on Easter Even, 1885. An organization was quickly affected. They realized that there was a duty at home; that each one of them had near at hand women who needed to be won to Christ and His Church. Their first move was to establish a Bible class for women and to bring other women to that class. They also made it a point to make strangers welcome at the church services. Several other societies adopted their plan and asked to affiliate with this class. This led to the original constitution, which remained in form until 1891. It was not expected that the order would in any way supersede the established societies for women. It was purposely organized as a religious order. Its motto translated is as follows: "Bear forward, almost aggressively, the cross with a great mind."

By the year 1889 six chapters had affiliated. The growth of the order has been continuous. At present there are six hundred and seventy-five Senior chapters and sixty-five Junior chapters, with chapters in England and Canada (7,000 members).

The first convention of the order was held in Baltimore, 1893. That year one hundred and three chapters were added to the order. The sixteenth convention was held in Portland, Ore., 1922, and a new constitution adopted. At this convention the order also established "the Master's fund," for the education of women of the order who wish to become deaconesses.

One of the outstanding moves of this order was in the year 1904, when the "self-denial fund" was established. One of the Daughters, Miss Ward, had dedicated herself to service in China. Upon her death a letter was found which urged the support of the work in China. Self-denial week is observed each year in the Epiphany season and the money contributed goes to this fund, which is used for the maintenance of a Daughter of the King, as a missionary in China.

All the funds that this order handles are free will offerings. It does not hold entertainments nor work to make money. The social work that it does is personal and corporate service in the interests of women. It has been instrumental in furthering the work of the Church Mission of Help, described in another section.

Methods of Work.

The organization works—

1. Through the Bible Class.
2. The Visiting Committee.
3. The Hospitality Committee.

The Work of the Visiting Committee. This committee varies in size with the size of the parish. A record is kept of all visits. Some chapters use a card index system. On one side is an order signed by the president or rector, giving the name and address of the women to be visited, together with any other information, such as may be known, age, occupation, etc.

The Hospitality Committee meets strangers, gets information regarding their residence, names and addresses.

It may be difficult to understand what a force this order may be for good in the lives of women, so an incident is mentioned which brings out the force of their social work.

A girl belonging to a Junior chapter was missing from

home for five days. When she returned the girl admitted that the suspicions of her parents were well founded, and she was cast out as a child of evil. Two Daughters of the King went at once to get her. They talked with her parents and with the girl and induced her parents to give her a chance. They acted as Big Sisters to this girl, and in so doing have continued to aid a repentant girl, to try to win back her place in the world.

Junior Daughters of the King.

Soon after the organization of the chapter in Emmanuel Church, Anacostia, District of Columbia, Mrs. Davenport, the directress, selected out of her children's guild a number of young girls of proper age and called them Junior Daughters. She sent them out to hunt up absentees of the Sunday school, to look after girls of their own age and to visit the sick, the aged and afflicted, and to read to them. This work went on for several years before the Junior chapters were formally organized.

The first meeting of diocesan chapters of Juniors was held in Washington, 1905. The first conference on the work of Junior Daughters was held in St. Louis, 1916.

The Junior order embraces girls from twelve to eighteen years of age.

Book Reviews

NONE SO BLIND. By Albert Parker Fitch. The Macmillan Company, New York, Publishers. Pages 366.

"None So Blind" is a remarkably interesting, well-written book, and very unusual. The characters are strong. The story clean. The Harvard atmosphere pervades the book. The students of all classes are pictured with remarkable skill and the young professor, characteristic product of this great university, is exceedingly well-drawn in the person of Professor Barrett. The personality of Richard Blaisdel from a dissipated student in his first year of college life to that of an earnest idealist, is wonderfully well done and the reader can almost see the growth of power that comes, through greater vision, clean living and applied efforts. The heroine, Felicia Morland, does not recognize the possibilities in this developing man, and, through her calculating attitude toward life, fails to accept his proffered love and thereby loses the opportunity of her life.

The closing scene showing her married to the young professor, bored by the surroundings of a Western College, with a husband immersed in his professional duties, has real dramatic power.

M. H. M.

TONGUES OF FLAME. By Peter Clark McFarlane. Cosmopolitan Publishing Company. Pages 405.

It is refreshing to read a story that is written to illustrate that honesty is the best policy—to have the hero afraid only of not doing his best—to be square and true to his ideals—whatever the price.

Henry Harrington is a splendid type of man, and the story of his experiences is thrillingly exciting, holding ones interest from cover to cover.

He is employed by an enormous corporation, which ruled the state, and which was founded and built by fraud, but when Harrington realized this and the dreadful injustice done the people, he tries to expose Boland, who had, by the subtlest forms of bribery, corrupted the whole community.

False charges are brought against Harrington and he is thrown into prison, forsaken by sweetheart and friends, humiliated and nearly crazed. An Indian girl who loves and adores him, proves his innocence.

He saves the town and people when fire and starvation surrounds them, and, because they know him to be honest, Harrington is the hero of the hour.

M. H. M.

A GENTLEMAN OF COURAGE. By James Oliver Curwood. Cosmopolitan Book Corporation. Pages 342. Illustrated. Price \$2.00.

This novel is written in Mr. Curwood's usual style, and with a somewhat unfortunate similarity to the plots of his former books, which gives the reader a rather reminiscent feeling, that detracts a little from the interest. The scene, opens in the Canadian wilds where the hero's father has taken refuge to escape the consequences of a tragedy in his life. The principal part of the book, however, develops in a village near one of the Great Lakes, where the lives of Peter McRae and Mona Guyon move from childhood to youth, and find a united happiness through numerous exciting scenes, the rehearsal of which provides interesting

Guild of St. Barnabas for Nurses.

This is composed of a specialized group of women, for whom the Guild holds a unique place. It is the only national organization providing religious and social life for all nurses of whatever denomination.

This Guild is missionary, because it deals with those who care for the sick throughout the world; it is educational because it offers to the young women in hospitals and training schools the guidance of the Church; it is social because it brings the nurse into touch with the Churchwomen of the community and affords a home for the girl who is alone in a strange city.

The English Guild was founded by Miss Autrobus in 1876, a nurse who knew well the special difficulties besetting nurses in their busy lives. The Guild in America was started in Boston in 1886. There are now in this country forty branches with a membership of 2,804.

Each branch has at least a monthly meeting, at which, after a short service, there is a conference or business meeting, followed by a social hour. The duty of associate members is to know and visit the nurses. In some of the branches there is a sick relief association, which is a mutual aid society.—From Story of the Program and Living Church Annual.

reading of a clean and wholesome nature. It is perhaps unfortunate that the Canadian Mounted Police, who are seen in pursuit of the elder McRae, are portrayed in rather ugly colors, presenting the worse side of that picturesque body of men whose duties, however, necessarily require sternness of character.

T.

THE SCHOLARS ITALY. By Florence Trail. Williams and Wilkins Co., Baltimore. 1923. Pp. 358.

The following pages presuppose, and depend for their interest upon a thorough acquaintance with my previous work, *A History of Italian Literature*. This is the rather formidable sentence with which Miss Trail, of Frederick, Maryland, opens her book. It will be seen that she takes herself seriously, for she tells us that when she needed a history of Italian Literature, she found she must write it. "The viewpoint of an American, the refinement of a woman and the spirituality of a Christian must dominate its pages." In the present volume she is "bringing forward some addenda and reflections" left over, as it were, from the mass of material collected for her major work. The book contains a mass of data loosely put together, in which there is much of interest. Miss Trail is an ardent and omnivorous reader and gives one the idea of an isolated student who has worked hard, for the love of working, in her chosen field. Her contention is a worthy one—that amid the colossal achievements of the Italian genius, genius which has led the world in almost every new path of government, science, art and letters, the critics of all time have been alert to signal out abnormal qualities and to stress the astounding heights and depths of folly and vice, which this remarkable people have exhibited. She claims for them a general normalcy throughout the ages. The chapter on Sacred and Didactic Poetry is perhaps the most worth while, containing her own translation of Arici's description of Hagar in the Desert and the closing lines of Manzoni's Prayer to the Holy Spirit. There is also an interesting note on page 32 concerning our glorious Latin hymns, many of them written by Italians.

N. P. D.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

SOCIETY OF THE NAZARENE: A CORRECTION.
Mr. Editor:

In the Southern Churchman for July 26 I have noticed an interesting article on "Healers" and "Divine Healing."

In writing of our Society Dr. Moore states that headquarters are at Boonton and that the Rev. Henry B. Wilson is the Director. May I ask that you will make a correction in an early issue, stating that our beloved Founder and former Director entered Life Eternal in March, 1923, and that in June National Headquarters were moved to Asheville. Also that Rev. A. J. Gayner Banks is now Director of the Society.

ETHEL E. SPENCER, Deaconess.

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

LEARN A LESSON FROM THE SOFT SHELL CRAB.

The writer recently had the pleasure of spending the night with a friend at the seashore, and that delectable delicacy, soft shelled crabs, formed part of the menu at one meal.

Between delicious mouthfuls, the host told us of the transformation process, whereby a crab changed from hard to soft-shell. He said that they shed their shells when they got fat, and as a consequence, became almost helpless and had to begin all over again, forming a new hard shell, for their protection.

It occurred to us that, although it is a far cry, from Moses in the desert, with the children of Israel, to a soft-shell crab on toast, nevertheless, the same general rules of life are applicable.

In the Book of Deuteronomy, which is said to contain Moses' farewell addresses, he cautions his followers, in eloquent language, against the dangers of prosperity.

"And it shall be, when the Lord thy God shall have brought thee into the land which He swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildest not,

And houses full of all good things, which thou fillest not, and wells digged, which thou diggst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full;

Then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage."

With these impressive words, this great leader of old warns his people against the danger of prosperity, of overfeeding, of fatness.

As one hears of the disaster that overtakes the corpulent crab, who by reason of his excess of eating, loses the protection which is given him against his enemies, and becomes a well-nigh helpless prey to all who have designs upon his life, one might exclaim:

"If I were a crab, I would surely be careful of my diet!"

It is just as necessary, however, for us to guard against the dangers that come from too easy living, as it is, for our friends of the ocean, on whom we love to make a meal.

The writer of the Book of Deuteronomy was both wise and right when he said that the danger of forgetting the Lord, Our God, was great in the times of easy living.

The people of the United States will do well to remember this, for we hear on all sides, that we are about to enter upon a period of unprecedented prosperity.

One of our great leaders of industry and finance has announced that we shall shortly see a time of as great industrial activity, as that through which we passed during the war.

Everything points that way. The adjustment of European finances will certainly lead to the loan of a great sum to Germany by our bankers. Money is somewhat like the blood of an animal. It is very little use unless it circulates. We have had for several years great quantities of surplus money in this country, but it has been of very little use to us because it has been in a more or less stagnant state.

According to an editorial published in a cosmopolitan newspaper:

"One of the New York banks, in its review of the business situation last week, called attention to the great proportion of the world's total supply of gold which is now held in the United States. The amount has been steadily piling up and is now placed by the Mechanics and Metals National Bank at \$4,500,000,000, as compared with something less than \$3,000,000,000 three years ago. The rest of the civilized nations have together no larger sum of gold than is to be found in this country alone. It is not something which our bankers and merchants, our manufacturers and importers, have made special efforts to secure. Simply as a result of economic forces set in motion by the World War, gold has flowed in upon America as in a veritable stream of Pactolus.

"Something must be done with the gold. It cannot be left indefinitely idle in the vaults. Americans are not misers to delight in merely brooding over their amassed gold, and handling it to make sure of its existence. They know that its real value is in safeguarded use, and for such employment of it they are looking about today more eagerly than ever before.

"A certain amount of our surplus gold can be utilized in our own supply of currency. Bank notes are retired and gold certificates put out in their place. But this can reduce the excess only in a slight degree. For the full employment of the gold which we have beyond our own immediate needs we must, as the bank referred to insists, look abroad. We must be prepared to make use of our surplus gold not only in subscribing to the forthcoming German loan, but in greatly extending our foreign investments of all kinds. Otherwise the gold will remain on our hands as both a drug and a danger.

"Thus is the ancient process reversed. Instead of scouring the world in the search for gold, we are in the position of asking the rest of the world to help us make safe and profitable use of the gold which we already possess. It is like carrying the Golden Fleece to market instead of going on a long and arduous quest of it."

It may seem foolish that we should gain prosperity by lending Germany money, with which to buy our goods, and yet that is exactly what will take place. It is this condition, too, on which are based the prophecies of a new industrial activity, the like of which the world has never seen.

It behooves our clergy and their congregations to keep ever before them the fact that "The earth is the Lord's and the fulness thereof." It is He, Who gives us the blessings of His bounty, and we must be ever on our guard against greed and selfishness, ever on the lookout lest in our own times of ease and abundance, we allow others of His children to suffer for the lack of the things which we have so plentifully.

Four Commands of the Church's Mission.

Suggestions for an exceptionally interesting program, lasting half a day or several days, as time permits, may be taken from a missionary conference held at Church Missions House early in the summer. That conference was attended by thirty missionaries, half on furlough, half newly appointed, and all but two or three of the speakers either were missionaries or had visited the mission fields, but even without such a personnel, the outline of the conference would be useful elsewhere.

The talks, none of them very long, were grouped around four commands, "Lift up your eyes and look," "Pray ye, therefore," "Freely ye have received, freely give," and "Go ye, therefore." This included study, prayer, stewardship and service.

Before and after each of these discussions were presentations of the larger divisions of the mission field, Latin-America, the Orient, Africa, Alaska, without a great deal of detail, but with emphasis on the underlying problems and difficulties, racial and national, and the purpose of the Church in relation to them.

The Great Commission

"A GOODLY FELLOWSHIP"—S. P. G. REPORT FOR 1923.

Not for general reading among us, it may as well be admitted, but for every true missionary enthusiast, for every one who believes in and loves the mission of the Church and who finds good reading in the story of its triumphs and difficulties and its heroes, there is an English book issued every year which is full of interest. It is a paper-bound sketch or summary, some two hundred pages in length, of the work of the Society for the Propagation of the Gospel in Foreign Parts, that great and venerable English society now well into the third century of its life. The 1923 report is called A Goodly Fellowship, and may be had from the Society's office, 15 Tufton Street, Westminster London, S. W. 1, for a postal order for a shilling.

The name, A Goodly Fellowship, was intended to emphasize the oneness of the contributors at home with the mission workers on the field. For us it should further emphasize the oneness of the work of the Anglican Communion throughout the world. Americans will find a special interest in the chapters about those regions where our own work is carried on—sometimes in a much smaller way than that of the older English society—in Northwest North America, South America and Africa, and in the West Indies, where, in view of the constant migration of some of the strongest Church people from the English islands to ours, one English missionary writes, "Our work here seems largely to consist in training recruits for the American Church."

In the Orient, where the young national Churches are the product of English, Canadian and American work, the book is as interesting for us as our own Story of the Program or The Spirit of Missions. English missionary writing, especially the S. P. G. reports, The East and the West, a quarterly, and the little monthly Mission Field, is unfailingly interesting and not infrequently subject to thrills. There can be no doubt that a wider reading of it by those of us who have learned to value our own publications would greatly encourage us and increase our efforts in the work for which we are directly responsible.

REMARKABLE RECORD OF CHINESE PARISH.

Without wasting any words in oratory the rector of the Church of Our Saviour, Shanghai, at a recent gathering mentioned the following social and educational achievements of that Chinese parish. The occasion was the twentieth anniversary of Chants Academy, a boys' boarding school connected with the parish. The new academy building was formally opened, its entire cost, \$35,000 Mexican, having been contributed by parents of the students and members of the congregation.

The parish is located in one of the worst but growing suburbs of Shanghai, where the church is surrounded by masses of poor, ignorant people. The Yenson Community Hall was also opened at this time, a comparatively cheap wooden structure. A campaign for \$50,000 is planned for 1929 (marking the rector's twenty-five years of service), for the erection of a substantial church hall to replace the wooden structure and to include an auditorium large enough for 1,500 people.

On the same day occurred also the opening of the Han Memorial Institute, established and supported by Mr. N. L. Han, a vestryman, in memory of his parents. This is to give a primary education in English and Chinese to the Christian children of the parish.

A "School for Popular Education" was begun at the same time, as the share of the parish in the nation-wide movement toward that end.

A tablet was unveiled, erected in memory of the late Mrs. Y. K. Friend, for twenty years "vestrywoman" and choirmother of the parish.

The academy school building, though less than four years old, is already too small. During the year the students had an enthusiastic campaign to raise \$6,000 for the purchase of additional land. The land has been bought, a small boy presenting the title deeds to the Bishop at the anniversary celebration. The students raised \$4,000 and the campaign had not yet closed. The land is a gift from the boys to the school.

Furthermore, the celebration marked the seventieth anniversary of the parish itself, which was organized by Bishop Boone. In 1906 it became self-supporting and has since been maintained by the Chinese Christians and administered by the native clergy.

The rector took occasion to say: "It is most appropriate for us to make use of this opportunity to express

our sincere thanks to the Department of Missions in the United States for its kind support and guidance upon which the birth, growth and development of this parish largely depended, and this we can do only through its representative, the Bishop of the Diocese, by whose presence our gathering here is greatly honored."

MISS LINDLEY STUDYING ENGLISH MISSIONS.

Miss Grace Lindley, Executive Secretary of the Woman's Auxiliary, continuing her useful tour of missions, has spent July in India, taking advantage of the opportunity to return that way in order to study the work of some of the English missions, that our own work may benefit by their long experience. India, "this great and beautiful land," as Kim calls it, will seem less far away as Churchwomen of both countries are brought nearer each other by Miss Lindley's visits there. The month's schedule included Ceylon, Madras, Calcutta, Benares, Cawnpore, Agra, Moradabad (between Lucknow and Delhi), Delhi and Bombay, from which she was to leave for England early in August.

All along the line of her visits in Japan and China would come back from the missionaries and native workers of the great help and encouragement they have received from her, and their repeated desire that they might have more frequent visitors from headquarters. Miss Lindley's letters have been appearing in The Spirit of Missions and will continue.

The Young People's Conference, Sewanee, Tenn.

By the Rev. E. P. Dandridge, D. D.

What are the young people of today thinking of—the sheiks who walk with a swagger and the Shebas with bobbed hair, khaki shirts and knickers? The Young People's Conference now being held at Sewanee furnishes one answer. Until this year these young people met with their elders and were accounted one division of the Sewanee Summer School for Church Workers, but the numbers attending this school have become so great that the University authorities have insisted on a division, and this year the young people are holding their meeting two weeks earlier, to be followed by the adult conference from August 7 to August 21. So for two weeks the young people and their leaders have it all to themselves. And what are they doing? They are playing, singing, yelling, playing baseball and tennis, taking hikes, getting up "stunts" and having a royally good time. But play is only a small part of that which occupies their time. The day begins with a celebration of the Holy Communion at 7 A. M. in the chapel of the S. M. A., or, in fine weather, out under the trees. Then comes breakfast, followed by inspection. From 9 A. M. to 1 P. M. they are very busy in classes. Under such leaders as Bishop C. S. Quin, of Texas; Rev. Gordon M. Reese, Rev. E. C. Seamon, Miss Annie M. Stout, Miss Nettie Barnwell, Mrs. F. H. G. Fry, Miss Helen Hargrave, Rev. Clarence Parker, and Miss Mabel E. Stone, they are studying the Bible, the Prayer Book, Missions, Social Service, Church Pageantry, Young People's Service League work and many of the units of the Standard Normal courses for Church school teachers. It is not all sitting still and being instructed. Their leaders are wise enough to put much of the work on the young people themselves, and the latter respond with a readiness, earnestness and originality which would dispel the gloom of a pessimist. They get up programs for league meetings, use their ingenuity in making effective posters, make prayers which show a wide knowledge of the opportunities for service which lie before the youth of today, and breathe a spirit of genuine devotion.

After dinner comes a rest period of an hour, and then two hours given over to recreation. Then come various informal conferences, and at 6 o'clock all assemble for a short devotional service and listen to heart-searching devotional addresses by Rt. Rev. W. G. McDowell, D. D., Bishop-Coadjutor of Alabama. Supper comes at 6:30, and the evenings are given to various matters of special interest. Sometimes it is a model league meeting, arranged by one of the teams into which the conference is divided. Sometimes it is an entertainment put on by one of these teams. Sometimes it is a religious pageant. Sometimes it is a service of stunts or songs gotten up by the groups representing the various States. Or it may be a pow-wow around a big camp fire. It always ends with the reading of the "We Tell 'Em Daily," in which the events and jokes of the day are recorded, and when it is over, everybody, tired and happy, files silently into the chapel for the short, solemn compline or good night service which closes the day.

There are about 192 young people here, representing

nearly all the States of the Southland—not a very big number for such a wide territory, but they are representatives of thousands of others in all the parishes of the Episcopal Church in the South in which the young people's movement has gotten under way; and they are here to carry back to their various local groups all the inspiration and ideas and devotion which they can crowd into their hearts and minds, to make the work of the Church for young people and the work of the young people for the Church effective.

Dean Wells, of the Sewanee Divinity School, spoke to the boys on Friday night on the subject of the Ministry, and from the number who crowded around him afterwards to ask questions and to continue the discussion, it was evident that some at least were thinking of it seriously.

What are our young people coming to? What are they

thinking about? Here are the sheiks and Shebas in all their wild regalia, enjoying life to the full, thanking God for it all, and tremendously intent on "following the gleam" which will guide them to the fullest and highest service and enable them to enlist other boys and girls in the same holy quest.

It should be added that the officers of this school are:

Director—The Rev. Mercer P. Logan, D. D., Monteagle, Tenn.

Dean—The Rt. Rev. Clinton S. Quin, D. D., Houston, Tex.

Executive Secretary—Miss Gladys M. Fry, New Orleans, La.

Chairman Program Committee—The Rev. Gardner L. Tucker, D. D., Houma, La.

Church Intelligence

The Eaglesmere Summer Conference for Church Workers.

With a total attendance of one hundred and sixty-three delegates, the third annual Summer Conference for Church Workers, held at Eaglesmere, Pa., July 7 to 14, under the auspices of the Bishop and Department of Religious Education of the Diocese of Harrisburg, was the most successful held thus far. There were thirty-seven parishes and six dioceses represented at the Conference, Harrisburg Diocese leading with twenty-five parishes represented, Pennsylvania with eight, and the Dioceses of Milwaukee, Maryland, Florida, and Sydney, Australia, being represented by one delegate respectively.

Bishop Darlington was the President of the Conference, while the Rev. J. O. S. Huntington, O. H. C., acted as chaplain. The courses given were all of a very high order, and the lectures delivered reflect great credit upon the faculty, of which the Rev. Charles Everett McCoy, rector of Trinity Parish, Williamsport, was the Dean. A distinguished Welsh-Australian, Major William Lloyd, a cousin of the Rt. Hon. David Lloyd George, formerly Prime Minister of Great Britain, added much to the interest of the Conference by his lectures on "The Eastern Church" and "Affairs in Turkey," where he has been for some time. Major Lloyd was a guest of Governor Pinchot, of Pennsylvania, a staunch Churchman. A feature of this year's Conference was the ordination of a deacon and priest, held in the beautiful Church of St. John in the Wilderness, Thursday, July 10. Following the ordination, a conference was held for the clergy, attended by twenty-five clergymen. The principal addresses were given by Bishop Darlington and Father Huntington.

The delegates who attended were delighted with the Conference, and all agreed that Eaglesmere is the ideal spot to hold such gatherings. Plans are being made to hold a similar Conference next year, and from all indications it will even surpass this year's. The Eaglesmere Summer Conference now ranks as one of the leading summer conferences of the Church.

A. A. H.

News Notes of Interest From the Missionary District of Haiti.

Mrs. Estelle S. Royce, of Berryville, Va., has become the first addition to the staff of workers in Haiti since the consecration of Bishop Carson. Well known to many for her unusually fine work in the Panama Canal Zone, their

interest will follow her to her new field. Mrs. Royce resigned from the Isthmian field a year ago, made a brief visit to Haiti on her way to New York, and was so moved by the imperative need of helpers that she volunteered for service upon her return from a long contemplated trip to the Holy Land. Her work will be as directress of social work and will be the opening of an entirely new field for the Church in Haiti.

The Rev. Charles E. Benedict, one of the first fruits of the ministry of him who was then the Rev. Mr. Holly, died at Aux Cayes, Haiti, on July 14, after a long illness, at an advanced age. At a later period in his ministry Bishop Holly referred to him as among "some young Haitians sent as students to the Mission House in Philadelphia" as the direct result of an episcopal visitation by Bishop Burgess, of Maine, in 1866. Mr. Benedict was the first of the Haitian clergy to become a beneficiary of the Church Pension Fund. Among other surviving members of his family, the Rev. Georges E. Benedict, of the Church of Saint Sauveur, Aux Cayes, Haiti, is an honored member of the Haitian clergy.

Plans are being drawn by Mr. Robert T. Walker, of Boston, for a new church at Port au Prince, the cornerstone of which will probably be laid on the fiftieth anniversary of the consecration of Bishop Holly, November 8. By sympathetic resolution the National Council, at its May meeting, expressed the desire of the Church in the United States to assist in commemorating this anniversary, more especially by a better equipment of the Church in Haiti, of which this is the necessary beginning. The National Council authorized Bishop Carson to appeal for special gifts in the amount of \$25,000 and gave assurance to the Bishop and other clergy and people of its best wishes for the success of their endeavors to extend the kingdom in the Haitian Republic.

Among recent gifts to the District the Bishop has received three sets of vessels for the Holy Communion, one of which was given by the Church of the Incarnation, New York, and the other two by Dr. William C. Sturgis, Educational Secretary.

The Bishop returned to the District after two months in the States the end of July.

The Journal—the *Proces Verbaux*—of the first two Convocations held by Bishop Carson has just come from the

press and is ready for distribution to those who may desire to have it. It is in French and presents matter that will be of interest to the Church in the United States, especially to those familiar with that language. A card to either the Bishop or the Rev. Edouard C. Jones, Port au Prince, will bring immediate response.

Province of Sewanee: Executive Committee of the Board of Missions.

Wilmington, N. C., July 2, 1924.

To the Clergy of the Province of Sewanee:

My Dear Brethren:

At a recent meeting of the Executive Committee of the Provincial Board of Missions, after a full and helpful discussion of plans looking to the development of our missionary work, not only in the Province, but also in connection with the Program of the Church as set forth by the National Council, the Chairman and Secretary were requested to write a letter to the clergy of the Province embodying the following recommendations:

First. Holding vestry conferences in parishes, districts and dioceses. At such conferences the Program of the Church would be discussed, and the vestrymen led to realize their responsibility for carrying out the plans of the whole Church.

Second. District organization of the Diocese—Several dioceses have found this District plan most helpful. In each district, made up of two or three counties, a clergyman as chairman and a layman as vice-chairman, might be appointed.

Third. The selection of a "key man" in each parish to represent the diocesan organization.

Fourth. Study by the vestries of Mr. C. A. Tompkins' book, or some similar work on Business Methods in the Church.

Fifth. That the budget portion of the national quota be considered as an obligation of the Diocese, and that deputies to the General Convention be so instructed when elected.

Sixth. The committee also approved, in principle, the plans for the provincial organization of the Diocesan Executive Secretaries, or such officials in each Diocese who perform the duties of the Executive Secretary. It was thought that these men meeting together, preferably at the time of the Synod, would exchange helpful information as to methods in the different dioceses.

The suggestions outlined above are presented for your careful consideration. Some of them could be used in the parish; others must, of course, have the approval of the diocesan authority before they could become effective.

If we have exceeded our authority in making any of the suggestions, please understand that it is not due to officiousness on our part, but that it comes from an honest desire to be helpful.

Trusting that the delegates from the

various dioceses will come to the meeting of the Synod in Wilmington this fall, prepared to discuss the suggestions that we respectfully submit, we are,

Yours faithfully,
THOMAS C. DARST,
Chairman.
WARREN KEARNY,
Secretary.

Bishop's House, Diocese of East Carolina, Wilmington, N. C.

Information Requested.

The Committee on Student Affiliations of the Department of Religious Education of the Diocese of Harrisburg acts as a clearing house for information concerning students entering or leaving the Diocese for the purpose of attending school or college. In order that it may properly discharge its duties it requests information concerning students residing in other dioceses who expect to attend any school or college in the Diocese of Harrisburg during the year 1924-25. Information is also desired concerning students whose homes are in the Diocese of Harrisburg who expect to attend educational institutions anywhere.

Any one knowing of students falling in either of these groups is requested to send full information to the Secretary of the Committee, Professor Elton D. Walker, State College, Pa. Please give the student's full name, home address and parish, and the name of the school or college to be attended. This information is desired as promptly as possible so that it may be sent to the rectors concerned by the opening of the fall term.

Healing Mission Conference.

The Society of the Nazarene will hold its annual Mission-Conference in Washington, commencing with services in participating churches on Sunday, September 14, and ending September 19.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

The Laymen's Association of the Rappahannock valley Convocation.

There was a very largely attended meeting of laymen of this Convocation held at St. Margaret's School, Tappahannock, on August 5, an all-day meeting. Some sixty representative men were present from every part of the Convocation. Hon. Rosewell Page and the Rev. W. D. Smith, D. D., both of Richmond, made addresses before lunch. The evening session was a business one. A full convocational organization was perfected with Robert Beverley, chairman; Hon. James M. Lewis, Vice-Chairman; J. Carson Phillips, Secretary. An Executive Committee of five was appointed as follows: W. H. Wellford, Warsaw; J. Marshall Lewis, Gloucester; Barton Palmer, Christ Church; Walter Wilson, Bowling Green, and B. T. Newton, Hague, Va.

There was an arrangement made and promises of laymen and representatives from practically every church and mission to effect parish, church, and mission organizations throughout the Convocation. Every church and mission, of which there are forty-three, had representatives at the meeting, except four. The meeting was a most enthusiastic and inspiring one, and not a few of the clergy attended. Convocational meetings will be held annually and the

local meeting in parishes quarterly. The Association is calculated to do much good, its object being the better education of the laymen in Church work, and the carrying out of the Church's Mission.

The Rev. Samuel A. Wallis, D. D., and Mrs. Wallis, of Alexandria, will sail for Bermuda on August 20. Dr. Wallis will have charge of the Cathedral at Hamilton, Bermuda, for two months, in the absence of the Canon Residentiary, the Rev. Dr. Henry Marriott, in England.

UPPER SOUTH CAROLINA.

Rt Rev. K. G. Finlay, D. D., Bishop.

Memorials Presented to St. Andrew's, Greenville.

There has been recently presented to St. Andrew's Parish, Greenville, by the teachers and pupils of the Sunday School, a very handsome brass receiving alms basin in loving memory of Edward Percival Long, the late Superintendent.

The presentation was made by Mr. C. B. Lucas, the present Superintendent, and the rector, the Rev. A. R. Mitchell, received the basin and presented and blessed the gift with appropriate prayers.

There has been ordered from Munich three handsome stained glass windows to be placed in St. Andrew's Church, Greenville, some time in the fall.

One will bear the following inscription:

"In memoriam, Edward Percival Long, Born 21st Dec. 1869, Died 10th Aug. 1923. Vestryman and Sunday-school Superintendent."

The second:

"In memoriam, Valeria B. W. Salas, A generous contributor to this Church."

The third, which will be a circular window, will simply have inscribed, "All Saints," and will be in loving memory of all the members of the parish who have died since the church was organized.

Generous contributions have been made for these windows by friends outside of the parish.

A kind friend will donate a sufficient amount with which to erect a parish house for St. Andrew; this will be in loving memory of E. Percy Long.

A handsome brass receiving alms basin and two brass collection plates, in memory of Eugene Earle Stone and Lydia Croft Stone, was recently presented to St. James' Memorial Church, Greenville, by their son, Dr. T. C. Stone, in behalf of the family.

J. O. M. C.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Interesting Meeting at Blacksburg.

Mrs. John J. Lloyd, who has been visiting her son, the Rev. J. Hubard Lloyd, at Christ Church rectory, spoke, by special request, to the Woman's Auxiliary at its July meeting. She gave a delightful sketch of her work as President of the Junior Auxiliary in Southern Virginia, and its organization and growth. Although the attendance was small, many members being away for the summer, the great-

est interest was manifested by those who were so fortunate as to hear Mrs. Lloyd.

The church attendance during the summer season has been most gratifying, as there are quite a number of visitors in Blacksburg.

St. John's, Roanoke.

The Rev. Karl M. Block, D. D., rector of St. John's, is enjoying a vacation of six weeks at the "Log Cabin Cottage," Avalon, New Jersey. During his absence the Rev. Frank Ridout, of Cape Charles, Va., is in charge of the parish. Dr. Block expects to return about September 14.

New Rector at Abingdon.

On July 1 the Rev. Beverley M. Boyd assumed charge of St. Thomas' Church at Abingdon, the Chapel of the Good Shepherd ("the Knobs"), near Abingdon, and St. Paul's at Damascus.

Mr. Boyd graduated from the Virginia Seminary and was ordained Deacon on June 6 of this year. On the following day he was married to Miss Sarah Kemper, of Alexandria, Va.

The parish which is Mr. Boyd's first charge, is one of the oldest and best known in Southwestern Virginia, but has been without a regular rector since the departure of the Rev. L. G. H. Williams in May, 1923. In the meantime it has been supplied at various times by visiting ministers.

T. A. S.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D.

The Rev. Bernard I. Bell, D. D., President of St. Stephen's College, was the preacher at Trinity Diocesan Church on Sunday morning, August 2, and in the afternoon of the same day preached the sermon at the open-air service of the Washington Cathedral. At these services on August 9 the preacher was the Rev. John Mockridge, D. D., of Philadelphia.

St. Stephen's Church has inaugurated open-air services to be held every Sunday afternoon during the month of August, under the direction of the Rev. Clyde Brown. These services will be held on the site of the new church at Newton and Sixteenth Streets.

At the Sunset Services held at Holiday House on Sunday afternoon under the auspices of the Girls' Friendly Society, the clergy of Washington officiate from time to time. On the first two Sundays in August the sermons were preached by the Rev. Enoch Thompson and the Rev. Meade Bolton MacBryde.

Some Interesting Statistics: The Journal of 1924, containing an account of the proceedings of the Diocesan Convention of Washington, held February 6 and 7, has been completed and issued by the Rev. H. Allen Griffith, Secretary of the Convention.

The report shows some interesting statistics and facts. The Church in Washington owns property to the value of \$3,065,000, not including property owned by Diocesan Institutions, or property of the National Cathedral Foundation. Receipts for all purposes in the year amounted to \$734,500, of which \$70,000 was given for missions and other purposes outside the Diocese. On December 31, 1923, there were in the Diocese 24,000 communicants. Of

thirty-five lay readers listed, seven are candidates for orders.

The Diocese of Washington includes Montgomery, Prince Georges, Charles and St. Mary's counties of Maryland, as well as the District of Columbia. Eighty-two separate parishes and congregations are listed.

M. M. W.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

St. Andrew's, Yonkers.

The Rev. Francis T. Brown, for the past ten years or so rector of St. Andrew's Church, Yonkers, has resigned and will take up special work. He is to be succeeded in September by the Rev. Dr. Theodore Sedgwick, for a decade or thereabouts rector of Calvary Church, New York.

St. Andrew's is a child of St. John's and was built for the most part by the Cochrans, all of whom helped St. John's liberally. The first rector was the present Bishop of Washington, who while rector planned and built Hollywood Inn, a social headquarters for men of Yonkers, projected by the Cochrans. The communicants exceed 1,000 in number. Mr. and Mrs. Brown were formerly workers under Church direction in Japan.

St. Paul's Chapel As a Landmark.

A New York newspaper having written about the Sub-Treasury Building in Wall Street, and its preservation by the government, in spite of the fact that it is no longer to be used to store gold, Bishop Manning writes to the paper, to correct some statements, and speaks thus of St. Paul's Chapel:

"New York has, however, one other incomparable landmark in old St. Paul's Chapel, a few blocks north on Broadway.

This chapel was opened for worship on October 30, 1766, and has been in use ever since. Owing to the fact that Trinity—the mother church—was then in ruins from fire, the newly opened Chapel of St. Paul was used as the parish church throughout the period of the Revolutionary War. The records tell us that 'during the residence of General Washington in New York, and while the headquarters of the American Army were stationed there, he was a regular attendant upon the services, as well as a communicant in the chapel.'

In this venerable building George Washington, accompanied by both houses of Congress, attended the religious service which completed the ceremonies of his inauguration as first President of the United States. The service on that occasion was conducted by Samuel Provost, rector of Trinity Church and first Bishop of New York. At the service in commemoration of the 150th anniversary of St. Paul's Chapel in 1916, at which I had the honor of preaching the sermon, the same flag hung from the pulpit which was carried before George Washington as he marched from the old Federal Hall to the chapel on the day of his inauguration."

Tercentenary of Education.

It is announced that Religious Education is to have part in a national exposition to be held in New York during National Education Week, falling

in November next. This week and this exposition are to mark the tercentenary of schooling in this country, and is arranged by the Department of the Interior, the National Education Association and the American Legion. Already offices are opened to start in the preparations. Monday is to be Constitution day, Tuesday patriotism, Wednesday teachers, Thursday to consider literacy and its lack, Friday physical education, Saturday communities and their needs, and Sunday religion. The exposition will show the progress made in America in education of all kinds, and the new ideas in education, which include doing things, as well as just knowing things.

C.

EAST CAROLINA.

Rt. Rev. Thomas C. Darst, D. D., Bishop.

Death of Mrs. Carmichael.

Mrs. Lucilla Carmichael, widow of the Rev. James Carmichael, D. D., died at the home of her granddaughter, Mrs. David R. Murchison, Wilmington, on Wednesday, July 23.

Mrs. Carmichael was born in Fredericksburg, Va., in 1837, the daughter of John H. Wallace and Mary Gordon Wallace. She is survived by one brother, Judge A. Wellington Wallace, of Fredericksburg, and a son, George Carmichael, of Franklinton, N. C., and her granddaughter, Mrs. Murchison, wife of Dr. David R. Murchison, of Wilmington.

Possessed of a gentle charming dignity, characteristic of the women of the "Old South," deeply religious and lovable in character, Mrs. Carmichael during her life in Wilmington attracted to her a host of friends and admirers who sincerely loved her and who greatly deplore her death.—Wilmington News-Dispatch.

b50

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.
Rt. Rev. W. M. Green, D. D., Coadjutor.

First Summer School Proves Great Success.

A venture of faith which has proved highly successful in Mississippi was the Summer Training School held at All Saints' College, Vicksburg, these past two weeks. While small in registration as compared with other summer schools, this first attempt at an annual diocesan school, from the standpoint of faculty and personnel, was the equal of any in the Province of Sewanee, in which so many dioceses are introducing similar projects.

All Saints' College proved a most delightful place for the school. Its spacious building, capable of housing quite a large number of students, and its beautiful grounds, situated in the heart of the wonderful National Park at Vicksburg, has commended itself to diocesan representatives as possibly the permanent meeting place for many gatherings during the holiday season. Miss Newton, the principal of the college, and Miss Todd, the housekeeper, both gave up part of their vacation time to look after the physical comforts of the members of the Summer School.

The school had for its faculty Bishop Bratton, who, assisted by the Rev. J. H. Boosey, gave the course on "The Prayer Book"; Miss Mabel Lee Cooper, who taught "The Pupil," "Principles of Christian Nurture," and gave a short lecture course on "How to Tell Stories"; the Rev. DuBose Murphy, who

taught "The Bible" and "How to Train the Devotional Life" (his own book); Miss Mary Bell Conway, who, in addition to her duties as registrar, taught "The Teacher," and handled the Manual Work class of the C. S. S. L. (Miss Conway is President of the C. S. S. L. in the Diocese); the Rev. C. A. Ross, director of the school and chairman of the Department of Religious Education of the Diocese, who gave courses in "Church School Administration," "Church School Ideals" and "C. S. S. L. Administration"; the Rev. W. A. Jonnard, who held the Young People's Leaders and Councillors Conferences, and taught two courses of Christian Nurture; and Miss Josephine Thames, who assisted in the Young People's Work and taught a Christian Nurture course. Miss Frances Withers was to have been present, but an accident kept her from serving as a member of the faculty.

In addition to these regular ten-hour classes, a three days' course on the Conference Method in Christian Unity was given by the Rev. Floyd Tompkins, Jr., and evening lectures by Mr. Tompkins and the Rev. Gardiner L. Tucker, D. D., Field Secretary of the Province.

A new feature of Summer Conference work was the holding each night of what was termed a "Practical Application Conference," in which questions were asked or various problems in the parish or Diocese were brought up by members of the school, and answered or discussed by the staff.

Bishop Bratton and Bishop Green were both present, and acted as chaplains for the school. Early communion, sunset meditations and a good-night service were held daily, and on Sundays the Conference attended services in a body at Trinity and Christ Church.

Recreation, which formed a big feature of the Conference, was looked after by Mr. Jonnard, and Miss Thames, and ran the gamut from a watermelon party, an indoor track meet, and a faculty party to a boat trip up the Mississippi River, and daily swimming parties at the Fair Grounds pool, conveniently located at the foot of the hill near the college.

During the course of the school a telegram from Sewanee announced the election of Miss Josephine Thames as Provincial President of the Young People's Service League, and the event was celebrated. Miss Thames is the President of the Y. P. S. L. in Mississippi also.

W. A. J.

WESTERN NORTH CAROLINA.

Rt. Rev. J. M. Horner, D. D., Bishop.

Death of the Rev. Alfred H. Stubbs.

The funeral service for the Rev. Alfred H. Stubbs, who died on Saturday, August 2, at the Mission Hospital after an illness of ten days, was conducted on Monday at Trinity Church, Asheville, at 2 o'clock. The Bishop, assisted by several of the clergy of the Diocese, conducted the service at the church and cemetery. Officers of the Cyrene Commandery and Knights Templar, to both of which Masonic orders he belonged, were the pall-bearers. The services of these Masonic orders were used at the grave.

Dr. Stubbs was born in New Brunswick, N. J., August 22, 1841, the son of the Rev. Alfred Stubbs and Emily Stebbins Houghton. He was a graduate of Rutgers College, with the degree of M. A., and of the General Theological Seminary of New York City. He was ordained deacon in 1864 and priest

in 1865 by Bishop Odenheimer, of New Jersey.

He held important positions in Church work in the Diocese of New Jersey, Connecticut, Iowa, Mississippi and Albany, N. Y., in succession. In 1867, while rector of Trinity Church, Davenport, Iowa, he married Ella V. Huntweiser, of Davenport, who died in 1896.

From New York he moved to North Carolina in 1881 and was rector of St. Andrew's Church, Greensboro, until 1894, when he moved to Asheville and became warden of the Ravenscroft Associate Mission, which position he held till death. Dr. Stubbs died in service, attending to his duties when he was taken to the hospital.

He was the oldest priest in the Diocese of Western North Carolina, having been identified with this division of the Church since its organization as the Missionary District of Asheville in 1895.

He was Treasurer of the Diocese and a member of the Board of Trustees and of the Executive Committee, and was chairman of the examining chaplains of the Diocese and as warden of the Ravenscroft Associate Mission was called upon to hold services each Sunday.

He is survived by two sons and two daughters.

EASTON.

Rt. Rev. G. W. Davenport, D. D., Bishop.

What a Missionary Spirit Did for One Parish.

It is astonishing what a missionary spirit will do for an individual or a parish. One whose vision is enlarged so that he sees the world and his fellowmen from Jesus' point of view cannot be slothful or indifferent. In the past sixteen months a change has taken place in St. Peter's Church, Salisbury, Md., which has surprised the people themselves more than any one else.

From a congregation that for years has been at a standstill, struggling to keep its head above water, making no effort to meet its missionary or Nation-Wide Campaign apportionments, it has suddenly developed into one of the leading parishes of the Diocese, having more than paid its Nation-Wide Campaign apportionment for 1923 and having pledges for more than its 1924 amount, paying its rector nearly twice what it was paying two years ago, having put its property all in first class condition, having just completed and dedicated a handsome new parish house costing over \$50,000.

This parish house is a model of efficiency in its arrangement to meet the practical needs of the parish, the social life of the young people and the community interests of the large population around it in a down-town center.

Within twelve months the rector, the Rev. H. F. Kloman, presented sixty-eight for confirmation, thirty-seven of them being men, and another class is in preparation to be presented in the early fall. The Sunday school has increased over 300 per cent, including a large Bible class of the leading men of the community, attending regularly every Sunday morning at 9:45. A Girls' Friendly Society has been organized and doing effective work with a membership of seventy-eight. In short, there is a general and sustained interest throughout the entire parish that promises big things for the future, as well as maintaining effective work at present.

When men and women can only get outside of self and see from the Master's point of view and lend themselves

to His leadership, there is no limit to the possibilities. While this development in this particular parish may seem unusual, it may be said to be rather typical of the spirit working in what has been considered the weak and decadent Diocese of Easton under the splendid leadership of its present Bishop.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.
Rt. Rev. F. W. Sterrett, D. D., Coadjutor.

New Parish House Opened.

The parish house of Grace Church, Honesdale, the Rev. Glen B. Walter, rector, was opened auspiciously a few weeks ago. There is a large auditorium for Church school and public gatherings; there are a number of rooms, furnished by the different church organizations—the Daughters of the King, G. F. S., Woman's Auxiliary, etc. There is also a thoroughly equipped kitchen and dining-room. Much praise was given to the young rector for his zeal and energy in accomplishing this long-felt want. The best is yet to come—the house is paid for and they have started an endowment fund, amounting to \$3,000.

Improvements in the Church Home for Children.

The Church Home for Children, Jonestown, Mr. Joseph S. Wagstaff in charge, has made most commendable progress during the past year. Additional land was bought—six acres—so that now no one can block the house in. The buildings were painted and repaired. A fine library was installed and the children are becoming steady readers. Some blooded cattle were presented and more will be bought, so that the best of milk and butter will be available for the children. To get away from "institutional appearances" the long, narrow tables with oil cloth covers and benches for seats were cast out and round dining tables have taken their places with table cloths, napkins, silverware, nice dishes instead of tin cups, steel knives and forks and brass spoons. It is a great pleasure to see the children eat—just like the children eat in our homes. Hereafter when they leave the Home they will not have that awkward and nervous feeling that seemed to say they were poorly taught and ill-mannered. This summer additional bath-tubs and showers will be installed. Also a chancel will be built to the chapel or room used as a chapel. Then as they go out from the Home our churches will not seem strange to them. At present there is only a rectangular room with no altar rail, chancel or sanctuary. The Rev. Mr. Philbrook, rector of St. Luke's Church, Lebanon, has promised the chancel and sanctuary as a gift from his congregation.

Great credit is due Mr. and Mrs. Wagstaff for the splendid work they are doing in really giving the children a Home and love.

Bishop Talbot writes that on Wednesday afternoon, July 23, the D. D. degree was conferred on him at the Steel-domain Theatre, Oxford. There were several hundred people there, as quite a number of students received degrees. The Bishop's was the only D. D. degree conferred.

The Bishop preaches at Teuksbury Abbey August 10; on August 17 at Westminster Abbey; on August 24 at Holy Trinity Parish.

He will return on the Steamship Pittsburgh, sailing from Cherbourg, France, on September 6, going to Halifax

and from there to Yarmouth, where he will spend some time with the Rev. and Mrs. Leonard Haslam. He expects to return to the Diocese about October 1.

H. P. W.

Personal Notes

The Rev. George F. Bambach has been elected to and accepted the rectorship of St. George's Church, Schenectady, N. Y. Mr. Bambach formerly was Archdeacon of Brooklyn, N. Y.

The Rev. Henry J. Bergen, of St. Luke's Church, Chester, Penn., is supplying for the five Sundays in August at St. Luke's Church, Kensington, Philadelphia, Pa.

The Rev. John R. McGrory, rector of Holy Apostles' Church, St. Clair, Diocese of Bethlehem, has resigned his charge to take effect on September 7. He goes to the Diocese of Pennsylvania. He has done excellent work at St. Clair.

The Rev. A. J. Miller, of Philmont, N. Y., will be in charge of St. George's Church, Schenectady, N. Y., on the last three Sundays in August.

For the past fourteen years the Rev. Dr. Arthur B. Kinsolving has had summer charge of St. John's Church, Fishers Island, N. Y. The congregations have grown steadily with the years, and a movement has been started to accumulate a fund to enlarge the church.

The Rev. George A. Perry has resigned the rectorship of Christ Church, Schenectady, N. Y., to become General Missionary of the Archdiocese of Ogdensburg, Diocese of Albany.

The Rev. Louis A. Parker of the staff of St. Agnes' Chapel, Trinity Parish, New York City, is spending his vacation in Europe.

The Rev. George Stem Aldridge, a deacon, has been appointed to take charge of the Church of the Good Shepherd, Milford, Pa., on August 17.

The Rev. William R. Agate, M. D., B. D., of Clinton, Iowa, has accepted an appointment to the Missions of Warwick, Morgantown and Churchtown, in the Diocese of Bethlehem. He will take up his work about September 1.

The Rev. Arthur Breese Merriman, a recent graduate of the General Theological Seminary, is now assistant minister at St. Paul's Church, Syracuse, N. Y., the Rev. H. H. Hadley, rector.

The Rev. Frederick A. MacMillen and his wife, of Christ Church, Reading, Pa., have gone on a European trip for a two months' stay.

On account of ill health, the Rev. Richmond H. Gesner, S. T. D., president of the Central New York Standing Committee and for the past eighteen years rector of Christ Church, Oswego, N. Y., has resigned and has accepted the rectorship of Trinity Church, Newton, Conn. His brother is rector of All Soul's Church, Waterbury, Conn., which is near by. Under Dr. Gesner's leadership Christ Church, Oswego, grew into a parish of some eight hundred communicants.

(Continued on page 23.)

Family Department

August.

1. Friday.
3. Seventh Sunday after Trinity.
6. Wednesday. Transfiguration.
10. Eighth Sunday after Trinity.
17. Ninth Sunday after Trinity.
24. Tenth Sunday after Trinity.
- S. Bartholomew.
31. Eleventh Sunday after Trinity.

Collect for Ninth Sunday After Trinity.

Grant to us, Lord, we beseech Thee, the spirit to think and do always such things as are right, that we, who cannot do anything that is good without Thee, may by Thee be enabled to live according to Thy will; through Jesus Christ our Lord. Amen.

Restitution.

There is a sea, a great sea,
Beyond the farthest line,
Where all my ships that went astray,
And all my dreams of yesterday,
And all the things that were to be,
Are mine!

There is a land, a great land,
Beyond the setting sun,
Where every task in which I quailed,
And all wherein my courage failed,
Where all the good my spirit planned,
Is done!

There is a hope, a great hope,
Within my heart instilled,
That if undaunted on I sail,
The guiding star shall never pale,
But shine within my labor's scope,
Fulfilled!

And there's a tide, a great tide,
Flowing toward a goal,
That sweeps by every humble shore,
And at its fullest ebbs no more,
And on that final swell shall ride,
My soul!

—Presbyterian Banner.

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

The Sop.

The Rev. Louis Tucker, D. D.

Williams' Harmony of the Gospels gets stubbornly muddled here, as do others. Everybody transposes everything to suit theories. We follow Gardner, who seems to have no theory.

Our Lord's speech after the foot-washing is a mosaic of quotations from rabbinical sources. The washing itself was probably a fulfillment of Ezek. 16:9. Next came a bit of Passover ritual. By custom ironclad the ruler of a Passover feast gave a bit of meat or of bread dipped in gravy from the platter in front of him to the more important guests, beginning with the guest of honor. Now Judas, by token of his place next our Lord, was guest of honor. For sheer irony the situation is inimitable. Our Lord went on: "But behold the hand of him that betrayeth me is with me on the table. And truly the Son of man goes as it is written of him; but woe unto that man by whom the Son of man is betrayed. Good were it for that man if he had never been born."

This was a definite statement that one of the twelve should betray Him.

Naturally, all thought of Judas; for Judas was a thief. Two of the eleven were armed with swords and all had the long Galilean knife. They were not, however, quite certain. They began to discuss among themselves which of them should do this thing.

Were this a place to halt we would discuss the grammar of the phrase "that man" in our Lord's saying. In the English it seems to refer to Judas. In the Greek that is not so certain. It may mean that it would have been good for Jesus if Judas had not been born. Universalists say it does. The question of the Scriptural proof of Eternal Punishment hangs on that bit of grammar. Here are thirteen men. Their Leader tells them that He is about to die, betrayed by one of them. He seems able to foil any betrayal by moving from place to place, so they are not unduly disturbed. They do not realize that the betrayal is successful and will cause his death. They go on eating. This heartlessness would be terrible if it were intended. The Leader sees that they do not realize, and repeats solemnly, slowly and quietly. They stop eating and look at each other. They are armed. They love their Leader. Eleven are innocent, one guilty, but which one? At last one who knows himself innocent asks the question, "Lord, is it I?" By word or sign the Lord answers in the negative, or there would be no motive for the next man's asking. As it is, the next man meditates a moment, then asks the same question, "Lord, is it I?" After that each must ask. To be silent would be to confess himself the traitor. The matter proceeds slowly, because each must think, and tremendous emotional tension forces deliberation. The question goes around the board, each asking narrowing by one the group in which the traitor lies concealed. No scene in any play approaches this in dramatic power. The device seems never borrowed by any playwright; perhaps because, in its enormous wealth of material, the story so little emphasizes it; perhaps for a better reason. The men half rise as, slowly, very slowly, the question falls from the lips of each. Two of the men have short, heavy swords under their cloaks. They make sure that these are clear.

"Now there was leaning on Jesus' bosom one of the disciples whom Jesus loved. Simon Peter beckoned him that he should ask who it should be of whom he spoke." John then, lying on Jesus' breast, whispered to him, "Lord, who is it?" Jesus whispered, "He to whom I shall give a sop when I have dipped it." And when He had dipped the bit of bread He gave it to Judas of Kerioth, the son of Simon, and said aloud to them all: "It is one of the twelve that dippeeth with Me in the dish." This narrowed the matter to Judas and John. Judas said:

"Master, is it I?"

"Thou sayest it," answered our Lord softly, and then aloud, "What thou doest, do quickly." He, then having received the sop, went immediately out; and it was night.

This exit, planned and ordered by our Lord, was probably necessary to save Judas' life. The answer, "Thou sayest it," was given in a whisper, heard only by John. The ten merely saw our Lord give Judas the customary bit of bread dipped in sauce. Judas received it and immediately asked, "Is

it I?" To this our Lord returned a murmured answer, then added an order which took Judas out of the room. Some of them thought, because Judas carried the purse, that our Lord said, "Buy what we need for the feast," or ordered him to give something to the poor. No one interfered, because he had the Master's orders. Without them they would have stopped him until there had been time to find the traitor. A few minutes more, another question or two, and they would have identified him. Had that been done there would have been no betrayal. Judas, as it was, lived only a few hours. Without our Lord's intervention he would probably have lived fewer minutes.

The apostles were not the only ones withheld. Powers higher than human were gathered around that banquet. There were watchers who could and would have stopped Judas but for our Lord's order. This is as certainly implied in the narrative as is the fact that the room had four walls or the house a roof. No man understands Passion Night who forgets the angels. Judas, to retire unmolested and do his work, needed our Lord's command to save him from other swords than Peter's.

After the sop Satan entered into Judas. It was recorded that Satan had entered into him the day before; and our Lord, speaking of him a year before, had said, "One of you is a devil." The possibilities are intermittent possession of increasing degrees of possession. We touch here laws of the realm of darkness. Men who doubt a realm of darkness are scornful. Theologians should recall that no logical explanation of our Lord's life is possible if it leaves out Satan. The man of simple faith accepts the record.

If intermittent possession be the explanation the pathos of the situation is exquisite. During the intervals when Judas was not possessed, our Lord had fought a losing fight for his soul; or, if that soul were lost already, a sadder fight still, to give him all those opportunities of salvation which a soul not lost would take. Now the Prince of the Powers of Darkness took him, jeering, and they went out together. It is not for nothing that St. John records again the information already given elsewhere that it was dark.

Our Lord's order, "What thou doest, do quickly," is capable of perversion. No sane person doubts that He was expressing that wish we have all felt for prompt grappling with some evil foreseen and inevitable. Minds a little insane could take it as justification for Judas' treachery. Judas, for instance, would undoubtedly have plead that our Lord knew his plan and endorsed it. So clear is this possibility that our Lord foresaw and forestalled it by the explanation: "It were better for that man that he had never been born."

This last is, to most minds, the sufficient disproof of universalism. If all are saved, even after eons of agony, the time will come when, on the whole, it is good for even Judas to have been born. Therefore, say close thinkers, it is not possible that Judas should be saved; he went out into the darkness lost eternally.

Opportunity.

The great problem that we face in this twentieth century is as to whether the spiritual powers that come from God, that can dominate the souls of men, can be brought to bear upon our modern civilization quickly enough to offset the terrific tide of rising power which modern science has placed in our

hands. There are great days before you. There are greater opportunities in the spiritual fields than were ever faced by people since this old world started.

They talk about the good old days and the opportunities that people faced. You have a bigger opportunity than any people ever faced. What are you going to do with it? Will you turn your back upon that opportunity? Will you say, "Oh, no, I do not want that?" Will you look upon the Foreign Mission field as it is today, with nations rising out of their lethargy and looking around to see whether they will go toward God or away from God? Will you turn from that majestic and wonderful opportunity to shape the next thousand years of human history, and put your life in something that doesn't count?

God save you from putting it where, when you come to the sunset and the evening star and look backward across your life, you will feel that you put it on second-rate things that did not matter, after all! God save you from feeling, when your chance is over, like the old king, "I played the fool! I erred exceedingly!"

God has a place for you. He is ready to lead you to it, if you will let Him. He will want you to prepare for it. If you give Him His chance, and go into it, you will build a strong enduring bit of God's architecture that will last through long centuries to come. Go where He wants you to go! Do what He wants you to do. Whatever less vision dims your eyes, never let grow dim the vision of the leadership of the great Christ, your Master, your Lord, your Saviour, the Son of God, who leads you on to build according to the purpose of God, your Maker.—A. W. Beavan.

For the Southern Churchman.

In Darkness.

Gene Scott Wright.

Master dear, I miss Thee so,
Through many a maze Thy Spirit free
In other days has guided me,
But now I know not where to go.

I need Thy smile to light my dark;
Groping, I reach to touch Thy hands;
Perchance my Saviour near me stands,
And my dull eyes but fail to mark.

I dare not walk this path alone.
O Master, take my groping hand,
And through this dim, uncertain land
Guide all my steps till night is gone—

Till night is gone, and endless day
Shall light the path Thy servants tread,
And we, like Thee, risen from the dead,
Triumphant walk the perfect Way.

Roots That Grow in the Dark.

As the clergyman entered the room Clara looked up with a wry smile. "You've caught me now, Dr. Smythe; I'm tied by the leg and can't run. I suppose you think it's a judgment because I've stayed away from church so much lately?"

Dr. Smythe laughed and sat down. "I've missed you. I miss you now. I hope you are getting well fast."

"Slowly," she corrected him, "and I can't stand it. I'm terribly bored when I'm not doing things. There are hundreds of things that I want to do this very minute, and I'm here for six weeks. It's awful—just wasted time."

"How beautiful your lilies are," Dr. Smythe remarked irrelevantly. "What a tall, straight stalk and wonderful white crown of bloom! It takes strong

roots to bear a blossom like that." He laughed. "Some one brought me a jar, like that with water and pebbles and bulbs putting out green shoots. I stood it in the sunshine and rejoiced in the quick growth until some one told me that unless I let it root in the dark it would never have strength enough to flower."

"Did you put it in the dark?" Clara asked politely.

He nodded. "I kept it in the dark until the white roots clamped the pebbles in every direction. The shoots didn't grow in the dark, but when they came into the sunlight again they leaped into flower because they had strength behind them. But my blossoms were weak compared with yours. I had waited too long to strike roots, you see."

Clara glanced from the doctor's face to her bowl of lilies and back again to him. "Is that a parable?" she asked.

From his pocket he drew a worn Testament and opened it at Ephesians. "That ye, being rooted and grounded in love," he read, "'might be filled with all the fulness of God' and 'grow up into Him in all things, which is the head, even Christ.' Quite a long way for even the best of us to grow, isn't it? And, you see, we can't do it without roots."

"And roots have to grow in the dark?" inquired Clara.

"The sunshine often keeps us too busy to grow roots," he replied.

"It makes a pretty good parable," she conceded. "'Rooted in love'; and love means God, I suppose."

"St. John thought so."

"Rooted in God," she mused; "that means drawing all your strength from Him, doesn't it? I don't believe I know Him well enough."

"It is easy to know Him," he said and smiled. "There's the Bible, you know. I see one on your book shelves; may I get it?"

"I've been too busy to read it lately," Clara admitted, "but if I'm put in the dark just to grow roots, I'd better begin, hadn't I?"

The clergyman nodded toward the lily. "With roots like that, think what flowers you will carry!" he said.—Youth's Companion.

A Leper Idyll.

Recently Mr. Arthur Hanson, of Shanghai, visited the leper plant of the Southern Presbyterian Mission at Kwangju, Korea, and afterwards sent the inclosed lines of appreciation, as well as assuming the support of one of the sad little leper girls by the roadside:

She stood outside the settlement,
Her eyes bedimmed with tears,
A little outcast leper girl
Of very tender years.

I sought the keeper of the gate
And paid a trifling fee:
It purchased Paradise for her,
And even more for me.

For as she passed within the gate
She looked at me and smiled,
And taught me just what heaven meant—
That little leper child!

"If more friends could see this work, more lepers could be saved from their life of horrors."

"Besides individual support for lepers we need also old clothing, sweaters, vests, coats, blankets and anything to keep frost from these poor people."

"We are in great need also of the little used Sunday school picture cards in our twenty-five Sunday schools of

this city; so please ask that these be sent us. We have 2,500 pupils in these Sunday schools, and the cards are a great drawing card."—Dr. R. M. Wilson.

For the Southern Churchman.

Our Assets.

Lincoln C. Cummings.

Most of us ordinary humans are brought up to regard what we get and what we have, as the measure of the man and our most important asset, as well as tangible proof of capacity and success.

But is it not true that more important than any such success is the question of how we use these blessings: that what we choose as a standard for attainment is more important than what we see, even though it be a large bank balance?

So then, it is only what we are, and not what we may seem, that counts: our words may seem fair and good, but are they true and do they blossom into action?

The practical measure of what we really are is then what we do and not what we dream: what we give and not what we get: how we live—and not what we pray!

Truth and opportunity do not live in a world apart, but right here in our midst and in the human heart and a thousand good deeds are waiting to be done: and the real measure of every man, the tangible proof of his character and attainments, is his unselfish contribution of himself and what he has, to the great fund of human kindness!

It Depends On the Man.

There are two kinds of men in the world: those who sail and those who drift: those who choose the ports to which they will go, and skillfully and boldly shape their course across the seas with the wind or against it, and those who let winds and tides carry them where they will. The men who sail in due time arrive; those who drift often cover greater distances and face far greater perils, but they never make port.

The men who sail know where they want to go and what they want to do; they do not wait on fortune or favorable currents; they depend on themselves and expect no help from circumstances.

No man becomes great by accident. A man gets what he pays for, in character, in work, and in energy. There are few really fine things which he cannot get if he is willing to pay the price. Men fail, as a rule, because they are not willing to pay the price of the things they want. They are not willing to work hard enough, to prepare thoroughly enough, to put themselves heartily into what they are doing.

The only road to advancement is to do your work so well that you are always ahead of the demands of your position. Keep ahead of your work and it will push your fortunes for you.

Our employers do not decide whether we shall stay where we are or go on and up. We decide that matter ourselves.—Hamilton Wright Mabie.

"Open mine eyes, that I may see
More beauty, blessed Lord, in Thee;
Unstop mine ears, that I may hear
Thy voice in accents soft and clear.
Keep Thou my body, spirit, soul,
Completely 'neath Thy blest control,
And fill me with Thy fulness, Lord;
Then Thou alone shalt be adored."

For the Young Folks

The Farm Child's Lullaby.

Oh, the little bird is rocking in the cradle of the wind,

And it's bye, my little wee one, bye;
The harvest all is gathered and the pippins all are binned;

Bye, my little wee one, bye;
The little rabbit's hiding in the golden shock of corn,

The thrifty squirrel's laughing bunny's idleness to scorn;

You are smiling with the angels in your slumber; smile till morn;
So it's bye, my little wee one, bye.

There'll be plenty in the cellar, there'll be plenty on the shelf!

Bye, my little wee one, bye;
There'll be goodly store of sweetings for a dainty little elf;

Bye, my little wee one, bye;
The snow may be a-flying o'er the meadow and the hill,

The ice has checked the chatter of the little laughing rill,
But in your cozy cradle you are warm and happy still;

So bye, my little wee one, bye.

Why, the Bob White thinks the snowflake is a brother to his song;

Bye, my little wee one, bye;
And the chimney sings the sweeter when the wind is blowing strong;

Bye, my little wee one, bye;
The granary's overflowing, full is cellar, crib and bin,

The wood has paid its tribute and the axe has ceased its din;

The winter may not harm you when you're sheltered safe within;

So bye, my little wee one, bye.
—By Paul Laurence Dunbar in Lippincott's Magazine.

For the Southern Churchman.

Charity Is Initiated.

Eugenie du Maurier.

Max loved to tease—and no one better than his cousin Charity, for she never tattled and was always full of fun and good-natured. Max lived in a village and knew all about flowers, weeds and trees. Animals were as familiar to him as the sky overhead. Charity lived in a city of pavements and apartment houses. The big open country was like an undiscovered land to her, until she came to visit in Golden Rule Lane. She and Max wandered miles together, and at his scores of jokes on her Charity always smiled—after her scare was over. On one of their walks they came to a steep hill covered with trees and shrubs and slippery pine needles. Charity had all she could do, leaping from tree to tree and skidding about the green sliding rink Nature had made. But Max was very sure-footed. From his pocket he took a twisted nail and lightly placed it on Charity's shoulder.

"Oh, look at that worm, Charity!" he called.

Charity clung to a tree, her face pale as she turned her head about. "Oh-h-h!" she screamed, and shrinking her shoulders together, the nail bounded to the earth. But she had lost her footing and slid down the incline until she finally scraped against a tree. "Ouch!" she cried again.

Max was laughing lustily. "It was only a nail, silly!" he called.

But Charity examined her knee, wiping it off with her handkerchief.

"What is it? Did you hurt yourself?" The boy felt a pang of remorse as he hurried down to his small cousin. "Blood! you skinned your knee!"

"It is only a bruise, silly!" Charity smiled in return. She wrapped her handkerchief about the knee and got up.

"You're a game little sport, if you are silly!" exclaimed Max admiringly.

But Charity was too trusting. Coming to a bush of burdocks her cousin pretended to press his hands about them.

"Just squeeze 'em tight, Charity, and see how soft they feel!" he suggested. "But you have to hold 'em close."

With an interested smile Charity caught a cluster of the prickly burrs in her own soft hand and a hundred little prickles pressed into her touch. She winced, yet laughed.

"I am a silly to do as you tell me!" "You are," retorted Max, "but a game silly."

"What is that nest?" Charity ran over to a long hanging cone that looked like a bird's nest.

"If you would touch it you would sure find out!" Max seemed to hesitate. Charity half raised her hand. Max added quickly, "Better not; that's a wasp's nest!"

The girl bounded away from it like a deer. Max loved to see her run from anything she feared, bugs, gentle animals, all the strange things Charity never knew in the city. Even the quiet dark frightened her after the bright lights and noise of the city. But though Charity had these foolish fears, real pain, like the bruised knee or any hurt, never made her really cry. Max did not understand this. He could shed tears over cuts and sores and all kinds of pain. He admired Charity even while he teased her.

And they had a good time together. The country boy told Charity many interesting things she never knew before. She learned of different trees, shrubs and flowers. They picked berries, ate birch bark and made baskets from the prickly burdocks.

"Oh, I want some of those cherries!" exclaimed Charity; "don't you, Max?"

He looked up at a tall bush, covered with fruit, about the size and color of cherries. A sly smile stole over his face. "Want some choke cherries?"

"Yes, don't you?" Charity returned eagerly.

"Not I! Help yourself. I'm too full of berries."

Max watched as Charity made a wry face over the first bite. She was fond of sour things, however.

"Good!" she exclaimed, and put three or four more in her mouth. Her expression changed, and she twisted her lips.

"Have some more?" asked Max, and he pulled down a big branch for her.

After a few more cherries Charity's face twisted up. Her lips screwed and the inside of her mouth seemed to pucker up tight. Max knew the cherries were harmless and offered her more. It was fun to watch her pucker her face. Redder it grew and suddenly Charity gasped for breath. Then Max became alarmed. He began pounding on her back, while she turned from red to purple.

"I'll get some water!" cried he, and started towards a brook.

Charity shook her head and held out her arm, coughing for breath. But Max wheeled about and started off. Suddenly he stopped short. There before him coiled a rattlesnake, just ready to spring. Max turned as white as Charity had ever done. Then a stone came whizzing through the air and hit the rattler square on the head. It doubled up in pain. Suddenly Max was rushed through the woods, hurled along by Charity. For fully five minutes the two ran, until Charity finally stopped and the boy gasped.

"You're all right again?"

"Silly, I just choked on a cherry pit."

"It was what is called a choke cherry," said Max, shame-facedly. "That's the last trick I'll ever play on you, Charity. You saved my life when you pulled me away from that rattler!"

"I had to throw the stone and then pull!" Charity smiled, her face smooth again, "for my choking on that choke cherry choked by telling you he was there!"

For the Southern Churchman.

Flower Dance and Shower Dance.

M. L. G.

All the little Flower Ladies dance with measure slow and stately;
While the breezes blow soft music, see! they bend and bow sedately
First to left and then to right,
Oh! It is a pretty sight!
Waving fans and shaking ruffles—surely they enjoy it greatly.

But the little Shower Ladies, tumbling from the twigs and branches,
Rolling down the window-pane, go hurry-scurry to their dances;
Then in every pool and puddle,
How they leap and bounce and bubble!
For their only rule is this, that each shall dance just as she fancies.

The Big Bells.

Robert Staples had just finished reading the inscription on the Liberty Bell, "Proclaim liberty throughout all the land unto all the inhabitants thereof," a picture of which he held the while in his hand.

"From this picture of it," he said, turning to his Uncle Richard, who was sitting at the library table, writing, "the Liberty bell must be the largest bell in the world."

Mr. Lockwood laid down his pen and stamped ready for mailing the letter which he had just finished.

"No," he said, smiling, "it isn't."

Robert looked up inquiringly.

"But one couldn't be much larger, could it, than the Liberty Bell?" he asked, patriotically. "See, Uncle Richard," holding up the picture in his hand. "This is what I call pretty big!"

"It's but a tea-bell, my boy," and Mr. Lockwood deliberately pushed back his chair, "compared with the Tsarine Kolokol, or Queen of Bells."

"It is!" exclaimed Robert, incredulously.

"Yes."

"My! but I'd like to see it then," declared Robert. "Is it?"

"In this country?" anticipated Uncle Richard. "No; it's in Russia. This bell—the largest in the world—was for a second time recast by the order of the Empress Anna, in 1733. It weighs the enormous amount of one hundred and ninety-three tons."

"I don't suppose the Kolokol is cracked, as the Liberty Bell is," said Robert.

"No; but a large piece was broken out of the Queen of Bells," replied Un-

cle Richard, "in the year 1737, before the bell was removed from the mould. A fire broke out in the structure over the great bell, and the people, in their anxiety lest it be destroyed, hurried and poured water on the mould, thus unwittingly breaking out a piece of the very bell, which they were so desirous of protecting.

"The Kolokol was not taken from the mould in which it was cast, until the year 1836, and then by the order of Czar Nicholas I."

"Is it rung with a rope?" asked Robert, wonderingly.

"No; it was never suspended," replied Mr. Lockwood, "but was placed on an octagonal pedestal of granite.

"The largest hanging bell in the world is the Mingun Bell, or Great Bell of Mandalay. This immense bell weighs eighty tons."

"I'd like to hear it ring," declared Robert. "One can possibly hear it for miles."

"The next largest bell is also in Russia, in the old capital Moscow," added Uncle Richard. "The Russian peasants call it 'Bolshoi'—the 'Big.' Its weight is sixty-three tons, and it is suspended in the famous church of St. Ivan, unless it has been destroyed by the revolutionists in these past years when we in other lands do not really know what all has been happening. The Queen of Bells also may have been destroyed."

"Does Russia have most of the big bells?" and Robert laid on the library table the picture of the Liberty Bell, which he had been studying.

"No; China has many large and noted bells. The great bell of Peking is twenty feet high and eleven feet in diameter and weighs only one ton less than does the St. Ivan bell.

"Then Japan is not wanting in big bells. One of these colossal bells is to be found in Kioto, and it weighs sixty-three tons.

"The Chinese and Japanese bells are not rung by clappers, as are our bells, but by long poles, usually struck by priests.

"The largest bell in Europe, outside of Russia, is in Vienna, in the famous old church of St. Stephen. It is very much smaller than the other bells I have mentioned. This bell weighs only eighteen tons—rather too large, however, to be rung in the hand, to call one to dinner."

"I should say so," laughed Robert.

"Among other large bells," continued Uncle Richard, "is 'Great Paul,' in St. Paul's London. Then there is 'Big Ben' in the clock tower of the House of Parliament. 'Big Ben' weighs sixteen and one-half tons. This was once cracked and had to be recast. Two other big bells are 'Great Peter,' in York, Eng., and 'Great Tom,' the large bell at Oxford."

"Well, if the Liberty Bell isn't so large as the others, Uncle Richard," said Robert, proudly, "it has meant a good deal more to the world than they have, I'm sure."

"Yes," laughed his uncle, "and it must surely be louder sounding than all the others, for we know its 'ringing' in 1776 has now been 'heard' quite around the world."—Adelbert Caldwell.

Missy.

Once upon a time Alice and Dorothy lived one summer in a camp. They had a great, big, white tent and just outside the tent was the great, big, blue ocean. Inside the tent were four cots and a big bureau, where their mamma kept their going-to-church clothes.

One day Alice said to Dorothy, "Oh, Dorothy, see what I've found."

And Dorothy said, "Oh, a black kitten!"

And mamma said, "Sure enough! A black kitten!"

Alice said, "What shall we call it?"

Papa said, "Well, we don't know where it came from; let's call it 'Mystery.'"

So they called the little black kitten Mystery; but that took a long time to say, so that finally they called it Missy.

Missy was the nicest cat you ever saw—jet black and so playful that every one loved her.

Now, when it was time to go home, papa said, "What shall we do with Missy? We can't take her home that long distance on the car, and we can't leave her here. What shall we do?"

Just then Mrs. Gibb, the fisherman's wife, came along and said, "I'll keep Missy for you. We need a cat and she's so nice and black, I'd love to have her."

So they put Missy into a market basket and Mrs. Gibb started for home.

But, by and by, what should they see running up the path but Missy. She ran into the tent and under a bed and refused to come out. Soon Mrs. Gibb came back and said, "Missy jumped out of the basket. But when you're gone I guess she'll be glad to come with me. I'll come back again then," and Mrs. Gibb went home.

Papa and mamma and Alice and Dorothy all packed up their clothes. Mamma took nice clean white dresses out of the bureau for the little girls, and packed all the shoes and sandals in the bottom drawer. Then they went outside to help take down the tent. Pretty soon the man came with the wagon to take everything away. Mamma locked up the bureau and gave the key to papa and they were all ready to start home.

They stopped off at grandma's for supper, and when they reached home they found everything there ahead of them. The tent was all folded up, the cots all tied together, and the bureau was in the lower hall.

Mamma said, "I think I'm too tired to unpack the things tonight. Let's leave them until tomorrow."

"All right," said papa, "we will."

"Can't I have my blue bedroom slippers?" asked Alice.

"Oh, yes!" said mamma. "They're in the bottom drawer."

So papa gave Alice the key and she unlocked the drawer. But instead of taking out the blue bedroom slippers, what do you suppose she took out? Missy, all curled among the shoes and fast asleep. She had jumped into the drawer when mamma's back was turned and had gone that long distance in the drawer. And she hadn't made a sound all the way. You see, she loved papa and mamma and Alice and Dorothy, and had made up her mind to go home with them, and she did.—Christian Observer.

Betty and Bee.

"Betty, I wish that you would run over to Mrs. Black's and get that spool of thread that she promised me," said Betty's mother.

Betty looked up from her book, frowning. "Why can't Bee go?" she said. "Bee isn't doing anything, and I'm in the most interesting place in my book."

"It will take you only a little while, and Bee has done more than her share today," replied her mother gently.

"I'll go," Bee announced. "I want to see Tabby's new kittens, anyway." Before her mother could object Bee was out the door and running swiftly across the lawn. Betty curled up contentedly over her book, pretending not

to see the look of reproach that her mother gave her.

A few days later daddy surprised them by saying that he was going to spend a week in the city, and that one of the girls could go with him. "It won't be all fun, though," he warned them. "Aunt Alice isn't well, and we shall have to be as helpful as we can. I want some one who will dry the dishes, make her own bed, keep things tidy wherever she is and never refuse to do anything that Aunt Alice asks."

"O daddy, do take me!" cried Betty. "I love Aunt Alice, and I'll do whatever she asks me to do."

"How about you?" asked daddy, turning to where Bee stood, flushed with hope, but silent. Her look was answer to his question.

"Well, mother, how about it?" he said, and the girls knew that mother was to decide. She didn't look happy about it, though. I think she wished that she didn't have to do what she was going to do.

"I vote for Bee," mother said slowly. "I think Bee has earned a treat, and she is the more willing worker. I'm sorry to have to say it, but Betty isn't a helpful little girl to have about the house. She could be, if she would, but Bee so often does her work, that Betty hasn't learned to do many things."

"O mother!" Betty's cry was full of hurt and disappointment, but she begged no more. Not until they had taken Bee and daddy to the train did she speak about it.

"Why didn't you tell me before, mother, so that I could have been learning, too?" she wanted to know.

"I did tell you over and over again, but you never were ready to listen," said mother sadly. "Because you have lost a good time, I'm sure you're going to remember that letting Bee do your work is harming you, and that it is helping her. And now, since you've been the best kind of help today, we're going shopping and we'll have some ice cream!"—The Sunbeam.

Baby Boy's Tree.

It was the first week in March and the children were planting trees in the garden. "My tree is an oak," said William, "and the oak is the king of trees." "Mine is a pine tree," said Bertha. "I love to hear the pine tree sing!"

"I am going to plant a maple," said Rita as she flourished her little spade; "then it will have pretty red leaves in the autumn." "I wish I had a little tree," said Baby Boy. The children were busy, and did not notice Baby Boy till he came up and waved a long willow stick, with which William had been playing horse. "I found a tree!" he said again and again.

Bertha and Rita smiled at each other while the baby dug a tiny hole, in which he set the willow branch; then he stamped down the earth with his little soft shoes. "Don't tell him that his tree won't grow," whispered the thoughtful Bertha. "He will forget all about it tomorrow."

True enough, Baby Boy did forget his tree, and moreover, there came a week of rain, so that the children could not go into the garden. But the willow branch liked the rain; it pushed a little white root into the ground and a little green leaf into the air, and it grew just as rapidly as it could.

"Why, see here!" cried Bertha, one day, when she was looking at the trees. "Baby's tree is alive and growing! Who ever heard of anything so queer?" Every one wondered at the baby's tree when they saw it put out new leaves

and shoot up so rapidly that it was soon far ahead of the slow maple and the slower oak. And when Baby Boy grew to be a tall lad his willow tree was a great deal taller than he. The robins sat in it and sang, and built their nests in its branches.—Exchange.

A Lady Slim and Tall.

I often wonder what I'll do
When I'm a lady, slim and tall,
And wear my hair high on my head
And never go to school at all.

I think it would be lots of fun
To make the beds and boss the cook
And wear a brightly spangled gown
So every one would turn and look.

The little folks I'd send to school,
But I would never have to go;
I'd take my pretty work-box out
And sit upon the porch and sew.

When school was out we'd go to town,
And I would give them all a treat.
We'd have ice cream and cakes and jam
And all the candy we could eat.

—Exchange.

Helping One Another.

The basket of blocks was on the ground and three rather cross little faces looked down at it.

"It's too heavy for me," said Jimmy.
"Well, you're as big as I am, 'cause we're twins," said Nellie.

"I can't carry it," said their little

cousin, with a pout.

Mamma looked from her open window and saw the trouble.

"One day I saw a picture of three little birds," she said. "They wanted a long stick carried somewhere, but it was too large for any one of them to carry. What do you think they did? They all took hold of it together," said mamma, "and then they could fly with it."

The children laughed and looked at each other, and they all took hold of the basket together, and found it easy to carry.

"The way to do all the hard things in the world," said mamma, "is for every one to help a little. No one can do them all, but every one can help."—Christian Leader.

My Talent.

I cannot speak to crowds;
I can to one,
And tell him what for me
The Lord hath done.

I like to think that He,
Whose love I tell,
Spoke to one needy heart
By Jacob's well.

His brother Andrew sought,
For Christ to win;
He preached: three thousand souls
Were gathered in.

When Philip's feet were led
To one strange tryst,
He showed one seeking soul
The seeking Christ.

Amid the ones and twos
My work shall be,
Gladly will I fulfil
This ministry.

Some many talents have,
I have but one;
Yet I with them may share
The King's "Well done!"
—H. T. Lefevre.

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MATRIMONY.

ELDERLY, REFINED, TRAVELED Southern widower aged 56, with grown children, and one small son aged seven; good home; hold good position, would correspond with view of matrimony with refined, educated, Christian Southern woman of means, of suitable age. Highest references. Address "X," care of Southern Churchman.

CHURCH PEWS WANTED.

WANTED—TO GET IN TOUCH WITH church having church pews to dispose of. Write Mrs. E. S. Marshall, Big Island, Va.

SITUATION WANTED.

CHURCHWOMAN, EXPERIENCED worker in kindergarten and welfare, desires position, September 1, in a mission or other work of the Church. Would like mountain work. Address "Miss M.," care of Southern Churchman.

WANTED—POSITION AS GOVERNESS or mother's helper by young lady of refinement. References exchanged. Address "Miss H.," care of Southern Churchman.

WANTED—BY ELDERLY LADY, POSITION to teach small children, or be companion, or assist matron in a school, or be house mother. Board, moderate salary. References. Address "S.," care of Southern Churchman.

REFINED, EDUCATED WOMAN desires position as housekeeper, house-mother in school, care of widower's home and children, or any position where executive ability is desired. References. Address "L.," care of Southern Churchman.

WANTED—SITUATION WITH SCHOOL or college; charge of infirmary; household management, or catering. Graduate nurse, dietician. Can teach Domestic Science, Physiology and Hygiene. Best references. Address "G. N.," care of Southern Churchman.

EXPERIENCED TEACHING-GOVERNESS desires position October 1st. Address "H. R.," care of Southern Churchman.

CULTURED LADY, EPISCOPALIAN, desires position as housekeeper or companion in refined home for widower or elderly lady. Address "A. B. X.," care of Southern Churchman.

LADY WISHES POSITION AS COMPANION or companion-nurse in refined home. Willing to assist with light household duties. References exchanged. Address Miss H. M. Covington, 3209 Guilford Ave., Baltimore, Md.

CLERICAL.

THE RECTOR OF THE COMO ASSOCIATE Missions of the Diocese of Mississippi would like to serve parish through September, and possibly some Sundays in October. Moderate remuneration and travel expense. Address Rector, Holy Innocents Church, Box 165, Como, Miss.

LADY OF REFINEMENT AND EXPERIENCE desires position as matron, hostess, companion or chaperon. References exchanged. Address Mrs. E. H. Seabrook, Ridgeland, S. C., care of J. W. Horry.

HELP WANTED.

WANTED—A HOUSEKEEPER FOR MY home; a mother with daughter ready for college might desire position. Address Geo. Braxton Taylor, Hollins College, Hollins, Va.

WANTED—A PRACTICAL HOUSEKEEPER for a family of two. Address Box B, Onancock, Va.

Obituaries

RESOLUTION

Adopted by the Vestry of St. Paul's Church, Petersburg, Va., Aug. 4, 1924.

Whereas, in the course of the changes of this mortal world TARTLTON FLEMING HEATH, vestryman and Junior Warden of this church, has passed into the life eternal and the rest of God; and

Whereas, this vestry has sustained the loss of a loyal and warm-hearted friend, a devoted, faithful and consecrated officer and member and wise counselor; and

Whereas, both the vestry and congregation have through the years of his life in their midst been blessed by the benediction of his unswerving devotion to duty, his consistent Christian life and gentle courtesy, his constant manifestation of the Spirit of Christ, whom he faithfully followed in every phase of his life; and have enjoyed the benefit of his unceasing efforts for the upbuilding and prosperity of the church to which he gave devotion unstinted; therefore be it

Resolved, that we record our sense of the irreparable loss we have suffered, thanking God for the example of the life of this His faithful servant and for the inspiration his memory gives us in the labor which he has laid down to enter into his reward; be it further

Resolved, that these resolutions be spread upon the minutes of the vestry of St. Paul's Church, a copy sent to his family, and that they be published in the Church papers and the local paper of the city of Petersburg.

J. M. B. GILL, Rector;
W. H. CUTHBERT, Senior Warden;
H. C. LIGHTFOOT, Vestryman.

MRS. H. S. WILLIAMS.

MRS. SUSAN DABNEY WILLIAMS was born at Rock Castle Plantation, Campbell County, Va., on August 4, 1848, the second among the twelve children of Senator Robert E. Withers, and his wife, Mary Virginia Royall. She was educated in the Episcopal School famous in earlier days conducted by the Rev. George W. Dame, rector of the Church of the Epiphany, Danville, Va. She was married on December 21, 1865, to Henry S. Williams, who passed into Paradise on January 11, 1910, more than fourteen years ago. She is survived by four daughters, Mesdames W. T. Paxton, of Danville; W. S. Brown and A. S. Gravelly, of Martinsville, and E. A. Williams, of Baltimore, Md.; and three sons, H. S. Williams, of Pittsburgh, Pa.; R. W. Williams, of Richmond; E. A. Williams, of Chicago, Ill.; and by eleven grandchildren and one great-granddaughter. Five sisters, Mesdames E. R. Carter, of Petersburg; J. W. Boyd, J. T. Reed, J. Y. Terry and Miss Willie Withers, all of Wytheville; and by one brother, Robert E. Withers, of Pittsburgh, Pa., remain to cherish her memory.

After her marriage she lived for several years in Baltimore, Md. For ten years she lived in Graniteville, S. C. On the first day of May, 1886, she came to Mar-

tinsville, Va.

To those who knew and loved her, her life and example have meant much. Life without her lacks the brightness of her affection and the fragrance of her devotion. She was representative of a type of character and civilization which is rapidly passing from among us.

She passed into Paradise in Martinsville on Sunday, July 27, and was laid to rest beside her husband on July 29 in Oakwood Cemetery.

"Blessed are the dead who die in the Lord."

W. E. R.

MISS ELIZABETH MONTGOMERY SHARPE.

Of Woodlawn Mansion, Near Mount Vernon.

AN APPRECIATION.

By the Rev. Samuel A. Wallis, D. D.
MISS ELIZABETH MONTGOMERY SHARPE, of "Woodlawn Mansion," near Mount Vernon, Fairfax County, Va., is well worthy of remembrance in the columns of the Southern Churchman on account of her life of service and good works for the congregation and people of Old Pohick Church and in the community around her home at Woodlawn. She was a native of the city of Wilkes-Barre, Pa., in the beautiful and historic Wyoming Valley. Her father was a member of the Episcopal Church, while the mother belonged to the Presbyterian communion. Thus, as the family grew up, the most pleasant relations were formed and retained by them between the several churches of these communions in Wilkes-Barre. The rector of St. Stephen's Episcopal Church at that time was the Rev. Henry L. Jones, D. D., a graduate of the Virginia Protestant Episcopal Seminary, who from his regular custom of visiting his alma mater at the annual commencements was well known to most of the alumni of that institution during his lifetime. He was a minister of the Evangelical School, a man of consecrated life, a faithful pastor and an able preacher. St. Stephen's was the leading Episcopal Church in Wilkes-Barre, and Miss Sharpe often spoke of the devotion of their family to Dr. Jones, while the same happy relations existed with the Presbyterian Church and its minister, the Rev. Frank B. Hodge, D. D., a clergyman who enjoyed the same reputation and esteem among the people of that city as Dr. Jones. In Virginia, too, we are familiar with such pleasant associations of the same families in these several churches.

Some twenty or more years ago Miss Sharpe became very much interested in "Woodlawn Mansion," the former fine memorial home of Eleanor Parke Custis, generally known as "Nellie Custis," the adopted daughter of General Washington, and his nephew Major Lawrence Lewis, to whom she was married on the general's last birthday. They lived at "Woodlawn" for about thirty-five years. After they left, "Woodlawn" passed through the hands of several owners, until it was purchased, much diminished in size, by Mr. Paul Kester, a well-known playwright, who began the work of restoration on the mansion, which it needed very much. He then concluded to sell the place, and found a ready purchaser in Miss Sharpe, who was delighted to become the mistress of that historic home, for the building of which Washington had provided most of the materials before he passed away.

Miss Sharpe at once entered upon the work of restoration with all the devotion of an ardent lover of historic shrines. From the foundation to the topmost roof she renewed everything of large or small dimensions that needed restoration or repair, and had the work so well done that "Woodlawn Mansion" will endure for another hundred years or more, as she has left it, with reasonable care on the part of successive owners, which we trust will be descendants of her family.

Our friend had traveled extensively and was a lady of wide culture and fine taste. The interior of "Woodlawn Mansion" is a witness to this, and a library of well-chosen books revealed the remarkable range of her reading, while in conversation she was a delightful and interesting companion.

Miss Sharpe was a regular attendant at Old Pohick Church during the part of each year she made her home at "Woodlawn." To this historic house of prayer and its simple devout worship she was truly attached, and was a generous contributor to its support. The Rev. Everard Meade, D. D., a grandson of Bishop Meade, was the rector of the church for the greater part of the time of her residence at the mansion. While he was rector he had the honor of commencing the real restoration of the church, and practically carrying it through. To this also she contributed liberally. Between Dr. Meade and his family and Miss Sharpe there was a strong mutual friendship, and her thoughtful contributions to the

family stores of the rectory, including the winter's coal, added so much to their comfort that the doctor called her the "angel" of the rectory. She was not only that, but also an "angel" to the whole community around Pohick and around her home. She sought out those who were in sickness and need and unable to help themselves "in His name," and no one ever called on her in vain. During the great war she opened her home to the officers and soldiers of Camp A. A. Humphreys, near "Woodlawn," and made every one welcome there. All of those who enjoyed her hospitality will ever remember her kindness and the brightness she put into their lives. When Dr. Meade passed away her thoughtfulness and consideration were a great comfort to his family. Then on the coming of the Rev. E. W. Mellichampe as his successor, she was still "the angel" of the rectory to him and his family in days of sickness and other needs. She was, in addition, for several years a member of the Board of Lady Managers of the Alexandria Hospital, to which she rendered excellent service.

And so the end, when the last call came in the city of Boston on the 6th of June, 1924, she lived in the fear of God and in the service of the Master, and has now entered into the rest and joy of her Lord. When the news of her passing away came to the people of Pohick and the surrounding country a great sorrow came upon all, for every one felt that they had lost a true and devoted friend.

The vestry and other members of Pohick Church, where she had worshipped and for which she had done so much, sent a beautiful memorial wreath to her home in Wilkes-Barre, which was placed close beside her at the funeral service. She was laid to rest among her own people in the lovely cemetery at Wilkes-Barre, overlooking the northern branch of the Susquehanna River, with the view extending to the fair mountains beyond.

On the Sunday after her death there was a service held in Pohick Church, conducted by the rector, the Rev. A. Campbell Tucker, and the Rev. Samuel A. Wallis, D. D., who made the address, in memory of her to whom no greater tribute could be given than that she came years ago as a stranger to "Woodlawn Mansion" and Pohick Church and won the love and esteem of the people of those communities through her life of helpfulness and service, in the abundant manifestation of the fruits of the Spirit of Christ.

ANNA KERANS CHRISTIAN.

"Thou art like unto a flower
So fair, so pure, so bright,
I gaze on thee and sadness
Creeps o'er my heart's delight."

The words of this old song came to us as we think of the young life of ANNE KERANS CHRISTIAN, wife of John Christian, who, with her infant daughter, Jacqueline, entered into eternal life July 14, 1924.

Her flower-like qualities of beauty, grace, refinement, gave a wonderful fragrance to her personality, but behind them were strong virtues, endurance, unselfishness, loyalty and under all steadfast Christian faith.

She was a happy wife, a tender and devoted mother, and a true friend.

The storm is passed. She is in the sunlight, where "the Lord sitteth King forever."

PERSONAL NOTES.

(Continued from Page 16.)

The Rev. Lawrison Castleman has accepted the appointment to be curate of the Cathedral Church of St. Luke, Portland, Me.

The Rev. John R. McGrory, rector of the Church of the Holy Apostles, St. Clair, Pa., has accepted the rectorship of St. Bartholomew's Church, Wissinoming, Philadelphia, and expects to take charge September 1.

ORDINATIONS.

In St. Mark's Church, Port Leyden, N. Y., on Monday, July 21, 1924, the Rt. Rev. Philip Cook, D. D., Bishop of Delaware, acting for the Bishop of the Diocese of Central New York, ordained the Rev. Levi Wilbert Lunn to the priesthood. The Very Rev. Harry Beal, Dean of Holy Trinity Cathedral, Havana, Cuba, preached the sermon, and the Ven. H. W. Foreman, Archdeacon of the Diocese, presented the

candidate. The Rev. Mr. Lunn will continue in charge of the missions of St. Mark, at Port Leyden, and of St. Paul, at Constableville.

In Trinity Church, Winchester, Tenn., on July 27, the Rev. Eugene Newcomb Hopper was advanced to the priesthood by the Rt. Rev. Wm. A. Guerry, D. D., Bishop of South Carolina, acting for the Rt. Rev. James M. Maxon, D. D., Bishop-Coadjutor of the Diocese. The Rev. Francis M. Osborne, chaplain of the University of the South, presented the candidate; the Rev. Charles L. Wells, Ph. D., Dean of the Theological Department, preached the sermon, and read the Epistle; the Ven. Wm. S. Claiborne read the Gospel, and the Rev. Alex C. McCabe, Ph. D., said the Litany. The Rev. Mr. Hopper becomes priest in charge of Trinity Parish, Winchester, which he has served during his diocese, and will also have charge of the missions at Fayetteville and Shelbyville.

DEATHS.

The Rev. Dr. H. Richard Harris, rector of Grace Church, Philadelphia, died of heart trouble on July 30 at the American Hospital at Neuilly, aged seventy-three. Dr. Harris arrived in Paris last winter, intending to remain a year.

The funeral services were held August 1 at the Cathedral of the Holy Trinity.

Thou standest in our midst
And all our hearts are comforted and calm,
Keep us Thine own—and keep us in the way
Thou first hast trodden—we are going now
Whither we know not: only go with us,
Be Thou beside us and in all our need
Suffer us not to fall away from Thee,
And if, in any hour, at any pass
Of our journey, our hearts should fear
And the betrayal tremble to our lips,
Turn on us Thy reproachful eyes again,
Whose least sad look can strike the falsehood back
Sharper than many swords; Whose least low word
Sets the face steadfast thro' the thundering storm;
Whose least light touch can smoothe the bars of fire
Into a bed of roses; look on us,
Lord, stay with us and we ask no more."

—From "The Disciples."

Babs and the "Birdman."

Babs' uncle had made her a new kite, named the "Birdman," because of the air flights that it was expected to make, and because of the smiling face Uncle Rob had drawn on it.

The name seemed well chosen. On his first flight the Birdman soared very high. Babs' spirits soared high too, for the day was just right for kite-flying, and the Birdman was a kite of which any person might be proud.

Babs had chosen a wide open space near the house from which to send the Birdman flying, and here, for a long while, she had a fine time. Then she ran across the lawn, looking up at the Birdman. She forgot the big elm, until, in pulling the kite downward, she caught the string in the branches, and the Birdman was left hanging there.

Uncle Rob came out, and, after much trouble, rescued a badly damaged Birdman. His head was torn open by a

twig on which it had caught.

"Pretty badly wounded!" sighed Uncle Rob. "He'll have to go to the hospital. There's one thing, though, very much in his favor. He's going to help the doctors cure him."

"How do you know?" asked Babs sadly.

"Because," answered Uncle Rob, "in spite of his wound, the corners of his mouth still turn up. How about yours, Babs?"

Babs' mouth had turned down at the corners ever since the accident. Now, at the sight of the Birdman's wide, brave grin, those corners suddenly turned up.

"That's right!" smiled Uncle Rob. "Now, I'm going to save this fellow, if possible, just because he's plucky enough to keep on smiling."

And he did save him. That day the Birdman made several more smiling flights.—Exchange.

Religion of Presidents.

If John W. Davis is elected he will be the eighth Presbyterian President of the United States, and this will bring the number of such Presidents even with the number who have been communicants of the Protestant Episcopal Church, the latter at present holding the palm with eight Presidents.

Mrs. Davis is a communicant of the Protestant Episcopal Church, and Mr. Davis attends Sunday morning services with her in the Church of St. John of Lattington, at Locust Valley, the rector of which is the Rev. Dr. Charles H. Hinton.

Few of the intimate friends of the Davises were happier at the outcome of the convention than Doctor Hinton. He sent this telegram:

"Sincere congratulations. I had faith that you would be nominated, and it is strong for your election."

Charles G. Dawes, Republican candidate for Vice-President, attends the First Congregational Church at Evanston, Ill., of which the Rev. Dr. Hugh Elmer Brown is pastor. Mrs. Dawes is a member of this church.

President Coolidge united with the First Congregational Church in Washington last October. He is the first Congregationalist President.

Warren G. Harding was the first Baptist President.

Besides Grover Cleveland, the Presbyterian Presidents were Jackson, Polk, Buchanan, Lincoln, Benjamin Harrison and Wilson. Abraham Lincoln did not unite with the Church, but during the years he was in Washington he was a regular attendant at the New York Avenue Presbyterian Church.

The Episcopal Presidents were: Washington, Madison, Monroe, William Henry Harrison, Tyler, Taylor, Pierce and Arthur.

The Unitarians were John Adams, John Quincy Adams, Fillmore and Taft.

The Methodist Presidents were: Jackson, Grant, Hayes and McKinley. Van Buren and Roosevelt were members of the Dutch Reformed Church. Garfield was a member of the Church of Disciples of Christ.

Jefferson was a Liberal.—Press Clipping.

Teach us, dear Lord, to find the latent good

That sorrow yields, when rightly understood:

And for the frequent joy that crowns our days

Help us with grateful hearts our hymns to raise

Of thankfulness and praise.

—Burleigh.

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Vol. 89.

RICHMOND, VA., AUGUST 23, 1924.

No. 34.



HENCEFORTH I learn, that to
obey is best,
And love with fear the only God,
to walk

As in His presence, ever to observe
His providence, and on Him sole depend.
Merciful over all His works, with good
Still overcoming evil, and by small
Accomplishing great things.....
To whom thus also the Angel last replied:
'This having learnt, thou hast attained the sum
Of wisdom.....only add
Deeds to thy knowledge answerable.'

—Milton

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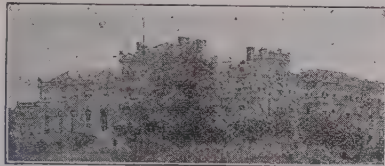
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Thoughts For the Thoughtful

No man can love God completely, and be selfish.

The seeds of virtue grow best when planted early.

He who studieth revenge keepeth his own wounds green.—Bacon.

Life is fuller and sweeter for every fulness and sweetness that we take knowledge of.

God is content to wait, because He reigneth; man must be content to wait, because he believeth.—Edersheim

The Spartan Mother's advice to her son who feared that his sword was too short was "Add a step to it."

"If earth, Heaven's shadow, shows a face so bright,
What of God's summer past the straits of death?"

Skepticism writing about belief may have great gifts; but it is really ultra vires there. It is blindness laying down the Laws of Optics—Carlyle.

There is nothing in the universe I fear, except that I may not know my duty, or may fail to do it.—Mary Lyon.

"I have always had one lodestar; now As I look back, I see that I have halted
Or hasted as I looked toward that star—
A need, a trust, a yearning after God."

"The authority of conscience is the authority of the spiritual life itself. It is a voice from the angel within, saying: 'Spare me that indignity'."—Yillard B. Thorp.

"War is the denial of Christianity and of all the most sacred things in life. It exalts force. It thrives on lies. It is the product of hate and fear and cannot by any stretch of imagination be waged humanely."—Boston Transcript.

Sure stands the promise—ever to the meek
A heritage is given;
Nor lose they Earth who single-hearted seek
The righteousness of Heaven.
—Whittier.

How often do we look upon God as our last and feeblest resource! We go to Him because we have nowhere else to go. And then we learn that the storms of life have driven us, not upon the rocks, but into the desired haven; that we have been compelled, as to the last remaining, so to the best, the only, the central help.—George MacDonald.

Has he not pointed us to ravens, and to lilies, and bidden us learn from them the lesson of living without care? Your cares, poor anxious one, are not Christ's yoke. They are a heavy yoke that is all of your own making; but if you took another kind of care—the care of not caring—then you would find Christ's yoke to be easy, his burden to be light.—C. H. Spurgeon.

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EDITORIALS

Vol. 89.

RICHMOND, VA., AUGUST 23, 1924.

No. 34.

THEY STOLE THE KING

Throughout the world there is still the ferment of discontent. Whatever else the great war did, it did this at least: it vocalized the longings of the human heart. There are so many more people in the world today seeking self-expression than there were twenty-five years ago, that it is as if this earth were suddenly changed from a small star to one of the first magnitude. Men are seeking some principle upon which to build for themselves a new world. They know, as you and I know, that the old philosophies, the old methods of diplomacy, the old dead-sure prophecies of cunning and greed, the old cynical conception of man being at bottom only a selfish brute, have all been discredited.

Men are looking for a principle that will help man to live and grow. They know instinctively that man must have an ideal. That ideal is no longer the successful warrior. The World War did not give the world a dazzling hero to overawe the imagination. The attempt to make an ideal of Haig or Foch has been so futile as to be foolish. The "Unknown Soldier" to whom the world has credited the possession of its mid-war ideal is the only hero. When he "went west" the sky was illumined with the splendor of the aspiration of that time. He did not live to darken that hope with carelessness or greed. The glory of his sacrifice lights the path of the future. The remembrance of the great hour of half the race has become a sacrament of memory. Fortune denied to the unknown one even a name in the catalogue of earth's great ones. Judged by every standard of the market-place, his life was wasted and he himself a failure. His epitaph, if one dared to write it, might be: "Better thus to die unknown and forever nameless, than live to be ashamed."

The honor done to the Unknown is perhaps the deepest religious note sounded on earth since 1914. From the tomb of the Unknown Soldier there are many who have turned their eyes for the first time to the One Who declared in effect that conscience was all in man that could ever die. For the first time in history the world is consciously seeking Jesus. In order to get audience with Him, they have in some lands stripped the priests of their official robes and driven them out. They are flinging aside abstruse theological subtleties. They are mocking at creeds and Churches; but they are in deadly earnest. They are determined to take the Kingdom of Heaven by force. They would see Jesus.

There is a wonderful scene in the life of David. The

revolt of Absalom has been crushed; but the land is full of bickering and hatred and suspicion. The throne is vacant. The King has crossed Jordan, for there was no place for Him in the midst of a disloyal people. The kingdom is without a head, and Israel is forced to realize that their folly has ruined them. They meet in council and there recall all He had done for them in the past, and begin to talk of how best to bring Him back. Their factious quibbling is suddenly hushed, for word is brought to them that the King is on His throne again. The tribe of Judah has suddenly surrounded David and compelled him to go with them across the Jordan and now they hold the city for him. Israel sends a delegation to David saying: "Why have our brethren, the men of Judah, stolen thee away?" The King is silent; but all the men of Judah answered the men of Israel: "Because the King is near kin to us. We have neither eaten at his cost nor has he given us any gift." You drove him out and shattered his kingdom. We found him an exile, and we have claimed as our own. We knew him when he was a shepherd boy. "And the men of Israel answered the men of Judah and said: We have ten parts in the King, and we have also more right in David than ye: Why then did ye despise us, that our advice should not be had in bringing back our King? And the words of the Men of Judah were fiercer than the words of the men of Israel." Still the King kept silence, and "so every man of Israel went up from after David and followed a man of Belial whose name was Sheba."

One thousand years later, while the leaders of the nation were discussing the claims of one who claimed to be their King, the common people surrounded Jesus and tried to "take Him by force and make Him a King." Let the Church that claims to the Kingdom of Christ take warning. The common people who heard Him gladly, no longer claim allegiance to the Church. Today they have gone across Jordan to see Jesus.

As certain as is the truth that "He is the same yesterday, today and forever," so certain is it that when they see Him, they will claim Him for their own, and with the same old cry: "Because He is near kin to us," they will crown Him King. Vain will it be for the Church to say: "We have ten parts in the King. We have more right than ye." They who have neither eaten at His table nor received any gift of Him will not surrender their claim. The readiness with which Israel heeded the call of the son of Belial show how empty were their protestations of loyalty.

PATRIOTISM AND PAGANISM

Lecky in the History of Morals declares that "a candid examination will show that the Christian civilizations have been as inferior to the Pagan ones in civic and intellectual virtues as they have been superior to them in the virtues of humanity and chastity." He also declares that the Roman ideal of perfection represented preeminently the type of the freeman, and that Christianity for the first time gave the servile virtues the first place in the moral type. Magnanimity, self-reliance, dignity and independence, he says, are the Pagan virtues; and humility, obedience, gentleness and patience those of Christianity.

The great critic of history fails to record that when Christianity came into the empire the ancient virtues of paganism had practically become extinct. The whole ancient ethic of Greece and Rome alike was in terms of privileged citizenship. The absolutism of the empire gradually leveled downwards till the individual's worth became nil, and the whole Roman law became little more than an elaborate system for the protection of property. No one can read the Roman law without being conscious that it concerns itself with things not with people. The Christian Church had to exist in a world in which magnanimity, self-reliance, dignity and independence were practically impossible. The world was an enslaved world, and the only virtues possible were those which Lecky calls the servile virtues.

Nothing is more certain than that it was commerce that broke the thralldom of papal tyranny, which was the heir at law to the imperial tyranny. The cities of Italy were rivals in trade. Men became partizans of their own cities. The citizen who had disappeared from history for a thousand years came back. There began to be a civic consciousness. Then when interest in the Pagan litera-

ture of antiquity awoke, men found in Plato and Aristotle an ethic of citizenship, and the lost virtues began to emerge. Men had lived first in the Emperor's world, then in the Pope's world; but the Mohammedan and the Jew in Spain through the schools of science taught the new citizen to look into nature; and he suddenly discovered that this was God's world. The local civic consciousness widened into the spirit of nationalism, and local partizanship began to be apostrophized under the name of patriotism. It was the pagan, not the Christian, influence that stayed the development of patriotism so that it never became the Christian virtue of brotherhood.

Science, which was taken over by the Church in her schools of learning, was handicapped from the beginning; for since the times of St. Augustine the Church had been committed to a conception of God and man that degraded man and set ethical limitations upon Deity. This Augustinian theology is the product of a Church in an enslaved world, and is based upon physical sovereignty. Its ethic is incompatible with freedom in man and bases the authority of God over man, not upon the fact that God is the source of truth, but the source of power. Augustinian ethics is as pagan as that of Athens or Rome. It is an ethic of the privileged and has no note of universality which is the criterion of Christianity. The task of the Church, which is only to say, the task of Christian men and women, is to break down the pagan limitations of patriotism, which is the modern world is the child of commerce; and to free itself from the limitations of that conception of Deity, which Augustine bequeathed to the Church, a conception that in spite of the logical acuteness displayed in its construction left him, who created it, a moral skeptic.

THE PSYCHOLOGY OF CRIME

By the Reverend Arthur B. Kinsolving, D. D.

"The wages of sin is death." Rom. 6:23.

"Every man is tempted when he is drawn away by his own lust and enticed."

"Then the lust when it hath conceived, bringeth forth sin and the sin, when it is finished, bringeth forth death." St. James 1:15.

EVERY man who really loves his God, his country and his home must have had some very serious thoughts over the appalling increase of crime which we have witnessed of late years. Suicides, once so rare in America, are now nearly as common here as in Europe. Murders in passion have perhaps decreased, but murders for money are terribly on the increase. Sex-criminality is offensively common, and perhaps growing. There is a boldness, a hardness, a brazenness about it which is simply amazing. Men and women, who were formerly held back by their more refined associations, by long traditions of decency, now often throw all such considerations to the winds, intent solely upon guilty self-gratification.

Because the psychology of sex has gone further than other branches of analytical study, some students like Freud have exaggerated it as a factor in life. There is a great deal in life besides sex, and for which the explanation is to be found in quite another region of human motives than either suppression or indulgence. But all the mirrors which are held up to nature, the theatre, the moving picture, the novel, and the press show the tremendous power of this instinct in contemporary life, how it is exploited and traded upon and abused and desecrated by those who have given up conscience and God.

We have had lately kept before us with oppressive prominence a remarkable exhibit in modern crime. Two young men, from average Jewish homes, homes of wealth, but evidently of much religious poverty, deliberately chose a criminal career from childhood. As early as eight years of age one, the leader, "gave up conscience and became a law unto himself." This youth is sprung from the race through whose agency God gave the world the Ten Com-

mandments. Ever since Moses he could hear in history and civilization the thunder-roll of those great words: "Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not kill." But as a selfish egotist he had no use for the Voice of God. He and his chum dreamed of crime, of successful enterprise in notorious criminality, of a career which should attract attention. On their return from robbing a fraternity house, they planned murder. Various victims were thought of at different times—even some of their own family. There was in them no soul, no other regarding faculty, no sentiment; they were only cold, cynical, selfish, dehumanized, sinuous, reptile, deliberate degenerates and a constant menace to society. And yet a soft and maudlin sentiment would let off such men with imprisonment! "Whoso shedeth man's blood, by man shall his blood be shed." The first use of law is to put the fear of God into such criminals, and bring their sins to remembrance. The second is to protect society. And yet law is not and never has been adequate protection for human society. We will look into this later on.

Our first point is that criminality is alarmingly on the increase in this free land. Most of the offenders are young, having life before them. Mentally-twisted, morally perverted youth—it is a sad spectacle! Now why are there so many. What creates them? What are our young people reading and thinking about? You will find the law of suggestion having a great deal to do with it. That is one of the most influential laws governing human beings. And the minds of our young people are too often fed upon melodrama, unhealthy, teasing, suggestive if not salacious or cruel plots, until the mind is seriously corrupted. Since I have been here I heard a young girl not out of her teens say: "I get the New York American because it gives me the details of crimes."

How much going wrong may be traced directly to the vastly increased publicity given to crime in some of our morning and afternoon papers! Now what is the inner psychology of crime? What accounts for its prevalence? First we should say, the decay over large provinces of life

of belief in the Living God. Sin is more rarely thought of in connection with God at all. Men have a keen sense of the disagreeableness of getting caught; they are deterred by publicity and by other consequences of wrong doing. But the wrong act as a thing that will be punished by God disturbs them less than formerly—perhaps far less.

But, there are, in the final analysis, only two centres about which human action revolves—self or God. If a man puts self first “regardless”—before humanity, before honesty, before moral purity, before justice, before good citizenship, before the Church of God—he is doing what he can to overthrow the Kingdom of God. Whenever the self-instinct is cultivated at the expense of the instinct which prompts us for the love of God to try to serve our fellow-men; wherever it kills that great Christian Social Energy which has been at once the salvation and the glory of so many men and women; wherever that self-instinct has expelled the other, regarding principle, it has led to some form of wrong-doing, or to the waste of life.

“The only cure for the love of self is the love of man,” it has been said, and “the love of man is the best way that we can express our love of God.”

I am not saying that the social instinct exhausts the religious instinct. Far from it. “Thou shalt love the Lord thy God.” This is the great and first commandment. To be sustained, all social activity must flow out of this. But we know what Jesus Christ did out of love to His Father. He was so busy giving His very inmost and holiest self in helping and healing and blessing that He could not be tempted by evil. It made no appeal to Him. The idle, the un-God fearing, the self-centred, may at any time be betrayed into moral sin of one kind or another. It is because the healthy and intended channel is blocked, because the positive duty and service is left undone that there arises in the soul the lure and vision of the evil suggestion.

If energy is not employed usefully and worthily it will always find sinister employment and endanger our characters. Man has been endowed by his Creator with certain elemental instincts and capacities. The Christian life calls not for a suppression of these, but for their right direction. We are to interest ourselves in people unselfishly, in their improvement, the education and protection of the young and inexperienced, in the betterment of the lot of those who suffer from any handicap or social or economic disadvantage. We are to bear one another's burdens and so fulfil the royal law of Christ. And if people refuse to do this and narrow their program to the gratification of their own selfish desires, why even the primary instincts become the channel of sinful action. “Lust when it hath

conceived bringeth forth sin, and the sin, when it is finished, bringeth forth death.”

Civilization with its release of millions from the discipline of manual labor, with its shorter hours of toil and its multiplied comfort has created “a vast surplus energy.” There is great danger today lest this energy be expended in sinful channels and hurtful ways. The more of release there is from physical toil, the more of conveniences and leisure there comes in human life, the more energy is set free for evil indulgences. Thank God for the multiplied forms of wholesome recreation for the young, for the useful hobbies, the out-of-door exercises, the increased interest in literature, the arts and crafts and all the outlets for action and adventure and romance. Thank God for the founts of man's manifold activity and all the enrichments and glories it has added to human life. These things constitute, as channels of human action, sometimes as forms of service, a real part of man's salvation. They are not to be forgotten or disposed of.

But after all there is only one thing deep enough and strong enough to control the passionate instincts of men, and that is a genuine belief in God as He is brought close to us in Jesus Christ.

St. Paul says solemnly, “The wages of sin is death.” We all know the bitter truth of the words! And then the same Paul cries: “Wretched man that I am, who shall deliver me from the body of this death? I thank God, through Jesus Christ.” He is Our Deliverer. He can break our chains.

But we must be real in this matter. Except in cases here and there the religious instinct does not dominate men and women as strongly as other and lower instincts do. But without God we can never master the tumultuous forces of our insurgent nature. Men who have given up religion will on close scrutiny be found to be men who have given up the moral battle.

It has been said, “Man's highest form of self-interest is displayed in the care of that in him which is immortal, of God.” “What is a man profited if he gain the world and lose his own soul?” And what about losing the souls of others. To live for the higher interests of society, to witness to that Kingdom and its King Who alone can redeem society, to be ready to sacrifice one's time, one's means, one's self in this noblest and most enduring service is to be better employed than in merely trying to save one's own soul. For this Christ spirit, this love of men for God's sake and for their sake, the only cure for the selfishness which narrows and degrades us, the cynical hate which defiles us, and the guilty lust which “when it is finished bringeth forth death.”

CHRISTIAN LOVE.

Christian love is not a maudlin sentiment, but the practical recognition of a plain fact involving a claim. The plain fact is that we are the children of God Who made us and cares for us, and members one of another, so closely bound together that if one member suffer, all the members suffer with it. The characteristic Christian attitude towards the happiness and sorrow, the virtues and sins, of others, is that we should feel them as if they were our own. The true Christian feels a natural pleasure in seeing others happy; his sympathy with other people's troubles is equally spontaneous, because he feels as if they had fallen upon himself. The sight of goodness in others fills him with thankfulness; he rejoices to see the grace of God at work. And when he is confronted with moral evil, his feelings are equally far removed from the half-cynical toleration of the man of the world, and from the vindictive indignation of the mere moralist. His first feeling is not of anger, but of shame and sorrow, almost as if he had committed the wrong himself. Vindictive anger is most easily aroused when crime seems to have been successful. But the Christian is under no temptation to envy such success. Our Lord unquestionably owed His unique power of reclaiming sinners to His sympathy with them, to His recognition of something lovable in their personality, in spite of all the corruption of their lives. But this redeeming sympathy for sinners can be exercised only by those who have no sympathy whatever with their sins. Admission to redemptive work, which is the sign and fruit of redemption, is the reward of complete self-consecration. In minor degrees we can exercise this power, we can claim for ourselves this Divine privilege, but only in proportion as we have shut the door finally upon such temptations in ourselves.—Dean Inge.

THE FAITH OF CHRIST'S FREEMAN.

Our faith is not in dead saint's bones,
In altars of vain sacrifice;
Nor is it in the stately stones
That rise in beauty toward the skies.

Our faith is in the Christ who walks
With men today, in street and mart;
The constant Friend who thinks and talks
With those who seek Him with the heart.

We would not spurn the ancient lore,
The prophet's word or psalmist's prayer;
But lo! our Leader goes before,
Tomorrow's battles to prepare.

His Gospel calls for living men,
With singing blood and minds alert;
Strong men, who fall to rise again,
Who strive and bleed, with courage girt.

We serve no God whose work is done,
Who rests within His firmament;
Our God, His labors but begun,
Toils evermore, with power unspent.

God was and is and e'er shall be;
Christ lived and loved—and loves us still;
And man goes forward, proud and free,
God's present purpose to fulfil.

—Thos. C. Clark, in *The Christian Century* (Chicago).

BROWNING'S POTTERS WHEEL

By the Reverend E. H. Ward, D. D.

GEORGE ADAM SMITH, in his Biography of Henry Drummond tells us that Drummond considered Robert Browning the greatest spiritual teacher of the Nineteenth Century. Every one acquainted with him would surely acknowledge him to be a competent judge. In the preface to one of his books, Dr. John Watson said Henry Drummond was the most Christ-like Man he had ever seen, or expected to see in this world. The late Bishop Greer, when asked to what one man he owed most, answered Robert Browning.

Near the close of his great poem Rabbi Ben Ezra, he introduces the figure of the Potter's Wheel, and continues it to the end of the poem. There is unquestionably a reference here to the book of Jeremiah, the eighteenth chapter, vs. 2-6. In the fourth verse we read, "The vessel that he made of clay was marred in the hands of the potter; so he made it again another vessel, as seemed good to the potter to make it." There is also a reference to some stanzas of Fitzgerald in Omar Kayam. Browning had greater contempt for Fitzgerald than for any other man who ever lived. The whole spirit of Omar Kayam is materialistic, atheistic, and blasphemous, and with such sentiment Browning had no patience. Here are two of the stanzas to which reference is made:

"After a momentary silence spake
Some vessel of ungainly make:
They sneer at me for leaning all awry;
What! then, did the hand of the potter shake?"

"Why, said another, Some there are who tell
Of one who threatens he will toss to hell
The luckless pots he made in making—Pish!
He's a Good Fellow and 'twill all be well.

"Well, murmured one, let whoso make or buy,
My clay with long oblivion is gone dry;
But fill me with the old familiar juice,
Methinks I might recover by and by?"

No wonder that Browning's great, earnest, God-filled soul could find no fitting word for a writer of such stuff but "Fool."

Many poets have tried their hands at this figure, but Browning has surpassed all others in his use of it; and yet it is a dangerous figure. Even in his hands it lends support to the fallacy that the will is not free, however much he may attempt to guard against it. The wheel of time spins fast and "passive" lies our clay. Then the fool stimulated with wine says "Since life fleets all is change; the past gone, seize today." But the shallow fool is wrong:

"All that is at all
Lasts ever past recall;
Earth changes but the soul and God stand sure:
What entered into thee, that was, is, and shall be:
Time's wheel run back or stops; Potter and clay endure."

The act may be momentary, but its influence abides. Every deed, thought, desire and volition leave an impress upon the soul, and the slow accretion of these, through the years of mortal life, forms the character of the individual man. We are the resultant of all we have said, thought, desired, and done, and in the structure of character, each thought and deed is just as visible to the eye of the all seeing God, as is the stone in the great pyramid laid in its course thousands of years ago.

Man is not the victim of heredity or the sport of environment. The "dance of plastic circumstance" is just sufficient" to give the soul its bent, and "send it forth sufficiently impressed." Here again the figure, beautifully as it is worked out, fails to do justice to the will as a factor in the development of character.

Pain and sorrow come to all the children of men, but their action upon character is determined by the action of the will. As fire softens iron and hardens clay, so one person in the fires of tribulation, like Job's wife, curses God; while another cries, "Though He slay me, yet will I trust in Him." It is not the machinery of environment, but the choice of the human will that is the determining factor in the formation of character.

And now the poet comes to the finishing touches of the almost completed cup. Fashioned from the base up he looks down upon the cup, and finds the grooves empty, where once ran "the laughing loves." The delights of

those early years when life was irradiated by "loves young dream," are only sad, sweet memories now. But he does not grieve over this, nor long to feel the wild pulsations of youth; nor does he sigh for "the tender grace of a day that is dead." The senses, once keen, are dull and defective now. The step has lost its elasticity, the voice its sweetness, and "skull things" grow out around the rim of the cup. How reconcile the bald head, the sunken cheeks, the toothless mouth with the assertion that age is better than youth?

The answer is: Do not look down but up; look not back to the past, but onward to the future.

"Look thou not down but up
To uses of a cup."

Think not of the worn-out casket which has enshrined the jewel, but remember that the jewel will yet sparkle in the crown of the King. Think of the uses of the cup.

"The new wine's foaming flow,
The Master's lips aglow,
Thou heaven's consummate cup
What needst thou with earth's wheel?"

The cup will grace the Master's Table; it will be filled with foaming wine; the Master's lips will touch it when He drinks it new in the Kingdom of God.

The cup is now completed and no longer needs earth's wheel. But the completed cup still needs the Potter; man has need of God. This poem was written shortly after the death of his dearly loved wife, and then the wheel of life was on its dizziest whirl for him. But still he sings,

"Not when the whirl was worst
Did I—to the wheel of life
With shapes and colors rife,
Bound dizzily—mistake my end to slake thy thirst."

The end or purpose of the cup is to slake God's thirst. "Thou hast created him for Thy glory." We need God, but does He need us? Browning answers yes. Man is made to satisfy a want of God, and by the right use of His freedom can make out of his life something which God Himself could not directly create, and which will add something to His glory. If we take God's Fatherhood seriously we cannot doubt that the Son is necessary to the Father's happiness, and the strongest tenderest appeal ever made to man is this: "Grieve not the Spirit of God."

And now the work of this mortal life is ended. All the lessons which could be taught in the body have been learned, and the soul with the rich fruitage of life's discipline is ready to give an account of itself to God. Looking up into the face of a gracious Father it says: "The spark of thine own life which Thou didst entrust to me, I am now ready to yield back to Thee. I have not made the best use of my freedom. I have fallen far short of my own poor ideals. There are many flaws lurking in my character; there are 'warpings past the aim'; but in the lowest depths of my heart the strongest passion is love for Thee. Thou, unto whom all hearts are open, all desires known; and from whom no secrets are hid, knowest that I love Thee, and because of that love Thou canst make me perfect. Then gracious Father,

"So take and use Thy work,
Amend what flaws may lurk,
What strain o' the stuff. What warpings past the aim!
My times be in Thy hand!
Perfect the cup as planned
Let age approve of youth, and Death complete the same."

Death complete the same. For death is not the end of life. Life is one and continuous. Its thread is never severed by the shears of death. Not a single thread in the marvelous skein of life is broken by the ruthless hand of death. Death simply changes the conditions under which the life is lived. It takes down the worn out tabernacle of the body and permits the emancipated soul to start out on its "adventure brave and new" in the nobler world of spirit, where its growth in light, in love, and knowledge will continue, until at last it will attain

"the ultimate, angels' law,
Indulging every instinct of the soul
There where law, life, joy, impulse are one thing."

THE HISTORY AND DEVELOPMENT OF THE SOCIAL SERVICE WORK OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES

The Reverend Jos. M. Waterman, A. B., B. D., Baltimore, Md.

THE GIRLS' FRIENDLY SOCIETY.

(From Story of Program.)

SOME fifty years ago there lived in England a woman who was animated by two great forces—her vital faith in Jesus Christ and an abiding passion and sympathy with young girls. This woman was Mary Elizabeth Townsend, who founded the Girls' Friendly Society in Lambeth Palace, London, in 1875. Mrs. Townsend had long recognized the problems which faced girls who were leaving home to undertake work in the industrial world.

In 1886 this Society was formally organized in the United States. There are at present almost one thousand units. More and more the units in America have developed along social service lines, feeling that this is the best way in which to serve the girlhood that the Society seeks to help. Lodges, rest rooms, lunch rooms, holiday houses all care for the physical side. Classes, lectures and libraries offer to those whose opportunities have been few a chance for further mental development. It endeavors to reach girls of every creed and race. It has three groups: candidates for girls under twelve years, members, unmarried women and girls over twelve; married branch helpers, women who have been members previous to marriage.

It works through six departments, the department of candidates which works with younger girls' department of extension, which sends out field secretaries; department of missions, which keeps up interest in this field; department of social service, which conducts work along the lines of health, housing, industry and recreation. It maintains lodges, etc., throughout the country; department of holiday houses—houses where girls can spend vacations at reasonable rates.

Besides what the society is doing by, with and for its own membership, it is engaged in relief and philanthropic work carried on by the parochial units which give money and personal service to needy individuals and families and to institutions and organizations!

Some of the problems which the Society tries to meet are briefly summarized. Infinitely larger dangers loom up before foreign-born girls, or those of foreign parentage, than before girls of long American ancestry. The reason for this is found in the breaking down of parental control, because the ideas of parents' rights differ greatly in the old world from the standards in this country; the children feel that knowing the language of this country and its customs (superficially) they are far better fitted to judge their own actions than are the parents, for their self-support often creates an independence that amounts to license and a disregard for law, the more dangerous because too frequently an ineffectual education has accompanied manual training.

Many foreign families are entirely unchurched; while this is bad for the boys, it is infinitely worse for the girls, for they are left with no proper social contact, and no sense of personal and social responsibility is developed in them. To these girls the Society can render the greatest service by providing the proper living environment and instructing them in the ideals of Christian living and citizenship.

Many girls come from country towns to seek work in the larger cities; great difficulty is experienced in finding homes, and, more than that, in making new church affiliations. Or there are a large number of city workers who have no opportunities for vacation outing, simply because of lack of sufficient funds. The society provides holiday houses for its members and lodges in various places where they can live decently and economically.

The question of child training and child welfare are vital today when instruction in religious matters is totally lacking in so many of the homes. The society enrolls children as candidates and meets with them weekly for instruction; it is estimated that some 11,000 girls are attending such weekly meetings.

The four great principles on which the Girls' Friendly Society rests are Friendliness, Steadfastness, Purity and the acceptance of a personal religious faith. This latter principle does not mean that only communicants of our Church are admissible to the organization because it not only admits, but welcomes members from other communions.

THE CHURCH ASSOCIATION FOR THE ADVANCEMENT OF THE INTEREST OF LABOR.

This organization was started in 1887 with Bishop Potter as principal promoter. In 1893 a committee was formed for mediation and conciliation, and this committee actually settled several strikes and smoothed out differences between capital and labor organizations.

This work resulted in the appointment of a joint commission on the relations of capital and labor, by the General Convention of 1901. This committee was directed to do three things:

1. To study the aims and purposes of the labor organizations of our country.

2. To investigate the cause of industrial disturbances.

3. To hold themselves in readiness as arbiters.

This was suggested by the Rev. Dr. McKim of Washington, who also suggested Bishop Potter as Chairman.

This committee made a report in 1904.

At the General Convention of 1907 action was taken under Bishop Potter's influence for the foundation of local Social Service Committees in various Dioceses of the Church.

It can be seen where some of the work of this Association led. The Association itself still exists. It states that its object is: "The advancement of the interests of labor by the application of the Gospel of Jesus Christ." What this embraces is shown by the following summary. It endeavors to advance industrial interests, embracing capital, labor and the public and to promote the enactment of Federal and State legislation furthering the best interests of labor. It is engaged in an effort to take all manufacturing out of tenement houses as an aid to the abolition of the sweatshop and child labor. It strives to promote industrial peace and to further legislation to procure an eight-hour day and a living wage for workers. It works for better factory and housing conditions and whatever seems best for the interest of the community in industrial advancement, and especially tries to promote interest in cooperation as a means of preventing labor conflicts.

How does it endeavor to carry out its program?

By sermons, addresses and lectures it extends information and strives to rouse public interest. It publishes descriptive circulars and has films and exhibit material.

Principles.

1. It is of the essence of the teachings of Jesus Christ that God is the Father of all men, and that all men are brothers.
2. God is the sole possessor of the earth and its fulness; Man is but the steward of God's bounties.
3. Labor being the exercise of body, mind and spirit in the broadening and elevating of human life, it is the duty of every man to labor diligently.
4. Labor, as thus defined, should be the standard of social worth.
5. When the divinely-intended opportunity to labor is given to all men, one great cause of the present widespread suffering and destitution will be removed.

Principles Applied.

Organized Labor recognized.
Fraternal relations promoted with same.
Union Label on all printing of the Society.
Use of Label urged on all commodities.
Eight-hour day—Sunday rest—one day's rest in seven demanded.
Organization of Actors' Church Alliance for abolition of Sunday performances.
Factories and mines investigated.
Adequate number of factory inspectors urged.
Sweating and child labor opposed.
The first practical Committee of Arbitration (outside of Organized Labor) established in New York City.
Aid for Clerks—postal, drug, grocers and department stores.
Better hours for Letter Carriers.
Motormen—vestibuling of cars urged.
Insisted upon improved tenement conditions.
The first Society to demand that all manufacturing be taken out of Tenement Houses, and thus help to abolish child labor and the sweating system.
In 1907 the Society passed a bill in the New York State

Legislature fixing hours of work for factory children between 8 A. M. and 5 P. M.

Influence Upon the Church.

The first Society to insist that social questions be studied in the light of the Incarnation.

1890—Labor Day services instituted.

Petitions urged upon the attention of General and Diocesan Conventions looking to the promotion of peace between capital and labor, and urging establishment of permanent commissions for this work. In 1901, Joint Commission on Capital and Labor appointed at General Convention, San Francisco.

In 1907, at Richmond, the C. A. I. L. urged upon the General Convention appointment of Diocesan Commissions, which was accomplished.

Sermons preached and meetings held in parishes throughout the United States.

CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY.

This organization was begun in 1919. Its object as stated is to "unite for intercession and labor those within the Episcopal Church who believe that it is an essential part of the Church's function to make justice and love the controlling motives of all social change, and who wish, as Christians to promote all sound movements looking toward the democratization of industry and socialization of life."

The activity of this organization is chiefly educational. It conducts conferences, public meetings, gives lectures and issues literature. It has made particular progress during the past year through the efforts of their energetic secretary, the Rev. Wm. B. Spofford. He has given lectures at a number of colleges, and theological schools.

It requests support on the following argument:

1. Because organized massing of opinion is the best instrument of modern democracy.

2. Because such massing of opinion in the P. E. Church

will help that Church to find its true value in the difficult social and industrial situation.

3. Because it will help those without the Church to realize the depth of earnestness and the breadth of opinion to be found among Church members.

4. Because fellowship in this League is experienced by many of the clergy and laity as a blessed and sustaining reality through which the power of corporate prayer and faith is vividly realized.

Its program of work for this year shows how it proposes to reach this objective.

Program for the Year:

1. Strict economy in administration.
2. Democratic support.
3. Intensive work in the seminaries among the future leaders of the Church.
4. Intensive work in parishes. Secretary to be employed to build up classes in parishes. Executive Secretary to visit parish whenever it is possible to address meetings and preach.
5. To devote the summer months to Church Summer Schools. Executive Secretary to give courses at Wellesley, Faribault and Wausau.
6. To follow up the labor leader by conferences.
7. To organize employer conferences.
8. To stimulate Diocesan Departments of Christian Social Service to greater activity along fundamental lines.
9. To cooperate with several radical and liberal organizations.
10. To aid student pastors in colleges in their efforts to develop a social consciousness among students.
11. To develop our publicity by giving news service to the Church and labor press.
12. To build up a dues paying membership.
13. To seek a closer unity between the Industrial Christian Fellowship of the English Church.
14. To publish quarterly an eight-page paper.
15. To stimulate interest and activity among our members by assigning definite tasks.

BOOK REVIEWS

A GREAT IDEAL AND ITS CHAMPION. George Allen Unwin, Ltd., London, Publishers. Price Four Shillings and Sixpence. Pp. 223.

This book, dedicated to his memory, contains the papers and addresses by the late Sir Charles Stewart Loch, whose life was spent in the service of society, and whose great abilities were devoted to efforts to meet and solve the social problems of the day. As Secretary of the Council of the Charity Organization Society, Sir Charles Loch speaks to us in these addresses "as one having authority." The compiler of the book divides it in four sections, i. e., "Charity, A Principal of Social Work"; "Charity and Its Problems"; "Methods in Social Work"; "Aims of the Charity Organization Society". The first three of these sections contain excellent material dealing with social welfare in its broad and general aspects. The last section is more or less local pertaining to the special work of the Society which Sir Charles represented. The author of the preface makes a most excellent comment on the unfortunate misuse of the word "Charity" when he says "The degradation of the beautiful word 'Charity' owing to the impression in the mind of the public that it is synonymous with 'Almsgiving,' was a constant grief to the author. Sir Charles Loch's higher ideal of the true meaning of this word shines out in many places in the papers and addresses which this book contains, and is epitomized in his own definition, that 'Charity is inclusive of all those voluntary efforts which improve conditions and prevent dependence.' The book is well worth reading for those who are interested in social activities, and contains many helpful suggestions.

M.

MEN, WOMEN AND GOD. By the Rev. A. Herbert Gray, D. D. George H. Doran Company, New York. Pages 200.

This book contains a very real contribution to the ever present problem of social morality. The author approaches the subject with a candor that is refreshingly clean in his clear-minded and frank discussion of matters that are usually kept in a mist of facts only partly disclosed. There is also a practical application of the spiritual strength that comes from a Christian faith to the problems of sex

in a way that is very helpful. Dr. Gray seems to have a very real desire to help the young people of today in the perplexities of modern life and it would be hard to see how his book could help being of real assistance to any one who is sincerely seeking to find the perfect fullness of life that Christ came to teach.

T. L. R.

DOWN THROUGH THE AGES. By Frank E. Gaebel. The Macmillan Company. Pp. 106.

This volume should not be measured in importance by its size. It fills a very much needed place in the religious library, giving the growth and development of the Bible, both Old and New Testaments in a concise and interesting way that will be found most useful to persons who are teaching in Sunday Schools, or Church Boarding Schools. It is an amazing thing how people realize that the Bible, and especially the New Testament literally "grew up gradually," one book after another taking its sacred place, until finally the Canon was adopted and closed. Then for many years, on account of the chaotic condition of the civilized world this sacred literature was withdrawn from general circulation and became practically unknown to the average Christian. Chapter four of this volume is entitled "How the Bible Came to England," and gives a very interesting account of early English Church history in connection with the history of the use of the Scriptures there. Including a quotation from the fourteenth chapter of St. John's Gospel a few sentences of which we quote herewith to show the development in the English language. "And he cwaep to his leorning-cnihtum, Ne sy eower heorte gedrefed; . . . ge gelyfab on God, and gelyfed on me. On mines faeder huse synd manega eardung-stowa." A chapter is given to the events surrounding Wyclif's translation, and a sentence from it will show how much nearer the English of his time approaches our own. A quotation from the forty-second Psalm is as follows, "Oure God, thou art refuyt, and vertu; helperen in tribulations, that han founde vs greetly. Therefore we schulen not drede, while the erthe schal be trobrid." The author rightly considers the King James' Version to be the highest type of English literature.

M.

OUR SENTRY GO. By Jeannette Grace Watson. Ralph Fletcher Seymour, Publisher. Pages 342. Illustrated.

This book is a compilation of letters, diary entries and other manuscripts connected with the war-time period, in Paris, compiled and written by the wife of the Rev. Samuel M. Watson, D. D., rector of the American Church in Paris, during those terrible days.

Mrs. Watson presents a vivid picture of the tragedies that occurred during those eventful four years, when she and her husband were serving their Church and their country in a splendid way. Its perusal brings back to remembrance the fearful suddenness with which the storm broke in Europe, leaving people stranded and bewildered.

Her opening pages present Ambassador Myron D. Herrick as one heroic figure performing almost herculean tasks, for American citizens, who found themselves overwhelmed by the storm of war. The book has peculiar interest for Church people, for reason of the fact that our clergymen and Bishops made the rectory of Trinity Church their headquarters when in Paris. The book is beautifully bound and abundantly illustrated, and, although the style is somewhat sketchy, the material it contains make it exceedingly interesting reading. The horrors it records should make every Christian redouble their efforts in behalf of world peace, to prevent the recurrence of such a catastrophe.

M. H. M.

S T. PAUL ON TRIAL. By J. Ironside Still, M. A., D. D. George H. Doran, New York. Pp. 300.

The author of this book attempts something entirely new in his discussion of St. Paul's Epistles and the Acts of the Apostles. He believes that the Acts, which has heretofore been looked upon as the first volume of Church history, was written as a brief for the defense of St. Paul in his trials at Rome. Having assumed this position he proceeds to prove it with considerable skill, showing a thorough knowledge of the book itself, and of careful reading relating to it. We doubt if many will be brought to Dr. Sill's own conclusions. However, his presentation of them will be found interesting to those who care for Bible study of a critical character.

M.

THE SHOUT OF THE KING. By the Rev. Ernest Raymond. George H. Doran, New York. Pp. 176.

The twenty sermons contained in this book will be found interesting by those who care for reading of this character. Ministers and lay-readers who wish to make an address in connection with their services will find the book thoroughly suggestive, and fresh in the material used. These addresses were prepared to be used before large audiences, covering every class of society. They show a literary taste in the selection of brief metrical verses for carrying home an idea. The divisions are short and forceful.

M.

THE EVERYDAY BIBLE. By Charles M. Sheldon. Thomas Y. Crowell Company, New York. Pp. 640. Price \$2.00.

The author of this volume is already widely and favorably known to a great circle of readers through his former production "In His Steps," and his other Christian activities in the literary field. The present book is designed to fill what is rapidly becoming a well-nigh universal desire, namely, to read the Bible with greater intelligence, and greater ease by having it arranged as any other book would be in a chronological order. Mr. Sheldon has simply taken the American Version of the Bible and omitted genealogies, repetitions and duplications, and used it in short chapters, arranging it historically down to "The Story of Nehemiah" in the Old Testament. There he inserts under the heading of drama and poetry the Books of Job, Psalms, The Song of Songs, and Lamentations. It is interesting to note that he does not place the Book of Jonah with the books of prophecy, but classifies it under the reading "Stories of Jewish Life in Contact with Other Nations," in which group, he also places the Books of Ruth, Esther and Daniel.

In the New Testament, "The Life of Jesus" is followed with extracts from the four gospels. The Book of the Acts is entitled "The Rise and Growth of the Early Church." It is rather a pity that he has not arranged the Epistles in the date of their composition, but gives them in the Biblical order, according to their length. The book is attractively and substantially bound, with marker

and gold edges, and will be found valuable for daily devotional readings, or as a reference volume, since it is exceptionally well indexed.

M.

STUDENTS' HISTORICAL GEOGRAPHY OF THE HOLY LAND. By the Rev. William Walter Smith. George H. Doran Company, New York.

No less an authority than Professor Foakes-Jackson commends this little volume in the highest terms. The position of the author as secretary of the New York Sunday School Commission has brought home to him the importance of wider knowledge of the geographical conditions of the Holy Land, and he has prepared this book with its numerous maps and illustrations especially for the Sunday-school teacher and Bible student. The most recent road and railroad construction in Palestine is included in the author's survey as well as the ancient journeyings of the Israelites. It is somewhat unfortunate that both the illustrations and maps are on a very small scale. If it were otherwise, however, it would have been impossible to get so many into such a small space.

M.

A GUIDE TO RELIGIOUS PAGEANTRY. By Mason Chum. The Macmillan Company. New York. Pp. 134.

The title of this volume describes it. It is exactly what it purports to be, simply a "Guide" to religious pageantry, not confined to Biblical scenes, but including missionary travels and scenes from Church history of both ancient and modern times. The book will be found exceedingly useful to the heads of Church organizations finding pageants either for money-making or to hold the interest of young people.

M.

STOWE'S CLERICAL DIRECTORY OF THE AMERICAN CHURCH—1924. Edited and Published by the Rev. Andrew David Stowe, D. D. Pp. 359. Price \$5.50.

This is the last edition of the directory which the author has published for several years. It contains a brief sketch of practically all of the clergy in the American Church, and a list of clergy in the Church of England in Canada. It is most valuable as a ready reference for getting the important events in the life of any one of our clergy. It is convenient in size and clear in print and should be in the office of every Diocesan Secretary and editor of the Diocesan paper.

M.

THE WALKS AND WORDS OF JESUS (Revised Edition). Originally compiled by the Rev. M. N. Olmsted. The Oxford University Press (American Branch), Publishers. Pp. 404. Price \$1.50.

Often a clergyman or Sunday-school teacher desires to get the words of Christ upon some specific subject or incident, and in such case this little book will be found of tremendous value as it publishes in contrasting type the events of Our Saviour's life, and His actual words. In eighty-one short chapters it follows the life of Christ in Bible language from His birth to His ascension. As an appendix it contains "New sayings of Jesus" and "Fragments of a Lost Gospel," as discovered and translated by the Messrs. Grenfeld and Hunt. "On behalf of the Egypt Exploration Fund." A convenient and useful little volume.

M.

WHITE LIGHT NIGHTS. By O. O. McIntyre. Cosmopolitan Book Corporation. Publishers. Pp. 274.

A series of brief and clever sketches that will appeal to admirers of the O. Henry style. The incidents which make the basis for the witty and sometimes satirical comments are gathered in all parts of the country, and deal with many phases of human experience. The reader will find it attractive reading, especially for odd moments, as it is broken into divisions that can easily be read in a short time.

T.

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

HELLO, NEIGHBOR!

What would you think of a neighbor who only called every fifteen years? On the face of it it would seem that such a friend was neglectful of his community obligations. Visits, however, like all other things are very dependent on circumstances. It makes a good deal of difference how far one has to come, how often you expect them to do so.

The neighbor we have in mind has to travel about sixty million miles to make the call that will be paid us on the date printed on the current number of the Southern Churchman, August 23, 1924. Traffic laws, however, do not interfere with its progress, as he comes sailing along at the rate of nine hundred miles a minute, and travels day and night. There is nothing intrusive about his visits. He does not poke his head in at the kitchen window or do anything impudent like that. In fact, when we say, "How do you do?" to him he will still be thirty-four million miles away from us. As some of you may have already guessed the visitor of whom we are writing is none other than the planet Mars, which will be "In Opposition at perihelion" on the above date, which interesting event occurs about every fourteen years. This year he comes closer than he ever has before since people have been measuring the spaces between planets.

We know a good many things about Mars, for instance that its year is six hundred and eighty-seven days, and its day is twenty-four hours and thirty-seven minutes and twenty-three seconds, that its density is about one-tenth of that of the earth. This latter fact tells us that its temperature must be very much colder than ours; for it is the density of the atmosphere that effects temperature more than the distance from the Equator, as is evidenced by the snow caps on Mount Kenia, which are continually bathed in the most direct and brilliant sunshine.

Another thing that is certainly known about Mars, is that it has straight, dark lines, which have been called canals, across its surface, and that there are large circles of darkness at the intersections of these lines. At the last visit of the planet in 1909 it was discovered that there were at least fifty-seven twin canals, that is, running parallel to each other; and apparently of the same width and length.

These canals point to the almost certain fact that there are intelligent beings on this planet, and that, therefore, it is worth while to try to speak to them. Of course, the Martian language is somewhat vague to us, as we have not discovered any megaphones as yet that will carry across the millions of miles between us. So in seeking for a universal language that will be common to planets as well as to nations our astronomers have decided to talk in arithmetic. If there are intelligent beings on Mars they are probably a great deal more intelligent than we are, because they have been there a good deal longer, at least they may have been, for Mars is several hundred thousand days older than the Earth. Nevertheless, when you begin to talk in arithmetic it doesn't do to start too far along. It would be extremely difficult to use the square or cube root as a medium for conversation.

Scientists are going to say "Hello" to Mars by telling our friends over there that two and two are four. The way they are going to do it is by huge light flashes from the Jungfrau, Switzerland. They will send two flashes in rapid succession, then make a pause and send two more in the same way, then another pause, and four in rapid succession. These flashes will be sent from a gigantic electro-heliographing apparatus that is designed to concentrate the rays from the dazzling snow-fields and hurl them in a super-searchlight beam through space.

After this is done telescopes from all parts of our Earth will be concentrated on Mars, watching for a reply. The Martians, if there are any, will certainly know a great deal more about arithmetic than we do, but they may condescend to "men of low estate," and reply with some such simple remark as "three times two are six." They could say this with three pairs of signals followed by six signals in short succession.

Our readers must not think that we have abandoned the avocation of preaching Christianity in the Community, through the columns of the Southern Churchman to take up the study of astronomy, for all that we have said and more, too, can be found in the July number of the "Worlds Work."

This visit of Mars, however, has a community value, as has anything that concentrates world-wide thought upon one subject. Our scientists will make observations from Flagstaff, Arizona. Professor Camille Flammarion is said to have arranged a telescope in a mine in Chile to make his observations with underground surroundings. Swiss and German astronomers will be watering from the Jungfrau. There will be thousands of other minor observatories filled with eager watchers throughout the world. All these curious minds will be concentrated upon one line of thought, and, after it is all over, the information required will be compiled and compared by men of many nationalities. This will create a common unity, and a common unity makes a Community.

Another value that the invasion of Mars has in a religious journal is to call attention to the fact that astronomy is a very exact science. Weights, movements, and densities are calculated with the utmost accuracy. The reason that this can be done is because the men who do it are basing their figures upon the operation of God's machine, and that mechanism never fails, or alters, or gets out of repair.

Once the writer was inspecting a power plant at a mining town. In the engine room a huge fly wheel was revolving in silent speed with a power that seemed almost limitless. The engineer pointed to it proudly and showed the points of interest and value that the machinery had with that pride which all good mechanics feel in the implements with which they work. We then stepped into an adjoining room, where were shelves upon shelves loaded with bolts and taps and rods and nuts and cog-wheels, and every conceivable piece of casting. "What in the world is this place!" we exclaimed, thinking we had passed into a wholesale hardware establishment by mistake.

"This," said the engineer, "is the room for the duplicate parts. We could not run a week, unless we had the facsimile for each part of our machinery, so that when it breaks we can come in here and replace it immediately."

Have you ever heard of any "duplicate parts" for God's machinery?

Yet His machinery in the heavens has been running for millions of years with a precision which enables men to use its movements for the most delicate calculations.

Will not the Hand that guides the worlds guard and protect us, His children, with equal care and solicitude?

A VACATION THOUGHT.

God has given us three books in which to read the story of our relations with Him—the Bible, the human soul, and Nature.

This is the time of the year when we have the best chance to look into this last. Never is the outdoors world so beautiful and so alluring as in summer. It calls us away from all our ordinary walks and ways and fairly begs us to share in its freshness and inspiring beauty. Those of us who can do respond to the call, and find rest and peace for jaded nerves and tired bodies.

But let us not forget that it is God's book in which we are reading again of His loving-kindness. It is His gift of rest and peace that we enjoy. In the enjoyment of the gifts let us not forget the Giver.

Worship as well as play are needed to really furnish that spiritual restfulness which we all need in these hurried days.—Frank Arthur McElwain, Bishop of Minnesota.

A VISIT TO THE MISSIONARY DISTRICT OF WYOMING

By Fannie P. Brady,

Secretary of the Woman's Auxiliary, Diocese of West Virginia.

THREE years after Bishop Thomas had taken charge of the Missionary District of Wyoming, I visited him and Mrs. Thomas at Cheyenne. I also had a most interesting trip with the Bishop through a great part of the State, visiting the Indian Reservation and many other places. I have always recalled that trip with as much interest and pleasure as that felt for a trip abroad.

We traveled by stage coach, with horses, forded rivers and found very few good roads for automobile. This summer I had the pleasure of another trip to Wyoming and was so struck with the great development of both State and Church that I wish to tell something of it.

During the twelve years just passed the frontier has almost disappeared, a tunnel lets the train go under the 10,000 foot pass, over which we went in a stage; fine roads allow automobiles in every direction, large auto busses have supplanted the stage coaches and the country is becoming more populated. Not closely populated by any means, but still only once in our drive across the State did we go fifty miles without seeing any living human being! Twelve years ago they told me they hoped the foothills would prove to have oil and gas, and now Wyoming is, I believe, the largest oil producing State in the Union.

But I am more interested in telling of the growth of the Church than of the State. The clergy of the District now number twenty-four instead of the sixteen twelve years ago, and many churches have been built. In this District the old reproach that the Episcopal Church comes in with the Parlor Car can never be made. The work started by Bishops Randall and Talbot has been ably carried on by Bishop Thomas, who has never missed a chance to get in among the first. I remember hearing of his jumping from a train in the first year he was out there to be among the first bidders for town lots just being sold by auction in the wilderness, he securing one of the best lots for a future church in a future city.

But I was particularly struck with the Institutional work. In his first year in Wyoming, Bishop Thomas discovered that, in the vicinity of Jackson Hole, three women out of seven had died in childbirth. He determined there should be a hospital in the State near the place, and, by the help of friends of the Church in the East, it was made possible. In 1912 I saw it in Lander just under roof; this summer I saw it again a well established, self-supporting hospital of twenty-five beds. Indeed, I believe it has been self-supporting almost from the start. Another hospital of sixteen beds has been established in the Jackson Hole country and it is also self-supporting.

In Laramie the first orphanage in the State was founded by Bishop Thomas in 1912, and it cares for fifty-four children, and has found homes for many; the securing of good homes for the children being the primary object, rather than keeping them for years in the orphanage. The building and grounds for the orphanage were secured from the Roman Catholic Church at a great bargain, and are now worth many times the price of purchase.

In Laramie is the Cathedral Church built by Bishop Talbot with the beautiful side chapel which is adorned by a remarkably fine mural painting of the Transfiguration placed there by Mrs. Thomas and her sister in memory of their mother, Mrs. Prince. This chapel is used on many occasions. By the generosity of friends of the Church within and without the District it has been made possible lately to secure the group of the whole city square upon the corner of which the Cathedral stands. The Dean's house and the Canonry, now used as the Bishop's house, are the only other buildings upon the square. Two buildings were moved across the street and form the temporary quarters of Sherwood Hall, the Cathedral School for Boys, which will be opened by the Church this fall. They are frame, but will make a comfortable beginning, housing thirty boys. No doubt these quarters will soon be outgrown if Sherwood Hall attains to the same degree of popularity which is enjoyed by Ivinson Hall, the Cathedral School for girls, which was established by the Bishop in 1920, when the handsome house and grounds were given the Church by Mr. Ivinson in memory of his wife.

The plan upon which these schools are run is new to me and I think admirable. The Church gives the children of the far distant ranches a Christian home in the town, and confines the teaching of that home to that of religion, manners and morals. The boys and girls attend the High School, which is one of the best in the State, and the University Training School. Laramie is the State's educational center, so that there are many advantages. An

exceptionally fine library in Ivinson Hall is at the disposal of the pupils, and the supervision and care of both schools will be under trained specialists.

The Church is strongly entrenched in Laramie, although with the exception of the Cathedral and Ivinson Hall, the buildings are not handsome. The Bishop's house is much too small and inadequate, and, as has been just stated, the buildings for Sherwood Hall are only temporary; but the Church owns the ground, which will be increasingly valuable, and, in time, a handsome group of buildings will, no doubt, adorn the Cathedral square. It is beautiful now with the smooth green lawn and the Memorial Peace Cross in the center.

I was very happy to be present on July the Fourth when this handsome cross was dedicated to the memory of the twenty-nine sons of the Church in Wyoming who gave their lives in the Great War. It was a solemn and beautiful occasion—practically all of the clergy were present in their vestments, the Bishop, the choir and a delegation from the Post of the American Legion, while a troop of cavalry from Cheyenne formed three sides of a square about the Cross. A service was conducted by the Bishop, and excellent addresses were made by General Jenkins and by the Hon. T. S. Taliaferro, Jr. The Rev. Mr. Smith, whose son's name, "Franklin C. Smith, Jr.," is graven upon the cross, pronounced the sentence of dedication.

The next day I attended the consecration of a five-acre tract, which had been given the Church for a burial ground for those who might need it. The first interment was that of one of the Church workers, the gardener of Ivinson Hall, who was much lamented.

The Clericus was assembled at this time for the annual meeting, which lasted a week, when they were the guests of the Bishop and Mrs. Thomas. This reminded me of the old Councils in West Virginia, now limited to two days. I believe nothing can be of greater value to the District than this—for the clergy to come together for instruction, for inspiration and for the development of that most valuable part of all organization—a strong feeling of esprit de corps. I was greatly struck with the fine personnel of that body of clergy whom Bishop Thomas has enlisted. At this meeting the Rev. Dr. Gardner of Stanford University gave them a series of addresses on the intellectual life of the Ministry.

But the most interesting part of the work of the Church in Wyoming is that carried on for the Indians. We drove from Laramie to the Wind River Reservation and stayed at the mission for several days. General Grant, when President, committed to the Protestant Episcopal Church the responsibility for the religious teaching of both the Shoshoni and Arapahoe Indians upon this Reservation. For thirty-three years the work was carried on according to the best plans of the day, but with results which were not satisfactory. For no matter how great adaptability and improvement the young people might show while at the schools there was always seen an alarming tendency to revert to type.

Eight years ago St. Michael's Mission, under the care of the Rev. Royal H. Balcom, started upon what is, I believe, a pioneer method of work among the Indians. It has already proved itself a success, and has met with considerable notice from psychologists and experts in Indian work, who are watching the experiment with great interest.

Perhaps the fundamental reason for this success is in the approach to the Indians themselves. Instead of trying to make white men of them, they are encouraged to have pride in their traditions and ways, and to hold on to the best in the old life and to take from the white man's civilization only that which is practical and good.

The group of buildings in St. Michael's Mission was laid out after Indian ideas in a circle. Here is a chapel, school, work shop and store and a number of interesting little houses in which the members of the staff and the Indian girls live. The Unit houses for the girls are for a family of ten girls of different ages, presided over by a white house-mother.

These girls are to be the future home-makers of the tribe living in the teepees on the ranches and they are taught to do the work with only such implements as can be bought in the store and used in the teepees. Mr. Balcom tells of seeing in a large government school a number of girls using electric irons, and it occurred to him that the boys might just as well be taught to run elevators—for the knowledge would be just as useful in their four wall ten by ten teepees. The water is even carried to these Unit

houses by the boys, and stored in barrels and cisterns; as that is the way it must be kept on their allotments. Since much of the sickness among the Indians comes from filth, they are first of all trained to keep their houses clean, and to place emphasis upon this, the kitchen is the first room one enters.

The boys being the future providers of the homes are quartered in one large building as much cheaper, and they are trained to run the farm and its varied activities. The farming is diversified according to the needs of this Reservation, and close touch is kept with the Agricultural Departments of County and State. Their herd of pure-bred Holstein cattle ranks among the best in the State, also their pure-bred hogs and sheep. The chickens have taken many prizes and the poultry yard is quite up to date and paying its way.

In all departments, although there is regular school work, the aim is to give practical instruction to both boys and girls in the kind of work they must be able to do when they return to their ranches, including the necessary trades of blacksmith, wheelwright, carpenter, etc. The store is for the benefit of the Indians to teach them how and what to buy. It is planned soon to start a bank to teach them thrift. The simple chapel is a beauty with the heavy door and the walls adorned with Indian and Christian symbols in rich colors. The seats are rustic benches, and the clear window back of the altar frames a marvelous view of a snow-capped mountain range—snow-capped in July.

We saw a number of Indians, although it was vacation time. A number of the men called in the house in the evening and smoked—passing the pipe from one to another. We wished we could have stayed over Sunday to see them in the services at the church. At Easter time it must be most impressive to see sixty or more Arapahoe men in their bright blankets take the Communion. The Arapahoe is naturally religious and they are custodians of the sacred pipe. Already the influence of the ninety or more children, who are trained each year in St. Michael's Mission, is seen upon the ranches, and the approval of all experts for work among the Indians lends great encouragement to those in charge.

The most distressing problem is that of the eradication of Trachoma, the disease which causes so much blindness among the Indians on all the Reservations. A great deal has been written of it lately in the papers, but while the Government has been for years very particular about admitting any immigrants with Trachoma, every Reservation is a hot bed for it and no adequate steps have ever been taken to stamp it out. In this case, as in many others, the Government's policy has been one of neglect, well deserving of the reproach "A Century of Dishonor." The latest report of the Government Physician on the Reservation (June 1924) shows three hundred and thirteen new cases of Trachoma out of an examination of three hundred and forty-one Arapahoes of all ages and both sexes. This is a fearful state of affairs. The Physician urges upon the Government the formation of several hospital camps or clinics for the treatment of the disease, stating that, in his opinion, a sufficient medical force could eradicate it in from five to seven years.

Without waiting for the probable tardy action of the Government, the Church is planning to have a graduate nurse at the dispensary on September 1, who will specialize in the care and treatment of Trachoma under the direction of the Government Physician. This is entirely inadequate but it will help.

Except for the work here and at Fort Defiance, Arizona, in which our West Virginia Women's Auxiliary has been especially interested, I am told there is no other effort made by the Church to prevent and to cure the suffering caused by this frightful, yet preventable disease.

It is with a note of profound thankfulness that I close this sketch—thankfulness that here among these people of the plains the Church is showing a true and wise leadership; caring for the bodies as well as for the souls of the people and building a sure foundation for the future by the training and education of the young; so that—the words came often to my mind as a prophecy as we crossed over it—"They that dwell in the wilderness shall kneel before Him."

Church Intelligence

Important Meetings To Be Held in October.

The Secretary of the National Council sends the following information about several important meetings to be held in New York early in October.

October 1-5: The Executive Board of the Woman's Auxiliary will meet in the Hotel Gramatan, Bronxville, N. Y. Miss Lindley is to be back before that time.

October 2-3: The Continental Domestic Missionary Bishops will hold their annual meeting. This organization has been of the greatest service in establishing a unified policy for missionary work in continental United States. At this time the Bishops will consider the budgets of the missionary districts in the United States and make their recommendations to the National Council through the Department of Missions.

October 6-7: The six Departments of the National Council will hold their meetings prior to the meeting of the National Council on October 7.

October 8: A special meeting of the House of Bishops has been called for October 8. Among the matters which will come before this meeting of the Bishops will be the election of missionary Bishops for Mexico, Nevada, and North Texas, and the election of a suffragan bishop for the District of Hankow, China.

There is also to be a joint session of the House of Bishops and the National Council, at which conferences will be held on the preparation of the program for the coming Triennium, which must be presented to the General Convention in 1925 for its consid-

eration and action. This will be the first joint meeting ever held by the House of Bishops and the National Council.

Technical Material.

There is shortly to be a new leaflet, No. 4533, for use in connection with the children's Birthday Thank Offering. It has a new story about Liberia, where the Offering is to go. There are also new envelopes, No. 4512, more attractive than the old ones, for the children's use, to hold their offerings. Both the leaflet and the envelopes are free to Church Schools on request, from the Department of Religious Education, 281 Fourth Avenue, New York.

There are now four study books on China for Divisions II to VI of the Church School Service League: ages 4-7, China Primary Picture Stories, 50 cents; ages 8-11, "Mook," 40 cents (teaching programs, 15 cents); ages 12-14, Forward March (revised), 35 cents (teaching programs, 20 cents, pictures, 10 cents); ages 15 and over, China's Real Revolution, 50 cents (teaching programs, 20 cents, pictures, 10 cents). There may also be had a postcard painting book, Children of China, 60 cents, and a set of "cut-outs," the model of a Chinese street, Shopping in China, 50 cents. Any of these may be ordered from the Bookstore, 281 Fourth Avenue, New York.

Church Boarding and Day Schools.

A revised list of Church Boarding and Day Schools is to appear in September as Bulletin 47 (No. 30 revised) of the National Council's series. The Bul-

letins are sent to parochial clergy. Copies may be obtained free from the Department of Religious Education, 281 Fourth Avenue, New York. One of our missionaries in Latin America, by the judicious use of a single copy of this list, when it first appeared, succeeded in sending four American boys to Church Schools.

Millions Take Part in Wembley Service.

At the service held at Wembley in connection with the observance of Empire Day, the Archbishop of Canterbury was the preacher. His Grace took for his text the words "Thy Kingdom Come" and in introducing his sermon, which was a gem of literary expression, patriotic sentiment and statesmanlike insight, the Archbishop commented on the uniqueness of the occasion. He said: "At this hour and in these surroundings, no other text seems possible than the words from Our Lord's own prayer for the world which He came to save. Does every one who hears me realize the tremendous fact that we are at this moment taking part in the largest religious service which, as a deliberate act, the world has ever seen? In our prayer and praise and purpose, millions, it may well be, are taking personal part. Perhaps 80,000 people gathered here, and illimitable thousands far away, paused a few minutes since, to face that fact in silence. My few words, short and simple, are a mere trifling item in the great output of uplifted thought."

Missionary to the Deaf Honored.

At the thirty-eighth convention of the Pennsylvania Society for the Advancement of the Deaf, held in Trinity Parish Hall, Williamsport, Pa., August 14, 15 and 16, the Rev. Franklin Charles Smielau, one of the Church's rapidly increasing number of missionaries to the Deaf, was presented with a

testimonial purse of \$400 in gold. Over three hundred deaf people were present at the Convention.

This tribute to the Rev. Mr. Smielau was by no means of sudden or spontaneous growth, but the cumulative outpouring of many years of sincere appreciation on the part of his deaf parishioners and friends. Since his ordination to the ministry over twenty-five years ago, the Rev. Mr. Smielau has been a forceful and beneficent leader in all movements for the social, moral and spiritual advancement of the Deaf, and not alone of the state of Pennsylvania, but also of the entire nation. Through his energetic efforts the Pennsylvania Home for the Aged and Infirm Deaf has been made self-supporting, new men have been brought into the ministry of the Church, new societies and missions of the Deaf have been organized and old ones endowed with new lease of life, the right of the Deaf to operate automobiles has been recognized by legislative enactment in many states, and their educational, social and industrial interests have been promoted in many ways.

Work Among the Deaf.

The Rev. Oliver J. Whildin, Missionary to the Deaf, Baltimore, Md., is arranging for his annual celebration of Ephphatha Day, which comes on the twelfth Sunday after Trinity, September 6. Similar celebrations are doubtless being arranged by other missionaries of the Church, also.

The Gospel for the twelfth Sunday relates the miracle of the healing of the deaf and dumb young man of Decapolis by Our Saviour, and is very properly regarded as the Magna Charta which led to the establishment of schools, churches, homes, associations and other beneficent institutions for educating and promoting the welfare of the Deaf. The first School for the Deaf in the United States was founded in Hartford, Conn., in 1815; the first Church Mission for the Deaf in New York City in 1856; the first Home for the Aged and Infirm Deaf in Poughkeepsie, N. Y., in 1870. The first ordination of a Deaf man took place in Philadelphia, Pa., in 1876, and the first Bible Class was started in Baltimore, Md., in 1859.

At the present time there are more than one hundred and twenty schools for the Deaf in the United States, one college for their higher education, several churches, several hundred missions, and half a dozen homes for their aged and infirm. It is worthy of mention, and indeed a cause for congratulation, that our Church has from the very beginning assumed an active and advanced leadership in all these movements for the welfare of the Deaf.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D.

Trinity Diocesan Church.

The preacher at Trinity Diocesan Church at the eleven o'clock service and at the afternoon open-air service at the Washington Cathedral on Sunday, August 17, was the Very Rev. Samuel R. Colladay of Christ Church Cathedral, Hartford, Conn. Trinity Church is under the direct supervision of the Diocese and during the summer it has been arranged that the special preacher for the open-air service at the Washington Cathedral shall have charge of the Trinity morning service.

The Rev. Joseph Fletcher, rector of St. Paul's Church, Rock Creek Parish, is spending his vacation at Blue Ridge Summit, Pa. While there Mr. Fletcher has assisted the Rev. Frederick A. Cook, rector of the Church of the Transfiguration. Many Washington people spend their summers at Blue Ridge Summit enjoying the services of its beautiful church and the ministry of its able rector, and it is good that from time to time there are visiting clergymen to help in this good work. Mr. Cook has several missions under his care and could hardly cover the ground without the aid now and then during the summer of a visiting clergyman.

Mr. Karl B. Keferstein, of St. Margaret's Vestry, has his summer home at the Summit and is treasurer of the Church of the Transfiguration there.

The Rev. Thom Williamson, former rector of Advent Parish and well known for his diocesan activities, was the preacher at the Church of the Advent on Sunday, August 17. Mr. Williamson is now the rector of the Church of the Ascension, Middletown, Ohio. He and his wife are taking a motor trip through several nearby states and much to the delight of his old Advent parishioners, included a visit to Washington.

The Rev. Dr. J. J. Dimon, rector of St. Andrew's Church, is spending the month of August at Greenwich, Conn., and during his absence the services at St. Andrew's are being conducted by the Rev. Charles Crusoe, of Aquasco, Md.

M. M. W.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Tragic Death of the Rev. and Mrs. D. D. Waugh.

The Rev. Daniel D. Waugh, rector of the Church of the Redeemer, Watertown, Diocese of Albany, came with Mrs. Waugh to New York to serve in St. Agnes' Chapel, Trinity Parish, during the vacation period of the vicar, the Rev. Dr. William W. Bellinger. They went to live in an apartment in Ninety-second Street, quite near to the Chapel. A fire of incendiary origin broke out at night. Confused in the strange house, and seemingly cut off by the flames, Mr. and Mrs. Waugh jumped to the street, from a fourth story window, and Mrs. Waugh died soon afterward. A few days later Mr. Waugh died from injuries. With the rector and his wife were two sons, but they are uninjured, and a daughter who was in California. She came to New York upon learning of her father's serious condition, but arrived after his death. Mr. Waugh was once an assistant in Trinity Parish, and later at Grace Church, Utica. He has been at Watertown for six years. The funeral was held in his parish church on August 12. The fire is declared to have been set by some one who was crazed with liquor, and sought excitement.

Ninetieth Anniversary of Zion Church, Dobbs Ferry-on-Hudson.

The rector, wardens and vestrymen of Zion Church, Dobbs Ferry-on-Hudson, are making preparations for the celebration of the Ninetieth Anniversary of the Consecration of the Church. This celebration will take place in the fall.

The original church building, which has been enlarged twice, was consecrated in 1834. Washington Irving was among the first vestrymen of the church and his cousin, Oscar Irving, was the first junior warden. Former parishioners are asked to communicate with the rector, the Rev. Charles E. Karsston, Zion Church Rectory, Dobbs Ferry-on-Hudson, New York, as their interest in the coming celebration is earnestly solicited.

Service For War Veterans.

Forty Civil War veterans, the oldest ninety-four and the youngest seventy-seven, passed through New York from Indiana, Ohio, Kentucky and Missouri, on their way to the Grand Army Encampment at Boston. Upon invitation of the Little Church Around the Corner, through the assistant, the Rev. William L. Phillips, they attended service at ten A. M. on Sunday, August 10. Choir and organist volunteered their services, it being vacation time. Patriotic hymns were sung, and Mr. Phillips gave a brief address. The old soldiers wore their 1865 uniforms and medals. The Grand Army train resumed its journey to Boston at noon.

Visiting Preachers.

On Sunday, August 17, the pulpits of many New York churches were filled with well-known visiting clergymen.

The Rt. Rev. John Newton McCormick, D. D., Bishop of Western Michigan, preached morning and afternoon, in the Cathedral of St. John the Divine.

The Rt. Rev. Hiram R. Hulse, D. D., Bishop of Cuba, was the preacher in the Church of the Heavenly Rest, Fifth Avenue.

In St. Bartholomew's Church the Very Rev. Walter Robert Matthews, a chaplain to King George, Dean of King's College, London, and chaplain to Gray's Inn, was the preacher at the morning service.

Services in the morning in the Church of the Incarnation were in charge of the Rev. Dr. Franklin J. Clark, Secretary of the National Council of the Episcopal Church.

The Rev. Dr. Duncan H. Browne, now rector of St. James' Church, Chicago, and formerly Dean of the Cathedral, Denver, Col., preached in the morning at St. Thomas' Church.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

The Church Institute For Colored Churchmen.

The twelfth annual session of the Church School Institute for Colored Churchmen in the Diocese of South Carolina was held in the Church of the Redeemer, Pineville, on August 8-10, inclusive, the Rev. J. J. Thomas, rector.

The institute was opened with the celebration of the Holy Communion by Archdeacon Baskervill. The opening address before the Institute was made by its President, Mr. Wm. L. Pyatt.

Among the instructors for the Institute were the Rev. Messrs. C. A. Harrison, George E. Howell, H. C. Banks, J. J. Thomas and Archdeacon Baskervill. Nurse Maude E. Callen delivered an unusually strong address on Health and Sanitation.

A large number of delegates and Church School workers throughout the Diocese were in attendance. The mem-

bers of Redeemer and their friends in the large rural community crowded the church edifice at all sessions of the Institute. It was the consensus of opinion that it was the most helpful and instructive meeting ever held at Pineville. The next session of the Church School Institute will convene in the Church of the Epiphany, Summerville, in August, 1925.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt. Rev. H. B. Delaney, D. D., Suffragan.

Emmanuel Church, Warrenton, Observes One Hundredth Anniversary.

The one hundredth anniversary services of Emmanuel Church were held on Sunday, August 3, the church having been consecrated on the first Sunday in August, 1824, by the Rt. Rev. John Stark Ravenscroft, first Bishop of North Carolina. The morning service at eleven o'clock was conducted by the rector, the Rev. B. N. De Foe Wagner. His eloquent sermon on "Mastering Memories," from the text, "It is good to be here," developing his theme from the thrilling experiences of St. Peter, one of the three witnesses of the Divine Transfiguration, was followed by a celebration of the Holy Communion. The following lines written by the Rev. Mr. Wagner were sung immediately before the sermon:

Emmanuel Centennial Lyric.

God of our fathers, Lord enthroned
o'er all;
Lo, we Thy sons in this Thy temple
meet;
Before its holy altar-shrine to fall,
Off'ring devotion as the incense sweet.

Jesus, Emmanuel, through these hundred years
A myriad of Thy mercies didst reveal;
Dispelling by Thy presence gloom and fear:
Heirs of a hallowed past before Thee kneel.

O, Holy Comforter, Our Guide and Friend,
O'erflow the confines of this sacred place:
Vouchsafe Thy sevenfold light unto the end,
Till we Christ's glory see with unveiled face.

When earthly tabernacles silent lie,
And all our sacraments below shall cease;
Lead Thou to newer temples, fair and high,
Raised up in beauty to eternal peace.
Amen.

The organist and choir did fine work and the old familiar hymns took on new meaning as the congregation joined heartily in the singing. The church was crowded with an interested and reverent congregation, including many from a distance, and some whose great grandfathers were among the first vestrymen. The light shed from one hundred candles and the flowers arranged in and about the chancel, added beauty and impressiveness to the service.

In the afternoon the Centennial reunion at four o'clock, brought together a congregation which filled the church to overflowing. The gallery was occupied by the colored people, most of them members of All Saints Church, which was started as a mission years ago, by members of the congregation of Emmanuel and has grown to be an

independent church. After a welcome by the rector and a selection at the organ by Miss Alice Vaiden Williams, who was organist when a school girl here, fraternal greeting from the other churches were extended, the Rev. T. J. Taylor, D. D., representing the Baptist, the Rev. J. T. Gibbs, D. D., the Methodist, and Mr. James Moore the Presbyterian. They were warm and sincere, going straight to the hearts of those to whom they were addressed, and cementing the good fellowship already existing between them.

A paper was read by Mr. Walter G. Rogers, Senior Warden, containing a condensed history of the parish from the time it was organized in 1821 to the present date. The closing address was made by the Rev. Louis N. Taylor, of Roanoke Rapids, in which he treated the future work of the Church. Steeped in the history of such a past, the future sends a challenge to the Church today. He made an earnest appeal for aggressive Christian Endeavor.

The benediction was pronounced by the rector and thus ended a service, the memory of which will linger long in the hearts of all present:

"Emmanuel, Emmanuel,
'God with us yet' we pray:
The music of the sweet-toned bell
Peals out in praise today.

"O memories, dear memories;
How ye around us throng!
As one of many centuries
Ends with thanksgiving song."

H. B. A.

The Rt. Rev. Joseph Blount Cheshire is having erected in Raleigh an apartment house, about which the "Asheville Citizen" makes the following editorial comment:

"Bishop Cheshire, as patriarch of the Episcopal Church in North Carolina, could preach timely sermons against the social customs of advertising houses for rent with the proviso, 'No children.' But the Bishop has done better; he is building in Raleigh an apartment house out of his lifetime savings with the announcement that couples with children will be given a preference of \$5 a month less in rent. The Bishop evidently believes that 'Suffer little children to come unto Me and forbid them not' applies to the kingdom of home as well as to the Kingdom of Heaven. He must be persuaded that a civilization which in any way levies a tax on children is the opposite of a Christian civilization."

The Rev. Edgar C. Burnz, who recently resigned the rectorship of Preston Parish, Saltville, Va., has taken up headquarters at 307 Robinson Building, Charlotte, N. C., in the capacity of State Director of Near East Relief. Mr. Burnz comes to this position with a business experience acquired before he entered the ministry under Archdeacon E. A. Rich in Southwestern Virginia three years ago. It is hoped that he is leaving the active ministry only temporarily, as he is well equipped for a successful career in the Church.

Church Workers in the Carolinas are all invited to the conference on religious education to be held at Valle Crucis in the Diocese of Western North Carolina from August 23 to 29. The Rev. J. W. C. Johnson, of Gastonia, chairman of the Diocesan Board of Religious Education, is in charge of arrangements.

T. F. O.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

More Progress in Campbell County.

At Christ Church, about four and one-half miles northeast of Gladys, in Campbell County, a Parish House or Community Building is being erected. The Rev. T. C. Page, of Altavista, rector, is directing the work, in which he is receiving splendid assistance from the local people. The building is twenty-five by sixty feet, and contains a large stage for use in connection with assemblies of various kinds.

While modest in design and cost, this Parish House will undoubtedly prove a valuable contribution to the life of the community.

The Rev. Mr. Page now has under his care six churches: St. Peter's at Altavista, St. Andrew's Mission near Altavista, and the Church of Our Saviour near Evington, were recently referred to among the Church news items. The others are: Christ Church near Gladys, noted above, St. John's in another direction from Gladys, and the Church of the Good Shepherd at Evington.

Diocesan Department of Publicity.

The Rev. Messrs. Devall L. Gwathmey, Carleton Barnwell, Charles W. Sydnor and W. J. Alfriend and Mr. H. Powell Chapman, editor of the Roanoke Times, have recently been appointed by Bishop Jett as Associate Members of the Department of Publicity, of which the Rev. G. Otis Mead is Chairman.

T. A. S.

Personal Notes

The Rev. H. D. Bull has resigned the rectorship of Calvary Church, Fletcher, N. C., and has accepted a call to become rector of the Church of Prince George, Winyah, Georgetown, S. C., in the Diocese of South Carolina; the change to be effective September 1.

The Rev. Frederick C. Grant, rector of Trinity Church, Chicago, has been elected Dean of Bexley Hall, the theological seminary of Kenyon College. During the past year the school has been in charge of Professor Streibert as Acting Dean, following the resignation of Dean Mercer a year ago last June.

The Rev. George Stem Aldridge has accepted the charge of the Church of the Good Shepherd, Milford, Pa.

The Rev. W. J. Weaver has taken charge of St. Andrew's Church, Evanston, Ill., and should be addressed at 1930 Darrow Avenue.

The Rev. Jonathan Watson, rector of St. John's Church, Mankato, Minn., has accepted the call to be assistant to the Very Rev. Benjamin D. Dagwell, Dean of St. John's Cathedral, Denver, Colo.

The Rev. A. D. Kolkebeck, minister-in-charge of St. Paul's Church, La Salle, Ill., St. Edward's Mission, Mendota, and Holy Angels' Mission, Oglesby, has accepted the call to be assistant at the Church of the Atonement, Edgewater, Chicago, Ill., and will take up his new work September 1.

(Continued on page 22.)

Family Department

August.

1. Friday.
3. Seventh Sunday after Trinity.
6. Wednesday. Transfiguration.
10. Eighth Sunday after Trinity.
17. Ninth Sunday after Trinity.
24. Tenth Sunday after Trinity.
- S. Bartholomew.
31. Eleventh Sunday after Trinity.

Collect for Tenth Sunday After Trinity.

Let Thy merciful ears, O Lord, be open to the prayers of Thy humble servants, and, that they may obtain their petitions, make them to ask such things as shall please Thee; through Jesus Christ Our Lord. Amen.

Collect for St. Bartholomew's Day.

O Almighty and everlasting God, Who didst give to Thine Apostle Bartholomew grace truly to believe and to preach Thy Word; Grant, we beseech Thee, unto Thy Church, to love that Word which he believed, and both to preach and to receive the same; through Jesus Christ Our Lord. Amen.

I Often Wish—

I often wish that I might be
Sailing o'er blue Galilee.
It seems as if that storied sea
Would bring the dear Christ nearer me.

At times I feel that I could sail
Its water in the fiercest gale
And know my courage would not fail,
Because His presence would prevail.

I've thought if I could press the sod
Made sacred by the Son of God,
I'd feel His touch on every clod
And find the bloodprints where He trod.

It seems to me if I could tread
In Galilee, even where the dead
For centuries have made their bed,
I should not find His presence fled.

Yet here at home, why should I sigh
For earth and sea that are not nigh,
When o'er my head the stars, the sky,
That arched o'er Him, I can descry?

There is no land but has a trace
Of sky, or air, or windswept space
With twinkling stars that lit His face,
Yet virtue lies in no such place.

He left no power in dirt or stone
To draw Him nearer to His own;
But where hearts yearn for Him alone
He comes and makes His presence known.
—Mary F. Lord.

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST

The Institution of the Lord's Supper. I.

The Rev. Louis Tucker, D. D.

St. John does not record the Institution. Suggested reasons vary from the claim that there was none to record and no John to record it, through quarrels of John's followers and Paul's, accusations of forgery and what not, down to sheer muddle-headed bewilderment. The traditional reason seems the most probable. It is, that John wrote to supply information the other

Gospels lacked, and, therefore, had no need to record this.

There were some whom Our Lord eliminated from His bounty. At both miracles of the Loaves and Fishes the Scribes and Pharisees were absent. The Lord's Supper was postponed until Judas left the room.

After the tremendous tension of giving the sop, there could be no pause, or the eleven would compare notes and act. Our Lord took bread. The Greek means a loaf or cake of bread. Ederheim thinks it the half of the broken loaf or cake of Passover bread set aside, for ritual reasons, at the beginning of the feast. It was Pasch-bread, unleavened. This, having blessed, He broke and gave to them. He spoke in Aramaic, and Aramaic omits the copula "is," although Greek inserts it. Remembering this, and combining the four accounts, we find that He said:

"Take, eat this my body being given for you. Do this in remembrance of Me."

Also, after supper, He took the cup full of mingled wine and water, and, having blessed it, gave it to them. Remembering the Aramaic omission of the copula and combining the four accounts we find He said:

"Drink all ye of this cup, My blood in the new covenant, being shed for you and for many for the forgiveness of sins. Amen I say to you that I will not drink hereafter of the fruit of the vine until I drink it new with you in the Kingdom of God My Father. Do this, as often as ye drink, in remembrance of Me."

We have tried to make a fastidious-ly correct translation. Its first effect is surprise. Did He really say so little about the bread and so much about the wine? Perhaps the next is that, to the mind of Christ, the body was being broken, the blood being shed, though the physical body stood unwounded with the blood coursing through its unsevered veins. The bread is uncompromisingly His body; His breaking body. The wine is undoubtedly His blood; His flowing blood. Controversy rages, comment is reduplicated and supercompounded. Transubstantiation, consubstantiation and no substantiation; real presence, figurative presence and no presence at all, read their meanings into the scene. He said of the bread, "This, My body," of the wine, "This, My blood." At the time He said it His unshed blood was coursing through His unbroken flesh. The bread, then, was not His body in the same sense as the flesh of the hand that held it. Yet it was His body, for He said so. The wine was not His blood in the same sense as was the blood in the veins of the hand that lifted the cup. Yet it was His blood, for He said so. In what sense, then, was it His?

Frankly, we do not know. We affirm the Real Presence from the record, but lack information to define the manner of that presence. Logically, there are four possibilities and illogically a fifth. The bread and wine may be His body and blood in the sense in which the bread and wine at any memorial supper are the body and blood of the person in whose memory the supper is given—that is, illogically, poetically, or not at all. The bread and wine may be Our Lord's body and blood of the New Testament as the flesh and blood

of the Lamb of God offered daily for the sins of the people, were His flesh and blood of the Old Testament; that is, not at all except in a covenant sense. This, the Covenant view, is implied by some of the extreme Protestant bodies, more or less clearly, and is logically possible. The other three possibilities have appealed respectively to the Greek the Latin and the Teutonic intellect. In each case the theory as to the bread applies to the wine also.

The earliest view, and, at one time, the only view, held by all Christendom, is that of the Greeks. Noting that Our Lord said, "Take, eat," before He said, "This is My Body," all Christendom at one time and Greek Christendom now holds that an essential part of the sacrament is the faithful consuming of the elements. The bread and wine, after the words of consecration have been said, but before they are consumed, are not yet fully the body and blood of Christ. They are not mere bread and wine; they are partially consecrated, since the prayer has been said which gives them power, when consumed by the believer, to become Our Lord's body and blood. But they are not His body and blood as yet. It would be an inaccurate, but not untrue statement to say that they are not yet fully consecrated. They become the body and blood of Christ just as they become the body and blood of the faithful believer. The offering, therefore, is an offering by the believer of his own being, body and spirit, to God; not an offering of the body and blood of Christ by themselves as distinct from His own body and blood. It is difficult to compress a whole theology into a sentence. When done, as here, the result is crude, imperfect, unpolished, but, we believe, not unfair or untrue.

Centuries later, among men who had forgotten Greek and viewed all life from a Latin standpoint, the next logical possibility was exploited. It is, that the bread becomes the body of Christ at the prayer of consecration, and so ceases to be bread. Its appearance, form, consistency, does not change, but in the deepest sense its real nature ceases to be bread and becomes Christ's body at a certain point in the prayer of consecration.

Shortly after, among men who looked at the world from Teutonic eyes, the next logical view was advanced. It is possible that the bread remains bread, but, after the prayer of consecration, becomes Christ's body also. It is thus at one and the same time bread and the body of Our Lord. Shocked by the terrible deductions of the logical Latin mind, which ends by worshipping the bread, they felt driven to this view.

The Anglican Communion has definitely pronounced against the Roman view. As to the others, it has refused to define. Our Articles, our Prayer of Consecration, our whole Communion office, may be read in perfect harmony with the Greek view or the Teutonic. The Greek view is so nearly forgotten in Western Christendom that many have never heard of it; but, when tested, our liturgy nowhere faults nor contradicts it.

To recapitulate: One school affirms Memorial or Covenant presence and gives reasons. Another affirms Transubstantiation and gives reasons. Our Church has pronounced these reasons inadequate. Another affirms that we have here called the Greek view. Another affirms Consubstantiation and gives reasons. The reasons seem inadequate, though back of them lies a half-truth. It is a half truth only. The Bread-o-Life speech at Capernaum

gives the other half.

The best definition would affirm the real presence without glancing at the manner of that presence. It would be best, because we really have not the necessary information on which to state the manner. The nearest approach to such an ideal affirmation is that of the Anglican Communion, which says that the bread and wine are Christ's body and blood "Spiritually taken and received by the faithful at the Lord's Supper." Its excellence is that, in theology, "Spiritually" means "In a real but unknown manner," so that the Anglican Communion affirms that the bread and wine, when received with faith, are Christ's body and blood truly, but in an unknown manner. The defect is that "Spiritual" is colloquially used to mean quite a number of things besides "Unknown," and these are often and confusedly read into the saying.

The bread is His broken body because He said so. The wine is His shed blood because He said so. He did not say HOW: and, when He spoke, His blood ran unshed through His unbroken flesh.

A broken body and shed blood set forth a death; a body being broken, a blood being shed, herald the fact that some one is dying more surely than does any passing bell. The early Church knew well, before St. Paul told the forgetful ones of Corinth, that thus we show forth the Lord's death till He come.

For the Southern Churchman.

Failure.

Gene Scott Wright.

You have played me false, O Life!
(Heavy years lie on my head)—
What was it you promised me
When Youth's heart beat strong and free,
Ere beginning of the strife,
Ere Ambition's fires were dead?

High my hopes, my courage high;
Eager-eyed, I faced the field:
Armored, nothing daunted me;
All my foes should conquered be.
Life, I challenge you, reply!
Why thus mocking deal with me?
Be your treachery now revealed.

The vessel to the potter cries,
"Why have you made me thus? But
nay,—

Remonstrance useless and unwise
Ill becomes a thing of clay.
"One for honor, one for shame,
Who for this must bear the blame?"
None but **you** could make your shame,
And you to Honor's seat might rise.

You were shaped for common things,
But thought yourself of knightly mould.
Vainglory touched you with her wings,
And Pride held out her spurious gold.
The humble duties portioned you
Were steps to climb to higher things—
Had you but kept that path in view,
You **might** have come to sit with kings.

And Now What Next?

One reason why religion lacks popularity is its constant urge. In a small way, it produces action and in its larger scope it demands reforms. Neither an individual nor a group is ever satisfied if they are motivated by Christianity.

Hence we rightly say it is "living." A seed which comes to rest in the soil immediately starts to grow. If one gives it the most favorable surroundings of soil, moisture and sunshine, there is the greatest promptness and rapidity of change. There must come

roots, and stem, branches, blossoms, fruit. And then, the tree sets about multiplication into forest.

And then forests develop an environment. They shade the ground, strew it with leaves, attach loose soil, anchor rolling stones, collect and conserve the rain, check the sliding snows and change the very face of nature. Places are never quite the same after something living has dwelt there. Not even the fury of storms nor the outpourings of volcanoes can cause more than a migration of that which is alive. Disasters and unfriendly surroundings may check development or compel another start. It is the glory of good husbandry when the advance is constant.

One need not worry lest Christianity be destroyed. What one fears and what one plans to prevent is opposition to its urge toward larger, wider influence. Naturally, its foes are hostile. They jeer, and sneer, and revile it. Evil is primeval rock with no power of production. Sin is slimy mud, swirled by currents and tides. Both resist intrusion. Evils seek to crush and sin tries to smother. Neither prevails when the Church intelligently pursues an onward course. We say intelligently, because the Christianity of our Age is of that highly developed type that has followed centuries of faithful cultivation.

"What next" for the disciples of Jesus-Christ is such an appreciation of the heritage from our fathers, as will make us value not only the inherent vigor of living faith, but likewise the acquired qualities of organization, beauty, tradition, freedom, property, and optimism. We need to realize that our religion is living. Because of its life, it will year by year reach out for more and better things. To resist this urge aids the world's evils and joins with its sins.—The Lutheran.

For the Southern Churchman.

On Reading.

The Rev. Thos. F. Opie, D. D.

Few pastimes yield the large dividends that reading does. Pleasure, entertainment, knowledge, information, mental stimulation and spiritual growth are some of the returns that one gets for his reading. Reading gives us "the best thoughts of the greatest sages." Reading puts us in touch with "the tongues of the silent dead."

There are some who are "deep versed in books, but shallow in themselves," as Milton says, but they are few. Acquaintance with the literature of the ages gives the careful, appreciative reader depth and breadth.

The thoughts of the great are ours, if we will. Give heed to reading urges Paul, in writing to Titus. One's conversation soon betrays him, if he be not a reader. He has little to talk about and is dull, insipid, shallow, trivial. While there are today more books, more magazines and more daily papers by the millions than ever before, there are also more people by the millions who are doing little or no constructive reading.

Comparatively few read the daily press, fewer the current periodicals, still fewer the stimulating narrative, biography, history, fiction and travel found in good books, and almost nobody reads systematically, thoughtfully, searchingly the Bible! Tests by the scores have revealed the fact that the average person is distressingly ignorant of the greatest literary masterpiece of all time, the sacred Scriptures. The majestic periods of the ancient prophets, the poetic beauty of the Psalms,

the wisdom and counsel of the Proverbs, the sweet simplicity of the Gospels, the impelling ethics of the Beatitudes, the excellent advice of the Epistles with their personal and doctrinal narrative, the mysterious, stirring diction of St. John's Revelation—what grandeur here! What profit in the reading! What spiritual and mental exercise! Give heed to such reading.

One should read broadly and deeply—systematically, discriminatingly, thoughtfully, absorbingly. As is your reading, so will be your thinking; as is your thinking, so will be your mind, your life, your spiritual trend—so will be your destiny! Upon reading depend learning, thinking, progressing. Take heed how and what you read! Follow Bacon's advice, "Read not to contradict and confute, nor to find talk and conversation (merely)—nor yet to believe and take for granted—but to weigh and consider."

For the Southern Churchman.

His Pierced Feet.

Martha A. Kidder.

His pierced feet I see,
Who hung in anguish on the cruel cross,
So when I suffer bitter pain and loss,
Dear Lord, I think of Thee!

His pierced feet I see,
My own have faltered on the thorny way,
Yet Love shall turn my darkness into day,
Dear Lord, I think of Thee.

His pierced feet I see.
The road of life for me is rough and long,
But I can hear the holy angels' song,
Dear Lord, I think of Thee!

"Forbid Him Not."

There is no portion of Scripture that needs to be studied afresh for present application more than the story, often misapplied, still oftener hurried by as if one would rather not face its implications, the story of the man whom John and his companions forbade to work in the name of Jesus. Mark's account of it is fullest and offers a broader context in which to feel the force of its searching significance. The disciples thought they verily had good reason for silencing that witness for Christ. They considered themselves leaders, and rightly considered themselves leaders, in the Christian enterprise. It was no vain assumption of theirs that they were in a position to speak with unique authority in the field of following Christ. The story is to be studied, not for finding fault with the disciples, but for finding out the mind of Jesus in such premises.

Jesus was never more peremptory. "Forbid him not." The Master's reasoning invites study. The gist of His argument is the divine recognition, in the heart of the man forbidden to work because he followed not the lead of the disciples, an incipient force to be tolerated and cheered, not to be suppressed. "There is no man who shall do a mighty work in my name, and be able quickly to speak evil of me." The arresting word there is "quickly." Doing works in the name of Christ gets up an inner momentum which cannot be quickly reversed. The man was going in the right direction and going strong. Any one having such an inward drive toward service in the name of Christ cannot stop himself easily. Then let not other disciples of Christ try to stop him! That inward force, like the Father's revelation to Peter, is of God and to be held in reverence by all men.—The Rev. G. N. Luccock.

For the Young Folks

For the Southern Churchman.

Light and Shade.

Alice B. Joynes.

Life cannot all gladness be,
Neither yet all sorrow.
Cares that vex the heart today,
May all be gone tomorrow.

Do not grieve for pleasures past,
Nor pine that joy is fleeting.
Our days of sadness pass as soon;
Our griefs we see retreating.

Love the sunshine while it lasts,
Soon 'twill not be shining.
Then when clouds are overhead,
Find the silver lining!

Birds are singing, flowers bloom,
Mid the springtime gladness.
While they're with us feel the joy,
Look not out for sadness.

For the Southern Churchman.

The Lee Triplets.

Eugenie du Maurier.

Little Lucy Lee smiled wistfully at Miss Ophelia, as she murmured with the rest of the first grade pupils, "Good afternoon, Teacher."

Slowly she left the schoolroom. And while most of the children ran joyously homeward Lucy lingered thoughtfully behind, thus trudging on quite alone.

"I wish Mother were like Miss Ophelia," she murmured. Then startled at her thoughts, she hastily apologized for them. "Course I don't mean 'xactly that. Mother is beautiful, and her dresses are beautiful, and her hair is lovely, and Miss Ophelia is—well, she is just Miss Ophelia—but I do love her!"

Indeed, Lucy loved her beautiful Mother. But unfortunately she saw very little of her. Mother had so many social duties and clubs and civic calls that 'most every minute of her time was taken. Sometimes, for a whole day, Lucy scarcely had a glimpse of her. And then at night when she was hoping that her mother would come in and hear her say her prayers, instead of Babette, the maid, and perhaps tell her a Bible or fairy story, mother would be so busy that she would just put her head in the door and say, "Good-night, Lucy, darling!" Father! Well, of course, Father was at the office all day. And every evening Mother would carry him off with her to a party or concert.

Lucy was lonely, as any little girl left to the care of servants would be. Lucy sighed as she walked up the stone steps that led to the big Lee mansion. A bark, sharp and clear, made her pause, then she turned and ran to the rear of the house. There at the back door, were three little puppies, shivering in the wind. For a minute, Lucy gazed at the friendly little creatures in amazement. Then, as they jumped up to her, wagging their tails in friendly greeting, she gave a cry of pleasure, and, dropping to the step, gathered the three tiny waifs into her arms.

"There are three of them," she said, as she looked at them and patted their black noses. "Triplets! And right here on our doorstep, too! It's a good

thing they came when Mary's away." Mary was the Lee cook, and she strongly objected to dogs and cats. As Lucy petted the pets, her active mind was busy thinking how to care for them.

"If Mary would only let me keep them," she murmured. "But she won't! She says she'll leave if I bring a pet to the house. So of course I can't have one! But I do wish I could keep the triplets." Her eyes traveled to the end of the lawn where there was a large stone garage. Why not put them in there? Lucy arose holding her pets close and started for the shelter. In the garage she found a box. And after lining it with an old rug, she dragged it to a corner and put the puppies within. Then she hurried to the house for milk and food while the puppies whined their appreciation of their comfortable new home.

"Well, the first thing to do is to name you," Lucy announced in quite a matter-of-fact tone as she watched the last drop of milk disappear. "I'll call you Tom, Dick and Harry."

The next week Lucy was so busy caring for the Lee triplets that she had no time to be lonely. Tom, Dick and Harry were hungry little animals. And Lucy was a good nurse, so in a few days they were showing the result of the good care and food she gave them. For two weeks Lucy kept her pets hidden in the box, but as they grew bigger and stronger, they nearly climbed out of their quarters. One afternoon, Lucy skipped joyously homeward, not lagging behind as had been her custom before the coming of Tom, Dick and Harry, but hastening with all possible speed, so that she might enjoy playing with them in the garage for an hour or two before dinner.

She was within a square of her home when just ahead of her, in the center of the street she saw three familiar figures. They were Tom, Dick and Harry! They had succeeded in getting out of the box and away from the garage. Lucy ran towards her pets. But she had scarcely covered half the distance when the strangest thing happened! A man ran into the street and threw a net over the dogs. He gathered up the net, dogs and all, thrust them into a wagon, in which were many other barking animals, then drove away while Lucy stood still and watched him in stunned amazement.

Suddenly, Lucy awoke from her spell. She gave one more glance at the disappearing wagon and ran home as fast as her feet could carry her. Up the stone steps she sped and into the hall. No one greeted her or seemed to hear her. To the 'phone she ran and took down the receiver with a determined air. Lucy knew exactly what to do, for just a few months before a child in the neighborhood had been lost and she knew the police had found him.

"I want the police!" she demanded. And when the connection was made she explained hastily but clearly: "Policeman, the Lee triplets have been stolen. I said the Lee triplets. Yes, Tom, Dick and Harry Leé. A man just grabbed them and put them in a wagon and drove away. Find them please! Oh, do find Tom, Dick and Harry just like you found the Mrs. Smith's baby when it was lost."

Then Lucy called Miss Ophelia's number. This time she could not restrain her tears, and it was a sobbing voice

that asked for Miss Ophelia and talked to her.

"Oh, Miss Ophelia, Tom, Dick and Harry are gone! You know Tom, Dick and Harry. I told you all about them. I haven't told any one else, 'cause no one would understand but you, Miss Ophelia. Yes, they're gone. A man caught them in a net and put them into a wagon and went off with them. Please, pray for Tom, Dick and Harry to be brought back." Then the forlorn little girl ran to the garage and huddled beside the empty box and cried.

An hour later she came into the house. Suddenly she paused and listened. Then she crept to the living room where her father, mother and three men were gathered. Two of the men were in blue uniforms. The third one held a paper in his hand, on the first page of which was the glaring headline:

"Lee Triplets Lost!"

"But we have no triplets," Mr. Lee told the men while Mrs. Lee insisted:

"I assure you we never heard of Tom, Dick and Harry. We didn't call the police and say that they were lost. They aren't our children, and we don't know anything about them."

Lucy ran forward eagerly.

"Oh, you mean my Tom, Dick and Harry, my triplets," she cried. "Have you found them?"

"Your triplets? Your Tom, Dick and Harry? Why, Lucy, child, what are you talking about?" Mr. Lee demanded.

"Why, I'm talking 'bout my triplets, Tom, Dick and Harry Lee. They were kidnapped by a wicked man and carried off in a wagon. An I 'phoned the police to find them—like they found the Smith baby, and I 'phoned to Miss Ophelia to pray about it, too."

"Lucy, dear, come here to Daddy and tell him all about it," Mr. Lee held out his arms. And his little daughter ran to him and was lifted to his knee.

While Mother, Daddy and the men listened in silence, Lucy told of her loneliness, because she had no brother, sisters or pets to play with; how she had found the three puppies and hidden them in the garage because Mary disliked dogs; how very happy Tom, Dick and Harry had made her; how distressed she was over their being carried away by the man; and how she had 'phoned just as Mrs. Smith had done about her baby.

When she finished Mr. and Mrs. Lee gazed at each other in hurt surprise. How could they have been so thoughtless of their little daughter! The reporter and policemen arose.

"Mr. Lee, you will want the three puppies? One policeman asked.

"Surely. Tom, Dick and Harry must be brought home—even though we lose a good cook because of them. I'll go after them at once. Lucy, your triplets will be here soon."

"May I have Miss Lucy's picture and that of the puppies for my story tomorrow?" begged the reporter.

Mr. Lee agreed.

That evening the very strangest and nicest thing happened to Lucy. After dinner Mother said that she and Daddy had decided it was quite time they became acquainted with the three new members of their family. So while Lucy nestled in her beautiful mother's arms and listened to a story, Daddy sat in his big morris chair with Tom, Dick and Harry stretched on the rug at his feet.

"I'm so happy," Lucy said. "God was good to help me; He always does. And tomorrow I must tell Miss Ophelia all about Tom, Dick and Harry coming

back. She'll be so glad 'cause I'll never be lonesome again."

Our House.

Our little house is painted white,
With blinds of green outside,
And there are lots and lots of rooms.
With windows long and wide.

I have a bedroom all my own,
As pretty as can be,
With roses climbing up and down
The walls just like a tree.

Our dining-room has colored cups
And saucers everywhere,
And in the corner by the door,
My very own big chair.

I love our pretty little house,
All painted white and green;
I think it is the nicest house
That I have ever seen.

—Selected.

How Grandma's Wood Box Got Full.

It was a windy morning in March and cold as could be. I wouldn't say for sure, but I think nearly everybody was a little bit cross. Anyway, folks kept saying every little bit: "Shut that door!" And then some one would slam it to real hard.

Aunt Kate is a school teacher, and she said it got on her nerves the way everybody slammed the doors. Aunt Mollie isn't a school teacher: she just keeps house and she is always nice and jolly. "Let's everybody play a joke on everybody else," said she. "Whenever any one slams the door, he's got to go and get a load of wood for grandma."

The woodbox had a way of always being empty. Everybody said "Yes," right away, for each one thought it was some one else who slammed the door. Willie and Dot were glad as they could be about it, for they thought it would save them from having to get in the night wood. The first one to slam the door was grandpa; but grandpa is rather deaf, so nobody blamed him. However, as quick as he heard about the game, out he went and got such a big load of wood that it almost filled the box. Willie and Dot giggled. Everybody thought it would be the children who would have to keep bringing in loads of wood.

Not another load of wood was brought until noon, when Willie forgot and gave the door a big slam, and out he also went after his load. Then the telephone rang, and Aunt Mollie heard it just as she was coming in; so she slammed the door quick, and, of course, just as soon as she was through at the telephone she had to go and get a load of wood. Then Dot ran out in a hurry to see if there was an egg, because she heard her hen cackling, and that meant another load of wood. It was getting to be lots of fun. By this time the box was clear full, and it is a big one, too.

But the funniest thing of all was that night when Aunt Kate had to go to a board meeting, and she forgot a report and ran back after it and slammed the door after her. Everybody laughed right out, and Aunt Kate couldn't help laughing with the rest. I guess it didn't get on her nerves that time. "Go along," said grandma. "We'll let you off this time; you're in a hurry." But Aunt Kate wouldn't be let off. She ran right out to the woodhouse—and it was dark, too—and brought in the biggest load of wood of any and threw it down quick on the wood box. It was so full already that most of her

load fell off on the floor, and next morning the wood was piled so high on the floor around the wood box that grandpa said we'd have to put up a sign: "Stove-wood for sale."

The Brown family only played the game one day, but Willie and Dot thought it worked so fine that they wish they could play it every day. Would some of you little readers like to try it?—Christian Advocate.

Betty and George Make Mud Pies.

Betty and George had been making mud pies all the morning in the back yard, and both of them had been having a very good time indeed. But suddenly Betty realized that George was making much better mud pies than she was. It made Betty angry, and that of course put a stop to their good time.

"What do you make mud pies for?" asked Betty in a cross tone. "It is the business of ladies to make pies. Men don't do things like that."

George was astonished. He and Betty had made mud pies every summer for the last three years at least, and Betty had never talked like that about it before.

"This man does," said George, who at the moment was putting the finishing touches on a lovely mud pie; it had a beautiful top with holes all around the edge to make it look like real pastry. George was making the holes now, and he was so much interested in getting them exactly right that he did not notice how cross his sister's tone was. To tell the truth, he was so busy that he did not have time to quarrel.

That made Betty still angrier, for, as every one knows, it is disappointing to try to quarrel with some one who will not quarrel with you.

"Well," she said, "there's one thing certain. I'm not going to make mud pies with you any more." And Betty tossed her head and walked off.

George felt very bad indeed to think that Betty was not going to play with him any more, and he was sorry to see her go into the house; but after all he had business to attend to. He had made a mistake in putting the holes in the pastry top, and it took all of his attention to put things right again. Before long he was so busy that he had forgotten how cross Betty was.

But Betty had not forgotten. She went straight into the house as fast as her two little legs could carry her, straight into the front hall and straight up the steps to the children's playroom.

"Now," she thought, "I'm going to play with my dolls. They are much better company than brothers anyway, and they never do things that you don't want them to do."

But Betty was determined to be unhappy, though perhaps she did not know it, and when you are determined to be unhappy even dolls can help to make you so. Jane, for example, who was the oldest member of Betty's doll family and the one most likely to know Betty's disposition, failed to sit up in the proper way. Every time Betty set her up straight with her hands in her lap, she fell over on the chair.

None of the dolls seemed willing to behave as Betty wanted them to behave, and so she finally gave up. She was so miserable that she felt as if she should like to sit down in the middle of the playroom floor and cry, and that is just what she did. She sat right down in the middle of the playroom floor and cried as if her heart were going to break; but she could not have been very unhappy, for, you see,

she was doing exactly what she wanted to do.

After a while George finished his lovely mud pie with the almost-real pastry top, and then he began to think about Betty and how cross she had been when she had left him. He remembered that she had said she was not going to make mud pies with him any more. He felt sorry about it and wished that he had not made Betty unhappy.

"I know!" he said to himself suddenly and reached down into his pocket to see whether his dime were still there. "I'll ask Betty to go and have a soda with me."

He ran into the house and called: "Betty! Betty!"

But, as Betty did not reply, he ran up stairs and opened the playroom door. There was Betty in the middle of the floor. When she heard the door open she looked up with big round red eyes.

"See, I have a dime! Let's go and get a soda," said George.

"Oh, cried Betty, and the big round red eyes began to twinkle.

In a few minutes the two children were on their way to the drug store, and George was talking fast and laughing a great deal because he wanted to make Betty forget that she had been unhappy.

Betty did not forget. She thought about it all the way to the drug store, but instead of remembering how unhappy she had been she remembered how cross she had been to George. So she turned to him and said: "George, will you make mud pies with me tomorrow?"

"Of course," said George; "I'll be the baker, and you can come and buy supplies for your doll family."

"Oh!" cried Betty. "That will be the very thing."

Betty said afterwards that the soda that she had that afternoon tasted better than any that she had ever had before.—Youth's Companion.

Three Gifts, and How They Were Used.

Aunt Ellen gave each of the children a Christmas gift of a hyacinth bulb, a purple, a white and a pink. "Plant them, and watch them all the winter," she said, "and tell me next summer what you did with them. I hope they will give you a great deal of pleasure."

The children thanked her, and ran away to find jars to plant their bulbs.

"What an ugly thing! It looks as if it were dead already," said Arthur. "I don't believe it will grow."

"Oh, Arthur! But we must plant them, because Auntie would be so sorry if we did not care for her present," said little Nell; and Ruth added,

"They will have lovely flowers after a while, you know."

The gardener gave them each a pretty red flower-pot, and showed them how to plant and care for their bulbs. Arthur soon grew tired of his, and finally forgot about it altogether; but the little girls took good care of theirs all through the winter. After a while green shoots appeared, and then the flowers, sweet, fragrant blossoms. Nell had quietly cared for Arthur's along with her own, and now it was time to place them on the sunny windowsill, so that the flowers might delight every one with their color and fragrance.

In the summer Aunt Ellen came back to visit them, and she asked the children if their bulbs had grown.

"Oh, yes, Auntie, and they were so lovely," said both Nell and Ruth at

once.

"I am very glad. I thought you would like them. And now tell me what you did with them," said Aunt Ellen. "Arthur, you may begin. What did you do with your flower?"

Arthur blushed and hesitated. "Why, Auntie, I—I forgot it; but Nell took care of it for me, and it was the prettiest of all, I think, the pink. Nell gave it to mother, and she carried it to the hospital to the sick people. They liked it so much."

"Then it was Nell's flower, and not yours," commented Aunt Ellen. "And yours, Ruth?"

"Mine was the purple, Auntie, and such a beauty. I couldn't give it away. I kept it in the parlor until the bloom was over, and next winter we will enjoy it again. You meant it for us to enjoy, didn't you?"

"Yes," said Aunt Ellen. "And now, Nell, for yours?"

"Mine was white—such a pure, lovely blossom," said Nell, joyously. "I just loved it, Auntie, and on Easter morning I took it over to old Mrs. Blake, who has been sick all the winter. She said it was just as if I had brought the spring into her sick room. I want to have some more next winter, to give away."

Aunt Ellen smiled, and kissed Nell. "What we give we have," she said. "Dear child, you have the sweetness of your flowers far more than if you had kept them for yourself, for you have the joy of sharing with others." —Presbyterian of the South.

Mother.

Mother is a little girl who trod my path before me;

Just a bigger, wiser little girl who ran ahead—

Bigger, wiser, stronger girl who always watches o'er me,

One who knows the pitfalls in the rugged road I tread.

Mother is a playmate who will always treat me kindly—

Playmate who will yield me what true happiness demands.

She will never let my feet stray into brambles blindly—

Mother's just a bigger little girl who understands.

Mother's an older little playmate who'll befriend me—

Yesteryear she traveled on the path that's mine today!

Never need I fear a foe from which she might defend me—

Faithful little pal who ran ahead and learned the way.

—Strickland Gillian.

Two Little Shoes.

"Is she asleep?" whispered Left Shoe from under the edge of the bed.

"Sound asleep," answered Right Shoe, who was where she could see little golden-haired Betty, now sleeping soundly in her little white bed.

"My, but we've had a busy day!" laughed Left Shoe. "I could hardly wait for night to come to talk it over with you, dear. I wanted to ask you if you saw all the things I did. But, of course, you did."

"I don't believe I missed a thing," whispered Right Shoe. "No, not a thing in all that wonderful park. It kept me busy though, I can tell you, keeping up with so many interesting things. I did enjoy the merry-go-round, didn't you? And the swings and the seesaws were such fun. But the slide! Oh, that quite took my breath away! We were first up so high, and came down

so fast. It really was the most fun of all. I was afraid though I was going to get skinned up. Those poor Brown Shoes that belong to Bobby Jones! How sorry I feel for them. They must have a hard life."

"Why, I didn't notice them," answered Left Shoe. "Isn't Bobby Jones just full of play! Don't ever be sorry for any of the Shoe family if they belong to a child who is full of play. I mean a child who loves to romp and skip and run. You know yourself, dear, that shoes enjoy helping the child run fast and skip lightly. Why, we have so much fun when Betty plays as she does."

"Oh, no, it isn't that," said Right Shoe. "They would love it if he were just full of play. You see I got acquainted with them at the shoe-shop yesterday when we were there to be half-soled. They were there for the same purpose, and I had quite a long talk with them while you were with the shoeman. I haven't had a chance to tell you about it. They said that he made them do so many things that were unkind, and they were so unhappy. He made them step on little ant-houses, after the dear little ants had worked so hard to make their home. He kicked a little dog, and stepped on a cat's tail."

"They said they wouldn't mind so much how he treated them, if only he wouldn't make them do unkind things. He has almost scorched them several times, putting them too close to the stove to warm his feet. He always steps right into the muddiest places, so that they just can't keep themselves looking clean. They wouldn't mind so much if he wouldn't make them step on dear little ant-hills, and do things like that. Why, when his mother called him the other day, he ran and hid and wouldn't go in. They tried so hard to take him in the house, but he wouldn't go for a long time."

"Poor dears," sighed Left Shoe. "Aren't we fortunate to belong to such a dear little girl as Betty! Don't you enjoy helping her skip along when she goes so cheerfully on an errand for her mother! When she runs to meet her daddy she is always so happy and bright. She is loving and kind to everybody. She has never made us do one unkind thing."

"I was so excited the other day, but I might have known better than to worry a minute. A beetle was lying on his back and couldn't get up. As we passed by it I felt myself being lifted right over him. Oh, I thought for a minute that Betty was going to make me step right on him. Of course I should have known she wouldn't do a thing like that. She only turned him over gently with her foot, and he was so thankful that dear Betty—"

"Sh-sh!" said Right Shoe, "isn't she waking up?"

"No, only turning over in her sleep," whispered Left Shoe, peeping up into the little white bed; "but we'd better go to sleep ourselves, dear; we must be ready for our dear little Betty in the morning. I heard her mother say she was going to take her to see her grandmother tomorrow. That means a happy and a busy day for us, you know. Good night, dear."

"Good night and pleasant dreams," answered Right Shoe, half asleep already.—Our Little Ones.

If you want to be cheerful and happy, do something for somebody else.—Pleasant Hours.

A Boy's Prayer.

By President William DeWitt Hyde.

GIVE me clean hands, clean words and clean thoughts;

HELP me to stand for the hard right against the easy wrong;

SAVE me from habits that harm;

TEACH me to work as hard and play as fair in Thy sight alone as if all the world saw;

FORGIVE me when I am unkind, and help me to forgive those who are unkind to me;

KEEP me ready to help others at some cost to myself;

SEND me chances to do a little good every day, and so grow more like Christ.

I ask this for Jesus' sake. Amen.

An Evening Prayer.

If I have wounded any soul today,
If I have caused one foot to go astray,
If I have walked in my own wilful way—

Good Lord forgive!

If I have uttered idle words or vain,
If I have turned aside from want or pain

Lest I myself should suffer through the strain—

Good Lord forgive!

If I have craved for joys that are not mine,

If I have let my wayward heart repine,
Dwelling on things on earth, not things divine—

Good Lord forgive!

If I have been perverse, or hard, or cold,

If I have longed for shelter in the fold
When Thou hast giv me some part to hold—

Good Lord forgive!

Forgive the sins I have confessed to Thee,

Forgive the secret sins I do not see;
That which I know not, Father, teach Thou me—

Help me to live.

—C. Maude Battersby.



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REFINED, EDUCATED WOMAN desires position as housekeeper, house-mother in school, care of widower's home and children, or any position where executive ability is desired. References. Address "L.," care of Southern Churchman.

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CULTURED LADY, EPISCOPALIAN, desires position as housekeeper or companion in refined home for widower or elderly lady. Address "A. B. X.," care of Southern Churchman.

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WANTED—BY COMPETENT LADY, POSITION as companion, house-mother in school, care of motherless children, or mother's assistant. References exchanged. Address "B. A. L.," care of Southern Churchman.

LADY WISHES POSITION AS COMPANION or companion-nurse in refined home. Willing to assist with light household duties. References exchanged. Address Miss H. M. Covington, 3209 Guilford Ave., Baltimore, Md.

PRACTICAL NURSE WOULD TAKE charge of T. B. patient. References exchanged. Address "C. 4.," care of Southern Churchman.

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WANTED—NURSERY GOVERNESS FOR two little girls, of five and seven; in the vicinity of New York City. References exchanged. Address Mrs. O. R. Houston, Great Neck, Long Island, N. Y.

Obituaries

Gruenstein: Entered into life eternal, BERNARD GRUENSTEIN, July 22, 1924. The funeral office was held at Grace Church, St. Francisville, La., and the interment in the parish cemetery.
"In the confidence of a certain faith."

MISS MARTHA TRACY TIFFEY.

Entered into eternal life, at her residence, 1464 Rhode Island Avenue, July 28, 1924, MARTHA TRACY TIFFEY, of Washington, D. C.

She was a consistent Christian, a devoted and active member of the Episcopal Church. Her faith was firm and fearless; a loving sister, a kind friend and wise adviser; always ready to respond to the sorrows of others; a hand "open as day to melting charity."

The strife o'er, the battle done,
The victory of life is won,
The song of triumph has begun,
Alleluia.

IN MEMORIAM.

At Land's End, Gloucester County, Va., August 24, 1923, PHILIP EDWIN JONES, beloved son of the late Richard P. and Marie G. Jones, with for him no sadness of farewell, answered the one clear call that came, suddenly and without warning, whilst in the faithful discharge of duty.

"Who going through this valley of tears, made wells of rejoicing." M. F.

MRS. JEAN CHARLOTTE WASHINGTON WILLIS.

On Thursday, August 7th, at her home in Charles Town, W. Va., surrounded by loved ones, MRS. JEAN CHARLOTTE WILLIS passed peacefully into the beyond, where other loved ones awaited her.

There was no sadness of farewell for those who watched her knew that faith and love and hope went with her along the way, and that the rod and staff of the Good Shepherd stayed her, in what to us may seem the Valley of the Shadow of Death, but what to her was light and sunshine, because His presence was with her.

All through her life Mrs. Willis had touched the lives of others for good, and brought cheer and help and happiness to the home and to the wide circle of friends. Her life was a ministry of love, as daughter, sister, wife, mother and friend. When the seeming activities of life were ended her sick room became a place of rest, a school of patience and a sacred shrine of faith to all who entered it. With a smile upon her face, her Bible and her Prayer Book by her side, and the peace of God in her heart, she exercised a ministry that increased the faith and strengthened the courage of all who knew her. In sickness, as in health, she radiated love and sunshine, and when she fell asleep in Jesus she left a legacy full of memories which will enrich the lives of children and children's children for generations to come.

Jeann Charlotte Washington was the daughter of Colonel John Augustine Washington, of the Confederate States Army, and of Eleanor Love Selden, his wife. She was born at Mount Vernon, in the room in which General Washington died, on the 26th of May, 1846. Her early childhood was passed in the old

historic home; afterwards she lived at Waveland, in Fauquier, and at Blakley, the home of her uncle, Mr. Richard B. Washington, in Jefferson. Most of her married life was spent at Rock Hill, in Jefferson County, one of the old Washington homes.

The death of her mother, and a little later of her father, who fell in battle as a gallant member of the staff of General Lee, left her and her brothers and sisters orphans in the care of a devoted uncle and aunt. They lived where the tide of battle ebbed and flowed, and the strange experiences taught them lessons of willing sacrifice, of faith, of patience and of loyalty to conviction and duty that influenced their after lives.

In 1869 she married Nathaniel Hite Willis, a brave soldier who had served in the Clarke Cavalry. He was a man of simplicity of nature, strong in character and true to ideals. The life at Rock Hall was that of a typical Virginian home. Children and laughter and sunshine, a welcome for kith and kin and friends, makes it still a place of glad memories and of helpful inspirations to all who knew it.

Mrs. Willis saw the beginnings of the little church in Summit Point, in which she did loyal service. Her later years were spent in the home at Charles Town, and she was laid to rest in the quiet of God's acre in which stands old Zion Church.

The children who survive her are Thomas Hite Willis, Richard Blackburn Willis, John Augustine Willis, Elizabeth Ryland Washington, widow of S. Walter Washington, Eliza Washington Willis and Patty Willis.

Her children's children knew and loved her, and her name will be to them a treasure through all the years to come.

Those who loved her will miss her here on earth, but they will give God thanks for the abiding memory of her life and the rich example of her faith. They will miss her presence here, but God will comfort them with the comfort that comes from above, as they know that she is with Christ and with the loved ones who have gone before. They lift up their hearts and say:

"Blessed are the dead who die in the Lord, even so saith the Spirit, for they rest from their labours, but their works do follow them."

B. D. T.

PERSONAL NOTES.

(Continued from Page 16.)

The Rev. E. N. McKinley, rector of the Church of the Mediator, Washington, Ga., will, on September 1, become rector of St. Mary's Church, Northfield, Vt., with work among the students of Norwich University.

ORDINATIONS.

In St. Paul's Church, Virginia City, Montana, on July 2, the Rt. Rev. William F. Faber, D. D., Bishop of the Diocese, ordained to the diaconate Franklin Lawrence Gibson. The candidate was presented by the Rev. Charles F. Chapman, and the sermon was preached by the Bishop.

The Rev. Mr. Gibson was formerly a member of the choir of St. John's Church, Detroit, Mich., and a Junior Brotherhood Director during Bishop Faber's rectorship of that parish; later he became a field director of the Brotherhood and a lay missionary. He came to Montana about a year ago, and has had charge of the large rural missionary field embracing most of Madison County, Montana.

DEATHS.

The Rev. J. Orson Miller died at his home in Covington, La., on July 31. He had been suffering for more than two years from an affection of the heart, which forced him to give up all active work several months ago. He was buried on August 2 from Christ Church Cathedral, New Orleans, by the Rt. Rev. Davis Sessums, D. D., Bishop of Louisiana, assisted by several of the clergy of the Diocese.

The Rev. George W. Dunlap, a non-parochial priest of the Diocese of Los Angeles, died after a lingering illness on July 31 at his home at Escondido,

Calif. The funeral service was held in Trinity Church, Escondido, on August 4, the Rt. Rev. Joseph H. Johnson, D. D., officiating, assisted by the Rt. Rev. W. Bertrand Stevens, D. D., and the Rev. William S. Blackshear, deacon in charge of Trinity mission.

The Rev. Amasa Wright Saltus, recently retired as rector of St. Mary's Church, Penacook, N. H., died August 2, after a long illness. He was born in Brooklyn, N. Y., October 3, 1859, was educated at St. Paul's School, Concord, N. H., studied law at Columbia University, and was admitted to the bar in New York. Soon afterwards he returned to St. Paul's School and studied for orders under Dr. Henry A. Coit, rector of the school. He was ordered deacon by Bishop Niles in 1890, and priest by Bishop Starkey in 1893.

The Boy Jesus.

Jesus was a boy of the hill country. Nazareth lay in a deep place up among the southern hills of Galilee on the fertile slopes, where vines and olive trees grew. There was a saying that "it was easier to rear a forest of olive trees in this region, than one child in Judea." Shepherds herded flocks on the uplands, villages and hamlets were scattered here and there like the islands on a western lake.

From the hill tops above Nazareth, on a clear day, the high road between Damascus and Egypt could be seen where the world of traffic went by. The land was criss-crossed by famous highways.

There would be inns and markets nearby where traders met, and Jesus would listen, boy-like, to all the buying and chaffering that went on with the trading.

He would see Roman soldiers, officers, couriers, merchants and travelers on the roads, catch their conversation and the gossip of the Roman Empire. He would hear tales of the road, exploits of bandits, hair-breadth escapes, robberies and beatings of the defenceless.

Boys are subtly influenced by past history and their present surroundings. Everything they hear and see is locked away in their memories, to be called for twenty years hence. It was R. L. Stevenson who said there was great satisfaction in making a boy happy. It was a two-fold act—the day you did a kindness to him, and twenty years after, when he remembered it again.

Jesus had but to climb a hill nearby and He could see the history of His people—Mount Carmel, where Elijah pitted his faith in God against the prophets of Baal; the Samaritan hills, where Josiah forgot's Gods message, and was defeated and killed by the Egyptian soldiers; Mount Tabor, associated with Deborah, the prophetess.

Between Mount Tabor and Mount Moreh, He could dimly see Endor, where King Saul staked life, honor, kingdom, religion, faith, and lost his all. The valley of Megiddo, and Jezreel, a spot of history, some parts glorious and others criminal. The scenes from the hills were like open books whereon Jesus, the impressionable lad, could read the history of His people.

Jesus had a good home, Joseph was a kindly man and His mother, Mary, an exceptional woman. Martin Luther shuddered over his childhood days, for his father was a just man who laid on the rod, and all through his life, when repeating the Pater Noster, it stirred bitter memories. John Stuart Mill had a martinet of a father, who

taught his boy the Greek alphabet when three years old. At eight years of age, he began Latin, Euclid, and Algebra, and was headmaster to the other children of the home. At ten he could read Plato and Demosthenes with ease. Mill said his childhood was not unhappy. Perhaps not, but nobody is ever happy who has to read his works.

Jesus gathered His early idea of fatherhood from Joseph. He saw in Joseph the ideals of fatherhood. He taught that God was a Father. The first word He would learn would be "Abba." The first man He could call Abba, would be Joseph. There was the day on the cross when He said with His last breath, "Abba, Father, into Thy hands I commend my spirit." The word to Him was sacred.

Mary, the mother of Jesus, was early left a widow. She had five sons and daughters. Jesus was her first-born, and the reason for His delay in beginning public work until He was thirty years of age, Glover conjectures with simple common sense, was the need to help His mother with her brood of young children.

The home of Jesus would be simple. Joseph's bench and tools would be in it.

"Is it fanciful to suggest that what the churches have always been saying about 'Coming to Jesus,' began to be said in a natural and spontaneous way in that shop? Those little brothers and sisters did not always agree, and tempers would now and then grow very warm among them. And then the big brother came and fetched them away from the little house to the shop, and set one of them to pick up nails, and the other to sweep up shavings—to help the carpenter. They helped Him. Like small boys, when they help, they got in His road at every turn. But somehow they slipped back to a jolly frame of mind.

The big brother told them stories, and they came back different people. I can picture a day when there was a woman in the little house, weary and heavy-laden, and the door opened, and a cheery, pleasant face looked in, and said, 'Won't you come and talk to me?' And she came and talked with Him and life became a different thing for her. Are these pictures fanciful—mere imagination? Are we to think that all the tenderness of Jesus came to Him by a miracle when He was thirty years of age? Must we not think it was all growing up in that house and in that shop? Or did He never tell a story—He who tells them so charmingly—till He wanted parables."

When between six and seven years of age He would go to the elementary schools. Jesus never attended the College of the Rabbis. "He never sat powdering Himself in the dust at the feet of the wise," as the saying went in His day.

His education was after the manner of the Hebrews, which means that it was narrow, confined to a few books. The Old Testament gave Him insight into the meaning of history, and the righteousness that exalteth a nation, the feel of great poetry, and penetration into religious truths, in brief, "to do justly, love mercy, and walk humbly before God."

The Jews lacked artistic education. The Greeks excelled them in that. But in the higher education of morality and righteousness, stood head and shoulders above them.

From the Greeks, Americans have borrowed the idea that it is the duty of the State to educate its citizens. From the Grecian downfall it would be

well to learn also that an education that has no higher aim than loyalty to a State, is shallow, thin and unreal, and lacks any lifting ideal.

The Roman imperial system of education was poor, mere drilling in memory. It kept the masses from aspiring. They were happy watching gladiators fight, or beasts maul each other in a ring. It is not surprising that Hebrews looked down with scorn at the Gentile world. They moved on a loftier plane. They knew God and truth and the knowledge lifted them up. "The Hebrew nation was at that time the most highly educated people in the world—in the true meaning of the word education" and the boy Jesus had the best of His time.

It is unfortunate for religion that the artists have always pictured Jesus with a halo around His head, filling the minds of Christians with the idea that He was different, never like the other children of Nazareth. Jesus was human. He was Divine! There is nothing gained by taking away from His humanity, and adding to His Deity.

Nor is there any progress made when we subtract from His deity to add to His humanity. He was "God and man in two distinct natures, and one person forever." In thinking about His boyhood, there is no need of throwing "an air of undue mystery about what is perfectly natural, and so hinder ourselves from entering into fellowship with Christ's early years."

Some natures are responsive to the panorama of hills, the creeping solitudes of the desert, the play of the sun on the water, the crack of thunder, the shadows cast by trees, the rustling of leaves, the call of the birds, the struggling clouds sailing across the skies, sunset and sunrise. These things speak to them in a language they understand. Jesus gathered His knowledge of nature by seeing, hearing and watching her moods.

"Eyes and ears," said the Greek, "are bad witnesses for such as have barbarian souls." But with the soul of Jesus, these were witnesses of His Father's presence. He assimilated all that He saw and heard of the life around Him. It colored His speech, and parables, furnished Him with illustrations.

So Jesus in a perfectly natural way grew up silently and quietly in Nazareth, with the boys and girls of His own age, reading His Bible, the Old Testament, and going to His Church, the Synagogue.

He was a boy, in all points, like any other boy, subject to their temptations, and as the manhood of Jesus has caught the imagination of millions, we feel the boyhood of Jesus has a religious value beyond price.

A father once visited his boy at College. On the walls of the room were some suggestive pictures. Next term he handed his son a copy of Hoffman's "Boy, Jesus." "Put that up in your room, Sonny."

He did as his father requested, and all the wrong pictures, cheap mottoes, and unworthy things soon vanished from the room.

For who can withstand even the gaze of the Son of God in the days of His boyhood on earth!—Geo. McP. Hunter, in Presbyterian Banner.

Wherever the Christian Church, or a single Christian, has put upon Jesus Christ a higher emphasis—above all where everything has been centered in Jesus Christ—there has been an increase of power for church, or community, or man.—Dr. T. R. Glover.

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No. 35.

SAY not, the struggle nought availeth,
The labour and the wounds are vain:
The enemy faints not, nor faileth,
And as things have been, they remain.

If hopes were dupes, fears may be liars;
It may be, in yon smoke concealed,
Your comrades chase e'en now the fliers,
And, but for you, possess the field.

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.

And not by eastern windows only,
When daylight comes, comes in the light;
In front the sun climbs slow, how slowly,
But westward, look, the land is bright.

—Arthur Clough.

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"Send us men," said a heathen convert, "with hot hearts."

My life hangs by a single thread, but that thread is in a Father's hand.—Evans.

No matter what business the Christian may be engaged in, he should make it the Lord's business.

Religion is the joyous business of carrying the life of God into the lives of others.—Jones.

"A whole Christ for my salvation;
A whole Bible for my Staff;
A whole Church for my Fellowship;
A whole World for my Parish."
—Chrysostom.

Character is caught, not taught. It is not propositions, not definitions, not demonstrations, that give inspiration, but the touch of life.—Henry Churchill King.

Let us not waste time trying to establish the fact of the Father's House. Jesus is the proof of its existence. If it were not so He would have told us. If there were no place there would be no way thither.—Selected.

The Christian character begins in moral teachableness and is developed by moral faith. It assumes first, humility, and secondly, self-respect.—Francis Greenwood Peabody.

All other teachers' words become feeble by age, as their persons become ghostly, wrapped in thickening folds of oblivion; but the progress of the Church consists in absorbing more and more of Christ in understanding Him better, and becoming more and more moulded by His influence.—A. Maclaren.

It grows upon me more and more, year by year of experience, how common is the refusal to know the truth about one's self. How few people appear to be ready, frankly, to want to know the truth about themselves. Is there anything so horrible as the thought of multitudes of people waiting to know the truth about themselves till the horrible disclosure after death, when they might know it now but will not?—Charles Gore.



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EDITORIALS

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WHEN THE TORTOISE WALKS

Once when Phillips Brooks was speaking at a banquet given by the Board of Trade of Boston, he shattered the complacency of his hearers by saying: "Commerce is God's." Backed by his personality, these words scorched the imagination of the men of affairs gathered there, just as much as if the great prophet of God had suddenly haunted the red flag of anarchy before their astonished eyes. Not once or twice only has God's Commerce worked the miracle of change in thoughts and institutions that seemed as fixed as the foundations of the earth itself. Men are bound together by their needs, and commerce is forever teaching men that they are members one of another, and that if one member suffer, all the members suffer with it.

The sea that once was the symbol of the everlasting barrier between peoples, is now recognized as God's imperishable highway leading to all the homes of men. We once heard a great teacher say that all the great wars of modern history were "tariff wars." Certain it is that the Navigation Act, which was the old name for a "tariff bill," was the occasion, if not the cause, of the birth of the American Republic.

Commerce in the Middle Ages discovered and armed the long lost citizen, and commerce is still recruiting for citizenship. Critics of English history are fond of saying that the Puritan created England's commerce, and did the same for America. The only way to keep commerce purely selfish was to keep theology stationary. The God of England was the God of the land, the Lord of "the snug little island." Fundamentalism in religion went along with the commercial exploitation of the undeveloped races. It was the same in America. Today men are slowly coming to the realization that commerce is as truly a vehicle of vital energy as worship itself, and commerce itself a department of theology. This vital energy is generated and stored in modern life in a system known as industrialism. Industrialism is the organizing of all the productive forces of a people's life. With a stationary theology and an industrial organization, the divine right of wealth seemed as fixed a truth as the ancient claim of King or Pope.

The huge structure of the modern industrial system whose foundations seemed to be fixed in the very nature of things, is beginning to show signs of impending dissolution. The basis of wealth is the labor of the producer. The ancients represented the world as being supported on the back of a tortoise. This fancy may have arisen, not only because of the broad back of the tortoise, but

because the tortoise is perhaps the longest lived of animate creatures. The basis of the world is life. The tortoise-back of the laborer has supported the world from the beginning. Men forget it for centuries; then the tortoise begins to move, and all that has been built upon its back, crumbles into ruins. This has been the history of the past. Is the oft-repeated story to be told again? Certainly the tortoise has thrust its head from the shell and begins to show an inclination to move on.

Coincident with the progress of industrialism has been the decay of religious belief among the working classes. This was inevitable; for the form in which religion had come to them was that prepared by the upper classes. It was the religion of patronage. It worked downward; and in return for the gift bestowed, the donors took a mortgage on the souls of those who received the gift. The first emphasis was loyalty to the existing order. It pointed out the fixed strata of society, and made these strata to appear as part of a divinely ordered cosmogony. Building its theology upon the symbolism of the New Testament, which was the natural, because the only intelligible, medium of conveying hope to a people whose condition under an inexorable tyranny was fixed from birth, unless the favor of the overlord opened some way of escape upwards, the religion of patronage talked much of "grace," and made it synonymous with patronage. Having thus forged the divine name to the law of an unchanging order in human society, they made patronage the divinely ordered path of aspiration. All this was well enough when the privilege of education was a prerogative of the upper class; and the misgivings of the crowd as to whether the crystallization of society was divinely appointed, were inarticulate.

The substitution of managing agent for proprietor destroyed the connecting link between owner and worker, and took from the toiler any sense of loyalty to a patron. With this loyalty gone, the toilers began to talk of industrial tyranny. When the toilers revolted against this tyranny, they flung aside the religion whose phraseology had become either unmeaning, or was mockery of their new-born hope of freedom. Not least among the signs of promise in the world today is the utter discrediting by a large part of humanity of the false interpretations of Christianity with which classes and groups in Church and State and Society, have propped their morally untenable position.

DOOM OR DISCIPLINE

Industrialism must be held responsible for another catastrophe so appalling that it threatens the immediate dissolution of our civilization. It is not a pleasant theme, but when students of social phenomena, accustomed to speak in language stripped of extravagant terms, and backed by authenticated data, say with an air of finality, that "in the great industrial centers traditional morality, so far as it affects those elements which make a home a possibility, has collapsed," the menace of fact is certainly urgent enough to force even the most complacent conservative to anxious attention. The economic freedom of woman has carried her far outside the barriers of parental control. It is useless to invoke the exercise of the traditional authority of the head of the house, for the very fact that it is ancient and traditional makes it unacceptable to the youngest child of freedom.

The founder of Anglo-Saxon civilization was some nameless half-clad savage who stood on the threshold of his mud-daubed hut, and defended with his life the honor of his wife and daughter. The sanctity of woman's honor has ever been the one thing that gave dignity and worth to family-life, and gave to the place of its habitation the name of home. Woman no less than man accepted this valuation. It came to be as axiomatic as the laws of heat

and gravitation. Man preached it, and was willing to defend his doctrine with his life-blood. Woman accepted it as final. There is small need to say that man did not accept the same standard for himself. Chastity to the masculine mind was apt to denote a distinctly feminine attribute. The falsehood inherent in such a theory has always been apparent to the honest student of life's issues. This falsehood has always carried with it the threat of destruction and signs are not wanting that the unspeakable disaster is at hand. The old order passes, and man, the old master of the home, must now choose a moral law binding equally upon man and woman, or be content with a civilization in which the word "home" will have lost all that it now connotes.

Industrialism in its reaction has discarded a perverted presentation of religion. That same industrialism in another reaction has cast off as utterly false a conception of the home that makes uncleanness a trivial misdemeanor in the man and an unpardonable crime in the woman.

Before the world stretch days of agony and heart-breaking, but the goal is now clear—a home where man's honor and woman's virtue, tested in the open world of struggle and work, will furnish ideals that will enrich the race.

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2. **Incompleteness** of modern homes; father or mother dead; sickness preventing normal life; tendency toward small apartments and hotel life.
3. **Ignorance** of child nature and child nurture; neglect to study standards and maintain discipline; failure to appreciate the subtle influence of daily companions and environment.

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The Church has always maintained schools to meet the needs of parents who prize Christian education. Many of the great leaders in England and America have been educated in schools maintained by the Christian Communions.

LITTLE CHILDREN CONTROL THE LONG FUTURE.

Dr. David Stark Jordan, President Emeritus of Stanford University, believes that to teach war as it is, is to stop war; to teach peace as it should be is, to insure it. He has stated:

"Public opinion must become as high and as fine as is most private opinion as to the necessity for perpetual peace. In the schools of today, is the hope of the future. Education is the only certain way out of the present dilemma. The present generation controls the immediate future, but little children control the long future. Both must be educated, and the best line of education for peace is in the study of history. War should be taught as it is and not glorified."

MADONNA OF THE CURB.

On the curb of a city pavement
By the ash and garbage cans,
In the stench and rolling thunder
Of motor trucks and vans,
There sits my little lady,
With brave but troubled eyes,
And in her arms a baby
That cries and cries and cries.

She can not be more than seven,
But years go fast in the slums,
And hard on the pains of winter
The pitiless summer comes.
The wail of sickly children,
She knows; she understands
The pangs of puny bodies,
The clutch of small, hot hands.

In the deadly blaze of August
That turns men faint and mad,
She quiets the peevish urchins,
By telling a dream she had—
A heaven with marble counters.
And ice, and singing fairs,
And dressed in white, a God whose face
Was like the drug-store man's.

Honor her ragged garment
More than the robe of a queen!
Poor little lass, she never has known
The blessing of being clean.
And when you are giving millions
To Belgian, Pole and Serb,
Remember my pitiful lady—
Madonna of the Curb.

—Exchange.

WITH CHINA'S CHRISTIAN ARMY

By George T. B. Davis

FIRST in America, and later in Australia and New Zealand, I had heard reports of General Feng and his Christian Army. Recently I traveled nearly half way round the world to work in the army, and to give the men the Word of God. And now, after four months in Peking; after studying the army at first hand, from the private soldier to the commanding officer; I can say—like one who long ago traveled far to see a famous man and his work in another Eastern land—"The half was not told me."

The more I study the army the more I am amazed by the sheer marvel of it. Think of it! A dozen years ago a man was converted in Peking. He was an army officer, a major in command of five hundred men. He was not allowed to openly preach Christ to his men in the military quarters. He had to send them out of the barracks to the churches of Peking to hear the gospel proclaimed. Today that convert of a dozen years ago is the Defender of Peking; and his army—of whom probably two-thirds have openly avowed their faith in Christ—is not only the most inspiring native force for righteousness in China; but it is the strongest military influence for stability in distraught China. It is the most remarkable army morally and spiritually—with the possible exception of Cromwell's Ironsides—in modern times. "This is the Lord's doing: it is marvelous in our eyes."

After an American military man had spent two weeks studying the Christian Army, he said: "They are the best soldiers in China." But the army is not merely a military organization. It is a big Christian school for the common people, where the young men—for it is an army of young men—are given physical, industrial, mental, spiritual, and military training. The soldier-students, as they may be termed, enlist for at least three years, which is the equivalent in time of a four years' College course, for they have no vacation periods.

There is a strict schedule of work and study from the rising bugle in the morning, to "lights out" at night. In the summer the men rise at 4 A. M. The first order of the day after dressing, is a bit of spiritual drill. They assemble by companies in the open air in the quiet of the early dawn. The captain leads in the singing of a gospel hymn. Then all heads are reverently bowed while an officer or corporal or private soldier prays earnestly for God's blessing upon the army and the duties of the day.

Physical drill follows spiritual. The men go out for a twenty-minutes' run, and clamber up and down curious little mounds with steps, to make them fit for mountain climbing, and for the days' program of study and work. Then comes military drill, followed by various forms of physical training, industrial work, study of Chinese, moral lectures, a noon prayer meeting, and so on. From morning until night there is a varied program of study and work and worship.

The army is up-to-the-minute in physical fitness, as might be expected, where there is an absence of immorality, wine drinking, and cigarette smoking. The men are alert, athletic, clear-eyed, strong-muscled. Sir James Startin, a retired Admiral of the British Navy, who recently visited Peking, was much impressed with the fine physique of the men. He was also delighted with the feats they performed on the horizontal bars. The other day I saw a soldier do the full swing nearly a dozen times in succession just in their ordinary practice.

A striking feature of the army-school is its industrial branch. This was started by General Feng in order that many of the men might learn a trade while in the army, and have a means of support on their return home. As you pass through one room after another you see the young men busily engaged in making shoes and clothes, knitting stockings, weaving rugs, boiling soap, and making chairs and other articles of furniture. When one set of men have learned a trade, another lot takes their place.

But the most interesting and striking phase of the army life is its spiritual side. In my early visits to the camp the thing that most impressed me was the sight of a hundred or more men standing outside a mess-room before a meal singing a gospel hymn. Then all heads were bowed while some one led in prayer; not a few formal phrases, but an earnest petition, often of some length. And imagine my surprise when calmly informed that this was the custom throughout the entire army before each of the two meals of the day!

Later I witnessed a still more striking scene that occurs

at noon each day. At twelve o'clock a gun is fired. At ten minutes past twelve the men gather by companies outside their various quarters for half an hour of Bible reading and prayer. Sometimes the meeting is conducted by the captain; sometimes the companies are divided into smaller groups in charge of a corporal. First a hymn is sung; then a chapter in the New Testament is read verse about, often with brief explanations, followed by a number of earnest petitions from the men as well as the officers. It is really Family Worship for the day. Just as a father gathers his family about him for Bible reading and prayer; so the captains and corporals of the army conduct the service for those committed to their care.

And it is a singing, as well as a Bible-reading and praying, army. How the men love to sing the old hymns that are favorites at home! They sing the first thing in the morning; they sing at noon; they sing the last thing at night. They sing at meeting, they sing before meals, they sing as they march. The favorite hymn of the army is "Onward Christian Soldiers." Some others that the troops especially enjoy are: "Stand Up, Stand Up for Jesus! Ye Soldiers of the Cross," "Room for Thee," "All People That on Earth Do Dwell," and "O Happy Day."

It was a joy and privilege to be called to labor among such a unique and interesting body of men, and to give them the Word of God. Our party—consisting of my mother, now eighty-eight years of age, and her companion, Miss Beebe, and the writer—set out from Auckland, New Zealand, on the long journey of nearly 10,000 miles to Peking. Before leaving Australia more than 20,000 letters were sent out to Christian people, in those lands and throughout the world, asking them to pray earnestly for revival in China, for General Feng and his army, and for ourselves; and to send for prayer cards to give to others, to enlist them to do the same.

The response to the appeal for prayer was most encouraging. As we journeyed to China, and as we have been working in the army we have been borne up by a great and ever-increasing volume of prayer. It is little wonder that the Lord has given blessed and glorious victory! He is still the prayer-answering God. "Blessed be Thy glorious Name, which is exalted above all blessing and praise." We have been in Peking a little more than four months. Practically all of an edition of 30,000 neat cloth-bound Testaments in Chinese have been distributed to those agreeing to read and carry them; and we have had to send an urgent order to the Bible Society in Shanghai for a further supply.

When we arrived in Peking Dr. Jonathan Goforth, who invited us to China, was not in the city. Dr. George L. Davis, of the American Methodist Mission, kindly introduced me to General Feng. This was only the beginning of the kind cooperation of the members of the Methodist Mission, and of others, missionaries and Chinese alike, in our campaign for the distribution of the Word of God.

General Feng, who is studying English, greeted me in my native tongue, saying: "I am very glad to see you." Presently he pulled out a neat pocket Testament of the same size and shape as we were planning to present to the army. General Feng kindly suggested another interview for the following day, and later invited my mother and Miss Beebe and myself to have lunch with himself and Dr. Goforth at the military headquarters at Nanyuan, a few miles outside of Peking.

As we commenced work in the army it was a great joy to find that the Chief Chaplain, Pastor Hsu, had joined the Pocket Testament League fourteen years ago when we visited Peking. We also learned that it was Pastor Hsu who played no small part twelve years ago in leading General Feng to a knowledge of Christ. Pastor Hsu rendered splendid assistance from the very beginning of the work in the army. He not only arranged the meetings, but kindly interpreted for me at most of the services for the soldiers.

The work in the army began with the officers, then extended to the men. I found that majors and colonels seemed just as ready and willing to enlist in the Pocket Testament League as private soldiers. My first big meeting with the troops was with eight hundred men of a cavalry regiment. It was conducted by the colonel who led it with as much fervor as a Methodist local preacher or a Salvation Army officer. At the conclusion of his prayer a sound arose that I had never before heard from a company of soldiers. A chorus of "Amen's" came from all over the audience in a perfectly natural manner, without a touch of a parading spirit. When we asked all who

would like to enlist in the League and receive a Testament to raise their hands, all their right hands, as far as I could see were uplifted; while many professed faith in Christ as they agreed to read and carry the Word of God.

Thus we went through the army preaching the gospel; urging the men to saturate their souls with the Word of God, both now and when they returned to their homes; and seeing large numbers declare their acceptance of Christ.

Never will I forget one memorable service when we addressed nearly 4,000 men in the open air. It was a beautiful day. We stood on a mud platform five or six feet high with the men standing on three sides of us. The interpreter that day was Rev. Martin Ekvall, who had kindly come to Peking to help in the work, and who providentially was the one that first told me of the army three years ago in New York City. From the opening hymn by the soldier-choir until the last Testament had been distributed, everything went forward harmoniously. How eagerly the men listened, how patiently they stood, and how easy it was to speak to them! God's Spirit was moving upon the hearts of the men in answer to the prayers of many.

When the invitation to accept Christ was given so many hands were upraised that I thought surely there had been a mistake. I asked that the invitation be repeated and made clear. This was done, and again to my joy and delight literally hundreds of hands were upraised from all parts of the great audience. It was a wonderful scene, and was followed by a soul-stirring sound as they repeated in concert after Chaplain Chang their declaration of faith in Christ. Later General Chang, the commander of the brigade, who is a fiery evangelist as well as a brave soldier, gave the men an earnest exhortation, and prayed fervently for those who had just made the great decision.

At the close of the service came the distribution of the Testaments. It was carried out in a peculiarly beautiful and impressive manner. The three regiments that had participated in the meeting were marched a little distance away from the platform to the parade ground. The Testaments for the troops were piled high on tables near the platform, with a major standing at each table ready to present them to the men. Then company by company the men marched from the parade grounds singing gospel

hymns as they came. They marched four abreast, and four majors stood at the tables giving them the little books as they passed by.

It was a never-to-be forgotten scene, but was followed by one if anything even more impressive. After all had received their copies of God's Word, they were once more assembled round the platform. General Chang gave a stirring talk confirming all that had been said and done during the service, and prayed fervently for the men that were just beginning the Christian life. Finally the men were asked to hold the Testaments they had just received high above their heads, with the Book open at that passage for every Bible student: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." Second Timothy 2:15.

The scene that followed was worth going far to witness: that sea of open Testaments; every right hand of every soldier of that great audience of nearly 4,000 Chinese young men "holding fast the faithful Word." It was a little harbinger of the glad day when the Word of God shall be in the hands and hearts of millions of men and women, and boys and girls in China; and of that glorious era when "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

After the memorable service we went to General Chang's headquarters. That afternoon he told us the story of his conversion; and of how in a miraculous manner, paralleling the Old Testament miracles, the Lord had given glorious victory to their troops in the recent civil war in China—but that is another story.

Will not all who read these lines pray fervently day by day for General Feng and his Army; for gracious revival in China; and for our party as we continue to preach Christ and distribute the Word in Peking, and wherever the Lord may lead? Neat prayer cards have been issued and will be sent post free by The Sunday School Times Company, 1031 Walnut Street, Philadelphia. They are for the use of yourself and others in your church or community, who may wish to become prayer-helpers of revival in China; of Gen. Feng and his Army; and of our party and work.

By your prayers you will have a vital share in the victories achieved. Did not David make it a law that those who staid by the stuff should share equally in the spoil with those who engaged in the battle?

THE HISTORY AND DEVELOPMENT OF THE SOCIAL SERVICE WORK OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES

The Reverend Jos. M. Waterman, A. B., B. D., Baltimore, Md.

THE CHURCH MISSION OF HELP.

AN organization within the Church which applies the method and technique of social case work to the problems of wayward youth, of delinquency, and of illegitimacy. The organization extends its services to young women and girls of every class, regardless of race, color or creed. The work is carried on by a staff of trained social workers, and parochial volunteers under the direction of the trained workers.

This work is the outcome of an inquiry into the Church's responsibility toward the young girls found in institutions and reformatories in and around New York City. It was first organized in New York in 1911.

Work of this character has been done in many places and in various ways. In the section on City Mission Work it was noted that Mrs. Richmond, wife of Dr. Richmond, personally took a great interest in this problem and it was through her efforts that in 1854 the House of Mercy was established. It would be impossible within the limits of this paper to trace the entire background of individual and diocesan effort in this field of work. The organization within our Church to cope with this particular problem began in 1911.

The work in New York is financed by private contributions and diocesan appropriation. It functions as an independent, incorporated society. In its earlier years it developed wholly in the boroughs of Manhattan and Brooklyn, establishing itself in the courts, hospitals and city parishes. Today it works in twenty-two parishes.

In Pennsylvania the work was begun in 1916. It was founded there by an interested group of women in a Philadelphia Bible Class. In 1917 it affiliated with the City Mission Society and it was incorporated in 1922.

The work in Newark was organized in 1918 under the Board of Social Service. It was the outcome of an inquiry by the War Commission of the Episcopal Church into moral conditions prevailing among young women of the diocese.

Similarly in New Jersey it was organized under the Board of Social Service. It was the result of work carried on under the Woman's Diocesan War Council of New Jersey, 1916-1917.

The work begun in Maine in 1920 was the outcome of the interest aroused at the General Convention, Detroit, 1919.

In Tennessee it was started in 1922, the outgrowth of a committee of Daughters of the King, appointed to investigate conditions among delinquent women.

At the present time it functions in fourteen dioceses, which are listed in order with the dates of the beginning of the work:

New York, 1911; Pennsylvania, 1916; Long Island, 1918; Newark, 1918; New Jersey, 1921; Maine, 1920; Southern Ohio, 1921; Western New York, 1922; Tennessee, 1922; Chicago, 1923; Albany, 1923; Connecticut, 1923; Rhode Island, 1923; Central New York, 1923, and Missionary District of Porto Rico, 1923.

Some of the Work of This Organization.

The Church Mission of Help ministers directly and individually to unprotected, wayward and delinquent girls, regardless of race, color or creed. Any girl in special need is offered thoughtful Christian Fellowship. The girl is brought in contact with the social and spiritual forces

of the community best suited to build up character and to restore her to self-respect, and to self-support when possible. Home adjustments are made; proper housing and employment secured and healthful recreation supplied.

Medical treatment is secured for the diseased; protection for the feeble-minded; legal aid when the intervention of the law is necessary. Shelter and maternity care are provided for the unmarried mother and child. The organization maintains touch with the girl in the institution and she is met with practical friendliness upon her release to the world.

The City Mission of Help never gives up one of its girls as long as she needs and will use its help.

—(Section from Statements of Western New York.)

Bishop Oldham, of Albany, addressed the annual meeting of this organization in February, 1924. His address was printed in full in the issue of the Churchman of March 1. Some of his words are given here:

"We are not endeavoring to condone sin, but to realize sympathetically the causes of sin and to make allowances.

It is not enough to preach the Gospel and to tell of the Heavenly Father's love, God sometimes is an abstraction and seems very far off, and sometimes we want the human touch and God Almighty condescends to use human agents as His messengers. Some poor soul may be praying for release from sin, and God often moves another soul and directs some individual to get in touch, and through that person God is able to bring that person back to self-respect. We are doing a work that in my judgment warrants the whole-hearted cooperation—so far as it can give it—of the community and all citizens thereof, as well as the Church, because we are endeavoring to do essentially the work for which the Church was founded and in the simple, modest, unassuming way bring to bear upon these unfortunate people the human touch, human help and sympathy and to bring them back to a normal development. . . . We are not just saving people from hell or from certain conditions, but saving them into something. We are never satisfied until these individuals we have been able to save are saved into a fuller and better and richer life."

Report of Church Mission of Help for Diocese of New York. 1923.

Received during the year—white, 231, colored, 85; total, 316. Carried over from 1922, 449; closed during year, 470; in care January, 1924, 295.

Classification—Wayward and delinquent, 167; unmarried mothers, 83; preventive cases, 34; advice, 32—total, 316.

Sources of reference—Bedford Reformatory, 73; courts, 37; hospitals, 31; institutions and agencies, 92; churches and individuals, 33—total, 316.

Religious affiliation—Episcopalian, 68; Protestant, 235; Roman Catholic, 6; Greek Catholic, 6; religion not specified, 1;—total 316.

Southern Ohio for 1923.

Eighty-two cases in Cincinnati, 1923—

Episcopalian, 8; Protestant Churches, 65; Roman Catholic, 5; non-church, 4—total, 82.

White, 75; colored, 7—total, 82.

Delinquent, 33; unmarried mothers, 22; preventive, 19; advice, 8—total, 82.

THE ACTORS' CHURCH ALLIANCE OF AMERICA.

This organization was founded by the Rev. Walter E. Bentley, under the direction of the late Bishop Potter in June, 1899. The object of this organization was to provide for the spiritual and physical needs of actors; the abolition of Sunday performances and the recognition of the stage as a social and educational institution. The headquarters of this Society is the Church of the Transfiguration, New York City, popularly known as "The Little Church Around the Corner."

Dr. Houghton, rector of this church, through his personal interest and labors, endeared this church to the entire profession. His successor, the Rev. Randolph Ray, took up this work with the stage, with great interest.

December 16, 1923, a new organization was formed called the Episcopal Actors' Guild. This was the outcome of

the older alliance. The purpose of this organization is stated as follows: "The banding together of Episcopalians of the stage with the Church for their general welfare. To this end it may develop such activities as the council may determine."

Membership is not confined to Church members. Article X of the Constitution indicates one of the ways by which the Guild functions. Chaplains are appointed in theatrical towns and centers to visit members of the Guild while on tour and to render them such service as is contemplated in the purposes of this Guild.

Many leading men and women of theatrical life are listed on the advisory board of the Guild. These include Julia Marlowe, John Drew, Cyril Maude, Otis Skinner, William Hodge, Daniel Frohman.

The insignia of the Guild is a representation of two books—the Bible and Shakespeare. Last April the Alliance held a Shakespeare Service at St. John the Divine in New York.

DEPARTMENT OF CHRISTIAN SOCIAL SERVICE.

(From Story of Program Leaflets, Etc.)

This department of the National Council of the Protestant Episcopal Church began its work in 1920. The first necessity was to endeavor to interpret to the Church, not only what social service means, but also to suggest some things that social service does not mean.

What It Is.

"The department of Christian Social Service has for its duty to present for the consideration of all people in the Church the principles which Jesus Christ lays down in the Gospel to be applied to modern life. What it asks is that every member of the Church consider these principles and make the application as the individual conscience directs in one's own life, and in one's own community. It is the business of the Department to get the Church's conscience to work and to try to make that conscience intelligent.

The Department has also a responsibility for Church Institutions, for city missions, and for rural and industrial work for the General Church."

What It Is Not.

"The department is neither socialistic, radical, conservative, nor reactionary. The Department is not dealing with programs; it is dealing with principles which lie back of programs; it is the business of individuals and groups of people to work out programs for themselves. Nor does the Department plan to institutionalize Christianity."

It aims to unify the social service work of all dioceses of the Episcopal Church and to stimulate interest on the part of the clergy and laity in problems of social work.

What Does It Do?

It collects and publishes literature. It calls attention of social service workers to legislation, both state and federal, which is of interest to them. The Executive Secretary conducts regional conferences of social service workers, addresses diocesan conventions, and offers assistance to diocesan commissions.

What Does It Plan To Do?

The following summary is the plan which the Department proposes to follow this year, 1924:

One of the Church's contributions to society is the development of a conscience, which will be sensitive to whole problems as well as to specific illustrations. There are two ways of developing the social conscience. One is by teaching the principles, in a sermon, in a discussion group, in a conference or from a book. The other method is by project; that is specific activity which involves principles. During the coming year this Department hopes to use both methods. The Department recommends the consideration of local jails, as one specific project.

Certain other specialized efforts of the Department all are toward promoting the social conscience. These embrace: Church institutions, young people, summer conferences, rural work, cooperation with the Federal Council of Churches, a national social conference at Toronto in June.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

OUR FIRST APPEARANCE.

Mr. Editor:

Today I was in the State Library, looking over an old file of newspapers, and found the following note of your paper's birth, which may slightly interest you:

"We have received the first number of the 'Southern Churchman,' a new religious paper just established at Richmond, Va., by the Rev. William F. Lee."—From Raleigh Register, January 20, 1835.

M. DeLANCEY HAYWOOD.

Raleigh, N. C.
August 23, 1924.

FACTS AND TRUTHS.

Mr. Editor:

Absence from home and some unusual calls upon my time will explain the delay in replying to Mr. Barnwell's letter to the Southern Churchman, published August 2. In the very condensed article on "Conservatism and Progress," an attempt was made to show that the Creed might be interpreted in different ways and yet each interpreter might reach the heart of the truth. Believing as I do that both conservative and progressive are necessary to the welfare of the Church, I sought to show how "brethren might dwell together in unity"; since all of them hold the essential truths of the Creed, though interpreting some of the articles differently. Like the Psalmist: "I labor for peace; but when I speak to them thereof, they make ready for battle."

The distinction between fact and truth is a most important one, since the Dallas pastoral declares that both must be accepted, if the clergy are to retain their intellectual honesty. "He descended into hell"; what is the fact here? "He ascended into Heaven and sitteth on the right hand of God." What is the fact here? Must we understand these articles in the same sense in which they were understood by the compilers of the Creed? If so then we must take the Ptolemaic conception of the universe, for on a revolving planet there can be no literal ups and downs. Must we think of Heaven as a place a few miles, or a few hundreds or thousands of miles, up in the air; and that God is there seated upon a throne and that Jesus is at His right hand? The astronomers tell us that the distance to the fixed stars is so great that if Jesus had begun ascending on the morning of the ascension 1900 years ago, and had traveled continuously ever since at the speed of light, which travels 185,000 miles per second, He would not yet be one-half the distance to the constellation of Orion. They also tell us that in the astronomic heavens there are perhaps a thousand million of worlds, and that our globe is among the smallest of them. In such a universe it is absurd to assign spatial limitations to God, for as the old prophet declared: "the heavens of heavens cannot contain Him."

All of this seems too commonplace to write, but if intellectual honesty requires us to believe all the "facts and truths" of the Creed, and if as another famous inter-convention pastoral declared, "fixity of interpretation is of the essence of the Faith," then it is certainly reasonable to ask what is the fact of which the aforementioned articles are the expression. Unless Mr. Barnwell believes the fact to be physical or material, then his objections are merely captious, as there would be no difference in our opinions concerning the truth of the articles.

But if the physical fact can no longer be believed what have we left? We have the spiritual meaning which is the all important thing. The descent into hell is the full and complete assurance that Jesus not only died, and that His body was laid in Joseph's rock-hewn tomb, but that He Himself passed into that state or condition into which all men pass when the spirit leaves the body. The ascent into Heaven is our assurance that Jesus has not only risen from the dead, but that He has passed into the higher realm of spirit, and again assumed that glory which He had with the Father before the world began. This is the answer to my critic and here I might end this letter for the rest of Mr. Barnwell's paper is about something else than my article.

I said nothing about the Virgin Birth of Jesus, nor do I now intend entering into any discussion of the subject. If my opinion is of any interest to any reader of the Southern Churchman, I would say that I have never seen sufficient reason for abandoning belief in it, and that I say the words of the Creed without any mental reservation or evasion whatever. I have no doubt, however, that I reach this conclusion in a different way from Mr. Barnwell, nor do I regard it as a matter of vital importance. Bishop Gore is today the most prominent theologian among English-speaking people, whose orthodoxy and Churchmanship no one will question, and speaking on this question he says: "Certainly nothing concerning the birth of Jesus was part of that assurance on the basis of which faith in Jesus was claimed. The question of birth is secondary and not primary, viz., that the question of faith in Jesus must rest still, where it was made to rest from the beginning, on the life teaching and death of Jesus. On these, quite apart from any question concerning His birth, the faith stood and still could stand." (Belief in God, Pp. 274, 279-280.)

I have no idea what Mr. Barnwell means when he speaks of the present "haze in the regions of fatherhood and brotherhood." The progressive thinkers are ever striving to make these truths living ideas and not simply words to be repeated in a Creed. In my article attention was called to the change, perhaps I should say, the revolution, which has taken place in the conception of the Fatherhood of God within the last century, indeed I may say during my own life time. An infinite Being who would create men for the express purpose of torturing them forever is no longer recognized as "the God and Father of Our Lord Jesus Christ." But the moral character of God is a matter of less consequence in Mr. Barnwell's opinion than "haze," by which, perhaps, he means doubt or denial of some religious or ecclesiastical dogmas. In his own picturesque language this haze "will soon make every craft afloat prefer the banks and reefs of Calvinism, just so they can steer a definite course."

Here are the words of the Calvinistic confession of Faith: Art. III, Chap. 3—"By the decree of God, for the manifestation of His glory some men and angels are predestinated unto everlasting life, and others ordained to everlasting death."

IV. These angels and men thus predestinated and fore-ordained are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished."

A Being who would create men and angels for the express purpose of torturing them eternally is worse than the traditional devil, for the devil is not endowed with creative power. Dr. Momerie once said, "Some men do not mind worshipping the devil if you will only call him God."

Mr. Barnwell makes one most remarkable statement. He says, "The doctrine of the Virgin Birth is all that saves for us the Doctrine of the Divine Personality." That is absolutely new to me. How the Personality of God can be made to depend on a method of Incarnation is not apparent; and if it can be shown to be true, it should be proclaimed from the housetop, for it will assuredly work a revolution in both philosophy and theology.

E. H. WARD.

Hot Springs, Va.

Guest from a holier world,
Oh, tell me where the peaceful valleys lie!
Down in the ark of life, when Thou shalt fly,
Where will Thy wings be furled?

Where is Thy native nest?
Where the green pastures that the blessed roam?
Impatient dweller in thy clay-built home,
Where is Thy Heavenly rest?

On some immortal shore,
Some realm away from earth and time, I know;
A land of bloom, where living waters flow,
And grief comes nevermore.

Faith turns my eyes above;
Day fills with floods of light the boundless skies,
Night watches calmly with her starry eyes,
All tremulous with love.

And, as entranced I gaze,
Sweet music floats to me from distant lyres:
I see a temple round whose golden spires
Unearthly glory plays!

Beyond those azure deeps.
I fix Thy home—a mansion kept for Thee
Within the Father's House, whose noiseless key
Kind death, the warder keeps.

—Albert Laighton.

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

A MODERN DEBORAH.

"And Deborah the wife of Lapidoth, she judged Israel."

We come upon this startling verse at a very early stage in the history of the Chosen People, after their entrance into the Promised Land.

Deborah judged Israel, and she did it very well, too. She freed her people from the power of the oppressor and established peace, justice and godliness among them.

It was a very revolutionary thing for a woman to do—to seize the reins of government at that day, on her own initiative, and enlist an army, sending it forth to victory.

Nevertheless this unprecedented action on the part of this mother in Israel did not turn the heads of the other mothers. They did not abandon their babies and their households, and tell their men folk that there were to be no more household duties for them. On the contrary, after Deborah's regime had passed, things jogged along in Israel, much as usual, except that things were rather better, for having had the example of a vigorous woman with good executive ability among them.

All this has a direct application to the news of the day (there is nothing out of date about the Bible), for we read that Mrs. Miriam Ferguson has just won the Democratic nomination for governor (or shall we say governess) in Texas, which means, of course, that she will certainly be elected, thereby becoming the first woman governor of a state of this Union.

We have connected this lady, who bears another ancient and honorable Jewish name with Deborah, because there are those among our readers who may be shocked at the idea of a woman assuming such a manly attitude and position, and may fear that it will mean a regime of dishwashing, and rolling of baby-carriages for the men of Texas.

Let not such be alarmed, but remember that there is the best possible Biblical precedent for the Texas situation, and that it had no baleful results.

Incidentally, it is very gratifying to note that Mrs. Ferguson is the third candidate to beat the Ku Klux Klan organization in a Southern State. Oklahoma, Arkansas, and now Texas, have freed themselves from the domination of that secret society that operates under a sheet, thereby offering the opportunity for every form of violence, whether perpetrated by its own members or not.

BUILDING FOR HARMONY.

About two weeks ago a prominent Negro lawyer, Giles Jackson by name, died in Richmond, Virginia. His death and his able and consistent efforts in behalf of the uplift of his race were the subject of laudatory editorials in all the daily papers of that city. He deserved all that was said of him. Starting as a day laborer, he had made up his mind to better his condition, had studied law, and became the first colored member of the Bar of Virginia. Having risen above the level of the masses himself, it was his constant effort to exert his influence for the good of his own race. He did not attempt to do this by preaching discontent and unrest, but by encouraging honesty and industry among his own people, and pleading for sympathy, and justice

from the people among whom they live.

As a consequence Giles Jackson, attorney-at-law, was respected and honored by the best citizens of all classes and both races in the former capital of the Confederacy, and his death was mourned by white and colored alike.

Now comes from South Carolina the record of another remarkable man of the Negro race. It is seldom that a man who was born a slave should have the business of the capital of his state suspended in his honor, yet that is what is reported in the following dispatch:

"Columbia, S. C., August 20.—By official proclamation of Mayor W. A. Coleman the capital city of South Carolina will tomorrow suspend for thirty minutes all business activities while her citizens mourn the passing of a Negro good Samaritan. The funeral services for 'Uncle Jaggars', as he was known, or the Rev. Charles Jaggars, of the African Methodist Episcopal Church, as he was titled, will be held at 3:30 and from that hour until four o'clock tomorrow afternoon, Columbia will show her respect for the Negro who for seventy-five years used but one text in his preaching. His text was taken from Phillippians 2:5, and was 'Let This Mind Be In You Which Was Also In Christ Jesus.'

'Uncle Jaggars' died Monday night. He was ninety-three years old. He was born a slave on the plantation of Lemuel Estes in Chester County, South Carolina, on March 15, 1831, and at the age of fourteen began to preach the Gospel 'from the fence corners,' as he termed it. He was ordained when eighteen and preached steadily up to a few weeks ago, when shortly after the death of his wife, his health failed and he was taken to a hospital.

The old Negro had established a mission for his folk and it was his routine to visit the chain gangs and preach in the open-air to the prisoners. A charity to which he devoted the later years of his life was an 'old folks home' for Negroes. From donations by his white friends, 'Uncle Jaggars' had bought and equipped a home, which houses over a score of old Negroes, and at his death it was free from debt. His services, he said, were donated 'to God' and at the end of each year he took for himself as salary one cent.

'Uncle Jaggars' has been the recipient of gifts and letters from some of the most prominent men of this country. He was recently interviewed and written up in a magazine of national circulation.

Shops and business houses will close and delegations from the official world to the bootblacks' profession, will attend the funeral tomorrow. A local newspaper has started a fund to erect a memorial to the former Negro slave."

We have never heard of a tribute like this being paid to a colored person in a Northern city.

Colored leaders like these two who stay in their own communities, earning and receiving the regard and respect of their white neighbors and setting an example of successful industry and integrity to their colored compatriots, do their race more good than a hundred highly educated agitators, who devote their talents to stirring up discontent, thereby breeding race antagonism.

It is the privilege of the writer to know several persons of the colored race who are doing a splendid work for their country and their communities by building up citizenship through their own examples of intelligent industry, and we prize their friendship very highly.

With patience, justice and sympathy harmonious race relations can always be maintained.

Hast thou not bid us love Thee, God and King?
All, all thine own, soul, heart and strength, and mind;
I see Thy cross—there teach my heart to cling:
O, let me seek Thee, and O, let me find!

Teach me to feel that Thou art always nigh;
Teach me the struggles of the soul to bear,
To check the rising doubt, the rebel sigh;
Teach me the patience of unanswered prayer.

—Selected.

THE RURAL CHURCH

FOR an efficient rural church an adequate financial ability is necessary. It may seem strange that we place the financial question first, when the Church of Christ is spiritual and when the great objective of the Church is the salvation of souls, and not how much money we can raise; but we are reminded that the soul dwells in a physical body and the great spiritual Church is using a visible, material and temporal organization; and we remember that man's part is to evangelize, while justification and sanctification are the work of the Holy Spirit. If man, therefore, as God's servant, is to evangelize the world and open the way for the great work of the Spirit, material things are necessary. The rural church, as it stands today, is not sufficiently equipped in material things to render efficient service. Whether or not there is money enough in the country and whether or not the people can afford to give more cannot be considered in this connection; the fact remains, the Church does not have it. Therefore, to the extent that funds are lacking, the rural church is inefficient in the great work of evangelization.

Enough People for a Working Church.

The second condition is enough people for a working church. A local church is not simply a group of Christians, but an organization of Christians with an objective. To be efficient it must be able to propagate itself and wield an influence that will play some part in the evangelization of the world. This cannot be done without a sufficient company of workers who are able to cause the local church to function in such a way that it will meet the spiritual needs of the community and attract the local people to the services. In thousands of our rural centers there are not enough workers of this class to render the churches effective. It is not that there are not enough people in these places, although this may be true in some cases, but there are not enough church-going people, not enough workers to fill even the few places necessary to render an organization effective even in a limited degree. A typical rural congregation will consist of a few faithful old-time members, a few children and young people who are present through force of circumstances and a few who are there because some others are there. In many cases there is no choir and sometimes no organist unless the pastor performs that task. Frequently no liturgical service can be used, and sometimes even the hymns must be omitted because there is no one to lead the singing. And it often happens, also, that no one can be found to teach a class in Sunday School. Is it any surprise, then, that such a church cannot propagate itself and is not an efficient organization?

A Rural Social Life.

The third thing necessary for an efficient rural church is a rural social life. An individual's habits, associations and life purpose may not be determined by the place where he lives and they may not be centered there. In this age that is true of the rural people as well as of the urban people. The fact is, the rural social life which existed a few years ago has been broken down. The automobile and good roads, with the changing tide of social ideals, have brought the country and city closer together, and, to a large degree, have obliterated the marks which distinguished the rural people from the urban people. The Church is no longer the social center and community gatherings are very largely conditions of the past. This means that rural institutions are neglected or given only second consideration. We distinguish five classes of rural people: the retired farmer, the land-

lord, the tenant, the man with a city business, and the man who lives on his own farm and works it. While every one of these may, in different ways, render some contribution to the rural institutions, it is only in the last one that we have hope of an undivided interest, and yet even some of this class have yielded to the call of the changing conditions and are no longer one hundred per cent rural. Surely, the rural church cannot be efficient under such conditions. A high type of rural social life is a fundamental necessity.

Rural Prosperity Essential.

Money, people and a rural social life are necessary. Can we have these or is the rural church doomed to failure if not complete annihilation? They are possible and we have no doubt an aroused people will, perhaps, tardily, but surely, restore the necessary conditions and bring back the efficiency of the rural church. But to bring this about, rural prosperity is essential; for rural institutions are supported on the "margin of profit," called the "labor profit," and not on the valuation of property or on borrowed money.

Again, rural prosperity depends on good citizenship and good farming. The general prosperity of a nation depends on that nation's attitude toward Christianity. "Righteousness exalteth a nation, but sin is a reproach to any people." But local prosperity depends on the State: that is, on the principle of equality and fairness exercised by the State government, the appeal for good citizenship is, therefore, an appeal for a square deal for the rural people. On the other hand, the rural people must also do their part by being good farmers. In the history of American rural life several different types of farmers may be found. But whatever the distinguishing characteristics of these different classes, one fact is very noticeable: the average American farmer has taken the first values, leaving the country impoverished. The farmer needs to recognize the continuity and perpetuity of the race. He received from a previous generation; he must plan for a generation to follow. For rural prosperity we must have good citizenship and good farming.

Efficient Leadership.

Finally, we need an efficient leadership, a leadership that will gather up the resources and reconstruct a high type of rural social life. The idea that the city needs the best and that anything is good enough for the country is as far from the truth as the East is from the West, and one hundred per cent false. We need good leadership in the city and we also need good leadership in the country. We have some good leaders, but we need more. We need people thoroughly prepared for the places they are to fill, people trained in their special line, acquainted with rural psychology, guided by rural philosophy and then moved by the ideal of service. But above all, we need leaders with faith in the pure Gospel who build their plans around the Christ of the Bible. We need all this because this is the only kind of leadership that will produce real success. We need this for the sake of the rural people and also for the sake of the urban people; for the city to a larger degree than many may imagine is depending on the ever-flowing stream of country-produced human blood to replenish, enrich, purify and elevate the city life. Save the life of the country and we will be able to save the city. Allow the country to fail and the whole case will be hopeless. Give us rural prosperity through good citizenship and good farming and then supply us with capable leaders and we will give back an efficient church which will save the country and prepare the forces that will also save the city.—The Lutheran.

THE HEMLOCK.

Socrates was condemned to drink the hemlock because he made a nuisance of himself. He developed the disconcerting habit of buttonholing the young men of Athens on the streets and by adroit questioning made them examine their stock of ideas.

What do you believe? Why do you believe it? Can your beliefs about yourself, the gods, the commonwealth, your money, stand the test of a rigid cross-examination? These were the questions he asked and to which he demanded an answer. Summon your opinions before the bar of your

reason and submit them to the analysis of logic, of experience, of common sense!

Of course an old busybody like that could not be allowed to live. He was a heretic because he put an interrogation point upon the popular religion. He was an anarchist because he refused obeisance to the ancient traditions. He was a disturber of the peace because he made men think.

"Men fear thought, as they fear nothing else on earth—more than ruin, more even than death," says Bertrand Russell.

Yet, whatever provokes thought is good. Whatever lulls one into a self-satisfied somnolence is bad.—Ex.

The Great Commission

"MY FATHER'S BUSINESS."

"It is a world of separated races and nations and churches! and yet it is at the same time a world of disappearing boundaries and increasing contacts."

The world in which this curious and dramatic situation exists will be recognized as our own, at once the most fascinating and the most appalling of any world conceivable. If all men and women of good will could disentangle themselves from the haste and press of their daily environment and stand together, "with wide eyes calm upon the whole of things," they might come nearer to solving many of its problems. As it is, the best that can be done—but it is an excellent best—is to create little islands, cases, of honest thoughtfulness, groups of men and women eagerly lending their minds and wills to the guidance of some one who can point the way out, who can at least show the direction, as the kindergarten children blithely sing, from terrestrial darkness to celestial day.

The Rev. J. M. B. Gill, formerly of China, now rector of St. Paul's, Petersburg, Va., stands as guide for our parish study groups this fall, and for general readers, through a little book called "My Father's Business," which, if it were expensively bound, and published and advertised by some secular publishing house, would probably become as fashionable among our social thinkers as the last words from Galsworthy or Shaw.

Given the world as it is, no Churchman of any thoughtfulness will deny the book's claim that the world's needs can be supplied by Our Lord, and by Him only. An introductory chapter on the history of the American Church, from its preliminary state as a neglected mission to its present condition adequately organized for a world-wide task, reveals convincingly the Spirit-directed development of the Church and its fitness for its work, though hindered by the failings of its members.

The next step is to discover what constant failures or obstacles on our part, corporate or individual, are causing us to be so slow in fulfilling the divine intention. War, race prejudice, race pride and selfish indifference, superficial partisanship in economic matters, industrial outrage at home and more especially overseas, are fundamental wrongs. Toward their solution the Church brings three principles, the supreme value of the individual, the principle of brotherhood and the principle of service.

Granting the value of these, as every Churchman must, the natural reaction should be and must be, what is the duty of my parish and of myself? The answer is not to be described by our ordinary drab ideas of duty, as Mr. Gill tells how to understand the principle of stewardship and apply it to our whole life.

This is a brief and abstract outline. The whole book is rich in concrete detail.

One hears, in current conversational efforts, several extremely tiresome remarks which must be listened to politely on too many occasions. They are such profound observations as "—don't know what the world is coming to—" "—believe in missions anyhow—" "—all these foreigners, what can you expect?" "—rest of the world take care of itself—" "—perfectly good religion of their own—" "—plenty to do at home—" (If only they would be doing it!) "—the trouble with the Church—"

Do let us all this coming year on every occasion when we hear these and similar remarks, whether it be from the gentlest old lady or the wildest-eyed young radical that ever "swung the wriggling world by its futuristic tail," refer the speaker kindly but firmly to Mr. Gill's book, "My Father's Business," not for mere reading, but for absorbing to the point of saturation. And unless all our friends are kindred spirits of the Patagonian chief who said, "Great ideas make me sleepy," we shall have cause for new thanksgivings at the end of the year.

TRYING TO RESTORE THE CHURCH PUBLISHING SOCIETY.

Two of our senior missionaries in Japan now find themselves cheerfully guarding and tending a shrine of Hachiman, the god of war. They are the Rev. Dr. Irvine H. Correll and his wife, of the Church Publishing Society.

Word comes from them that they are unable to keep up with and reply to all the inquiries received from their

friends regarding the losses of the Church Publishing Society and the present state of their work. Naturally, Dr. Correll is more than occupied in efforts to make a beginning at re-establishing the work built up through the fifty years he has been in Japan. Mrs. Correll is only now recovering from a long illness.

They are making the most of their present living quarters and office, combined, in an old and very tiny, partly remodeled house formerly the dwelling of some priests, whose property is not yet entirely removed. Hence the shrine.

The earthquake and fire losses of the Church Publishing Society have, of course, crippled its work beyond immediate recovery, unless it should receive unforeseen and generous financial aid. The Society consists of the Bishops of the Japanese Church, with Dr. Correll as secretary. The Japanese Prayer Books and Hymnals and Psalters, which we in our parishes at home take so much as a matter of course that we are scarcely conscious of them, are provided for the Japanese Church through the agency of this Society. Many of these Japanese books were burned when the Tokyo churches burned, and the reserve supply for other cities and towns was burned in the stockroom of the Publishing Society. Furthermore, the plates for reprinting them were likewise destroyed.

Personal losses, shared with all the missionaries, must have been exceptionally hard for the Corrells', for they had just completed fifty years in Japan. There was a library of several thousand volumes, for instance, and there were diaries and manuscripts, and valuable gifts.

The Society acts as agent in Japan for the S. P. C. K. The stock of simple religious books in English, which it distributes was wholly destroyed. A Church publishing house in this country contributed several packages of such books as a nucleus for a new collection, and further helped by quietly cancelling its outstanding account of \$40 owed by the Society. Word has not been received as to any help the S. P. C. K. may have been able to give. It would, of course, do all that was possible.

One has only to reflect a moment on one's own dependence upon printed words, and on the value of the Prayer Book and other Church books, to realize the importance of such work as the Church Publishing Society does in lands where Christianity is new.

THE CHRISTIAN HOME.

Without real home life a Christian society perishes.

The home is the proving-ground of corporate life. Within the home the individual may be prepared to realize the varied claims of social allegiance through the exercise of right relationship between the young and the old, the weak and the strong, the slow and the quick-witted, the practical and the temperamental, the stabilizers and the experimenters.

Within the home right attitudes taken towards essentials of family solidarity will ease the strain of changing methods of living.

Again, within the home the mastery of self may most readily be acquired and self-restraint be exercised. In the intimacy of family life lies a unique opportunity for the practice of tolerance. These are necessary antecedents of freedom.

The ideal of young people in building homes of their own should include the assumption that within the home circle the individual finds a starting point for community service. The key to the whole is the emphasis placed on what each acquires but on what each sacrificially gives.

A true Christian home is possible anywhere, whether in an apartment house or on a suburban estate.

Its realization depends on every member of the family taking his part in:

Work

Through definite responsibilities assigned to each one, which will give opportunity for creating something, for self-sacrifice, for the recognition of service, and for sharing in the family budget and in the responsibility for wise earning, saving, and spending.

Play

Through good times together, such as reading aloud, singing, picnicking, motoring, camping, worthwhile table-talk, birthday and holiday celebrations, and the cultivation by each member of the family of some talent that will give pleasure to the whole family.

Study

In which parents and children join and through which the family as a whole is continually broadening its horizon in varied fields.

Fellowship

Through cultivating and directing in the family relationships the affections, as one would any other talent, God-given for the service of the world.

Worship

Through grace at meals, which others than the father should say in turn, through some study, discussion, prayer or praise, provided for regularly, if possible every day, and through Church attendance by all the family together.

Church Intelligence

Sewanee.

The Theological School of the University of the South at Sewanee, Tenn., is looking forward with great interest to the coming year. Already there is a large number of prospective students on its lists, most of them with the College Degrees of B. A. or M. A. The University will open on Thursday, September 18. Dean Wells has given up his proposed trip to China and Japan, and will remain at Sewanee.

Professor Osborne, who has had such success as Chaplain of the University, has found himself obliged to resign the Professorship of Dogmatic Theology, which he has held with marked ability for the last five years, in order to devote all his time to his Chaplaincy.

The School is peculiarly fortunate in being able, after many efforts, to secure the services of the Rev. Dr. C. B. Wilmer, rector of St. Luke's Church, Atlanta, Ga., for twenty-four years. In the early history of the School, 1876 to 1887, Dr. George T. Wilmer held the same position of Professor of Theology at Sewanee, which his son will now hold. Dr. Wilmer has held many high offices of Diocesan and National, as well as of municipal importance. He is a man of deep and broad and strong convictions, characterized by courage, sincerity and originality. A recent editorial, in the Atlanta Journal, thus speaks of him: "He is a Liberal, for his mind stands ever hospitable to truth; and a Conservative, for he holds fast that which is good. If his were the prevalent temper in this day of clashing theologic clans, there would be neither Modernists nor Fundamentalists, but only Christians, traveling by devious ways, but led by one Spirit. He goes to a great work and a noble institution. Sewanee is among America's justly distinguished and distinctive Universities. Never obsessed by a foolish ambition for bigness, it has grown in character, in scholarship, in serviceableness, till it stands honored everywhere by the informed and valued by the discerning."

An enlarged list of courses will be presented in the coming year and Sewanee is prepared to meet the problems of the day, with sound learning, and earnest spiritual enthusiasm in fitting her students to take an influential place in the Church and in the nation; as they have done in the past.

Diocesan Cooperation.

A fine piece of Church cooperation is being put into practice at the Virginia Boys' Industrial School.

Upon the initiation of the Rev. R. V. Lancaster, Interdenominational Chaplain for Virginia State Institutions, a fund has been raised from various sources, and numerous different Church bodies to pay the salary of a young man at this institution, who acts in the double capacity of Religious Director and Athletic Instructor.

He has a wonderful field for mission work among one hundred and eighty boys, who through circumstances over which they have no control, have been sent to this industrial school from all parts of the State of Virginia.

By gaining the confidence of the boys on the athletic field he is sometimes able to reach their hearts with a spiritual message more effectively than the preacher possibly could who goes there professionally.

This young man sends out the following appeal:

"A call comes from the Virginia Industrial School, the State Boys' Reformatory, for all kinds of reading material. The funds appropriated by the state are sufficient to bring in only a few magazines; there is no library whatever; the boys love to read, they have the time to read, but there is very little for them to read.

All the types of literature which would interest the boy; books and magazines of adventure, humor, biography, travel, poetry, elementary science and nature study, religious life and growth; in fact, any good, wholesome, clean literature can be used to good advantage.

In nearly every home there are good books and magazines lying idle. You can put this literature to work and help us make the boys happier and better by sending what you have to M. O. Williams, Jr., Religious Director, Virginia Industrial School, Maidens, Va."

Church Work at Pennsylvania State College.

The Woman's Auxiliary of the Williamsport Archdeaconry of the Harrisburg Diocese are planning "A Traveling Object Lesson," which will be staged at Pennsylvania State College, on Wednesday, October 1. The women will be taken in motor cars to see the different buildings of this huge college, and the scope of the work the Church does there will be made plain. So that they may have a basis of comparison, the women will then be taken to see the plants of the various religious bodies at work there, and their plans will be explained.

A visit to the State College will impress the women with the existing equipment of this, one of the largest colleges in America, and its opportunities for further growth. They will also realize what the various religious bodies think of the importance of the work there by the splendid plants they have provided. They will also appreciate the handicaps under which the Episcopal Church works with her students.

St. Andrew's has an exceptionally able and acceptable chaplain, the Rev. Edward M. Frear. Our Church there has a good site, a good rectory, and one room (the basement of the church building as originally planned). The remarkable growth of the College has made the original plan impracticable, and economy now calls for a plan that shall provide for future growth.

At present there are about three hundred students in the regular and summer sessions, who are members of the Episcopal Church. The new building Committee, of which Bishop Talbot is the chairman, will study the probable growth of the College, and the percentage of Church students, and determine the necessary program.

The responsibility and privilege of providing for the work at Pennsylvania State College belongs rightly to the Church at large, and particularly to the five dioceses of the State of Pennsylvania.

On Tuesday evening, July 22, St. Andrew's, State College gave its annual Parish Party for the Summer School students. The guests filled the rectory to capacity. St. Margaret's Guild of the parish, provided bountifully for the occasion, as usual.

On Sunday, August 3, a farewell service was held in St. Andrew's, State College for David Henry Porterfield, who is leaving for St. John's University, Shanghai, China, where he has been appointed by the Department of Missions of the National Council. Mr. Porterfield acted as server to the Chaplain, the Rev. Edward M. Frear, at the celebration of the Holy Communion, and gave a brief address on his prospective work. The Rev. Edward M. Frear, in his address, reminded the congregation of the honor it has in having a member go into the mission field, and congratulated Mr. Porterfield on his opportunity for a life of extensive usefulness, wishing him God-speed in the name of the parish.

A. A. H.

Large Type Bibles for Hospitals.

In response to many requests the New York Bible Society has just published a large type edition of the Gospels of Matthew, Mark, Luke and John, bound separately, for use of patients in hospitals. The report has often come to the Society that the portions of the Bible circulated in hospitals has been of such small type that those confined in sick beds read them with difficulty, but the expense of issuing large type Scriptures has been so great that the Society has not previously attempted to publish the same. By careful management an edition of 150,000 of these volumes has been issued and they are now available at the remarkably low price of three cents per copy. This edition for the hospitals follows several other large Bible editions published by the Society, totaling a million books. These have been in English, Bohemian, French, German, Greek, Italian, Norwegian, Russian, Swedish, and Yiddish. The Society is located in its own Bible House, No. 5 East Forty-eighth Street, where contributions for circulating the Scriptures in many languages may be sent.

Alaskan Mail Lost.

Ten tons of winter mail for points along the Koyukuk River, Alaska, were on a barge, which turned completely over, dumping mail and freight into the river. Our missionaries at St. John's in the Wilderness, Allakaket, learned that they were listed for fifty-two sacks. They received forty-five, and twenty-three of those were soaked.

They are most anxious their friends should know this reason for any lack of acknowledgment of gifts that may have been sent to them.

Deaconess Thayer of St. John's in the Wilderness writes under date of June 20: "The mail received four days ago was the first since the middle of April and was the accumulation of books, magazines, parcels and papers, from last fall. The Auxiliary boxes were also among the mail received. The friends of this mission as well as Miss Hill's personal friends and my own may wonder at the delay in our answering and acknowledging their kind gifts.

"The barge loaded with ten tons of mail for this river left Nulato in good shape, pushed by a gasoline skow. We had had little snow all winter and no rain during spring, and the river was low, but early in June this upper part of the river had several heavy rains and rose several feet. The rise taught the barge suddenly as it left the dead water and turned it completely over, dumping mail and freight into the river. The passengers were on the skow, so were not thrown into the water. Crew and passengers worked hard for three hours righting the barge and saving as much of the mail and freight as they could. . . . What the missing sacks contained we have no way of knowing, and some of the parcels, boxes and books received are so damaged by the water that the senders' names are not legible.

"Miss Hill and I have been drying all the articles and trying hard to make out the names of the senders. For the benefit of those who are waiting I think some word is necessary, and thought a notice in our Church papers would meet their eyes and thus allay their wonderings.

"We are so far away, and accidents may happen here, word of which may never reach outside unless through some organization, for there are no newspapers up in this vast wilderness."

Revenue Cutter Bear Retired From Alaska Service.

Bishop Rowe left Seattle early in July for Point Hope, via Nome, and on arriving at Nome found that the old revenue cutter, the Bear, had been caught in the ice and badly damaged. She managed to limp back to Nome, and has been retired. The Bear for a full generation has been the only messenger and burden bearer from the United States government to the scattered Eskimo and few missionaries along the Bering Sea and Arctic Coast. It was the Bear that went down along the Siberian peninsula rescuing American fur traders marooned by Soviet activities.

This accident has meant that no passengers could be carried into the Arctic this summer. Bishop Rowe has reluctantly given up his triennial visitation to Point Hope and has turned back to the Yukon. He is making his way up the River, stopping at Anvik, Tanana, possibly Stephen's Village, and Fort Yukon, Circle and Eagle, then returning to Tanana. He will visit the missions on the Tanana River and probably come out by rail through Nenana, Fairbanks, Anchorage and Seward.

Society of the Nazarene.

Annual Conference-Mission, Trinity Diocesan Church (Third and C Sts. N. W.), Washington, D. C. September 14-19, 1924.

General Topic: The Place of Healing in the Life of the Church.

Sessions: Holy Communion Daily at 7:30 A. M., Morning Conference at 9:30

A. M., Mission Services at 8:00 P. M. Sunday, September 14: Services at all participating churches.

Monday, September 15: Registrations and Assignments, from 9 to 9:30 A. M.; 9:30, Opening Conference; The Divine Source of Healing—God, opened by the Rev. G. F. Dudley, D. D.; The Divine Channels of Healing—(1) Prayer, opened by the Rev. William Johnson; (2) Sacraments, opened by the Rev. F. H. Simmonds.

Tuesday, September 16: The Agencies of Healing—(1) Religion, opened by the Rev. Walter Bunbury; (2) Medicine, opened by Sinclair Bowen, M. D.; (3) Psychology, opened by the Rev. Van R. Gibson; (4) Metaphysics, opened by the Rev. E. B. Holmes.

Wednesday, September 17: Cooperation in Healing—(1) The Priest, opened by the Rev. H. F. Rockwell; (2) The Physician, opened by L. W. Glazebrook, M. D.; (3) The Nurse, opened by Miss Amy S. Dakin, R. N.; (4) The Deaconess, opened by Deaconess E. E. Spencer.

Thursday, September 18: Missions of Healing (parochial), their three-fold purpose—(1) Teaching, opened by the Rev. Wm. H. Nes; (2) Evangelizing, opened by the Rev. Robert Bell; (3) Practical Healing, opened by the Rev. R. F. McDowell; (4) Preparation and Follow-up Work, opened by Mrs. C. E. Lent, including (a) Spiritual, (b) Mental and (c) Bodily Healing, respectively.

Friday, September 19: The Society of the Nazarene—(1) Its History, opened by Mrs. Herbert Kingsland; (2) The Past Year's Work, by the Director; (3) Guild Reports, by the Associate Directors; (4) Guild Organization, opened by Mrs. F. J. Foxley; (5) The Work of the Junior Guilds, opened by Mrs. Henry B. Wilson; (6) Extension and Missionary Work, opened by the Rev. John Rigg; (7) The Nazarene House, Its Function and Future; (8) The Proposed New Branch Houses.

A picnic will be arranged for Friday afternoon. No services on Friday night. The evangelistic services each night will be addressed by the director of the Society and other active members of the Society.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Proposed Removal of the Church of the Heavenly Rest.

Real estate circles in New York state that the Church of the Heavenly Rest, the Rev. Henry Van B. Darlington, rector, has taken an option on a site at Fifth Avenue and Nineteenth Street, forty-five blocks north of its present location, and has sold its present property, or is about to do so. It is known that for a year or more a move was contemplated, the vestry having voted to sell and select some other location. At the moment vestrymen are absent from the city. The present site, only thirty-one feet on Fifth Avenue, but spreading out to a large plot in the middle of the site, is in the heart of the great Grand Central or Forty-second Street uptown development. For at 10:30, 12:05, 1:00 and 5:00 o'clock service every day in the year, except Sunday, it is the best field in America, unless it be Wall Street and Broadway, and in its present location, if rebuilt to suit a business district need, can reach with the Gospel message fifty times as many people as can be reached if located in a residence district.

The proposed site is well toward the northern end of Central Park, on the East Side, its field cut in half since no people live in the park and few ever cross it, there being above Eighty-sixth Street no means of doing so. The site is vacant because owned by Mrs. Andrew Carnegie, to prevent the erection upon it of an apartment. The Carnegie home is on the other corner. No action has yet been taken by the Bishop and Standing Committee, of course. If the new site be occupied the parish's new neighbors will be Beloved Disciple in Eighty-ninth Street; Holy Trinity of St. James' Parish, far to the East in Eighty-eighth Street, and St. Edward the Martyr, in One Hundred and Ninth Street.

Getting Church People To Vote.

Responding to appeals of the Federal Council of Churches, and cooperating with daily newspapers and religious weeklies to the number of forty or more, the American Board of Applied Christianity has entered upon plans to help men and women of the one thousand churches of New York, and the five hundred more in the nearby Jersey section, to get every member of every church, who is a voter, to register and to vote. Leaders from the Board are at hand personally to visit churches, to confer with ministers, and to do what they can to assist the lay people to enter upon a systematic effort. The Council appeals to ministers, but the Board realizes that something more than sermons are needed. Here, argues the Board, is a definite task in work that begins where sermons end.

Of course the Board does not enter partisan politics, much less ask churches to do so. Nor does it mean to terminate its efforts with the approaching presidential election. It hopes to help men and women to organize for all elections, and believes that as fitted for and performing this civic task, this applied patriotism, the lay people will thereby be more ready to enter upon all other tasks of religious education, of mission enterprises, and of more efficient methods in all work of churches. The Board has available three directors, and forty volunteers, who offer definite plans for this civic task. Persons who support the Board with scholarships include Messrs. James H. Post, Judge Elbert H. Gary, Charles Hayden, Cleveland H. Dodge, General James H. Snowden, James W. Gerard, Thomas W. Lamont, Clarence H. Kelsey, Hon. Ogden L. Mills, Samuel W. Reyburn, Mrs. Percy R. Pyne, Mrs. Clarence M. Hyde, Mrs. William Church Orborn, Mrs. Richard Aldrich, Mrs. William P. Clyde, Mrs. Lewis L. Clarke.

National Education Week.

Religious and educational leaders in New York joined in asking the "New York Sun" to issue two special numbers in connection with National Education Week November 17 to 23, and the education exposition to be held in New York is a feature of that week, the whole being in charge of the Department of the Interior, the National Education Association and the American Legion, in celebration of the three hundredth anniversary of the founding of schools in America. "The Sun" has responded to the appeal, and named October 4 and November 15 as the dates. In these numbers journalists trained in the handling of Church and educational news have been asked to take part, and it is believed that an advance in publicity will be made over anything

ever yet attempted. In any case, the "New York Sun" is the first daily newspaper in America to respond to such plan and feature.

In both news and advertising original ways of presenting information will be employed, most of the ways new at least in Church, educational and charity and all public welfare publicity. The aim is announced to be to create an issue that will give the uninformed a broad and fairly complete view of Churches, schools and allied welfare plans at the moment. Extra copies of the issue are to be taken by Churches and schools, and distributed, to the end that their members and patrons may be informed. In the October issue a joint appeal by Churches of New York will be made to voters to vote, and to ministers and Church officers to sound loud and frequent calls to apply their Christianity and their education in this form of patriotic service. The slogan of both issues is to be service, and advertisements and reading matter will give methods by which all people may render service.

C.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D.

The Rev. J. J. Quealy, Vicar of the Chapel of the Transfiguration, belonging to Rock Creek Parish, after a visit of a few weeks to Stony Man's Camp, Va., has returned to Washington, and was in his chancel on Sunday, August 24.

The Rev. John S. Moses, rector of St. John's Church, Georgetown, has been spending his vacation with his mother at Spring Lake, N. J. Mr. Moses is in charge of the Sunday School Teachers' Coaching Class, and plans for its reorganization in the fall are now under consideration by Mr. Moses.

The Rev. Henry D. Phillips, D. D., of South Carolina, was the preacher at the Cathedral open-air services on Sunday, August 24.

The Rev. William H. Pettus, rector of St. Mark's Church, is at "Church Haven," Nantucket Island, Mass., and was the preacher on Sunday, August 24, at the Union Chapel at Siasconset at the eleven o'clock service and in the evening at St. Paul's Church, Nantucket. On September 14 he will preach at St. James' Church, West Somerville, Mass., where he was rector nine years before coming to St. Mark's Church, Washington, in May, 1922.

M. M. W.

CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop.

Rt. Rev. Charles Fiske, D. D., Coadjutor.

Bishop Fiske's Condition.

The following official statement with regard to the condition of Bishop Fiske was given out at the Diocesan office, Utica, on August 20:

The latest reports from Bishop Fiske, who has been in the Union Memorial Hospital, Baltimore, since early in May, give little hope of his early return to the diocese.

The Bishop's progress has been delayed by a series of complications. In the first place the operation for which he entered the hospital proved more serious than was expected. Then, a week after the operation, he contracted

a blood infection.

For days the Bishop's life hung by a mere thread. Then his naturally strong constitution conquered the infection, only to have it followed by a virulent case of toximia. He was then so ill that the physicians called into consultation some of the best known men in the profession, and kept in constant touch with the Rockefeller Institute. For two nights the doctors gave up all hope, but eventually the Bishop pulled through.

Meanwhile, he was suffering from secondary pneumonia and pleurisy, with an attack of phlebitis. Eventually the turning point came, but once more there was set back after set back—severe abscesses due to hypodermic injections, etc.

Now the Bishop is suffering from a renewal of the phlebitis. The doctors hold out little hope of his being out of the hospital before the middle of October.

FLORIDA.

Rev. F. A. Juhan, Bishop-elect.

The Church of the Good Shepherd, Jacksonville.

Extensive additions are being made to the Parish House of the Church of the Good Shepherd, Jacksonville, the Rev. C. A. Ashby, rector, to provide room for the department which has heretofore been forced to use the swimming pool gallery and the kitchens. Space over the large gymnasium will be taken in and over the lockers to the pool, providing for a scout troop, the Men's Bible Class, and a department of the Sunday School. The Woman's Bible Class will move to the room now used by the Men's Class. Miss Annie Morton Stout, of Memphis, Tenn., comes to the Parish on September 15, as Educational Secretary. Mrs. K. Travers, the Parish Secretary, will confine her work to the parish and its organizations. Miss Ethel Needham, of the staff, has been asked to be a diocesan field manager in the Department of Religious Education. Miss Needham has not decided whether she will remain with Good Shepherd or go with the diocese.

An article in the August issue of St. Andrew's Cross, from a report of Mr. Edward Shields, one of the Brotherhood Secretaries, told of his visit to this Sunday School.

The article reads:

"Ned Shields appears once more to be in the middle of things. He picks out the big places. This from one of his recent letters, referring to his visit to Jacksonville, Florida:

"I began my day's duties with a visit to the Church of the Good Shepherd Sunday School, which proved a revelation to me, it being the largest, best equipped and governed that I have ever seen. It has over one thousand scholars and ninety teachers. The Christian nurture series is used in every branch, and all are working with a regularity, deportment and splendid arrangement that evidenced the thoroughness of system and perfect management pertaining to this large school. It was a beautiful and wonderful sight. First, the infant class, then the junior branches, main school and Bible classes, each in a separate department. * * * Each teacher is seated in the center of a specially made desk, within touch of each pupil, the number in the class being limited to five or six. It was a sight worth seeing and a credit to all concerned."

V. T. T.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Woman's Auxiliary Meeting.

The meeting of the Woman's Auxiliary of the Northern Archdeaconry of the Diocese of Harrisburg was held in Christ Church, Coudersport, on July 24. The principal speaker was the Rev. George B. Van Waters, rector of St. Paul's Parish, Wellsboro, who also celebrated the Holy Communion. Mrs. A. H. Drinkwater, of Williamsport, told of the various phases of the work of the Auxiliary.

Huntingdon: When the new rector of St. John's Parish, Huntingdon, the Rev. Francis B. Creamer, entered the Parish, he was accorded a most cordial reception. The good people of the parish had brought gifts to help him furnish his rectory. About forty of the parishioners had gathered at the rectory, and such a display of kitchen articles, food, curtains, and linen, were never seen before outside of a department store.

William F. Hillier, the lay reader of the parish, who had faithfully and with unswerving devotion read the services during the absence of the rector, was also surprised by the gift of a beautifully upholstered easy chair and reading lamp.

A. A. H.

WESTERN NORTH CAROLINA.

Rt. Rev. J. M. Horner, D. D., Bishop.

The Church of the Ascension, Hickory.

This church has recently received a very handsome new hand-carved oak Lectern as a gift from Mrs. O. M. Royster as a memorial to her husband, who for many years preceding his death was a leader and vestryman in the Parish of the Ascension, as well as one of the most prominent citizens of Hickory.

In addition to the new Lectern the parish will, on September 1, begin to use the new addition to the Parish House, which has been built this summer. A large basement room forty-five feet long and thirty feet wide has been built under the old Parish House and extending under part of the church. The work was done under the personal supervision of the rector, the Rev. S. B. Stroup, who planned the addition. The side walls above ground are of glass so that abundant light and ventilation are to be had at all times. The space is divided by folding doors so that the room may be used as a large assembly hall, or as class rooms for the Church School. This is a long needed addition, as there has not been heretofore proper class rooms for the fast-growing school. When the painting of the new addition as well as the church itself is finished this parish will have a very complete as well as conveniently arranged plant for its work.

The vision of God in Christ is the greatest gift in the world. It binds those who receive it to the highest and most consecrated life. To behold that vision is to be one of God's elect. But the result of the election depends upon the giving of ourselves to serve the world for Jesus' sake. Noblesse oblige. —Henry Van Dyke.

Family Department

August.

1. Friday.
3. Seventh Sunday after Trinity.
6. Wednesday. Transfiguration.
10. Eighth Sunday after Trinity.
17. Ninth Sunday after Trinity.
24. Tenth Sunday after Trinity.
S. Bartholomew.
31. Eleventh Sunday after Trinity.

Collect for Eleventh Sunday After Trinity.

O God, Who declarest Thy Almighty power chiefly in showing mercy and pity; Mercifully grant unto us such a measure of Thy grace, that we, running the way of Thy commandments, may obtain Thy gracious promises, and be made partakers of Thy Heavenly treasure; through Jesus Christ Our Lord. Amen.

For the Southern Churchman.

The Presence of Christ.

Jane Dalziel Wood.

Now tell me where you go, my soul
When Jesus talks with me,
Where there is neither earth nor sky,
Nor cloud, nor mist, nor sea;

But soaring high and higher still
You sense, but do not see
Horizons blending as you rise
Into eternity;

Where nameless fragrance drifts and floats
Like hazel blooms in fall,
And from a thousand unseen spires,
A thousand sweet bells call.

And far and far above the sky
Most gracious voices sing,
And spaces vast as shoreless seas,
With lingering echoes ring.

Tumultuous once as wind and wave
Till Christ brought you in tune,
My soul, you harken now to Him
As tides hark to the moon.

He speaks, His voice is music's self
And while He talks with me,
My soul slips all its moorings here,
And sails a boundless sea;

He speaks, my soul is swept above,
Transcendent heights afar,
And hearing, does naught else but hear,
(Naught else but shines, a star.)

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

The Institution of the Lord's Supper.

II.

The Rev. Louis Tucker, D. D.

Indissolubly connected with the blood is the idea of a covenant; a New Covenant; a New Covenant for the remission of sins. "My blood of the New Covenant," or "The New Covenant in My blood" are alternate phrases. The Authorized Version has "Testament." A testament being the record of a covenant the meaning is the same in either case; but "Testament" gives chance for confusion and he who runs should be able to read. Our Lord was abro-

gating an Old Covenant and substituting a better one. Blood of the New Covenant, given for the remission of sins refers back inevitably to a blood of the Old Covenant given for the same purpose; a New Covenant in blood suggests an Old Covenant in blood. The Eucharist was instituted at and takes the place of the Paschal supper: but it does more.

There was a blood of the Old Covenant given for the remission of sins. It was the blood of the Lamb of God, of the sin-offering. Lean, leather-girdled John Baptist had stirred all Judea by calling Jesus the Lamb of God. What the blood of the Lamb of God did for the men of the Old Covenant, and more, this wine in the cup was to do for the men of the New and better Covenant. If any be troubled that the blood of the Lamb of God pointed forward to Christ's death in the future while the Eucharist points backward to his death in the past, let him recall that the first Eucharist pointed forward.

God made covenant with mankind. Put crudely, roughly, but not untruly the covenant was that God would hold the man safe in this world and the next, and that the man would keep the commandments in letter and spirit. But sometimes a man broke covenant. Could it be renewed?

It could. The man who had broken covenant brought to God's house a lamb without blemish. There he confessed his sin to God if it involved God only. If it involved human beings, he confessed to one of the priests as well, and they consulted together. Having decided what restitution would repair the wrong done, as far as possible, the man gave his word to make it—a covenant oath—and then, laying his hand on the head of the lamb, prayed, with the priest, that God would accept its innocent life in place of his guilty life forfeited. Then they killed the lamb, poured the blood on the altar and cooked the flesh on the fire. Then the priest gave the man a bit of the cooked flesh to eat, marked some of the blood on him and let him go. His sin was forgiven, his covenant renewed. In case of a lamb offered for many the priest, as representative of the many, ate the bit of cooked flesh.

Various prophets had explained various details. Blood must be used because the life is in the blood. The sacrifice renewed covenant—there could be no remission of sins without blood—but not by any virtue inherent in the blood of animals. God, because of some event then future, had connected forgiveness with blood. The reason for that connection lay, not in the nature of animal blood, but in the nature of that future event.

These things made a "Sacramentum," a covenant oath. Those interested in the meanings behind words will do well to examine the difference between Sacramentum and Conjuratio, which also means an oath. A Sacramentum required an authorized representative of the person to whom the oath was sworn. The early Christians joyfully seized on this word "Sacramentum," the military oath of enlistment, to express the feast of the Eucharist and several other rites of the Church. In the reason for this lies all primitive theology.

Summing up: There is a real pres-

ence, in an unknown manner. The bread and wine are Christ's body and blood. Whether they become completely His body and blood at the end of the sentence of consecration, as mediaeval and modern Western Christendom seem to hold, or only when received by the faithful believer, as all Christendom held once and as Eastern Christendom holds now, is not settled by the record. The Eucharist, or, more particularly, the wine, the "Blood of the New Testament," is given as the renewal of a new and better Covenant, and as the better substitute for the sin-offering for the remission of sins; while the Bread-of-Life speech is basis for belief that the bread—the flesh or body is given more particularly for the conveying of eternal life. Lastly, He says, "Do this as often as ye drink it, in remembrance of me." At its face value this is an order to celebrate the Eucharist whenever we drink wine and, conversely, to drink no wine at all except at the Eucharist. St. Paul was an inspired man, and St. Paul did not so take it, as his directions to Timothy show.

And now, why so much about the blood and so little about the flesh? Read the Bread-of-Life speech delivered the year before at Capernaum. There He ordered His disciples to eat of His flesh and drink of His blood under penalty of having no (eternal) life in them. Many held Him insane, saying scornfully, "How can this Man give us His flesh to eat?" The twelve felt that He was sane and would explain later. The Eucharist is the explanation. That speech must, therefore, have been in Our Lord's mind as well as in the minds of the eleven, at this time. It is almost all about the flesh as this, the speech of Institution, is almost all about the blood. It is impossible that the institution of the Eucharist should fail vividly to recall the details of the Bread-of-Life speech at Capernaum. Therefore, what that speech had said the Institution need not repeat.

The Gift of Rest.

"Come unto me all ye that labor and are heavy laden, and I will give you rest."

"All ye that labor." What a banner to lift up! "And are heavy laden." How wide is the range of the call! Let us raise another banner, and let us mark how a vast call shrinks into an invitation which is very select and exclusive. "Come unto me all ye that are holy!" What sort of a company would gather around that white rebuking flag? A very small fellowship would rank itself around that austere banner. We should feel that we had no fitness for such exalted society.

But the Saviour's banner is this, "All ye that labor and are heavy laden." That call is big enough to include even me and thee. If I may come laden with my necessities, and with my old familiar burden the crushing guerdon of sin, and can wake up all the numb desire of my weary heart. What kind of people crawl out of the shadow and join his circle? There are some who are struggling under the crushing burden of sin, and can find none to relieve them of their load. There are some who are carrying their religion instead of their religion carrying them. It is a dead weight of devotion, and they are like unto one bearing a leaden idol upon his back. These, and ten thousand more, would surely be found around this banner with a strange device—"All ye that labor and are heavy laden."

And this Saviour who thus raises the banner offers an unshaken confidence

that He will deal with every burden, and that no weight of any kind will be able to defy His touch! "I will give you rest." Every soul is to be restored to its best sovereignty. The causes of exhaustion are to be removed. The heart is to recover the secret of its lost strength. The tyranny of sin is to be broken. And with sin will go its confederate strain, and all the harried muscles of the soul will relax in an invigorating rest. The soul opens her wondering eyes in all the grace-to-be vigor of a sweet and lovely dawn. This is not the rest of going to sleep; it is the rest of being quickened into all the youthful energies of a new day. It is a re-creation.

And the secret of it all? How are these heavy laden folk to find rest? "Come unto me." This great cure begins and continues in a personal communion with the Lord Jesus Christ. It is a meeting with a personality expressed in the vital term "Me." This is the tremendous factor in this sacred ministry of spiritual re-creation. It is not a new-thought cure. It is not a gabbling, morning and night of some magic formula. No, it is a meeting of two personalities. "Come unto me, and I will give you rest." It is the confluence of two personalities, the incorporation of two personalities, and the weaker one drinks the holy blood and strength of the stronger one. With all reverence do I write the sentence—the relationship is as real and vital, as intimate and immediate as when the babe draws the mother's life from the mother's breast. "I will give you rest." And the secret of the rest is found in the transmission of the Saviour's life. Yes, it is the secret inflowing of new life that the burdens of men vanish altogether, or they are carried with such athletic vigor as to become almost a light and negligible thing. And it is all a gift! It is without money, and without price. "Come unto me, and I will give you rest."—J. H. Jowett.

Shepherding the Flock.

It is a great thing for a minister of the Gospel to have the shepherd heart. It is a great thing to love people and to live to help them. When Dr. John Timothy Stone was called from the Brown Memorial Presbyterian Church, Baltimore, to the great church in Chicago, of which he is still pastor, the newsboys of the city sent him a letter begging him not to leave the Monumental City. He was the personal friend of scores of these boys, and through their friends every newsboy in the city knew him. More recently this same Dr. Stone received in Chicago a letter from a student in Yale saying that he had disgraced his people forever and was going out to the devil. Dr. Stone dropped everything, took a night train to the East, found the boy, took him back to Chicago to his people, and stuck by him until he made a man of the youth. That is what we mean by having a shepherd heart.

There is a tendency in these days to minimize the importance of the pastoral side of the minister's calling. More and more he is becoming the preacher, the publicist, the executive, the organizer and promoter, the engineer of ecclesiastical machinery, and less and less the shepherd. The pastor Sometimes this is of his own election. It is harder to shepherd than to preach. Nothing takes so much out of a man as spiritual shepherding. Sometimes this tendency is chargeable to a growing indifference on the part of the people to anything like pastoral oversight and supervision. They do not care to have anybody looking after them—they can take care of themselves. They frankly give their minis-

ter to understand—that it is his business to prepare for his pulpit. But perhaps oftenest this function of the ministry is simply crowded out by the multiplicity of other things. So much is expected of the minister in these times, so many and so varied are the demands on his thought and time and strength, that it is difficult for him to find place in the overcrowded schedule of the days for that patient, intimate, loving communion with his people that is covered by the old-time conception of pastoral service.

But whatever the reason, the passing of the pastor is greatly to be deplored. The loss of a shepherd is not to be compensated for by any one or anything that can be put in his place. A church is not chiefly an organization to be staffed and officered; it is a flock, a family, to be cared for, yearned over and served in any and every possible way. The minister ought to be pastor for his people's sake, but needs to be a pastor also for his own sake. The personal touch of intimate pastoral relations gives a minister a hold upon and an influence with his people that nothing else can. Heart power is mightier than brain power. Few ministers are able to hold their people by the strength of their intellect; most ministers can hold them by the grip of their heart. The average life will respond more easily to a heart-throb than to a brain-wave. When our minister has really been our pastor—has held the hand of our dying, has prayed by the bedside of our sick, has come to us in our hours of heart-break, has followed our prodigals into the far country and brought them back, has broken bread at our table, has romped with our children, has laughed with us in our fun, and has done it all not perfunctorily and as a matter of duty, but sincerely and sympathetically and lovingly—when he has done this we are not going to be over-critical if his sermons are not particularly eloquent, or if now and then there is a lapse in his grammar. Love overlooks much—and goes on loving. After all the minister's secret of success is love. We say sometimes of a minister—and always we say it half-pityingly and as a sort of excuse—"He isn't much of a preacher, but he is an excellent pastor." In reality, is there anything better to be said of a man whom the Lord has called into the ministry than that he is faithfully shepherding, pastoring the flock of God committed to his care. —Watchman Examiner (Baptist).

When We Give God a Chance.

The minister drew up a chair quietly by the bedside of the sick man and grasped the pallid hand that stretched out to him. "How are things going today, John?" he asked.

The sick man shook his head. "Slow, slow," he replied in a discouraged tone. "This plaster cast feels as if it weighed a ton. And just think! I've got five more weeks of it anyway. Who'd have thought a broken hip would cause all this trouble? Worst of all," he added impatiently, "I'm wasting a lot of valuable time on this sick bed. I can't afford it."

"Yes, I know," said the minister kindly, "but time spent on the sick bed isn't always lost by any means. Coming to the hospital this morning I passed a shoemaker's shop, and there was a sign across the window that read, 'Repairs made while you wait.' Now that wouldn't be a bad sign to put up over this bed of yours, would it, John? You see, we're such busy people in this world that a lot of us don't like to take care of ourselves property, and so wise

nature steps in and makes us do it. While we're stretched out helpless upon our bed nature takes the worn and frayed edges of our lives and patches them together again. Repairs go on while we wait, and the first thing we know we're as good as ever we were.

"The fact is, John," he added, "I sometimes think that's a sign I'd like to tack up over the doors of our churches and our homes. Too many folks seem to think that time spent in prayer and in the study of God's Word is time wasted. But it isn't! Repairs go on while we wait. Sin is a stealthy disease. Pay no attention to it and the first thing you know it will undermine the very foundations of life and character. God is a great healer, but we must give Him a chance. He alone can take the worn and frayed edges of our spiritual natures and knit them together."

Again the pallid hand stretched out as the minister started for the door. "I think I understand," the sick man said thoughtfully. "I am one of those men who always feel they can't take time, but from now on I will. I will give God His chance!"—Youth's Companion.

The Trees.

There's something in a noble tree—

What shall I say? a soul?

For 'tis not form, or aught we see

In leaf or branch or bole.

Some presence, though not understood,

Dwells there always, and seems

To be acquainted with our mood,

And mingles in our dreams.

I would not say that trees at all

Were of our blood and race,

Yet, lingering where their shadows fall,

I sometimes think I trace

A kinship, whose far-reaching root

Grew when the world began,

And made them best of all things mute

To be the friends of man.

Held down by whatsoever might

Unto an earthly sod,

They stretch forth arms for air and light

As we do after God.

And when in all their boughs the breeze

Moans loud, or softly sings,

As our own hearts in us, the trees

Are almost human things.

What wonder in the days that burned

With old poetic dream,

Dead Phaeton's fair sisters turned

To poplars by the stream?

In many a light cotillion stepped

The trees when flutters blew;

And many a tear, 'tis said, they wept

For human sorrow too.

Mute, said I? They are seldom thus;

They whisper each to each,

And each and all of them to us,

In varied forms of speech.

"Be serious," the solemn pine

Is saying overhead;

"Be beautiful," the elm tree fine

Has always finely said.

"Be quick to feel," the aspen still

Repeats the whole day long;

While from the green slope of the hill,

The oak tree adds, "Be strong."

When with my burden, as I hear

Their distant voices call,

I rise and listen, and draw near,

"Be patient," say they all.

—Watchman Examiner.

The difference between a politician and a statesman was, the one legislates for the next election, and the other legislates for the next generation. —Gladstone.

For the Young Folks

God Make My Life to Glorify Him.

God, make my life a little light
Within the world to glow;
A little flame that burneth bright,
Wherever I may go.

God, make my life a little flower,
That giveth joy to all,
Content to bloom in native bower,
Although the place be small.

God, make my life a little song
That comforteth the sad;
That helpeth others to be strong,
And makes the singer glad.

God, make my life a little staff,
Whereon the weak may rest,
That so what health and strength I have
May serve my neighbors best.

God, make my life a little hymn
Of tenderness and praise;
Of faith—that never waxeth dim,
In all His wondrous ways.
—Matilda B. Edwards.

A Message From the Hill.

"Are you going to the contest, Ivor?"
Ivor shook his head. "I cannot leave
the sheep," he replied.

"They would be safe enough," begged
Ian. "I'm going to leave mine. And
you know you are one of the best archers
in the kingdom. You would surely
win the prize."

"I cannot go, Ian. My father is
away, and he trusts the care of the
sheep to me. Our neighbor told only
yesterday of a strange beast that enters
the sheepfold under the shepherd's
eyes and carries off the sheep."

"There are ever such tales," replied
Ian. "The sheep are quite safe. They
will not wander when the grass in
their own pasture is so fine. You are
foolish not to go."

But again Ivor shook his head. He
could not leave the sheep alone. He
had promised his father to watch them,
and he must keep his promise. But
how he longed to enter the archery con-
test. It had been announced that all
boys of his age in the kingdom could
compete for the prince's medal, which
was a high honor. Ivor was a fine
marksman and had made himself a bow
that carried far and nearly always hit
the mark. But when his father left that
morning, he gave up all hope of enter-
ing the contest.

As the days passed, and he heard
much from Ian about the contest, his
heart grew heavy. But he had one
comfort. The contest field lay in a
grassy meadow just beyond the hill on
which his sheep browsed. From a cer-
tain point he could look down and see
all that took place.

The day of the contest brought great
excitement. Crowds of people filled the
valley at an early hour. Targets were
set up, and canopies, flying gay pen-
nants, were erected over the stands on
which the prince and his followers were
to sit. Ivor was excited, too. He had
brought a crayon and paper, on which
he hoped to keep the score. He had
also brought along his finest bow and
several of his best arrows, though he
had no hope of using them.

There were many contestants, and
shout after shout rang out as an arrow
came near the mark. Ivor fairly trem-
bled with excitement. He watched con-

stantly for Ian, but as the afternoon
wore away, he had not yet been called.
Just then Ivor's attention was attracted
to something else.

He heard the distant barking of dogs,
the frenzied bleating of many sheep,
the thud, thud of running hoofs. He
ran across the hilltop, where he could
get a better view of his own sheep.
They were safe, but disturbed by some-
thing that was happening farther away.
He ran farther, and at once saw what
was the matter. A strange beast was
among Ian's sheep. He was chasing
the frightened animals, and in spite
of Ian's trusty dog was likely to do
grave damage unless he was stopped
at once.

Ivor thought quickly. He knew that
he alone could do little, for if he left
his own sheep unguarded, the beast
might enter his pasture and injure them.
However, he called his dog and ran
across to Ian's pasture, blowing loudly
upon his horn as he ran. Here, with
the aid of the two dogs and the noise
from his horn, he was able to drive off
the animal. But he knew that any
minute it might return. He must have
help. Suddenly a plan formed in his
mind.

Taking the paper on which he was
keeping score, he printed as well as he
could:

"Ian, come. Danger. Ivor."

Through this he threaded his swift-
est arrow. Then, running to the spot
on the hill on which he had been stand-
ing, he saw that Ian was about to take
his turn at the target. Taking careful
aim, he let the arrow fly.

Watching its quick course through
the air, he saw with joy that it fell
at Ian's feet just as Ian's arrow flew
from its bow and entered the bull's
eye. At once Ian stopped and picked
it up. Then dropping his bow, he start-
ed running in the direction from which
it had come, followed by many who
had read the message and were anxious
to help. When they reached the hill-
side, Ivor was bathing the wounded
sheep and binding its wound with his
kerchief.

The strange animal proved to be a
great wolfhound which was even fiercer
than the fiercest wolf the shepherds
had ever seen. Great was their joy
when, later in the day, he was cap-
tured.

But best of all, the next day, as Ivor
was sitting upon the hillside, a mes-
senger from the prince arrived. As
Ivor arose to his feet, he said:

"The prince has heard the story from
the lips of Ian, who hit the bull's-eye.
Ian says he has not won the prize fairly,
for he won it when neglecting his duty.
So it will go to the next nearest marks-
man. But the prince thinks you have
won far more than a prize. By remain-
ing at your post you have done a finer
thing. Hence, he sends you a special
medal and a piece of gold that you
may buy shoes and a cloak and so at-
tend school, which he hears you desire
above all things.

"The prince also sends you this mes-
sage:

"It is a fine thing to learn from
books, but learning to do our duty
comes first always. When we have
learned that, we have a good start
toward other things."

Ivor could scarcely speak for joy.
His first thought was to run home and

tell his father his good fortune. Then
he glanced at the sheep. He must re-
main with them until sundown. Even
now he must keep his promise to re-
main by them.—Selected.

Go Forth My Heart.

Go forth, my heart, and seek delight
In all the gifts of God's great might,
Those pleasant summer hours;
Look how the plains for thee and me
Have decked themselves most fair to see,
All bright and sweet with flowers.

The trees stand thick and dark with
leaves,
And earth o'er all her dust now weaves
A robe of living green;
Nor silks of Solomon compare
With glories that the tulips wear,
Or lilies' spotless sheen.

Thy mighty working, mighty God,
Wakes all my powers; I look abroad
And can no longer rest:
I too must sing when all things sing,
And from my heart the praises ring
The Highest loveth best.

—Selected.

For the Southern Churchman.

Anne's Punishment.

Eugenie du Maurier.

Anne had on quite the prettiest dress,
pink with rosebuds, ruffles and tucking.
Anne looked like a fairy as she gazed
at a streaky black spot on her skirt.
But she was a very sad-looking fairy.
"Tar! What will Aunt Nan say?"
exclaimed Anne's cousins and two
brothers.

Anne's small face lengthened while
her heart beat faster. Aunt Nan was
so very good to her. Anne and her
brothers had come to spend a whole
month on her farm. It was a won-
derful place of meadows, orchards and
woods, and the most exciting barn to
play in. But Aunt Nan had told Anne
please not go to the barn, for her pret-
ty clothes would surely get soiled. Sud-
denly Anne turned away from the boys
and started towards the house; but she
walked more slowly up the steps. Aunt
Nan was singing upstairs.

"Ah, here's my nice small niece!
Why, Anne, you did go to the barn?"
Aunt Nan's voice was full of reproach.
But she added gently, "Better take off
the rosebuds and I'll see if Dinah and
I can get the tar out."

"I'm so sorry, Aunt Nan. Will it be
hard to do?"

"I'm afraid so."

Anne watched as her aunt took the
pretty dress, instructed Dinah how to
rub in grease, and then told her to
wash the spot. Slowly the ugly spot
began to disappear. Yet Dinah kept
working over it. Of course the whole
fussy frock had to be laundered. "Per-
haps you had better undress and slip
into bed until supper time," Aunt Nan
suggested mildly. "It might be good
for you."

Anne turned slowly away, and, going
to her room, did just as she was told.
She wished she had not gone to the
barn. But it was such a glorious place!
The boys jumped from the highest
beams into the hay, and Anne did al-
most anything they did.

Anne heard Aunt Nan go down stairs,
then saw Dinah hang the rosebud dress
in the shade to dry. With a pang she
thought of busy Aunt Nan taking time
to launder all those ruffles. The very
thought tired Anne; and, lying down in
bed, she dozed off.

"Most supper-time. And here are the

rosebuds ready for you again!" called Aunt Nan.

Anne looked at the pink ruffles all fluffy again. "Aunt Nan, did you send me to bed for a rest, or to punish me?"

"A little of both!" her aunt smiled. "Well, if it was for a rest, I don't care. But I don't like it as a punishment."

The next day Aunt Nan started to the city. "I'll bring back something for a niece of mine," she promised.

The boys disappeared and Anne wandered about. Every one in the neighborhood seemed to be away. Shouts of laughter, coming from the forbidden barn, hinted great fun going on down there. Anne looked at her dress. It was a plain white one, not nearly as pretty as the pink rosebud dress. She hesitated, with a remembrance of Aunt Nan's request. The fun grew louder. And Anne could not resist a peep in, at least.

"Hands up!" came the order, as she looked in the doorway.

Her brothers and cousins were playing highwaymen, and two of them sat in the old carriage, while the others, with handkerchiefs over their mouths, pointed sticks at them for guns. When they saw Anne, one boy called out: "Rescue the beautiful lady!"

Quickly the boys jumped from the carriage and hauled Anne over to it. This was exciting, and delighted the small girl. For fifteen minutes she completely forgot Aunt Nan. Indeed, she might have for the whole afternoon if one of the rescuers had not pointed to the white dress and said, "See the blood of the highwayman, black as his wicked heart."

Anne looked down in dismay. Again her dress was smudged with tar! All the fun went out of the play for Anne. "Let me go!" she pleaded.

Punishment had followed her disobedience quickly. Back she went toward the farm house. Anne felt sorry and glad Aunt Nan was not there. No one seemed around; even Dinah was nowhere in sight. In sudden impulse the child began work on the ugly spot, just as she has seen Dinah do. For a half hour she struggled with the tar, rubbing grease on it, washing and rinsing. Finally it looked entirely clean. And she hung it out to dry. But Anne had not finished. She wrote a little note and put it where Aunt Nan could not fail to see:

"Please, darling Aunt Nan, forgive me. I went to the barn again, but my dress is all washed."

Then Anne undressed and climbed into bed, and cried herself to sleep. In her dreams she felt her dear Aunt Nan hovering near. Catching her arms about her neck, Anne woke up saying, "I won't go to the barn again! Dear Aunt Nan I'm so sorry!"

Her dreams had come true. And Aunt Nan held her close, kissing her forehead.

"Indeed you will, dear; for I'd be sorry to miss the fun of it."

Anne thought she must still be dreaming.

"See, what I brought you from Richmond!" added Aunt Nan. She gave a bundle to the small girl. With eager fingers Anne untied the string. Out rolled three khaki middy dresses.

"Now you may play in the barn all you like!" said Aunt Nan. "But it is supper time. So put on a clean white dress and come down."

Low Tide Surprises.

What a charm there is on the beach at low tide! Then a new world is spread at our feet, sweet and fresh

from its recent bath. The stones are so clean; the sand is so smooth; the sea-weed is so crisp.

How the children love it! They love to follow the snail tracks; they love to hunt for star-fish; and they do love to chase the nimble crabs.

What fun they have jumping from rock to rock, as on and on they go until the farthest point is reached, and they are stopped only by old ocean itself. But even then their eyes keep on going, as they watch the waves rolling in and the sea-gulls circling around, and the ships go sailing by bound for distant lands.

One day when I was down on the beach with my four boys, they were happily scampering about when I heard one of them shout: "Mother, oh mother, come quick, we've found a baby seal!"

Sure enough they had, and great was their excitement, all talking at once about its sleek glossy coat, its lovely brown eyes, and its queer long whiskers.

Before long they were making friends with the baby seal and planning to keep it for a pet, as he seemed to enjoy their caresses and accepted food from their hands.

Suddenly the oldest boy exclaimed: "What is that far out in the water?"

"Why, it looks like a post bobbing up and down," said one of the others.

"I know what it is," said the oldest boy again. "It is the mother seal looking for her baby."

"Poor mother seal," said little Donald, "let's throw the baby in the water."

This the boys did, but back it came again to the shore, and although they pushed it away from the rocks over and over, it came back to its new friends.

Still the mother's head bobbed up and down, longing for her baby. The boys were puzzled to know what to do. Then one of the boys had an idea.

"I know what to do," said small Donald, "once when I was lost some one brought me home. Couldn't we get a boat and take it home to its poor mother?"

"Yes," said Edward, "come on."

Away up the beach four pairs of feet flew, and soon down the beach four pairs of hands dragged along a small boat. It was hard work, but the boat finally reached the water. Then they carefully lifted the seal on board and rowed far out seaward.

As the mother seal had gone out of sight the boys guessed at the place they had last seen her, and dropping the little fellow overboard they quickly rowed back.

We waited and watched, and suddenly up popped the head of the mother seal then near her appeared a smaller head!

"Oh, shouted Donald in high glee, 'the mother and baby are together again. I'm so glad!'"—Our Dumb Animals.

Weed or Posy.

The rain was pouring down outside, and indoors the weather was just about as gloomy. Aunt Helen knew that grandma was not feeling very well, and the noise disturbed her, so she proposed all the quiet games she knew; but the children would not be persuaded.

"I knew a new game," she said at last. "It is called 'Garden.' I will be the gardener and you may be the plants."

"I want to be a rose," said Mabel. "Roses are so lovely."

"I won't play a silly game like that,"

said Ned. "It's no fun."

"You can be a thistle," said May, quickly. "Every garden has a few weeds."

"I'll be a nettle," said Agnes. "I don't feel a bit like being good this horrid afternoon."

So the gardener went all around, naming the plants, and in a few minutes everything was as cozy and comfortable as could be. Oh! the thistle and the nettle grumbled a little, but the other plants behaved so nicely that no one paid much attention to them. The flowers in the garden are always prettier than the weeds, so the two lonely weeds had rather a hard time of it in the play.

"We are playing a new game, mamma," cried Mabel, when her mother came in to see why everything was so quiet. "Aunt Helen taught it to us, and it's lots of fun. We are all plants in a garden. Can you guess our names?"

"I should say this little girl is a touch-me-not," said mamma, laying her hand on Agnes' head. "She doesn't look like a violet or a rose."

Even Agnes had to laugh. "I'm tired of being a nettle," she said; "I'd like to be something that is nice, too."

Mamma did not guess very many of the names, but she thought it a very nice game, and said it was time to water the garden. Instead of the big watering-pot filled with warm rain-water, she brought in a tall glass pitcher filled with pink lemonade, and the children did not drink as plants, but enjoyed the shower very much.

"The thistle has turned into a sunflower," said Aunt Helen with a smile. "I wish all the weeds in my garden would turn to flowers after a shower, for I don't like to have them in my nice beds."

"I'm never going to be a weed again," said Agnes. "It isn't half as nice as being a posy."—Hilda Richmond.

The Dolly I Love Best.

Last night when daddy came from town,
He brought a doll for me,
One with a pink and shining gown,
As pretty as can be.
Her golden hair is curly, too,
Her cheeks are rosy red,
An' dolly's eyes so big an' blue,
Close when she's put to bed.

I've only got one dolly more,
An' she gets worse each day.
For sawdust falls around the floor
When with her I would play.
The puppy's torn most of her clothes,
An' jerked her all about;
She has some putty for a nose,
While both her eyes are out.

But Mary Jane—that's she, you know—
Is just as sweet and true
As she was three long years ago,
When Santa brought her, new.
I love the doll I got last night,
But though in silk she's dressed,
I still hug Mary Jane real tight.
Because I love her best.

—Our Little Ones.

When Peter Had All the Candy He Wanted.

Peter's father gave him a dime one Saturday morning. "I thought maybe you'd like to buy the children some candy," he said.

Peter was ten years old, but Dave was only eight, while Dot was five and a baby, so Peter always called them "the children."

Peter decided to buy the candy before he told the others about it, so as soon as he could put on his coat he

ran around the corner to the grocery store.

My, what a lot of candy there was in the case! Peter bought a yellow gumdrop and a pink one too; a black all-day sucker, round and hard like a marble; a lemon and a peppermint stick; two pieces of licorice; a big piece of peanut brittle; a chocolate cream; five lemon drops; and three strawberry drops—all in a big nobby sack. They looked good! Peter had never eaten all the candy he wanted, and on his way home he decided he would eat it all himself and not tell the children anything about it.

When Peter got home he went in the



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back door and climbed the steps very softly. He went away up to the attic, where he knew they wouldn't think of looking for him. It was cold up there, but he found a blanket and wrapped up in it and ate candy as fast as he could.

First he ate a piece of licorice, which stuck his teeth together and made him chew hard. Then he ate a yellow lemon drop, but he was in such a hurry that he bit it up before he thought and it didn't last long. Just as he started on the pink gumdrops he heard Dave calling from downstairs.

"Peter, where are you? Come here!" he yelled.

Peter sat very quiet. "They know I've got the candy, and they want some," he said to himself, "but they're not going to get any."

At last the children quit shouting and the house was still. Peter put the all-day sucker in his mouth and sucked all the black off until it looked like a white marble, but that took too long to eat, so he put it back in the bag and ate the chocolate cream.

As he ate, somehow the candy didn't taste as good as he thought it would. He ate slower and slower, and after a long, long time, two hours maybe, he got most awfully tired and went downstairs.

Just as he got downstairs the front door opened and Dave and Dot came running in all wrapped up, their cheeks red, and very excited.

"O, where were you, Peter?" cried Dave. "We hunted and hunted and called and called. Uncle Ed came and took us for a long drive in his new car."

"And we had candy and cakes," added Dot.

"Yes," agreed Dave, "he took us to a fine shop, and we had hot chocolate and cakes and sandwiches, and he bought us each a big sack of candy. See, I saved you some. Here it is."

"Here's some of mine for you, too," said Dot.

And both the children wondered why Peter looked so funny and wouldn't

eat any of the candy.—Christian Observer.

The idea that God is a loving, righteous Father, Who has created me to be His child, capable of knowing Him and learning to sympathize with Him in love and goodness, and so to be partaker of His blessedness, and Who is educating me for this outwardly and inwardly at every moment is an idea which commends itself to me as light; and I find also that practically its fruitful and good. There is no proof of this, except in our own human consciousness; but, also, there is no real proof against, and I am compelled to regard it as eternal truth.—Thomas Erskine.

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Obituaries

MURRAY: Entered into eternal life, August 20, 1924, SUSIE HARRISON MURRAY, wife of James H. Murray, West River, Maryland.

MRS. ELIZABETH NORFLEET NEELY.

MRS. ELIZABETH NORFLEET NEELY, daughter of the late Francis Thomas and Mrs. Elizabeth Norfleet Goodwin Ridley, died August 7, 1924, in the seventy-eighth year of her age.

Born at the ancestral home, "Rotherwood," Southampton County, Virginia, she was educated in the culture of the day, and after attending the school of Miss Pegram at Richmond, she was graduated from the Ursuline Convent, Columbia, S. C.

Her married life was spent in Portsmouth, where she upheld the heritage of Virginia hospitality, and made her home a center of congeniality and uplift for the community. She was the mother of eight children—five of whom survive her: Miss Clara Neely of Kyoto, Japan; Miss Jane Boyd and R. Johnson Neely of Portsmouth, and Mrs. Charles R. Grady and J. Thompson Neely of Norfolk.

A loyal daughter of the South, Mrs. Neely worked ardently for Portsmouth Chapter, U. D. C., and upon retiring as President was made Honorary President. Her funeral was held from Trinity Church, where she was a devoted worker, always ready and willing to answer every call.

Personal Notes

The Rev. John F. W. Feild, for the past five years rector of Trinity Church, Fredericksburg, Va., has resigned and has accepted a call to Wilkes-Barre, Pa.

The Rev. William Farrow Edwards, rector of the Church of the Good Shepherd, Germantown, Pennsylvania, has been in charge of St. John's Church, Manchester, Vermont, during July and August.

Archdeacon L. R. Vercoe, Federal Square Building, Grand Rapids, Mich., has been appointed as news editor for the Diocese of Western Michigan. Please communicate with him as to all matters relating thereto.

Bishop Mann of South Florida and Mrs. Mann sailed, on the S. S. New Amsterdam, for Amsterdam, Saturday, August 2. They expect to travel in Holland, Belgium and France, returning home early in October.

The Rev. Lloyd S. Charters, curate of St. Paul's Church at Englewood, N. J., has accepted the rectorship of Emmanuel Church, at Norwich, N. Y., to take effect about September 15.

The Rev. Gilbert Lee Pennock, Ph. D., will, on September 1, resign the rectorship of Trinity Church, Hamilton, Ohio, and give his entire time to the work in Oxford, Ohio, where he is already in residence at St. Faith's House. The work in Oxford includes, in addition to the charge of Holy Trinity Church, the duties of student pastor to Episcopalians students in Miami Univer-

sity, the Oxford College for Women and the Western College for Women.

The Rev. Augustine McCormick and Miss Helen Smith were married at noon, Wednesday, August 20, 1924, in St. Mark's Pro-Cathedral, Grand Rapids, Diocese of Western Michigan, the Rt. Rev. John N. McCormick, Bishop of Western Michigan, and father of the groom, officiating.

The Rev. Sanford L. Rotter, rector of Whittle Parish, the Plains, Va., has been designated to the special course for chaplain of the Officers' Reserve Corps at Fort Leavenworth, Kansas, and will be there from September 3 until October 15.

The Rt. Rev. W. T. Capers, D. D., Bishop of West Texas, has returned to the Diocese from Colorado Springs, and is now at his home, 108 West French Place, San Antonio, Texas.

The address of the Rev. A. E. Clatunburg, after September 10 will be changed from Hazelton, Pa., to St. John's Rector, Cynwyd, Pa.

The Rev. Samuel E. West, rector of St. Peter's Church, Sheridan, and dean of the Powder River deanery, has been appointed by the Bishop chaplain of the Church students at the University of Wyoming at Laramie and of Ivinson Hall, Sherwood Hall and the Cathedral Home for Children. He will also be a residentiary canon of St. Mathew's Cathedral.

The Rt. Rev. F. F. Johnson, D. D., Bishop of Missouri, has returned to the Diocese from Newtown, Conn., and is now at his home, 5609 Clemens Avenue, St. Louis, Mo.

ORDINATIONS.

In Emmanuel Church, Powhatan, Virginia, on Thursday, August 7, the Bishop of Southern Virginia, ordained to the Priesthood the Rev. Charles Edward Stewart. Archdeacon Ribble presented the candidate, and the Rev. Mr. Diehl preached the ordination service. Clergy of the Central Convocation assisted in the laying on of hands.

DEATHS.

The Rev. Alfred Langdon Elwyn, who is said to have been the oldest living graduate of the University of Pennsylvania, where he was a member of the class of 1853, died on August 9, at the residence of his daughter, Mrs. William N. Kremer, 113 East Thirty-seventh Street, New York City. Four other children survive. Mr. Elwyn was born in Philadelphia ninety-one years ago. After leaving college he studied at the Theological Seminary in Alexandria, Va., graduating there in 1856, and he was also ranked at the time of his death as the oldest alumnus of that institution. Nearly the whole of his career as a minister was devoted to the Italian Mission in Philadelphia.

For the Southern Churchman.

Wishing and Bearing.

L. C. Cummings.

We often wish ardently for what we could not rationally desire. The child ardently wants the moon, but as reason develops and controls, it is temporarily satisfied with what the earth supplies.

Nature seems to have set no limit

to our desires, but reason has. Things forbidden and denied us are often those we foolishly strive for and covet, until we obtain the mastery of wishing.

Wishing will never bring men either to Heaven nor to possession of the good things of earth. The greatest satisfactions seem to come to us often unwished and unsought; while our fondest wishes, if realized, would probably fall short of our ideals.

The weakness of humanity when supplied with everything needed, is to create artificial and impossible needs; and from the cradle to the grave we are wishing for moons out of our reach! We are made for enjoyment and the world is full of good and reasonable things within reach, for us to participate in and share. Providence has, however, fixed the limits of human enjoyment, beyond which we should not trespass.

Our lives are determined for us and when we abandon wishing for what is not and succeed in bearing bravely what is laid upon us and doing well what is given us to do, we are on the road to freedom and peace of mind.

The Doorway.

I wonder if the Door to Paradise—
That Paradise of quiet, homely folk
Who love time-mellowed wood and gleaming brass
And great simplicities—shall be like this
Old doorway of an ancient house that sets
Its sunny face to still, tree-bordered streets,
And, with its sturdy feet in garden paths,
Looks dreaming, toward the hilltops and the sea;
A friendly door, the lintel sweetly worn
Uneven by the feet of eager years;
A door that reaches out like blessed arms
In lovely welcome. . . .
Birds are not too shy
To venture on this sill with mincing steps,
And apple blossoms in the wistful Spring
Lie, as a carpet, there. . . .
A door that stands
Wide to the sun and happy air, and has
The color of glad dreams, of memories,
Of love and laughter, children's drowsy smiles
And fine tradition. . . .
Look beyond and see
The easeful rooms that wait on weariness,
With flowers gentle, or on frosty nights,
Gallant with flame upon the blackened hearth. . . .
Oh, surely Heaven has just such a door.
As open as God's heart . . . familiar as
A well-beloved face, and steeped in peace,
That simple folk who enter in may say,
Forgetting the bewilderment of death,
"How good it is, how comforting and dear,
This waiting door, this guarding door of Home."

—Faith Baldwin.

Ripening Harvests at "Golden Castle."

Torao Kitagawa was here today. The last time he came to call on us I was disgusted and a little impatient, I am afraid, with his silly philosophy and affected doubts. It seemed to me he was making a special effort to get his faith shaken. It was the fad for students to be skeptical, and he was following the van.

Today, asking permission, he chose a record and put it on the victrola. When the last verse of "Nearer, My God, to Thee" was finished, he turned to me: "You know Job?" he asked in his abrupt way.

"Yes," I answered, smiling a little. "I know him."

"Well," he said, "I tell you, people have to go through trouble, just as Job did before they can really come close to God, don't they?"

As a nation and as individuals we had been through trouble, and when we came together as a student body this fall I believe that many of our three hundred students felt, as never before, that they did want to come close to God.

Our quiet week's meetings were led by an English woman of great faith and rich experience. For weeks before we had held special prayer for the meetings, and even the most frivolous girls were in a serious mood. During the week we had personal conferences with as many girls as we could arrange for. Then, very quietly, at the close, she asked for those who wished to become Christians to give us their names. Teachers and pupils, a hundred and sixty names, were handed in. Of course that was a day of great rejoicing and thanksgiving for us.

Inquirers' classes were soon organized with twelve girls in each group. As the missionaries and teachers could not manage so many, a number of the Japanese ministers were asked to help.

It has been my first experience with a formal "Kyudoshu Kai," as it is called, but I would willingly go through fifty years of digging away at the old language if that were necessary to have such a privilege.

I had a group of little first year students this afternoon. I wish you could see the cunning little things, equipped with big, heavy Bibles and note-books, each carrying her own little stool, as they came trotting over the stepping stones from the school to our narrow little sun porch.

They are the least shy of all and ask all sorts of difficult and amusing questions sometimes. For instance: "Sensei, what do you mean by spirit? You say God is a Spirit."

"Sensei when I am praying and my father or mother calls, will it be rude to God if I stop suddenly or shall I keep my father and mother waiting?"

"Well, if Jesus knew He was going to raise Lazarus from the dead why did He weep?"

"When I have done wrong and hear a little voice inside just scolding, scolding me, do you think that is the work of the Holy Spirit?"

"When the other children yell 'Yaso, Yaso,' at me, and I don't care if they do, do you think that is the work of the Holy Comforter?"

One afternoon I asked: "Just what did you mean when you became an inquirer? Did you just want to write your name on a piece of paper for the foreign seisi to see?" Very solemn denials. Little Oka San added, "Because I wanted truly, truly, from my heart to be a Christian!" Little Kanematsu San's face flushed, and she began to talk very fast: "Well, you see, I've just got to see my grandmother! All the other children have seen her and I've never seen her even once, because she died before I was born; so I've just got to go to Heaven to see her!"—From a Missionary's Letter in Christian Observer.

Taking Time With A Child.

A dear woman of my acquaintance spent her childhood amid pioneer conditions in the Canadian bush. As the family sons were all daughters it soon became her task to bring home the cows pastured fully a mile away.

One afternoon, as she was running down the brush bordered lane which

was the last of her route, the child saw what appeared to be a very strange animal with downbent head and terrifying horns. She stopped and watched from a safe distance, but it remained in the same menacing attitude at the side of the lane.

If there had been some other way to reach the cows and drive them home, Laura would have gone on, but she felt that no little girl ought to get any nearer to that peculiar creature. She ran in panic to the place where her father was at work.

He assured her that there were no dangerous animals about and said she must have taken fright at one of the steady old cows. Laura couldn't believe this, she was certain it was some monster very different from anything with which she had had to do, but of course it might have gone away, so she dutifully started back.

The creature had not left the lane, and the early dusk made it appear even more formidable than before. Back she ran in tears. This time the father left his work, took the child by the hand and, talking calmly, led over the whole way again, so that she could see with her own eyes how harmless was whatever had frightened her.

It proved to be just a dead tree that the child had daily passed in unconcern till something in the atmosphere of this afternoon, or the angle from which she first caught sight of the gaunt old ruin, stimulated the young imagination to transform it into a frightful beast.

In her womanhood, Laura cherished this experience as one of the most precious memories of her father. He was a somewhat stern man, preoccupied with his many tasks, exacting, if judged by modern standards, and she knew what it meant for a farmer to leave his work and patiently walk a mile beside a frightened child.

Yet for him to have gone after those cows by himself would not have meant nearly as much. A man who did that would be likely to say: "You were scared of just an old dead tree!" Such a statement, no matter how kindly given, back in the home kitchen, would have bruised the child's spirit. There is doubt if it could have fully convinced her.

Taking time with a child in need is a far more valuable service than investments of time, patience and effort merely given for him. What skill is required to impress the ordinary child with the importance of anything that is merely done for him! Whereas the kindly service undertaken with him to meet a felt need of his wins both immediate and lasting appreciation. Wise, therefore, is the parent who is not so cumbered with much serving of a material sort as to fail the boy or girl in acts of comradely helpfulness.—Mary S. Stover.

If we receive the Saviour's gift of peace, our life will have two distinctions. First, we shall see things tranquilly, see things as they are; they will not be out of proportion; nor shall we be deceived by any borrowed plumes. "The eyes of them that see shall not be dim." And, for a second thing, if we have the peace of Jesus, we shall do things tranquilly. This central peace will effect our activities on the circumference. There will be no fuss, no feverishness, no panic. No energy will lead away in fretfulness and wasteful care. For God's peace, that surpasses all our dreams, shall keep guard over our hearts and minds in Christ Jesus.—J. H. Jowett.

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RICHMOND, VA., SEPTEMBER 6, 1924.

No. 36.



WHAT boots one feeble infant tone
 To the full choir denied or given
 Where millions round the Throne,
 Are chanting, morn and even?

Nay the kind Watchers hearkening there
 Distinguish in the deep of song
 Each little wave, each air
 Upon the faltering tongue.

Each half-note in the great Amen
 Even by the utterer's self unheard,
 They store: O fail not then
 To bring the lowly word.

—Keble.

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Thoughts For the Thoughtful

"How poor is the heart that knows no pity!"

"History is a race between education and disaster."—H. G. Wells.

It is difficult for Truth to travel on the wings of suspicion.

No matter how wicked you find men to be, do not forget that God is good.

We are never so weak as when impatient; never so impotent, never so unsuccessful.

Until we are willing for God to guide us, we are not willing for God to help us.

"I will go in the strength of the Lord God. I do not know the way, but I know Him!"

Beyond is not the journey's end!

The fool goes wayfaring apart.

And even as he goes his Friend

Is knocking at his heart.

—Selected.

Lots of young people who don't seem to be able to sit still in church would work themselves into the kingdom if the pastor would give them a job.—Thompson.

The relation of the teacher to the pupil is the relation of Andrew to Peter. He is at present above his boys; but in the natural course of things his boys will be above him. He is a lighter of lamps for the future.—George Matheson.

People smile at "the enthusiasm of youth," that enthusiasm which they themselves secretly look back at with a sigh, perhaps unconscious that it is partly their own fault that they ever lost it.—Kingsley.

There is no better test of spiritual growth than increasing sensitiveness to the repulsiveness of all kinds of sin, and deepening consciousness of the constant peril from it in which every human soul lives. In the greatest saint there are all the possibilities which, being worked out, make the greatest sinner; and the truer the saintliness the deepen the consciousness of this fact.

In all true prayer, in which one cannot rest until he knows that God listens to his prayer, the soul feels small, the person is conscious of weakness, and in his own estimation he is as nothing, and less than nothing, before the Triune God; and self is effaced in order that God may draw us up to Himself that the heart may be lifted up, and that we may find freedom of utterance.—A. Kuyper.

Begin with small things. You cannot enter the presence of another human being without finding there more to do than you or I, or any soul, will ever learn to do perfectly before we die. Let us be content to do but little, if God sets us at little tasks. It is but pride and self-will which says, "Give me something huge to fight, and I should enjoy that; but why make me sweep the dust?"—Charles Kingsley.



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EDITORIALS

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RICHMOND, VA., SEPTEMBER 6, 1924.

No. 36.

THE PILGRIM FATHERS AND GEORGE HERBERT

It is hardly irreverent to quote the irreverence of Mark Twain; for that which constitutes Mark Twain's chief charm is that he always confronted a situation with a child's attitude of mind. Whether this attitude was real or affected, the result is an illusion of utter lack of sophistication. His statement that after listening to the endless recital of the skill and work of Michael Angelo, he was at last reduced to a condition of receptivity where he would have been perfectly willing to accept the truth of the statement that God made the world from plans drawn by Michael Angelo, is itself an immortal picture of the bridal of credulity and garrulity.

The present generation of Americans is going through an experience not unlike that of Mark Twain in Italy. There is no more striking example of the truth that it pays to advertise than that of the present place of the Pilgrim Fathers in History. They were perhaps as temperamentally impossible a group of people as ever foregathered in one place. A little company of Separatists whose attacks upon the Established Church were so violent that they, punished for inciting treason, fled to Holland. Here they were in such wretched plight that in 1617 they sent agents to London begging permission to settle in Virginia. In 1619 they obtained a patent from the company of which Sir Edwin Sandys, John and Nicholas Ferrar were the chief officers. This patent was carried to Leyden for the consideration of the exiles; and they were requested to prepare for their voyage. The Pilgrim Fathers started for Virginia under a patent granted by the Virginia Company. The Virginia Company was absolutely devoted to the Church of England, and Nicholas Ferrar, whose life of devotion began so early in life that he was called St. Nicholas even as a boy, was with Sandys the directing genius of the enterprise. On the journey to Virginia they took the northerly route, and sighted land at Cape Cod. Finding that they were beyond the limits of the Virginia Company, they at first resolved to sail southward, but the fear of danger in coasting along an unknown shore drove them back and they landed in the harbor of Cape Cod. This part of America was owned under patent by the Plymouth Company. They were trespassers from fear, and squatters by necessity, and their first act was to draw up a constitution for themselves which omitted the terms of obedience to the laws of their own country and the authority of the King, but with an eye to the wind they call themselves "loyal subjects of our dread sovereign lord, King James."

Thus began the Puritan settlement of New England. Here in Massachusetts in 1629 two brothers, John and

Samuel Browne, themselves members of the Colonial Council of Massachusetts, were expelled upon no other ground than that they had "gathered a company in which 'the Common Prayer worship' was upheld." "The adherents of Episcopacy were in turn rebuked as Separatists, their plea was reproved as sedition and their worship forbidden as a mutiny." All this is repeated here not in abuse nor bitter criticism, but in the feeble hope that some day all the arrant nonsense that has been written about the Pilgrims and Puritans as prophets and martyrs to the cause of religious freedom may be discarded as the utter perversion of fact. They were only jealous religionists in an age of religious intolerance, and their intolerance was even a little more vindictive and bitter from the fact that at home they had been in a minority.

The real explanation of the fame of the Pilgrim Fathers is that they had a good selling-name. The psychology of their successful exploitation of history is the psychology of the selling power of Kodak and Uneeda Biscuit. If they had been noted in the news of the day as a ship-load of "Brownists from Leyden," they would never have been known outside the local legends of Cape Cod. The other day in London, when the members of the American Bar visited Inns of Court and listened to an address by the Master of the Temple, they were informed by the Master that when George Herbert wrote:

"Religion stands on tip-toe in our land,
Ready to pass to the American strand,"

the sweetest singer of the Church's life was paying a beautiful tribute to the Pilgrim Fathers.

George Herbert was near neighbor and intimate friend of Nicholas Ferrar. The story of Herbert's passionate devotion to the Church and her ways; of his whole life ordered in conformity to her book of worship; of how he held the services twice a day, and how those of his parishioners who could not attend "let their plough rest when Mr. Herbert's saints-bell rung to prayers, that they might also offer devotions to God with him," is told by Walton in perhaps the most exquisite of all literary biographies.

When Herbert was on his death-bed he gave Nicholas Ferrar the manuscripts of his poems. When Ferrar sent this book to Cambridge to be licensed for the press, the Vice-Chancellor would not allow the two lines about America to be printed. Ferrar would not allow the book to be printed without them. The Vice-Chancellor finally consented with the hope that the world would not take Mr.

Herbert for an inspired prophet, and that it would not be true that the best spiritual life of the Church was to migrate to America. As Nicholas Ferrar's oft-repeated longing to go to Virginia and spend his ministry there was well known, there was something in Herbert's lines which he recognized as a picture of himself. To the mind of

George Herbert and Nicholas Ferrar, the deepest spiritual aspiration of the Church was centered on the Virginia Colony. The picture of George Herbert as the poet of the Pilgrim Fathers is going too far. We feel compelled to tear down the selling-name when it is plastered on the walls of the Parsonage of Bemerton.

AN EYE FOR AN EYE AND A TOOTH FOR A TOOTH

Few statements from the Bible have ever been more often misused than this one. It is consistently quoted as furnishing Biblical sanction for the spirit of vengeance. The truth is that it represents the beginning of law and the first step forward towards an ordered civilization. When there were no courts of justice, and the only tie that bound men together was the tie of kinship, and when human life was cheap, and had few safeguards, there arose the trust of blood. If a man were killed, it became the duty of the next of kin to see that the murderer was killed in return. This crude method of procedure was the one check to murder. Working downwards, the law made every man judge in his own case, and punishment for any wrong done was administered by the friends or kinsmen of the one wronged. Soon that which had served as a safeguard became the license of the unbridled spirit of vengeance. It was to stay this spirit that the law was promulgated "an eye for an eye and a tooth for a tooth." The extent of the crime furnished the measure of the punishment. So far from representing a condition of savagery among the Jews sanctioned by Jehovah, it represented a standard of civilization infinitely higher than that of the surrounding nations or even of our own great-grandfathers, among whom a man was hanged for stealing a sheep and exiled to a penal colony for life for snaring a rabbit on the preserves of the great landowner.

It is hardly too much to say that even to-day the law of our land, certainly as it affects the propertyless classes, has not reached the level of the ancient Jewish code. When the other day the most noted ball player in America paid the fine of a truck driver who had driven a truck into the player's automobile, rather than see the truck driver go to jail, he made a home run that lifted half America from the bleachers where we all watch the game of life. Even those of us who were rather wearied with the talk of the big blustering bambino were forced to our feet.

The world is full of penitentiaries in which there are no penitents and of reformatories that do not reform. It is a truism that civilization has failed in its treatment of the evil-doer. May it not be that the cause of the failure is that society has always been thinking of itself rather than of the offender? In such case it is just as true of society as of the individual that interested timidity, mas-

querading as justice, is always cruel and selfish and blind to the larger issues.

The very essence of the gospel message is that forgiveness and not punishment is the creative energy of individual and social life. When we call to mind that the foreign policy of many nations for centuries without end has been about on the level with the moral outlook of gangster and gunman, and diplomacy as much a tissue of falsehoods as the whispered suggestions of the confidence man—it is perhaps reasonable to suppose that society's treatment of the criminal is born of panic at beholding the logical application to individual life of the accepted code of nations. The traditions of government are so bad. The politician in power no less than the Shah of Persia is apt to think that the world must be run in the interest of the governing class, hence government is apt to fear and dread the people. Not till government is clearly seen to be the organ of a people's will can it be possible for society to set itself seriously to the task of saving the evil-doer by striving to make him a good citizen. Deep down in the consciousness of every criminal is the feeling that government is against him. He learns to hate it even before he violates its law. "God for us" is the cry that lifted the sodden world of the first two centuries. "The government is for us" must become a fixed possession of the thought even in the worst citizens before the problem of crime can enter upon the first stages of solution. The essence of forgiveness is the restoration of a lost privilege of opportunity. With it comes hope which is the mainspring of endeavor. The very men who make mock of a religion in which they say hell-fire is a means of conversion are the ones who condemn the criminal to a hellish existence here on earth. We are tempted to think that punishment when it ceases to be discipline is an injury, not only to the offender, but to society itself. We feel assured that any serious offender, having passed through the experience of being defended by a criminal lawyer or represented by some legal fledgeling appointed by the court and of being prosecuted by the representative of government, passes out into life without a vestige of respect for the law, and with a deep-seated hatred of everything that calls itself government.

TEACH US.

"Whosoever shall not receive the kingdom of God as a little child he shall not enter therein."

Father in heaven, Who lovest all
Oh, help Thy children when they call;
That they may build from age to age
An undefiled heritage.

Teach us to bear the yoke in youth
With steadfastness and careful truth;
That, in our time, Thy grace may give
The truth whereby the nations live.

Teach us to rule ourselves alway,
Controlled and cleanly night and day;
That we may bring, if need arise,
No maimed or worthless sacrifice.

Teach us to look in all our ends,
On Thee for judge and not our friends;
That we, with Thee, may walk uncowed
By fear or favor of the crowd.

Teach us the strength that cannot seek,
By deed or thought to hurt the weak;
That, under Thee, we may possess
Man's strength to succor man's distress.

Teach us delight in simple things
And mirth that has no bitter springs
Forgiveness free of evil done
And love to all men 'neath the sun!

—Rudyard Kipling.

THE FAR-OFF, DIVINE EVENT

By the Reverend Charles Wood, D. D.

"Then cometh the end, when He shall have delivered up the kingdom to God, even the Father."—I Cor. 15:24.

THE old familiar faces of Time and Space have suffered of late many things at the hands of modern scientific men. Space has been expanded and stretched almost beyond recognition. It was always supposed that the English mile, multiplied indefinitely, would be sufficient to measure any and all distances with which we mortals need trouble ourselves. Now the mile is considered too minute to be worthy of a moment's consideration. Only so-called "light years" are adequate for astronomical uses. Light said to travel 185,000 miles a second, though in the schools of the generation preceding the present the rate given was 192,000, showing evidently that not all things have increased their pace—is called in to measure the distance to some of the fixed stars. But light must travel for 10,000 years at the rate of 185,000 miles a second before the vast gulf between the star and the astronomer is bridged.

Only a little while ago every one was content to use the diameter of the earth as the measuring rod for the most prodigious masses of matter in space. Now the diameter of Betlegeuse, the newly-discovered star, is said to be equal to the distance between the earth and the sun. Such magnitudes compel us to re-adjust our minds as well as our standards of measurement.

"Relativity," the newcomer in the scientific world, bids fair, so some fear, to replace actuality. The star we see is not at the point where we see it, its rays, through the interference of relativity or gravity—to which light was formerly supposed to be immune—have been so deflected that the best pair of eyes in the world would be deceived. The star is really inches away on the chart from the point where the observer saw it. Seeing henceforth will be believing only after scientific verification.

When to all these magnitudes and relations a fourth dimension is added to length, breadth and thickness called "duration"—an incongruous combination of space and time—great doubts are excited in some minds, whether reality itself may not in the end be surrendered to relativity.

But practically space and time treat us very much as they treated our ancestors. "The essence of time," it is said, "is that it goes by," and as it passes, it takes us with it.

"When youth the dream departs
It takes something from our hearts
And it never comes again."

In these two infinities of time and space, the past and future, the near and the far, what matters most to us is the question toward what point in space is time sweeping us on? We are indubitably moving, but whither? Is it on the rim of a circle making return to the point where we started inevitable, or is there not only circulatory movement but progress toward a goal—the far-off, Divine event? Is it true that all creation is on the upward march? Bergson, the French philosopher, asserts, "All the living hold together, and all yield to the same tremendous push. The animal takes its stand on the plant, man bestrides animality, and the whole of humanity in space and time is one immense army galloping before and beside and behind each of us in an overwhelming charge, able to beat down every resistance and clear the most formidable obstacles, perhaps even death." We can imagine the stare of surprise, or even indignation, on the faces of Professor Bergson's skeptical friends at his "perhaps even death." Concerning death, the agnostic is unwilling to acknowledge that either he or any one else can make rational assertions. Yet men as unlike Bergson as Agassiz, Le Conte, Wallace, Romanes, Lord Kelvin and Sir Oliver Lodge, see as clearly as Tennyson, the "one far-off Divine event."

For some of them, like our own Professor Fiske of Harvard, this goal for humanity is not a point in space but a condition of conscious personality. "A society of human souls, living in conformity to a perfect moral law is the end toward which, ever since the time when our solar system was a patch of nebulous vapor, the cosmic process has been tending." Christ's Kingdom is such a society. It is to include at last not only all who are living in conformity to a perfect moral law, but to the law of love, in which all other laws are fulfilled. That kingdom, to be won by Christ and those working with Him, is to be

delivered over to His Father and ours. Such is Paul's outlook on the future.

To see such a goal for humanity, to be convinced of progress toward it directed by Divine purpose, may work as great a change in our way of looking at things as the acceptance in the Middle Ages of the new theory that not the earth, but the sun, is central—that our world is but a solar planet. For a final goal for humanity is practically of far more importance than a rotary motion of the earth or the stars.

Such a conception as this, of the consummation of an eternal purpose, will relieve us in the first place of all fear of the universe. It will no longer be a ponderous mass of meaningless matter, a "shuddering immensity" doomed to crush out all conscious life at last. However vast it may be, it is an orderly arrangement adapted to the perfecting of man, to the formation of that society of human souls living in conformity to the perfect moral law. The tide making for this consummation has never turned, from all eternity. This was the theme of the song the morning stars sang together. This was the purpose emerging from all modifications of matter, from fire-mist to man. This is the meaning of all mutations and migrations of humanity from Adam to Abraham, from Abraham to Christ. Not one rhythmic throb of the universe, not one pang of any creature, has been altogether purposeless. "The whole creation groaning and traveling together in pain" has been moving, not in a circle, not merely forward, but upward from incompleteness to completeness, from imperfection to perfection, "waiting for the manifestation of the Sons of God." To see this is to sing Mary's Magnificat: "My soul doth magnify the Lord," and Simeon's Nunc Dimitis, "Lord now lettest Thou Thy servant depart in peace for mine eyes have seen Thy salvation," is to join with Paul in his *Te Deum*, "Blessed be the God and Father of Our Lord Jesus Christ! That in the dispensation of the fulness of time He might gather together in one all things in Christ." "Then cometh the end, when He shall have delivered up the Kingdom to God, even the Father." If this is what God means by the universe, if this is what He purposed for humanity from the beginning, if this is the far-off, Divine event toward which the whole creation moves, is there anything in that creation of which those who are in harmony and accord with this purpose need be afraid?

In the second place, this conception should relieve us forever from thinking of life as purposeless. We may look long at the stars without seeing any significance in what happens to us under the arch of the sky. We must look elsewhere to discover the meaning of things. "This world's no blot nor blank for me, it means intensely and means good." But it was only because he who so wrote had been taught to see things in the world that do not appear to a superficial glance, that he could make such an assertion and add to it, "All's law, yet all's love." It was because he had learned how to see into the heart of things, and had come to understand that each molecule and atom and unit certainly has its place in this universe as every fragment of stone has its place in a mosaic. "Not a sparrow falleth to the ground," Christ tells us, "without your Father."

We assert unhesitatingly that all matter, whether infinite or infinitesimal in its mass is caught and held in the mysterious force we call gravity. But we hesitate to say of ourselves, that invisible and beneficent forces held us as firmly and safely. To believe that God has ever held in His thought such personalities as ours, and that in His plan we have a part to play, not only like the lilies and the birds but like our brother, the Son of God, must give pause to frivolity and folly. Can I, a child of God, consent to float like a polyp on the surface of this stream of life, knowing and caring as little about direction as any creature of the ocean currents, so long as nothing interferes with my comfort? Can I be a parasite, content to live on the products of another's energy? Can I be a cynic—a mere onlooker, and critic of life, stoical and cynical, from some coign of vantage, muttering to myself, "What fools these mortals be!" as I see the multitudes toiling, striving, struggling for what they call "the betterment of humanity."

Young Henry of England, called afterward the Fifth, as Prince of Wales, danced and drank and laughed and fiddled, trying to find some outlet for his energy. Once seated on the throne, he flung aside his toys and baubles, and

showed himself every inch a king, whom even Shakespeare admired. A worth-while career had opened before him, with privileges and responsibilities that thrilled his very soul.

A new diagnosis has lately been made of the malaise, the restlessness, the apparent uselessness, of many of our young folks about whom so many things have been said, not all of them by any means complimentary. Professor Sherman, of the State University of Illinois, has announced the results of his examination in a most startling verdict. It is as if a patient, supposed to be suffering from some organic disease possibly fatty degeneration of the heart, should be told by the diagnostician that the real trouble was intellectual sluggishness. Professor Sherman says that the Freudians are right who trace the source of most of the ills to which modern flesh is heir to "suppressed desire"—desire the Freudians think either for self-assertion or self-indulgence. At this point Professor Sherman differs with them diametrically. "The suppressed desire of our young folk," he says, "is self-conquest—for self-surrender and devotion to something greater than self." It is desire for goodness, for harmony with the Infinite. It is the failure of the young to see this that is driving them on to recklessness and often to ruin. If only their sluggish perceptions could be quickened by an electric discharge strong enough to change the negative to a positive pole, if they could but see life's larger possibilities and more glorious privileges, if they could but understand that they are heirs of a throne more exalted than that of King Henry or of any earthly monarch, they, too, like the young prince, would cease to laugh life away. The

lowliest loyal soul in harmony with God's purpose is moving toward a destiny that dims the splendor of all human glory.

Here is the meaning of the universe, here is what God designs for man, here is that end which is daily coming nearer, when Christ shall have delivered up the Kingdom to God, even the Father. In that great day it will not matter much that a man has extraordinary ability, rare genius, power to create beauty or compel consideration and obedience from his fellow men. Napoleon's question which it is said he always asked whenever a newcomer appeared, "What has this man done—done for himself, or of more importance, done for me?" will take on a larger meaning: "What has he done, not for himself, the ego for which Napoleon did so much, or even for his country or his community, but for humanity and for God?" What part did he play in the progress of God's purpose for the perfecting of man? If God has something for me to bear and to do, if He is pledged to help me both to bear and to do, what more need I ask? While that purpose shapes and sways my life, I need not fear what the world can do unto me. "All things work together for good to them who purpose according to His calling."

"Then, welcome each rebuff

That turns earth's smoothness rough,

Each sting that bids nor sit nor stand but go!

Be our joys three-parts pain!

Strive, and hold cheap the strain;

Learn, nor account the pang; dare, never grudge the
three!"

"THE ROCK WHENCE YE ARE HEWN"

An Address Delivered May 28, 1924, at Old St. Luke's Church, Smithfield, Virginia.

By the Reverend Joseph B. Dunn, D. D.

HE who would understand the history of the United States must go back to a time even earlier than the days of the beginnings of our nation in Virginia and New England.

The discovery of the New World by Columbus had changed the whole outlook of mankind.

In a sense which the modern world finds it difficult to grasp, religion was a part of the warp and woof of life. An unbaptized person was so far an exception to the rule that no service for the baptism of adults formed part of the Prayer Book till the time of Charles II. It was introduced then to make provision for the need which had arisen, owing to the fact that the Church itself had been in exile during the days of the Commonwealth.

The Church which called itself Christian having been outlawed, ostracized and boycotted during the first three centuries of its life had been incorporated into the Roman Empire, while it was still utterly untrained in the large issues of national life and hence unequipped with any ethics of the State, of the community and of business.

The Canon Laws of the Church so far as they concerned the work-a-day of man were but the ecclesiastical expression of the civil law. These same Canon Laws furnished the basis of what was to be the Christian ethics of Europe. The explanation of the strange moral anomalies of the Church of the Middle Ages is to be sought in the fact that while the New Testament furnished the Church with a Creed, the Roman law furnished the Church with its code of ethics. It was the conservatism of the Law, which is ever the defender of the status quo, that stayed the creative forces of the Creed. The pagan passion for power received the sanction of the Church and since power lives only by aggression, tyranny in every department of life became inevitable.

The Creed with its central emphasis upon the Incarnation, declared that God claimed kinship with man, and that humanity carried in its being the elements of the divine. It was the proclamation of the infinite worth of man, transcending every possible value of earthly things.

The Canon Law filtered through the ancient statutes of Rome defined man's worth in terms of his possessions, and made the rights of property, the basis of ethics. The contradiction between Creed and ethics destroyed the value of the individual; and the first century conception of Christian liberty was lost to the world for centuries.

The discovery of Man antedates the discovery of America by a century. The Renaissance was not merely the rebirth of learning and literature, it was no less the rebirth

of man. It was not a spiritual but a natural rebirth. It was the appearance again in history of the individual. The history of the world since the Fourteenth Century is the history of the growth of the individual. On the continent the struggle was largely in terms of philosophy and ecclesiastical orders. In England the struggle was for a larger life in all the relations which man bears to his fellows.

The struggle upwards of man to freedom began at a time in England when on the surface the quest seemed hopeless, for Henry VIII was nearer to being an absolute monarch than England ever knew, before or since. The power of the barons was broken and the House of Commons was not yet articulate. But Henry had with his own hand broken the absolutism of the Papacy, and through the breach a ray of light and liberty shone, and the young plant grew towards that faint light. In England the spirit of the Reformation was again different from that on the continent. In Europe the clergy clung to the old order, and Reformation was only possible by the destruction of institutions. In England, the leaders of the Reformation were the clergy themselves and hence Reformation was possible by simply removing the accretions that had gathered upon the institutions during the dark ages, and by the lopping off of those lateral deformities which the cramped life of the Church had developed during that period.

The pious frenzy of Bloody Mary drove into exile many of the boldest advocates of Reformation. These men found refuge in Frankfurt, Strasburg, Zurich and Geneva, where hatred of Rome showed itself in the meticulous scorn and derision, not only of its doctrines and ecclesiastical order, but of every habit and practice of worship. All sense of perspective was lost. Tippet and cap and surplice, which were called "the conjuring garments of Popery," furnished as frequent a text of warning as the most glaring errors of doctrine. Such matters did not particularly interest those in England, who, concerned only with the weighty matters of the faith, sought to make the Church English in speech and tradition. When the returned exiles sought to strip the worship of the Church of England of every vestment and familiar gesture, and leave it as bare of beauty as the fervent but disheveled devotional exercises of a Swiss Conventicle, the English clergy who had kept their posts even when Mary's threat of death hung over them, resented the demand to conform to what seemed to them a foreign and a foolish prejudice. These clergy were anxious to remove from the practice of wor-

ship all that they believed to symbolize a discarded error, but they would not consider the proposition to substitute for the comeliness of ancient worship, the form of worship drawn up by a committee of Swiss elders.

It must be remembered that Puritan was a term that signified one party to a ritualistic controversy. Their claim to purity was that their proposed ritual was held by them to be "The pure and simple form of Christian worship." The gentlemen in question were undoubtedly very much in earnest, but they were temperamentally impossible. Milton who sympathized with their politics after they became a political party, thus describes them: "The extreme Puritan was at once known from other men by his gait, his garb, his lank hair, the sour solemnity of his face, the upturned white of his eyes, the nasal twang with which he spoke, and above all by his peculiar dialect."

The Church of England has many just and serious charges to answer, but it is to her glory, not her shame, that she saved the Church both at home and in Virginia from such a definition of a Christian man. For good or ill as history will decide, it was the Church of England, bringing traditions of loyalty to English institutions both in Church and State, that came to Virginia. The foster-parents of New England must be sought in Switzerland and Holland, but Virginia is sib to England alone. The settlement of Jamestown was not just the successful enterprise of a group of restless explorers and adventurers. Jamestown was the culmination of the long and sustained efforts of England dating back to 1496, when Henry VII granted the first Letters Patent to the Cabots, empowering them to sail under the English banner to all parts of the East, West, and North to seek out whatsoever isles and provinces were before unknown to the Christian world and to occupy the same as the King's vassals. In the reign of Henry VIII the contests abroad with France and Spain, and the Reformation of the Church at home, checked, though they did not entirely destroy, England's exploring activity. In the brief reign of Edward VI the interest of the voyagers shifted from the Western World to the North-west of Europe, and England was brought into contact by sea with Russia. During Mary's reign, little was done by a distracted people; but, under Elizabeth, all England took to the sea. Through Russia the track was broken for English commerce to Persia. Sir Francis Drake, gallant, debonair, and restless as a sea-bird, thrust the beak of his ship into every sheltered harbor of the world, and stirred the blood of young England as it had never been stirred before. Nothing seemed beyond the reach of English daring.

It was not an idle boast of one of those Elizabethan seamen whose frail craft had weathered the Southern hurricane: "There is no sea unnavigable and no land uninhabitable."

The awakening of England in "the spacious times of great Elizabeth" touched every fibre of the nation's life. After the destruction of the Armada, Elizabeth became the idol of the nation, and the adoration offered to her was such that the ambition of every Lord and Lady, rustic and child was to see the monarch with his own eyes. The desire was so widespread that we are told in the familiar nursery jingle that even "Pussy Cat had been to London to see the Queen." England had for the first time come to think and act as a nation. Government and people were one. Through the open door of shattered gallows the life of England poured itself into the world. It was the formal marriage of the snug little isle to the ocean. Every deck was a bit of England. Every returning sailor had strange stories of the dowry the sea-bride had brought to England; and the tidings made the blood leap in the veins of every Englishman, merchant, statesman, soldier, Churchman, yes, even the scientist in his laboratory, all shared the wonder and the glory, and all were eager to share the experience. The thing that had made England a nation with one heart and one purpose was the aggression of Spain. Spain was not only the right arm of the Papacy, but was the militant embodiment of Rome itself. It was England, not a mere group of adventurers, not a few disgruntled exiles, but England eager to claim its dowry from the seas, that struggled from 1584 to 1607 to gain a foothold in America. It was England with its traditions, its glory, its culture, its tenacious hold on the values that go with gentility, that founded Jamestown.

Sir Humphrey Gilbert, half-brother of Sir Walter Raleigh, is the true founder of America, for to him Elizabeth granted Letters Patent "for the inhabiting and planting of our people in America." There is no finer picture in English History than that of Gilbert who had deliberately to go aboard the smallest boat in his little fleet. When his ship and its larger companion were caught in a violent storm the two ships kept as near to one another as they could, and Gilbert is described by one who saw him there as "sitting aloft with a book in his hand and crying

out to those in the other ships as often as they approached within hearing: 'We are as near to heaven by sea as by land.'" His ship went down, and, with it, its brave commander; but his purpose lived on in his half-brother, and Elizabeth gave the Letters Patent into the eager hands of Walter Raleigh in 1584. Raleigh, who represents in his person the best of the Elizabethan tradition, gathered about him a notable group for the enterprise; the skillful sailor, Amadas, the intrepid Grenville, the famous scientist Hariot, whose highest title to fame, however, rests not upon his learning, but upon the record of his year of service among the Indians. His charm must have been somewhat like that of sweet St. Francis of Assisi; for he won the hearts of rude chieftains and savage warriors by the story of the Christ.

There is romance and tragedy unspeakable in the repeated efforts made under Raleigh's direction to lay the foundations of English civilization in Virginia. Realizing at last that the task was too heavy for one individual, he made over to a company of London merchants in 1588 all the rights and privileges which he had received from Elizabeth. It is interesting to note that he presented to this company one hundred pounds for the propagation of the Christian religion in Virginia. So far as is recorded this gift of Raleigh for the evangelizing of the Indians in Virginia is the first gift of any Englishman for the missionary work of the Church in heathen lands.

It was not until 1607 when new Letters Patent were granted by James I that vigorous efforts were made once more to get a foothold for England in Virginia. The story of Jamestown has been told many times. The courage, the quarrels, the despair, "the arrow that flieth by day and the pestilence that walketh in darkness," the sad recital of it all has been made again and again. There is no need to tell it anew. What I should like to impress upon you is the neglected truth that into this enterprise poured the strongest and purest stream of Christian enthusiasm that England had ever known as a nation. No one can read the ancient charters, nor the instructions of the company, nor the list of subscribers, nor the deeply religious note of every separate service of farewell as the voyagers left England, nor the unceasing reiteration of the command that they were to hold Virginia in trust for England and for God, nor the ever-recurring statement that they were to remember that they were going to Virginia to bless and not to injure the natives, that they were to build a Christian civilization in Virginia and that the Indians were to be equal sharers with them in its blessings, without realizing that the colonization of Virginia was in truth an adventure for God.

The saintliest men of that age gave of their time and substance and prayers to the enterprise. Love of Virginia was to the white soul of Nicholas Ferrar a passion that burned to the end of his life, and ardently he longed and even planned to share with the untutored savages his own knowledge of God. Robert Hunt, whose brief life in Virginia still shines as the bright star of early memories, was only the leader of as noble a band of adventurers for God as the world ever knew. Bucke and Glover and Poole and Whittaker; and then those two who filled their post right here in Isle of Wight, Bargrave and Bennett, were some among the many who in the name of Christ jeopardized their lives unto the death in the high places of the field.

That these men were no idle dreamers and that those whom they represented were far-seeing Christian statesmen is easily proved by the effort they made to establish an institution of Christian learning at Henrico. This school was to be for the children of the Colonists, but no less for the young Indians. Money poured in from every source. The Church of England had four collections in two years in every parish in England for the missionary work in Virginia. One anonymous donor sends to Sir Edwin Sandys five hundred pounds for the training in the knowledge of the Christian faith Indian children from seven to twelve years of age, after which they were to be brought up in the knowledge and practice of some trade until twenty-one, when they were to be admitted to an equality of liberty and privileges with the native English in Virginia. When we remember that the charter assured that the Colonists and their descendants should be entitled to the same rights which they would have possessed, had they remained in England, we can see here a program and purpose higher than any nation or Church had ever conceived, and one to which even today the world is groping in its intercourse with the undeveloped peoples. That this interest in the evangelizing of the Indians was widespread by the fact that offerings came even from sailors on the high seas. The men who founded Virginia were no disgruntled minority in Church or State. It was their passionate devotion to both that spurred them to widen the domain of the State and along with English liberty to bring the Protestant faith of England to the New World.

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

SCIENCE FOLLOWING THE WISDOM OF JESUS.

There was a tragedy in the State of Kentucky about two months ago.

Four men—all white men—were electrocuted in one day. They were all convicted murderers, but nevertheless it was a tragedy that a state should have to take the lives of four of its citizens in one day.

Three of these men went to their fate in grim silence, uttering no word, either of protest or of petition. The fourth was the youngest. They fitted the cap over his head, through which passes the tremendous electric voltage that snuffs out life. As they did so, and just as the daylight was about to be shut out from his eyes for the last time, he spoke.

This is what he said: "Good night, I am going home."

Once another young man about to be sentenced to death said something not unlike that. He said: "In my Father's House are many mansions." He, too, was going home—going back to that home which He had left to incarnate Himself in flesh and blood, that He might understand our natures through knowing them by experience, that He might know our temptations through feeling them.

Who can say that that young Kentucky murderer did not speak the truth when he said he was going home. No doubt the all wise and tenderly loving Father will have a home ready for such a one, a place where there will be a perfect understanding of all conduct, a place where weaknesses will be strengthened, and temptations removed so that it will be a true home.

Indeed, there are appearing at the present time a series of articles in *The World's Work*, which set forth the theory, and the writer contends that it is more than a theory, that all crime is caused through a physical defect in the formation of a part of the brain.

This author maintains that the brain is made up of two parts. Namely, the intelligence, or thinking portion and the emotional or feeling portion. He asserts that malformation, or lack of development in this portion of the brain is what leads to crime.

According to this theory there are men and women who may be above the average intelligence, but who are so subnormal emotionally that murder does not shock them at all. There is no revulsion of feeling over the most horrible taking of human life, or at the subsequent dismemberment of the human body. In another this same brain deficiency is shown by an utter lack of feeling over stealing in any form.

According to these statements all crime is committed by two per cent of the population who continue to be criminals because they cannot help it, on account of their defective brains, in spite of punishment or reforming measures of any sort.

It is also contended that lifelong segregation of this two per cent of the population, with the consequent lack of opportunity for procreation, will eliminate crime in two generations.

Tests may be given that will show the criminal tendency with sufficient certainty to enable one to ascertain that one person is certain to commit murder and another to steal, if the slightest temptation to do so is offered, because there is a defect in the brain that causes it to offer no resistance to such a temptation.

These conclusions are based upon the examination of thousands of criminals in Chicago, for several years past.

The writer is not in a position to pass judgment on the truth or falsity of the conclusions reached. He does know from a wide experience with the so-called criminal classes

that certain persons, both men and women, seem to have an incurable tendency to continue to commit the same sort of crime. On the contrary it has also been his happy experience to witness what appears to be permanent cures.

An eminent psychologist in referring to these articles at a recent conference where "The Value of Mentality Tests" was the topic, said that such conclusions could not be reached with any certainty in less than ten years of research and study, and that to speak so positively after so short and limited an examination, was "almost a scientific crime."

The "emotional" or "affectivity" tests suggested in the articles are certainly interesting. Using them on our office force the results were found quite startling.

Two ladies of our staff were found to be practically normal, but the writer showed a tendency to murder. While the editorial secretary (according to the tests) showed a decided leaning toward violence, although there has been no evidence of such a characteristic in ten years of faithful service, except, perhaps, in the efficient way in which she has attacked the exchanges with the scissors.

The value of many of the theories about tests is not altogether certain yet, although it is continually being perfected by modification upon new data, as more experiences leads to different conclusions.

A noted nerve specialist in discussing this subject once said that while he was studying the formation of the ears of mental defectives, a meeting was going on in the same city of distinguished surgeons, gathered from all parts of the country. At one of the meetings he sat immediately behind a dozen of these leading men in their profession. As his mind was full of the subject he was then studying, he paid particular attention to the formation of the ears of the men in front of him, and he was somewhat startled to find that nine of these twelve distinguished men had the ears of mental defectives. Yet they were leaders in their profession, recognized as such throughout the country.

However, as we have said, we are not competent to take sides in the discussion of the truth of these articles from the scientific viewpoint. We heartily commend them to our readers. (They will be found in *The World's Work* for July, August and September.)

They interest us, particularly from the viewpoint of Christianity. Our Saviour almost invariably classed the criminal with the invalid.

It was His lack of condemnation of those whom the respectable Pharisees thought were sinners that was a constant source of shock and amazement to the religious leaders of His day.

Remember the opening words of the fifteenth chapter of St. Luke's Gospel, "Then drew nigh all the publicans and sinners for to hear Him, and the Scribes and Pharisees murmured, saying this man receiveth sinners and eateth with them." It was this "murmuring" that called forth those wonderful parables that teach us that the "sinner" is not the normal man, not the rule, but the exception.

The sheep that was "lost" was the unusual sheep, the one that was different from the ninety and nine. It was not a normal sheep.

In the same way the coin that was out of place was the exception. Incidentally it is worth noting that it was no fault of the coin that it was lost.

When we come to that great parable known as the 'Prodigal Son,' which ought to be called the parable of the Father and His children, we find still more startling evidences of Christ's position on this subject.

In the seventeenth verse of this chapter, when telling of the complete collapse of the Prodigal, and his conclusion to return to his home and his father, Our Lord uses this significant phrase, "And when he had come to himself, he said, How many hired servants of my father's have bread enough and to spare and I perish with hunger."

In other words, when this wanderer in sin came back to normal he wanted to get out of sin.

Invariably we find that the attitude of Christ toward the criminal is almost exactly the same as His attitude toward the invalid.

This is demonstrated in many places. Take, for instance, the Samaritan woman (John 4:18), who was living in open adultery to whom Jesus said, "If thou knewest the gift of God and who it is that saith to thee, Give me to drink, thou wouldst have asked of Him, and He would have given thee living water." Here again Christ speaks to this woman as to a defective. He does not condemn her crime, but pities her subnormality.

Again the last verses of the twenty-fifth chapter of St. Matthew's Gospel, where we find the picture of a final judgment, those who are sent away to the "fire prepared for the devil and his angels," are not, as we might have expected, the thieves, murderers, adulterers and embezzlers, but those who had the opportunity to serve and neglected it.

A careful reading of these verses (Matt. 25:31 to 46) will do more to awaken Church people to the vital importance of social service than all the pamphlets and books that can be sent out from any Church headquarters.

Mr. French Strother, who writes the articles we have referred to may have reached his conclusions too quickly. As his fellow scientist puts it, he may be committing a "scientific crime." Nevertheless, we believe that he is on the right track, and that gradually the patient research of men in what we call crime is catching up with the divine omnipotent wisdom of Jesus Christ, Who said, "Ye shall know the truth and the truth shall set you free."

Book Reviews

SNOWDEN'S SUNDAY-SCHOOL LESSONS FOR 1924. By James H. Snowden. The Macmillan Company. New York. Pp. 378.

This book by the distinguished author of numerous other treatises on Biblical subjects contains a Bible lesson for each Sunday during the coming year. The plan of the lessons is simple, following that of the International Sunday School Lessons, giving suggested readings for both devotional and informational purposes, then follows "the lesson text," consisting of from ten to twenty verses from the Bible. After this comes "the lesson plan," giving some six to ten important topics of the lesson; this is followed by a paragraph of exposition of each one of these topics. The year is divided into quarters. The first quarter being an "outline of Old Testament History from Abraham to Solomon." The second quarter finishes the Old Testament. With the first Sunday in July the lessons take up "The Life of Jesus," running from His Birth to His missionary tours through Galilee. The last quarter begins with the first Sunday in October, and covers "The Central Period of Christ's Ministry." These lessons anticipate others to follow, which no doubt will cover the whole subject of Bible Study. The book would make an excellent text book for teachers of Bible classes of either grown men and women, or adolescents.

M.

THE CASE FOR PROHIBITION. By Clarence True Wilson, D. D., and Deets Pickett. Funk and Wagnalls Company, New York. Pp. 274.

With the customary practice of the Funk and Wagnalls Company, who publish the Literary Digest, this book is not controversial, but attempts to clarify the situation on the subject of prohibition. The authors begin with a chapter on the "History of the Prohibition Movement," in which they go back to Colonial days. One quotation taken from a law passed by the Virginia Colonial Assembly in 1629, should be especially interesting, as the necessity for reminding the clergy of that day of the importance of sobri-

ety. This law provided ministers shall "not give themselves to excess in drinking or riotte or spending their time idillye by day or night." In the chapter containing leading opinions on Prohibition, "The results of the canvass made by the Manufacturers Record is largely quoted. The authors hold that three things are necessary to meet the present situation: first, a campaign for law obedience, to be carried on among leading citizens. Second, a campaign for law enforcement, to encourage and invigorate officials. Third, for law respect until all people are convinced that prohibition has been a real advantage to the state and society.

The book contains an enormous amount of facts, and is written in a pleasant style, free from bitter one-sidedness, although making a strong case for prohibition.

R. C. M.

WHICH VERSION. By Philip Mauro. Hamilton Brothers, 120 Tremont Street, Boston, Mass. Pp. 119. Price \$1.25.

The fact that the Revised Version of the Bible has now been in circulation since 1881, or for nearly forty-five years, without appreciably displacing the Authorized Version of the day of King James I is interestingly discussed in this little volume. The way in which the old translation holds its own is all the more remarkable since there are no less than thirty-six thousand differences between the two versions, and it is almost universally admitted that all these changes represent a closer approach to the true meaning of the original writers of the Holy Scriptures.

A very interesting account is given of the methods used to arrive at these corrections. The author answers the question as to whether or not the Revised Version will eventually supplant the King James with these words: "We say that the question whether or not the Revised Version should supplant the Authorized Version has been settled by the people themselves, who, for whatever reason, or reasons and whether influenced or not by the Spirit of God, have, and with increasing emphasis rejected the New Version. Thus, while the report of the British Bible Society of the year 1911 showed that about four per cent (one out of twenty-five) of the Bibles and Testaments issued by that Society in that year were of the Revised Version. The full report issued in 1920 shows that less than two per cent (one out of fifty) were of the Revised Version. The number of users of the Revised Version is not only small proportionately, but is dwindling, and of the few that are now called for a considerable proportion would be for reference and study only, and not for use."

Of the enormous publication and distribution of the Bible Mr. Mauro quotes these dramatic words of the Boston Herald, of August 1, 1923: "Every day 80,000 copies! Every year 30,000,000 copies! And the presses day and night straining their bolts to supply the demand. A new book? No, a very old one, indeed the first book ever put on the press. It never has been off since. An Oriental book with a vast Occidental circulation. An ancient book, but fitting modern needs, if the demand for it is any criterion. A book so cheap that a copy may be had for a few cents, yet for a single copy \$50,000 was paid a few years ago, and many other copies have sold for large sums. A book of universal circulation, translated into seven hundred languages and dialects. Put into raised type for the blind. Placed in all the guest rooms of the hotels, aboard all the ships of the navy, in all the barracks of the army." We commend this as a well worth-while volume.

R. C. M.

THE MINISTER'S EVERY-DAY LIFE. By Lloyd C. Douglas. Charles Scribner's Sons, New York. Pp. 220. Price \$1.75.

Out of a ripe experience the author of this volume deals with almost every phase of the life of a clergyman. Beginning with the Ministry as a Profession, he discusses in ten chapters "The Pastoral Relationship," "Receipts and Disbursements," "Machinery," "Visiting the Sick," "Earth to Earth," "For Better, For Worse," "The Minister's Library," "The Minister's Mail," and "Sermon Making."

The practice of the ministerial profession is so bound up with the personality of each clergyman, and of each individual person in his parish that it is impossible to put forth a volume that will be a complete text book on the subject. Mr. Douglas, however, writes after twenty years' experience, and his book contains very helpful and practical suggestions that are the result of actual knowledge, and not mere theories. His style is pleasant and he is by no means devoid of humor. His book will be found to be a useful addition to any clerical library.

R. C. M.

Theological Seminaries

The widespread belief that America faces a shortage of Protestant ministers has been dispelled by an exhaustive survey of theological seminaries in this country and Canada made by Robert L. Kelly, LL. D., for the Institute of Social and Religious Research, 370 Seventh Avenue, New York.

But while the number of theological students is not decreasing, many of the students now in the seminaries are mediocre men of comparatively little training and many of the seminaries can hardly qualify as educational institutions, according to the survey report, a volume of 450 pages published under the title "Theological Education in America."

There are approximately 9,000 theological students in the United States, or one for every 2,600 church members, the report says. The Institute analyzed the records of 7,500 of these students and found that fewer than half of them had college degrees. Of the 161 seminaries studied, some do not even list high school graduation as an entrance requirement.

Regarding the failure of seminaries "to set and enforce high or even approximately uniform entrance requirements," the report says: "Relatively few seminaries scrutinize carefully the academic preparation of incoming students in terms of standards usually prevailing elsewhere. . . . Many of the men not only do not have the previous training usually demanded; they do not have the native ability to carry on successfully so important a task as that of the ministry. They are often mediocre men. In many cases they are men who have failed at other kinds of work."

"Some of the seminaries," the report finds, "are virtually untouched by the progress and method of science. They are conducted on the assumption that science and religion occupy mutually exclusive fields, if they are not indeed in actual conflict. In others a scientific view of the world is taken for granted but little effort is made to enlarge the conceptions of theology so as to include the remarkable advance of scientific knowledge and to arrive at a unified world." The conclusion is that many of the seminaries "could scarcely qualify as educational institutions since they neither speak the language nor use the methods of modern education."

Pointing out that "denominations, Occidental in origin, partly through the influence of seminaries, are being perpetuated even in Oriental countries," the report finds that as a group the seminaries "certainly are not contributing to unity, however much individual seminaries may hold to that ideal. . . . The influence of some of the seminaries goes deeper than this and tends toward divisiveness."

On the question of financial accounting, the report charges that the seminaries, as a group, "apparently do not know how their money is spent. If they know they do not tell. The books of a large number of seminaries need overhauling and modern methods of accounting need to be introduced. Many financial reports are well nigh worthless because of flagrant inaccuracies." While few seminaries refuse to publish financial reports, this study finds that "They fail to recognize their obligation to the community as public service corporations. Their attitude is that it is none of the public's business."

The officers of the Institute of Social and Religious Research are: Dr. John R. Mott, Chairman; Dr. Ernest D. Burton, Secretary; Raymond B. Fosdick, Treasurer; Dr. James L. Burton, Dr. W. H. P. Faunce and Dr. Kenyon L. Butterfield. The Executive Secretary is Galen M. Fisher.

The study was made under the supervision of a special advisory Committee of Churchmen and educators which included, among others, the Rt. Rev. Charles H. Brent, Protestant Episcopal Bishop of Buffalo.

The Great Commission

SCARCITY OF MISSIONARIES HINDERS WORK.

The following petition, written in the Ilocano dialect, was handed to Padre Juan (the Rev. Dr. John H. Staunton, Jr., of Sagada), as he passed through Bagnen recently:

"I, Tegcaoen, Councillor of the barrio of Bagnen, speak truly of our great need, and beseech you, father, to supply our need, for indeed we are thinking that you are in doubt about sending a priest here to take care of us and to explain the teaching and love of Our Lord Jesus to us. Therefore, last Sunday evening I called together all the people whom you have baptized here and all desired to make this petition, reiterating our thought and desire, because of our many sins and great lack of knowledge, to ask you, of your high state, father, that if possible you will send us a priest to live among us, that he may water our hearts and firmly establish us in the Christian faith."

This was signed by thirty-eight men. "What would you want to say," asks the Diocesan Chronicle of the Philippine Islands, "if you received such a petition? And what would be your feelings if you had to make the only answer we have had to make, not once but over and over again, not merely to this town, but to a dozen such, 'Impossible'."

The little staff of four priests, almost constantly reduced to two by necessary furloughs and temporary transfers, is wholly unable to meet the ever-widening developments and crying needs of the out-station work.

THE LOGICAL PARISH.

Every parish in the land assumes that the Church has a clergyman ready for it when a vacancy occurs. Every parish should, as a logical consequence, either have a young man from its numbers studying for the ministry, or should provide a fund for the purpose of assisting some young man to study for the ministry. What a splendid memorial would be a gift of five thousand dollars, the income from which would keep one man studying for orders.—Rev. George P. Atwater, in *The Witness*.

VOTING IN THE PARISH HALL.

On Election Day a year or two ago the vestry of Trinity Church, Boston, after careful thought gave the use of the Parish Hall to the city for a polling place. It must have been a great boon to women, who usually have to penetrate barber shops or even less attractive places. The rector wrote, "I am glad to have the parish render this service to the city. It is well that votes should be cast in such surroundings, and I believe that the action of the vestry will be especially appreciated by the women voters of this precinct."

BOONE GRADUATES.

Of the twelve men graduated this year from Boone University, Hankow, China, according to a note in *The Churchman*, four are to study at Boone Divinity School for the ministry, three enter the Standard Oil Company's agency, one becomes a journalist on a new American newspaper in Hankow, and four, trained by the famous little Boone Library School, become librarians in important educational institutions.

One of our first missionaries in the Philippines was a Mrs. Kelly, who taught the native people to greet her with, "Good morning, Mrs. Kelly." And so amenable are those people to missionary work, and so deep an impression did she make, that to this day you may meet away up on some mountain trail a fierce-looking chief, unclad, armed with weapons, who will greet you in the friendliest fashion with, "Good morning, Mrs. Kelly."

Russian refugees, to the number of 3,000, including princes, counts, barons artists, lawyers and doctors, are living in the vicinity of St. Andrew's Church, Harlem, New York City. The parish has been taking advantage of the opportunity to be of practical and kindly service to them in many ways.

"Years begin in October" . . . It is so impossible to form resolutions in October. Yet that is the only moment when they might make a difference. For by Christmas or January, our year has already determined its drift. Shall we try, then? Shall we look ahead over the whole period before us, and detect what it is likely to lack, and bring into play what it most requires? Here is October. We have our chance. It is the Dawn of the Year.—Scott Holland.

Church Intelligence

THE SEWANEES SUMMER TRAINING SCHOOL.

Sewanee Trains Leaders.

Two hundred and twenty-three teachers and leaders in the Church in the Province of Sewanee received training and inspiration at the Adult Conference which came to a successful close August 21. Sewanee is truly the "Mount of Vision" for Church workers in the South. Under the direction and guidance of the Rev. Mercer P. Logan, D. D., the conference has drawn larger and larger crowds until this year it was necessary to have two divisions, the young people and adults meeting separately.

Two hundred delegates attended the young people's division. The Rt. Rev. C. S. Quin, D. D., dean of this division, is claimed by the young people as their own especial Bishop, and his influence in upholding the best and highest Christian ideals is destined to spread through them far beyond the confines of his own Texas Diocese. Associated with him as director of recreation was the Rev. Gordon Reese, another leader who knows the secret of unlocking the hearts of young people. Courses in some of the Standard Teacher Training Series were given by a splendid faculty and a course on Social Service by Miss Mabel Eleanor Stone. Bishop Quin conducted the class on Missions.

Thirty-one courses in Religious Education were offered at the adult division, the Rev. Gardiner L. Tucker, D. D., being the dean of this department. The Rev. H. H. Lumpkin served as dean of the Social Service Department and Dr. John W. Wood as dean of the Department of Missions. Various special courses, including a course for vestrymen by the Rt. Rev. William Mercer Green, D. D., Bishop-Coadjutor of Mississippi, and a course for church secretaries, given by Mrs. Florence M. Tarrant, secretary of the Church of the Advent, Birmingham, Ala., provided a splendid opportunity for discussing ways and means of advancing the work of the Church.

Those who attend the Sewanee conferences get something more than information and training in their two weeks on the mountain top. They find inspiration not only in the class room, but in the sense of fellowship that prevails everywhere. It comes as a new experience to many to be associated with two hundred or more enthusiastic Church men and women. The young people especially gain a new insight into the real meaning of religion. In their hours of recreation and informal association with their leaders they come to realize that the Christian life is the normal, happy life and that joy and service go hand in hand.

The Rev. Dr. Mercer P. Logan, organizer and director of the Sewanee Summer Training School for Church Workers since its beginning fifteen years ago, announced to the Board of Managers at the August meeting that his duties as dean of the DuBose School would prevent him from taking his usual part in the summer schools of the future. His resignation as director was therefore accepted and a new organization set up of which he was elected president. Miss Gladys M. Fry

was elected executive secretary and Mr. F. H. G. Fry treasurer.

The Rt. Rev. Clinton S. Quin, D. D., was made director and chaplain of the young people's division, which will meet July 23-August 6, 1925.

The Rt. Rev. William Mercer Green, D. D., was elected director and chaplain of the adult division, which will meet from August 6 to August 20, 1925. The Rev. Gardiner L. Tucker, D. D., will serve as dean of the Department of Religious Education; the Rev. H. W. Starr, Ph. D., as dean of the Department of Social Service, and the Rev. W. J. Loaring Clark, D. D., as dean of the Department of Missions.

The School of the Prophets for the clergy will meet at the time of the Adult Conference. The Rt. Rev. T. D. Bratton, D. D., was elected director and chaplain of this division. The Committee on Program is composed of the president, directors and deans of the various departments. Vice-Chancellor B. F. Finney, LL. D., of the University of the South, is chairman of the Committee on Arrangements.

In spite of the added expense incurred by holding the Young People's Conference at a different time from the adult division, the school closed with a comparatively small deficit. An increased enrollment is expected next year which will make it possible to retain the full schedule of courses offered this year. The Department of Religious Education at Sewanee is said to offer more courses than are to be found in any other Summer Training School, and additional courses are being planned for the Departments of Missions and Social Service.

H. W. S.

Notice.

The Secretariat of the World Conference on Faith and Order offers to send without charge an interesting lot of pamphlets to any one who writes for them to P. O. Box 226, Boston, Mass., U. S. A. The purpose of this undertaking is not to reach compromises among the churches or to lead them to foregone conclusions as to divisive issues, but to find out how men whose convictions differ can make progress toward Christian common-mindedness. It is high time for such an effort.

Memorial Dedicated.

A beautiful and impressive ceremony was held in St. Matthew's Church, Fairbanks, Alaska, on July 25, when a bronze tablet in memory of Archdeacon Stuck and Hunter B. Temple, of Dallas, Tex., was dedicated. Mr. Temple was a member of St. Matthew's Cathedral, Dallas, when Archdeacon Stuck was dean of the Cathedral. He lost his life in an aeroplane crash on April 14 of this year. The tablet is the gift of his parents, Mr. and Mrs. Sydney Temple. The Rev. H. D. Knickerbocker, of Dallas, delivered the address. Following the address, Archdeacon Stuck's favorite hymn, "Lead, Kindly Light," was sung. The tablet was unveiled by Miss Jean Bunnell, daughter of President Charles E. Bunnell, of the Alaska Agricultural College and School of Mines.

Bible Study Through the Public Schools Proving Successful.

State examinations for high school credit in Bible courses have been taken by 2,350 Virginia students since these courses were first authorized by the State Board of Education eight years ago, Harris Hart, Virginia State Superintendent of Public Instruction, announced.

This record is particularly significant in view of the fact that only twenty-seven students took the State examinations the first year they were available, whereas last year nine hundred and thirty-three students took the examinations. Mr. Hart said that five hundred and forty-three students took the State examination during the first half of the period during which they have been offered. The big increase in the number of students taking the examinations was made in the last two years.

The records of the State Department of Education show that since 1916-'17, one hundred and twenty-eight classes of high school students have studied the State courses in Bible study. Up to 1920-'21, however, only thirty-four courses have doubled and enrollment in these courses has increased 50 per cent.

"It appears from these records that it has taken a few years to inform the public, including teachers and students, with reference to Bible study courses, but now that information is more widespread these courses are increasing in popularity at a striking rate," Mr. Hart said.

"Most of the students register for either the course in Old Testament history or the course in New Testament history and literature courses, and successfully passing the examination entitles the student to one unit of high school credit or one-sixteenth of the usual high school course."

Mr. Hart also indicated that recently, under the authority of the State Board of Education, the Commission on Bible Study Courses which prepared the courses now in use was reorganized in order to make a careful study of the present materials of instruction to ascertain whether they are the best now available. This commission, of which Dr. W. M. Forrest, of the University of Virginia, is chairman, has reported no changes in the present courses except a few minor details in the instructions covering the manner of conducting the courses; it appears that these materials of instruction are about as satisfactory as they can be made.

The outlines for Bible study are furnished by the State Department of Education. The classes may be taught under almost any plan which the local community may adopt. At the end of the course examinations are furnished by the State and the examination papers are graded under the direction of Dr. Forrest, of the University of Virginia; the grades are then certified by him to those concerned.

"The courses, it should be stated," said Mr. Hart, "are filling an important place in our educational system, and the plan of their administration is simple and direct. In this respect Virginia is leading a number of States."

Bishop Shaylor Inaugurates Movement to Reach the Isolated People of His Diocese.

Under the leadership of Bishop Shaylor, a diocesan branch of the Church League of the Isolated has been recently organized in Nebraska. Bishop Shaylor has appointed Mrs. Charles M. Janecek, 611 North Fortieth Street, Omaha, as secretary for this work. The movement is also having the support

of the President of the Diocesan Woman's Auxiliary and other officers in the Diocese. The work will be formally inaugurated on the Eleventh Sunday after Trinity, when Bishop Shaylor will broadcast a message to all isolated Church people in the Diocese of Nebraska, telling them that the Church is seeking them, and urging them to send their names and addresses either to him or to the Diocesan Secretary of the Church League of the Isolated. This service will be broadcasted by Station W. O. A. W., of Omaha. Bishop Shaylor has received letters from people who "tuned in" on his last sermon, telling him how they longed for the church services. In future every isolated person in the Diocese will be listed, and they will be ministered unto as efficiently as possible, in a large measure by correspondence. It is also planned to organize correspondence Church schools for children and adults. Daily intercessions will also be made on behalf of our isolated people. The new enterprise is attracting much interest.

A. A. H.

Province of Sewanee: Change of Date in Meeting of Synod.

The Synod of the Province of Sewanee will meet, D. V., in Wilmington, N. C., on November 11, 12, 13, instead of October 21, the date specified at the meeting of the Synod. This change of date is in accordance with instruction of the President, acting under Ordinance I, Section 5.

Mercer P. Logan, Secretary.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D.

National Lord's Day Alliance.

Canon William Sheafe Chase, rector of Christ Church, Brooklyn, N. Y., President of the Civic Club of New York City and Director of the National Lord's Day Alliance, delivered three addresses in the interest of the Lord's Day Alliance on Sunday, August 31. At 11 o'clock he occupied the pulpit of the Church of the Nativity; at 6 o'clock he addressed the Young People's Society at Epiphany Church, and at 8 o'clock preached at the Columbia Heights Christian Church.

A District of Columbia Branch of the Alliance has recently been formed, and Dr. George Fiske Dudley, rector of St. Stephen's Church, was made president. This national organization led the movement which closed the first and second class post offices on Sundays, by an act of Congress, August 24, 1912, and has since defeated four attempts to have them opened.

This legislation has secured Sunday rest to 100,000 letter carriers and post office clerks.

The general object of the organization is to work in cooperation with the churches and other community forces for better Sunday conditions.

Conference-Mission.

The annual Conference-Mission of the Society of the Nazarene will be held at Trinity Diocesan Church from September 14 to 19, with the general topic for consideration, "The Place of Healing in the Life of the Church." Some of the sub-topics will be: "The Divine Channels of Healing," "The Agencies of Healing," "Cooperation in Healing," "Parochial Missions of Healing" and "The Society of the Nazarene." The speakers will be clergymen, physi-

cians, psychologists and nurses, and the list of names promises a helpful and instructive mission. The daily sessions will be as follows: Holy Communion, 7:30 A. M.; morning conference, 9:30 A. M.; mission service, 8 P. M.

The Rev. Raymond L. Wolven officiated at Epiphany Church on Sunday, August 31, for the last time as minister in charge, assuming the duties of his new position, vicar of Trinity Diocesan Church on September 1. In the year which has elapsed, since the rector of Epiphany became the Bishop of Washington, Epiphany Church has been without a rector, and Mr. Wolven as minister in charge has carried on the work well and is greatly appreciated by the people.

According to announcement recently made by Bishop and Mrs. Freeman, their daughter, Miss Elsie Freeman, and the Rev. Mr. Wolven will be married at some time in the early part of October.

The preacher at the open-air service, Washington Cathedral, on Sunday, August 31, was the Rev. Selden P. Delany, D. D., of New York City.

M. M. W.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Annual Event—Nelson Parish.

The official visitations of Bishop Jett to Nelson County have been for years past the occasions for a general get-together of the congregations of the three churches—Trinity, near Arrington; Grace, at Massie's Mill, and Christ Church, at Norwood—all of which are under the care of the Rev. Frank Mezick. The reunion for 1924 occurred when the Bishop visited the parish the middle of August. On Sunday morning, the 17th, he visited Trinity, where he gave a talk to the Sunday school, preached at the church service and confirmed three persons. To Mr. W. D. Mount, of Lynchburg, President of the Laymen's League of the Diocese, is due a large part to the credit for the thriving Sunday school at Trinity Church. For a long time it has been felt that it would be difficult to carry on a Sunday school at this point, the church being located in the country, between the towns of Arrington and Lovingsston. An effort was made, however, to establish a school a year or two ago in which Mr. Mount lent valuable assistance. A great deal of enthusiasm was aroused and the Sunday school has gone forward under the leadership of Dr. F. M. Horsley, the superintendent.

On Sunday afternoon the Bishop visited Christ Church, where he preached and confirmed three persons. On the evening of Monday, the 18th, he visited Grace Church and confirmed one. A mission had been held in Grace Church from July 21 to 27, the Rev. J. R. Ellis, of Pedlar Mills, Amherst County, being the preacher. Unfortunately, there was a good deal of sickness in the neighborhood at the time, so that the congregations were necessarily smaller than might be expected. The community was greatly benefited, however, by the services.

Tuesday, August 19, was the day for the annual parish picnic, in which the congregations of all three churches joined. The picnic was held under the trees in Trinity Church yard, and the festivities were participated in by numbers of friends of the Church people and summer visitors in the neighborhood, the Bishop and the rector being

the guests of honor. Each of these annual picnics has been a successful feature of the parish life, and it is perhaps partly due to them that the members of these three churches have to a greater extent the feeling of composing one large family than is perhaps the case in any other similar parish in the country. Another important feature contributing to this feeling of unity in the parish is the personality of its rector. Mr. Mezick has been in charge of Nelson Parish for twenty-two years, is one of the most beloved men in the county, and is generally known as one of the best pastors in the Diocese, having always in his mind the needs, both material and spiritual, of his people, and of any others as well to whom his services may be helpful. The obvious effect is the splendid spirit of loyalty and faithfulness exhibited year by year by the members of Nelson Parish.

Laymen's League to Meet September 18.

At its first meeting, in Grace Church, Lynchburg, on the evening of May 19, 1924, preceding the opening of the Council of the Diocese the next day, the Laymen's League of Southwestern Virginia adopted a constitution, one of the provisions of which was for two meetings a year—one in Roanoke, on the third Thursday in September, and the other just before each annual Council. Accordingly a call has been issued for a meeting of the Laymen's League on Thursday, September 18, in the Parish House of Christ Church, Roanoke. There will be a morning session from 10 o'clock to 12:30, luncheon from 12:30 to 2 P. M., and an afternoon session from 2 o'clock to 4. Letters have been sent to several members of every vestry in the Diocese urging their utmost efforts to see that there is a full attendance of the laymen of the Diocese at this meeting. The hours were fixed with a view to convenience in the matter of railway schedules, and it is confidently expected that the attendance will be large and that every church will be represented. Important business is to come before the meeting, and there will be most interesting discussions of the business affairs of the Diocese and of the General Church.

The officers of the League are: President, Mr. W. D. Mount, of Lynchburg; Vice-President, representing James River Convocation, Mr. John D. Letcher, of Lexington; Vice-President, representing New River Convocation, Mr. E. E. Thacker, of Dante; Secretary, Mr. John M. Horton, of Roanoke.

T. A. S.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D., Bishop.
Rt. Rev. T. I. Reese, D. D., Coadjutor.

Getting First-Hand Knowledge of Social Service.

Six students will resume their studies at three seminaries this autumn, with a practical knowledge of Christian Social Service, obtained at first hand, and by close contact with the everyday working of several Social Service agencies of the city of Cincinnati.

From Cambridge came Sumner Jerome Brown, who helped in the Juvenile Court all week and in the Church of the Epiphany, Walnut Hills, on Sundays, and Arthur Carl Lichtenberger, who followed the activities of the Social Hygiene Society and had charge of the Sunday evening services at Christ Church.

From Berkeley came C. Ronald Gar-

me, who spent two busy months as a worker for the Ohio Humane Society, helped most acceptably in the Cincinnati City Mission and on Sundays held services in St. James' Church, Piqua.

From Bexley came three fine young fellows. R. Malcolm Ward was daily in the Juvenile Court as a volunteer investigator and divided his Sundays between the Church of the Redeemer, Hyde Park, Cincinnati, and St. Mary's, Hillsboro. Allen Perkins Roe had a similar position for the Juvenile Protective Association and helped Dr. Dunlop at the Church of the Advent, Walnut Hills. Russell E. Francis worked for the same organization and on Sundays helped at Christ Church, Glendale.

All but one of the party lived at the Diocesan House, adjoining St. Paul's Cathedral, and for the months of July and August were certainly in close touch with the problems which confront Christian workers in a large city. When they graduate and are ordained next June they will no doubt be better able to enter the ministry with a clearer vision of the trials, temptations and difficulties which beset the path of those whom they are to serve in Christ's name.

William S. Keller, M. D., should have the largest credit for the conception and furtherance of the plan for the further practical training of these students. His devotion to the principle of the expression of Christian teaching in practical social service is too well known to need further comment.

The impression made upon a priest of nearly twenty-five years' experience in missionary work in large cities, by the work and personality of these young men was most favorable, and promises well for the future development of the Church's ministry.

C. G. R.

MARQUETTE.

Rt. Rev. R. L. Harris, D. D., Bishop.

Small Towns Welcoming Church.

A striking chapter of the Church's experience in rural work may be taken from the address of the Bishop of Marquette to this year's Diocesan Convention. If the following extract seems to be chiefly a list of unfamiliar names, the significance lies between the lines, in the fact that of the places mentioned only two had a population of 5,000 or over in the 1920 census, while ten of them are listed there as communities of less than 2,000:

"The Diocese of Marquette has had a very successful year. In spite of the financial depression in the copper country due to discouraging prices in copper and consequent curtailment of production and unemployment, the Diocese as a whole has made excellent progress.

"We have cut operating expenses to the bone. The clergy, while less in number, are carrying more work, covering more territory and doing their work quite as efficiently as possible under the circumstances.

"We have purchased a schoolhouse on an excellent corner lot at Lake Gogebic, and so have a church building of our own at this mission. At Amasa we have started services under very promising conditions. At Manistique we have rebuilt the rectory and placed the general missionary in charge, making it a missionary center for the eastern part of the Diocese.

"At Gwinn this year I confirmed a class of eighteen, more than the original communicant list when the general missionary began work a few years ago.

"In Detour, besides improving the

church property, we have acquired and paid for a lot for a rectory.

"At Cedarville a campaign has been started for a new church building, as we are unable to accommodate the people at present attending our services. Practically the whole village now attends our church services, where five years ago we had only three communicants.

"Rev. William Maltas, though over seventy years of age, continues his wonderful work in the rural field where he is greatly beloved.

"At Chatham we have established regular services and have large congregations serving the whole community, although we have only one Church family in the village. At Harvey the dean of the Cathedral has opened a mission church, which is filled every Sunday.

"In L'Anse, where the large lumber interests of Henry Ford are located, we have begun services and hope soon to purchase a lot and establish a regular mission.

"In the eastern rural field our work is prospering. At Newberry we have now located a missionary with most satisfactory results. He is doing excellent work at Munising and St. Ignace.

"St. Mary's, our new church at Ralph, is doing well. At Crystal Falls we are rapidly paying off the debt on the new rectory, and at Iron River rebuilding and improving church property. Ontonagon is still unfortunately without a rector, due to lack of funds, but Archdeacon Poyseor is holding regular services and keeping the congregation together.

"In the Copper Country we are doing quite as well as could be expected under the circumstances, and more than holding our own. The Church there is steadily growing.

"The Bishop, Archdeacon and Dean made an automobile tour of the Diocese last fall, speaking for six weeks to large groups of men throughout the Diocese on the Nation-Wide Campaign, and organized a Laymen's Service League, which has greatly strengthened the Church in this north country. We have had larger congregations and more men engaged in Church work this year than ever before. Over four hundred men pledged themselves to pray daily for the spread of Christ's kingdom and to attend services from Advent to Easter.

"In addition to adding three new parishes within the last two years and acquiring considerable new church property, we have had the finest spiritual response to the appeal of the Church this last year in the history of the Diocese. We have every reason to be thankful and hopeful. We deeply appreciate the financial support from the General Church through the Nation-Wide Campaign, which has enabled us to aggressively push our missionary work with such fine results under the leadership of our consecrated missionaries.

"This Diocese is a real missionary field. We have vigorous churches fifty miles from mara ilroad. Our Church is becoming a great spiritual force in the expanding life of this north country, and its missionaries reach thousands of formerly un-churched people in isolated lumber camps, remote mining and lumbering communities and neglected rural places. When other denominations abandon a field we take it over. Archdeacon Poyseor has preached to nearly 3,000 lumberjacks in the woods during a year, and other of our splendid missionaries labor among people practically cut off from railroads and civilization for months during the winter.

"We hope another year to have a missionary Church automobile in order

to reach with our limited number of clergy many remote districts during the summer, where people are hungry for the message of Christ.

"There is no question about our Church being eminently well fitted for rural work, judging from the response of the people in the Diocese of Marquette."

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Death of the Rev. E. W. Wroth.

The Rev. Edward W. Wroth, of Darlington, Md., after an illness of ten days, died at the Church Home, Baltimore, on Monday, August 18, at the age of seventy-two. He was buried in the Darlington Cemetery beside his wife, whom he survived by only five months. The services were conducted by his cousin, the Rev. S. S. Hepburn, rector of I. U. Parish, Kent County, Md., assisted by the Rev. John I. Yellot, rector of Emanuel Church, Belair, and Mr. F. M. Heil, minister in charge of Grace Church, Darlington. The pall bearers, active and honorary, were members of Monumental Commandery, Knights Templar, which he had served for many years as Prelate, at the same time officiating as Grand Prelate of the Grand Commandery of Maryland, and Grand Chaplain of the Grand Chapter of Royal Arch Masons of Maryland. His long ministry had been spent in Smithfield, Isle of Wight County, Va.; Kingsville and Darlington, Harford County, Md., and All Saints' Church, Baltimore, Md. His brother, the Rev. Peregrine Wroth, D. D., for nearly fifty years rector of the Church of the Messiah, Baltimore, and his son, the Rev. E. Pinkney Wroth, rector of St. Philip's Parish, Laurel, Md., are active ministers of the Church.

WESTERN MICHIGAN.

Rt. Rev. J. N. McCormick, D. D., Bishop.

News Notes of Interest.

The Rev. Harry Bruce has accepted the call to St. Paul's Church, St. Joseph, and expects to be in residence September 1. A rectory is being purchased.

On Thursday, July 24, Bishop McCormick laid the cornerstone of the enlarged church and parish hall at Holland. Several of the diocesan clergy were present and the rector, the Rev. D. D. Douglas from Canada, is enjoying the hearty cooperation of his members.

The interior of St. Paul's Church, Muskegon, has been beautifully decorated and was opened for services on September 1.

A new pulpit has been placed in St. John's Church, Harbor Springs. The church is a memorial of the loving esteem held by the summer visitors in this section, for the late Bishop Tuttle, who for many years, through his vacation period, held regular Sunday services in this church. There is always a large congregation present, and the good Bishop's influence has not stopped with his departure from us. His prayers still follow us.

Bishop McCormick has visited Camp Custer, which is near Battle Creek, and, therefore in this diocese, holding services on Sunday with other speakers, at a mass meeting at which hundreds

of the men were present. Five thousand men are in camp at this place, it being one of the C. M. T. C. Camps. Chaplain Fell is a Priest of the Church. The Commandant, General Moseley, is very anxious to maintain the camp at a high level, and all things possible are done to make the men thoroughly efficient.

FLORIDA.

Rev. F. A. Juhan, Bishop-elect.

St. John's Church, Jacksonville.

The Rev. Menard Doswell, Jr., rector of St. George's Church, New Orleans, La., has accepted the rectorship of St. John's Church, Jacksonville, succeeding the Rev. Dr. Van Winder Shields, who served the parish for thirty-seven years and who resigned June 1. Dr. Shields is now rector-emeritus of St. John's Church.

Mr. Doswell, who is thirty-two years old, is a native of New Orleans, and has spent most of his life there. In 1912, he graduated with high honors from Tulane University. He was one of the track stars of the University, having excelled in athletics as well as in his studies. He entered the Virginia Theological Seminary at Alexandria, Va., in the fall of 1912, and was the youngest member of his class graduating in 1915. The following summer he was ordained for the diaconate and assumed the rectorship of Trinity Church, Crowley, La. Two years later he was ordained a priest and called to St. George's Church in New Orleans, a parish of some six hundred communicants. During the seven years he has been rector, the parish has prospered spiritually and materially, completely recovering from a disorganized condition which existed when he took charge.

Mr. Doswell expects to take charge of his new work on October 15, and will occupy the rectory, Church and Market Streets.

St. John's is one of the strongest parishes in the South. The beautiful church building, seating about 1,200. A \$130,000 parish house has just been finished on St. John's Square. Across Duval Street is the Community House, where many parish activities center. It is free of debt, well organized and offers an unusual opportunity for service.

The Rev. Frank A. Juhan, rector of Christ Church, Greenville, S. C., Bishop-elect of the diocese, visited Jacksonville last week, meeting the clergy and laity at a lunch in the Mason Hotel.

C. A. A.

LOS ANGELES.

Rt. Rev. J. H. Johnson, D. D., Bishop
Rt. Rev. W. B. Stevens, D. D., Coadjutor.

Lay Cornerstone For New Church.

The cornerstone for the new Church of the Redeemer, Boyle Heights, Los Angeles, was laid on August 3. Services were begun in this section in June, 1909, and the mission organized in 1911, the Rev. Duncan F. Mackenzie being the founder. The present incumbent, the Rev. F. U. Bugbee, has taken full opportunity of the advantages offered by the growth of the city in this section, and the present new structure is the result of his efforts. It is estimated to cost in the neighborhood of \$15,000. Bishop Johnson and Bishop

Stevens officiated at the ceremony, with a large number of the parishioners present. Clergy of the diocese were also in attendance. The Church of the Redeemer is one of those of the diocese which more than meet their total quota for the General Church Program.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor
Rt. Rev. H. B. Delaney, D. D., Suffragan.

An Interesting Anniversary Service.

On Sunday, August 17, an interesting anniversary service was held at old St. James' Church, near Statesville, the Rev. Thomas L. Trott, rector. This was the annual home-coming day and about six hundred people were present for the occasion. The Rev. John L. Saunders, a native of this county, now of Maryland, preached at the morning service. Mr. Trott and others spoke of the fellowship meeting in the afternoon. The church was established over a hundred years ago, being founded by the late Mr. Nathaniel Mills. The present church building was consecrated on May 17, 1857, by Bishop Atkinson. Some of the clergymen who have served St. James are: The Rev. Messrs. E. P. Green, Bruce Owens, R. G. Shannonhouse, E. L. Ogleby, R. P. Eubanks, E. A. Osbourne, W. J. Wright and the present rector, Mr. Trott, who also serves Trinity Church in Statesville.

T. F. O.

Personal Notes

The Rev. Henry H. Chapman, who has for two years been missionary in charge at Fairbanks, Alaska, has left for Eagle, where he will assume charge of St. Paul's Mission. He will relieve the Rev. Burgess W. Gaither, who returns to the States on a furlough. Mr. Chapman's address for the next year at least will be Eagle, Alaska.

The address of the Rev. Floyd Cartwright is changed from Smithfield, Va., to St. Luke's Rectory, Main Street, Phillipsburg, N. J.

Archdeacon John H. Griffith, of Asheville, Diocese of Western North Carolina, has recently visited the Ashe County missions, preparatory to the visit of the Bishop. This is the third visit of Archdeacon Griffith to this group of missions during 1924.

The Rev. Donald H. Morse has accepted the call to become rector of Christ Church, Schenectady, N. Y., and will assume charge in September. He succeeds the Rev. George A. Perry, who has resigned to become general missionary of the Albany Diocese, with headquarters at Malone.

Mr. Morse is a graduate of St. Stephen's College, Annandale-on-the-Hudson, and the General Theological Seminary, New York City.

The Rev. Ralph S. Nanz, who for some time has been an instructor in Cornell University and who has served in missions of Tompkins County, New York, has been appointed student pastor at Cornell University, succeeding the Rev. Cyril Harris, who resigned last spring.

The Rev. John Forbes Mitchell, of Haverstraw, N. Y., has accepted the call

to the Church of the Holy Spirit, Bensonhurst, Brooklyn, N. Y., and expects to assume his new duties on September 14.

The Rev. W. Cowan, of the Canadian Church, is in charge of St. Paul's Cathedral, Los Angeles, during the absence of Dean MacCormack in Europe for the summer.

The Rev. Frank Damrosch, Jr., of St. Luke's Church, Brockport, N. Y., has accepted a call to St. James' Church, Brooklyn, N. Y., succeeding the Rev. Edgar M. Thompson, who resigned on account of ill health.

The Rev. Harold F. Holly, for the past three years rector of Christ Church, Hudson, O., has accepted a call to a new suburban work in Columbus, O.

The Rev. A. Ruge, who, in addition to professional duty in Bluffton College, has ministered to Grace Church, Defiance, O., has resigned to take over the development of St. Mark's Church, Sidney, O.

The Rev. Horace E. Clute, curate of St. James' Church, New York City, has been called to St. George's Church, Brooklyn, N. Y.

The Rev. H. R. A. O'Malley, rector of St. Stephen's Church, Denver, Col., has accepted the call to be Dean of St. John's Cathedral, Albuquerque, N. M.

The Rev. Howard D. White, rector of Holy Cross Church, Jersey City, N. J., has become rector of the Church of the Annunciation, Glendale, L. I., and should be addressed at 2767 Central Avenue.

The Rev. Carl I. Shoemaker, rector of St. Paul's Church, Sidney, N. Y., has entered upon his work as rector of the Church of the Annunciation, Philadelphia, Pa., with residence at 2112 North Twelfth Street.

Ordinations.

On the Festival of the Transfiguration, in the Church of the Redemption, Gros-Morne, Gonaives, the Bishop of Haiti ordered deacon Leobrun Dorival Adolphe. After the Preface of the Ordinal had been read by the Rev. Ulysses Bastien, retired priest, Archdeacon Llywd preached the sermon, and the candidate was presented by the Rev. Edouard C. Jones. In the celebration of the Holy Communion, the rector of the parish, the Rev. Elie Octave Najac, assisted the Bishop.

The newly ordered deacon will work under the Rev. Mr. Najac, in a very extensive and important field in the northern part of Haiti.

Deaths.

The Rev. John Davis, D. D., of Hannibal, Mo., died on July 30 at Anderson, S. C., his birthplace. Funeral services were held from Grace Church, Anderson, S. C. Dr. Davis was dean of the Cathedral in Dallas and later dean of the Cathedral in Little Rock, Ark. He was rector of Trinity Church in Hannibal, Mo., and was sent by the Church to Japan to found the chair of Ecclesiastical History in St. Paul's Theological Seminary, Tokio.

The Rev. Edmund Phares died at Los Angeles, Cal., August 9, at the age of seventy-six years. Funeral services were held from St. Mathias' Church, Los Angeles, on August 11, where the

(Continued on Page 22.)

Family Department

September.

1. Monday.
7. Twelfth Sunday after Trinity.
14. Thirteenth Sunday after Trinity.
- 17, 19, 20. Ember Days.
21. Fourteenth Sunday after Trinity.
S. Matthew.
28. Fifteenth Sunday after Trinity.
29. Monday. S. Michael and All Angels.
30. Tuesday.

Collect for Twelfth Sunday After Trinity.

Almighty and everlasting God, Who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of Thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, Thy Son, Our Lord. Amen.

The Test.

"Try me, Oh God, and seek the ground of my heart—
Prove me, and examine my thoughts."
Ps. 139:22.

Try me, oh God, my soul lies open in the light
Of Thy most loving, yet most piercing, sight;
Wound, heal, and bless, with power infinite!

Seek, Lord, for in the darkness of my heart,
Fears and desires, fierce prisoners, dwell apart;
And at Thy Spirit's candle, shrink, and start.

Prove, Lord, by sharp, unceasing pain;
By cries and prayers that knock at heaven in vain;
If only so, my loss will turn to gain!

Examine, by the brightness of Thy gaze,
Thy myriad thoughts, that, through uncharted ways,
Are lost where Unfulfilment weaves her maze.
Try, seek, and rove,—examine,—if Thy love
But leave, alive within my soul, Thy Dove,
To bear me, on His wings at last, above!
—Mary A. Woodward.

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

Institution of the Lord's Supper.

III.

The Rev. Louis Tucker, D. D.

A law of the Unseen is a necessary reference from the two speeches. Told with all the reasoning which shows it necessary, it is as bulky as this Life of Christ itself. Told without the reasoning, few will believe. Yet a long steady look through the veil, here rent in twain, is given. Perhaps we can so put it that though the incredulous must be incredulous still, the knowledge of him who believes shall be increased.

There is, then, a law. For convenience call it the law of Influx, though we do not mean the thing Swedenborg calls by that name. It is as fundamental a law of the spiritual world as the law of gravitation is of the natural; as fundamental and as many-sided. Viewed from that side which concerns us now, it is the law that, where a spiritual being is thought of, there it is. Another way of putting the same fact is that two spiritual beings come together by thinking of each other. A third is "Seek and ye shall find." Contiguity in space is not to be really predicated of spiritual entities. Space is a function of the material. There is no space, spiritually speaking. If there were, he who is summoned by two persons in different places if he went to one must be absent from the other; while, as a matter of fact, he is present with both. Still, space-terms furnish a real analogy, and we have no other.

Invocation—prayer—is therefore the method of securing a spiritual presence; not because the mere words affect the spiritual entity, but because they steady, centre and clinch the thought of the being who utters the invocation, and those thoughts do affect the spirit invoked. That spiritual entity can withdraw from and baffle the invoker, or can assist him. He who invokes an angel—which, by the way, is forbidden—can, for example, see the answering spiritual presence when he wills to see and the presence wills it strongly, also, using the will of the invoker to clothe itself.

Many who read this will take it for mad superstition and lay it aside. Those higher in insight will object that the Scriptural instances suggested were highly symbolic. "So is this." Those with spiritual experiences of their own will understand; and will see that the person invoked, having answered, can reach through the veil of our flesh only through media: words or thoughts for the mind, emotions or deeds for the spirit, and food, or the force which is its result, for the body. Words, or the thought in them, build up and become part of the mind. Deeds, or the emotions behind them, build up and become part of the character. Food, or the forces underlying it, becomes part of the body.

A law of nature is open to all. Satan as well as Jesus can use it—and does. Read St. Paul on devil-worship. No one knew better that the false gods of the heathen are dreams and fairytales. There never was a Diana of the Ephesians. But a spiritual entity, powerful and evil, used the flesh of animals sacrificed to Diana to harm Christians of small faith, or St. Paul was no writer. The very reason the power of God in the Eucharist is greater than the power of evil in the heathen sacrifices, is given. It is because the earth is the Lord's that evil spiritual entities use its products less easily, in proportion to their powers, than God does; to which we may add that the evil spirit has no human body and blood such as that of Our Lord.

To those whose object that this is grossly materialistic the silencing answer is "What is matter?" The last and most exhaustive reply is still that matter is a mode of motion of electrical charges. If we ask "What is electricity?" no man answers.

Invocation attracts the attention of a spiritual entity, as you prove every time you answer your name. You, yourself, are a spirit. So far as personal experience goes, you know more about the spiritual world than about the material. All your knowledge of the material world comes through the senses. Your spiritual knowledge is first-hand. That is why, when a thing that transcends your experience is said about the material world, you balance probabilities and end, if you are wise, by suspending judgment. When a thing transcending your experience but pertaining to the spiritual world is said, you know in a moment whether you believe or not. What you believe, therefore, gives an absolute diagnosis of your spiritual nature. It shows what kind of spirit you are.

Our Lord, then, through the reception of His body and blood in the Eucharist, enters and dwells in our bodies; as He enters into our minds by teaching and into our hearts by love. When you live in a body it becomes your body. He saves us out of the power of the Prince of this wicked world exactly as he saved His own flesh and blood—by living in it. Men who lay most stress on His entering into the spirit by obedience and love are Moralists or Mystics. Men who lay most stress on His entering into the mind by belief, teaching, self-surrender, are Evangelicals. Men who lay most stress on His entering into the body by sacraments—that is, by invocation sealed by a covenant-oath and by the use of media—are Sacramentalists. All are right, and all, unless they perceive truth in the others, are wrong. Every tripod has three legs and cannot stand on less, and any leg is as important as any other.

As replacing the Passover the Lord's Supper is for all of the New Covenant. As replacing the sin-offering it is especially for sinners. You could not offer the sin-offering at all unless you were a sinner. Practically, the two functions are identical; for, by His saying of the unprofitable servants who had done all commanded them, Our Lord pointed out that all are sinners. This fact is invisible to Pharisees. Phariseism is the unwillingness to see that the latent capacity for sin, even if unexercised, makes a man sinful; just as the latent ability to die, even unexercised, makes a man mortal. Give any child time enough and he will sin, exactly as, if you give him time enough, he will die. We are both sinful and mortal.

Our Lord saved His Supper to the last. At the last available moment,—for Judas was already gathering an armed band to take Him—at the last moment available before His death He instituted the Eucharist; for a remembrance. The Evangelical is wrong when he denies its other high and holy meanings; but he is right when he plunges through them to grasp, with unerring instinct, personal point. It is heartbreak too deep for tears that Our Lord knew that they—and we—would forget Him; not always, of course; not long at a time, perhaps; but so many times. It is joy too high for singing that He only foreknew and foresaw but forgave this, and gave the Eucharist to vivify our remembering. In this he takes up all human nature as one might take a little child into his arms; remembering and pardoning its weakness, forgiving and providing means to cure its forgetfulness. Do you forget Jesus in the trials and temptations of every day? Receive Communion often. Then when temptations come, they come innocuous; because you forget less, but

remember the dying Saviour; and, at the foot of the cross, no Christian has the heart to sin. In this, not in denial of the sacramental value of the Eucharist, lies, we think, the holy high and glorious explanation of Our Lord's saying: "Do this in remembrance of me," and why it was the last thing He asked of us before He died.

For the Southern Churchman.

The Voices of Children.

Helen Bayley Davis.

From my casement window high above
The street, I hear the city's constant
noise;
The clang and crash of passing cars,
the cry
Of venders with their wares, the shouts
of boys.
A harsh, dramatic song, whose jarring
chords
Are dissonances; yet, amid the crash,
Enchanting melody I hear—a host
Of fairy sounds: the tinkling plash
Of mountain stream, as joyously it flows
O'er smooth white pebbles; and the song
of lark
Whose nest is in the fragrant clover
field:
The rustling of the lilac bushes!—Hark!
Whence comes this lilting melody today?
'Tis little children, laughter, at their
play!

For the Southern Churchman.

What, Where and Who is God?

The Rev. Thos. F. Opie, D. D.

"Can'st thou by searching find out God?" inquires that ancient dignitary, Job. There are numerous queries in the Bible which appear at first to infer a negative answer, which, on closer investigation, call for an affirmative one! Can one by not searching find out God?

Are we to suppose that God is easier to find than gold and silver and iron?—or than knowledge, information, wisdom? Is the idea of God easier of mastery than geometry, science, philosophy?—than art, music, poetry?—than geography, grammar or graphics?

Any one who has not lost all acquaintance with goodness, truth, beauty—with love, purity, holiness—with justice, mercy, kindness—this man can indeed find God! These be God at work in the world.

Is God a great potentate? Is God a sort of cosmic giant with head, hands and physical form? Is God one who is magnified by "sinking you down to hell"? Little wonder that millions have never found God!

Is God one who kills, murders, tortures with death, diphtheria and deadly disease? Is He one who takes away baby, father, mother—husband, wife, sister, brother—to punish you for petty ignorance, petty sin (or for colossal ignorance and cardinal sin!)? Did not Isaiah say of Him, "A bruised reed shall He not break, and the smoking flax shall He not quench"? The reed is symbolic of feebleness, weakness, unworthiness—He will not crush it. He will not break or banish it—but will heal, strengthen, confirm it. The flickering wick will He not extinguish or trample—but this He will renew, replenish, rekindle.

Is God a Material Form in the heavens? Can you by searching find such a God? There are over five thousand million stars in the heavens and unmeasured space. If God be physical or of physical parts, can you visit these

planets or this space and locate God? Can you by vocal inquiry, by physical search, optical investigation, discover God? It would require a million years to reach one of the billions of stars in the universe, if you traveled at the rate of sixty miles an hour. Your search would, therefore, end almost before it should begin.

Where, then, is God? God is within and all about you. In Him we live, we subsist, we develop, grow, think, love, aspire and achieve. In Him we move, we find locomotion, sense, progress, make a livelihood, attain to destiny. In Him we have our being. What aid is to the bird, what water is to the fish, what oxygen is to the lungs—that God is to the human soul. What love is to the heart, what thought is to the mind, what light is to the eye—that God is to us.

"God is the everlasting spirit or principle of good," says O. S. Harden. But, is that all? No! God is also everlasting spirit or principle of truth, of justice, beauty, fellowship, life development, perfection, purity. But is that all? No! God is infinitely more than we can think, feel or imagine!

Not by any physical search in a physical world can you find God. But if truth, justice, fellowship, beauty, perfection, purity be in the world—in you—in those about you—then, with spiritual apperception, you can by searching find Him. You will find Him only partially—but nevertheless you will find Him vitally, essentially and convincingly. "God, from beautiful necessity, is love."

Looking Forward.

Not long ago one of our pupil teachers, who has been with us since she was a small child, came into my room and told me, with a very smiling face, that the young teacher to whom she is engaged, had sent her a present with these words on it, "To my Lily of the Valley." Whereupon I asked her if she knew what a "Lily of the Valley" was. She replied "No mam." I then described it and told her how beautiful and white it was. "And I am as black as fire coal," said she, with a hearty laugh. Then I told her that no matter whether one's skin be black, red, or yellow, the heart can be as pure and white as the lily. "I like that name now," was the prompt reply. I am telling this anecdote because it is a part of my vision for these girls to live such pure good lives that they may beautify and brighten the lives of all with whom they come into contact.

A peculiarity of the African lily is that it bursts open about sunset and sends forth its first fragrance into the darkness. Is this not included in our vision of the future of the Native girls of this school, that they carry the love and joy and peace of the Gospel of Christ to their relatives and friends in the Interior who are now in the darkness of heathenism and Mohammedanism?

In order to realize this vision of the future certain things must come to pass in the near future. A new and larger building is much needed here. The portable house brought out by Miss Mahoney, which is nearly twenty years old and in such bad condition that it cannot be repaired, is a source of great anxiety for fear it will go over in a high wind. Our Liberian teacher, who lives there, has been warned to rush out quickly should she feel it going. We have now fifty girls who sleep in one room over our head. It is not a very sanitary dormitory for when it storms all the windows have to be

closed. I wonder if any of the readers have ever had fifty children between the ages of four and twenty-six sleeping over their head every night! If so, they will readily understand how pleasant it is! The girls' dining room is so small that some are obliged to eat in one of the class rooms, and the small girls have no room to sit down so must stand at their meals. Besides another dining room and dormitory, a playroom is greatly needed for there is no place now for the children on rainy days except the large school room which adjoins the principal's bedroom. Not very conducive to rest or tired nerves! Although this house is not in good condition in some parts it can be repaired.

One night this week we were awakened by Bobbie, the dog, barking just outside my room door. Going out to see what the trouble was, I found a viper in the hall, coiled and ready to spring. It had evidently come in through a small hole in the floor of another room. Some of the older girls rushed down and soon killed it, but it was not a pleasant experience for three o'clock in the morning. This week has been a series of exciting experiences. The very next night a leopard carried off our teacher's dog. About a year ago our own dog was carried off one; but Bobbie, being a large dog, managed to escape, and got back about twelve hours later in a frightful condition. We thought that he would die, but after being cared for like a child, recovered and now sleeps in the house to avoid another such experience and to guard the workers from such wild things as vipers!

Although, the preceding experiences make missionary life somewhat exciting, it would be more peaceable if they could be avoided. Such material things as the new house, with dormitory, playroom, storerooms, school rooms and chapel, will be a great help towards the realization of the vision for the future. May God grant that it may soon be realized.—Margaretta S. Ridgely, in Lutheran Churchman.

For the Southern Churchman.

Dreams and Visions.

F. Leonard.

Dear Lord, Thy Church stands dreaming
age-old dreams
Of Truths forever new.
And at her door Thy young men wait,
With unlit torches in their hands,
Deep visions in their eyes,
And in their longing hearts fair altars
consecrate
Unto the Unknown God.

Father of light, send down Thy living
Spirit's flame!
Awake the age-old dreams;
Baptize the nameless altars with Thy
Name.
Guide youth to light its torches at the
altar-coals
And gather dreamers and seers, with one
accord
To know and speak the message of our
Risen Lord.

The way seems too narrow only to those whose feet have never entered it. The gate seems too straight only to those who do not know that God's commandments are exceeding broad. Christ's law is a gracious liberty. His service is a perfect freedom. His statutes become our songs in the house of our pilgrimage.—W. M. Clow.

For the Young Folks

For the Southern Churchman.

The Bird's Lesson.

Alice B. Joynes.

A tiny bird carols

On yonder green hill,

His musical throat

Running over with glee.

He whistles and chirps

And sings his sweet song,

Merry and happy

All the day long.

He cares not at all

For the clouds in the sky,

Though he hears the wind whistle

And sees the storm nigh,

He rocks on his branch,

Near his mate's little nest,

To cheer the whole world

He is doing his best.

O birdie, I pray,

Teach this lesson to me,

To sing and be happy

Wherever I be,

To look upon life

As cause for content,

And take as a blessing

Whatever is sent.

Why We Love Dolly Madison.

PART I.

Our "Queen Dolly" won her place in the hearts of all Americans, not because of her beauty and courage, but for the reason that she was always kind, good and lovable. We know that she was beautiful and so brave she narrowly escaped the chance of capture when the British destroyed our capital city. President Madison, of course, commanded her to leave the White House on the arrival of the enemy, which Dolly was obliged to do; but Admiral Cockburn told one of the citizens of Washington that if Dolly Madison had stayed at home he would not have burned the White House. He referred to our President as "Jim" and "Jimmy," but he ever spoke courteously of our lovely Dolly.

Maybe Admiral Cockburn never heard that Dolly would have fought for her home had it been possible, and that she wished for a cannon to be placed at every window. Such was the reception she would have liked to give Admiral Cockburn the very day in 1814, when he said, "I would rather protect than burn a house which sheltered so excellent a lady." It may be that he would have done so had she, contrary to orders, remained in the city.

It is comforting to know that Dolly Madison saved a wagon-load of White House treasures, besides the famous portrait of George Washington.

We all know that Dolly Madison was born a Quaker baby and was named Dorothea Payne. We are told that as a little girl she was "wondrously fair." Her Quaker mother not only made little Dolly wear a sunbonnet to school, but she sewed a white linen mask over her face to protect her skin from sunburn, tan and freckles.

When Dolly Madison was eighteen she is described as being "of slight form, possessing a delicately oval face, a nose tilted like a flower, yet black hair and blue eyes of wondrous sweetness."

When she was twenty-two years old

she obeyed her father and married John Todd, Jr., after assuring the young man that "she never meant to marry."

Mr. and Mrs. Todd lived in Philadelphia until after the outbreak of yellow fever. Then, with her little boy, Dolly was sent away from the city while her husband, who was a hero, stayed to do his duty. When, at last, he too could leave the city, it was only to die of the fever. The lovely Dolly was stricken with the disease. When she recovered, her baby girl was dead, although the little boy lived.

At this time Dolly was twenty-five years old and so beautiful, a Quaker friend said to her one day, "Hide thy face—there are so many staring at thee."

About one year later Dorothy Todd, the lovely rich young widow, married James Madison, who took her home to Montpelier, his estate in Virginia. There her children came to live. Dolly Madison's little sister, Anna, the one she called her sister-child, had always shared her home, and the other child was her own little boy, Payne Todd.

Mrs. Harriet Taylor Upton says of the beautiful old home: "Montpelier was a true children's paradise. The house, garlanded with roses and jessamine, stood on a slightly slope sheltered at the north by the Blue Ridge Mountains. It possessed a great hall and a spacious many columned portico, where on rainy days the two children played dolls and hop-scotch and marbles, and where their dignified adopted father and his half-dozen brothers and sisters played before them; for Montpelier was an old place, the original Madison estate, taken up only fifteen years after the settlement of Jamestown. Outside was a boundless playground, three hundred acres, more or less. At the very doors were delightful old gardens and ancient trees, which hid from view the cabin and out-buildings that always clustered around a planter's house, where long paths led away bordered with silver pines."

There were flowers at Montpelier which the children were allowed to pick, and fruit in abundance. There Dolly Madison taught her little boy to read and played with the children on the lawns, and went for long walks or drives in the afternoons. There Grandma Madison told them stories and taught them much which it was necessary for old-fashioned children to know. It would be hard to imagine a happier childhood than little sister Anna and Payne Todd lived in Virginia. The time came when the little boy was sent to school in Baltimore, where he was placed in the care of the Bishop of Maryland.

When Mr. Madison became President Jefferson's Secretary of State, his wife and her sister Anna not only went to Washington to live, but it became their delightful duty to preside at the State dinners at the White House. It was at this time that "Queen Dolly," as she was soon lovingly called, began her reign. Mr. Jefferson's daughters loved Mrs. Madison, and history records that our Dolly was always ready to help them and their families in any way, from shopping for them to taking care of Mrs. Randolph's three little daughters, so that the first baby born in the White House, James Madison Randolph, might have his naps, undisturbed by laughing, romping little sisters.

Mrs. Upton says that one time Dolly Madison bought dolls for the three lit-

le Randolph girls on one of these afternoons, which was a joyful and appreciated surprise.

It is no wonder that all the servant families at Montpelier were glad when Mr. and Mrs. Madison came home for their annual visit, because Mrs. Madison always brought gifts for the children and their mothers.

In 1804 Mrs. Madison's sister, Anna, married Mr. Cutts, a Congressman from Maine, whose home in Washington was on Lafayette Square, almost directly across from the White House. Five years later Mr. James Madison was elected President of the United States and Dolly Madison went to live for eight years in the White House, where she had so often been the useful and gracious guest of the Jeffersons for the eight preceding years.

Mr. Cutts, her sister Anna's husband, owned all the square in which his house stood and where you may now see the great bank building. When the little ones had the measles Mrs. Madison used to go every day to help care for them. It is remembered that she told fairy tales and made doll-clothes and was a welcome visitor always, measles or no measles.

Mrs. Madison was lovely toward all human beings. Although she no longer wore the Quaker dress, she always said "thee" and "thou" in her letters to her Quaker mother.

Imagine how radiant our Dolly must have looked at the New Year's reception at the White House in 1813. "Mrs. Madison received in a robe of pink satin," an old letter tells us, "pink satin trimmed elaborately with ermine, gold chains and clasps about her waist and wrists, and upon her head a white satin and velvet turban, with a crescent in front, and crowned with nodding ostrich plumes."—Frances Margaret Fox in Presbyterian Banner.

The Treetop Playhouse.

Mary Lou's mother and father had moved into a new house in a new part of town, and their yard had just been graded and sown to grass. The tiny green shoots were coming up, but Mary Lou quite understood that it would never do to walk on them. So she sat on the front porch and played with her doll Floribel or sat on the back porch and looked at the apple tree. Its lovely cool shade was inviting, but Mary Lou knew that, if she played under it, she would destroy the grass, and she did not want to do that. But she never grew tired of looking at the tree from the back porch or of dreaming of the time when she and Floribel could have tea parties under its big branches.

"I declare," said Mary Lou's mother one day, "if it were not so dusty under the tree, I should tell you to play there now."

"Oh, I can wait until next year, when the grass has grown strong," answered Mary Lou cheerfully.

That afternoon she carried her little table and chairs and Floribel's bed out on the front porch. Floribel had been fretful all the morning, and Mary Lou thought a nap would do her good. She was trying to rock her to sleep when some ladies came to see Mary Lou's mother. Since it was cool on the porch, they sat there. Mary Lou sat in her little rocker, but it is not very easy to quiet fretful babies when people all around you are talking.

After a while the ladies left, and Floribel had just begun to go to sleep when the boarders came home. You can't play house properly when four young men sit right there and joke about things. So mother noticed that when Mary Lou went upstairs to bed that night she was not an altogether

happy little girl, and mother was a little worried.

The next morning Mrs. Jones, who lived next door, took Mary Lou into the country. All day long she and Floribel played under the trees, and the kind lady they visited even brought dinner and supper out to her. They did not reach home until dark, and Mary Lou was so tired that she went straight to bed, and slept later than usual the next morning.

"Aren't you going to get up, dear?" called her mother.

"Oh, yes," said Mary Lou. "I was thinking of yesterday under the trees, and I want to tell you all about it. I'll get up right away."

"Better hurry; I have something to show you," said her mother with a smile.

"Must I eat before you show me?"

"Not this once," was the startling answer.

Mary Lou could not think of anything's being so important as that. What could it be? Her mother led her down the back stairs and opened the back door. What do you think Mary Lou saw? A brand-new board walk leading right up to the apple tree! She clapped her hands and danced up and down. "Oh, isn't it lovely!" she exclaimed.

She skipped out to the tree, and another surprise was there—little narrow steps.

Up she climbed, and right there in the tree was a board platform with a stout railing round it, and Mary Lou's furniture all arranged. It was the shadiest, coolest, loveliest playhouse in the whole world; and Mary Lou said so when she could speak. She ate her breakfast there and almost all of her meals for the rest of the summer! After a while the robins and orioles didn't seem to mind having a little girl for a neighbor. They sang as usual, and Mary Lou sang too.—Youth's Companion.

A Little Churchgoer.

Today's the very firstest time

I ever went to church at all

I couldn't go before because

My mother said I was too small;

But now I've had a birthday, so

I'm plenty big enough to go.

I listened very hard today,

And sat up just as still and good.

The people sang such lovely hymns;

And I sang too, the best I could.

The preacher read the Bible twice.

I think that church is very nice.

My grandmamma, when she began

To go to church, was only three,

And she's been going sixty years;

She says she guesses I will be

Just like her—and I hope so, too;

I'm going to church my whole life through.

—Source unknown.

O Chie San.

It was a happy day for O Chie San, because that morning her father had said that she might begin going to the kindergarten taught by the young women missionaries. "You must not believe what you hear them tell about their God, for our gods in Japan are different," said her father. "But in their school you will learn the English language, so you may go tomorrow."

In the kindergarten O Chie San saw pictures and heard stories about Jesus, and she learned that God is a dear, loving heavenly Father who is always near to help, although people cannot see Him. The great, ugly stone god

before which she had been taught to bow in the temple was not at all like that, and O Chie San was always afraid to look at it. But after she learned about Jesus she would whisper as she knelt beside her mother in the temple, "Dear Jesus, take care of me."

One day her whisper was loud enough for her mother to hear. "What are you saying, O Chie San?" her mother asked. When she found that her little girl had been praying to the missionary's God while she was bowing before an idol in a Japanese temple, she was greatly frightened. They hurried home, and the father and mother said many prayers and offered many gifts to the idols to keep them from doing something terrible to punish them all for what O Chie San had done.

The little girl was not allowed to go to kindergarten, and she was kept inside the house, except when she was taken to the temple to ask the idol's forgiveness. "But he cannot hear us as Jesus can," said O Chie San.

"You must not talk about Jesus any more," said her father.

Then one afternoon the teacher came to see why O Chie San did not come to kindergarten. O Chie San sat beside her and held her hand tightly while her father, her mother and the teacher talked. The teacher was so gentle and so kind that the father and mother could not keep on being angry with her; and when she went away she left a Bible which they promised to read.

They found new and wonderful things in the Bible. O Chie San was surprised when her father asked her to say for him the little prayer she had learned, and to sing the song, "Jesus Loves Me." The next morning she went back to the kindergarten.

"My father is coming soon to get you to tell him more about Jesus," she said.—Belfast Witness.

Jimmy and His Brass Bed.

Jimmy had a room of his own, and a bed of his own; it was a good room and a good bed; but one day the small boy told his mother that he wished to sleep in the big brass bed in the spare bedroom. That was the bed and the bedroom kept for company; where friends and aunts and uncles and grandfathers and grandmothers slept when they came visiting. It was a beautiful room, too, with blue paper on the walls and soft white curtains at the windows and blue silk draperies both sides of the curtains. The bed was a big brass bed with big posts and spindles. It looked as if it were big enough for the big bear to sleep in, and much too big for a little boy.

Yet Jimmy always wished to sleep in that bed. He told his mother that he could not remember back to a time when he did not want to sleep in that bed. At first Jimmy's mother laughed, then she said:

"Where would we put our company when they came to stay all night?"

"I would go back and sleep in my own bed, then," answered Jimmy.

"It is like this, Jimmy," the little boy's mother went on; "that room is where every one can see it who comes to call on me, and I should be ashamed if it were not in order. I wish that bed to look always just so! I wish everything to be in its place in that bedroom, and there must not be anything left on the floor in that room!"

"I shall keep it in order if you will let me sleep in there!" promised Jimmy.

"Very well," agreed his mother; "you shall sleep in the big brass bed, Jimmy, after you have learned to keep your room looking as mother wished it to look, and to keep your hair combed and your face and hands clean." But

Jimmy was in the second grade in school before ever he slept in the big brass bed, and then it was a surprise.

He had gone to bed one night and was asleep, when his mother went in to be sure that he was covered and to kiss him good-night. Then she saw that his train of cars had been put where it belonged and nothing was out of order in his little room; it looked like the room of a dainty girl that night, and Jimmy's mother was glad.

She straightway went in the blue room and turned down the covers of the big brass bed; then she said to Jimmy's father, "You may carry him in, if you please, and he shall wake up in the brass bed, and he shall sleep there now as long as he is willing to keep the room clean."

And next morning, to Jimmy's great delight, he opened his eyes in the big brass bed. The dear little fellow sleeps there to this day, except when there is company.—Exchange.

Grace.

When thou dost eat from off thy plate,
I pray thee be thou temperate;
Unto thine elders at the board
Do thou sweet reverence accord;
And, though to dignity inclined,
Unto the serving folk be kind;
Be ever mindful of the poor,
Nor turn them hungry from the door;
And unto God, for health and food
And all that in thy life is good,
Give thou thy heart in gratitude.

—Field.

The Story of the Teeny Weeny Pig.

Once upon a time there was a teeny weeny pig that lived on a farm. One day he was in a hurry for his dinner, and he got caught under a gate. And he squealed and he squealed, and he wouldn't stop crying.

Along came Mr. Rabbit, and he said, "Oh, dear, this is terrible!" So he went and got from my garden a nice cabbage, and he brought it to the little pig. But he squealed and he squealed, and he wouldn't stop crying.

Just then Mrs. Hen came to see what was the matter. "Oh dear, this is awful!" she said. So she went into my barn and found a nice bag of corn, which she brought to the little pig. But he squealed and he squealed, and wouldn't stop crying.

Old Mrs. Cow heard the noise and came to find out all about it. She said, "Oh dear, this is dreadful!" So she went into my field and found some nice clover, which she brought to the little pig. But he squealed and he squealed, and he wouldn't stop crying.

Mrs. Duck waddled up to see what she could do. She quacked, "Oh dear, this is horrible!" She hurried to my duck-pond, where she found some nice juicy water-lily roots, which she brought for the little pig. But he squealed and he squealed, and wouldn't stop crying.

Hearing the noise, Mr. Robin Redbreast came flying up to see if he could help. "Oh dear, this is unbearable!" he said. So he flew away to my cherry tree and found some nice cherries, which he brought for the little pig. But he squealed and he squealed, and he wouldn't stop crying.

About this time along came Little Boy. He said, "Oh dear, this is frightful! What is the matter?"

Mr. Rabbit said, "I brought him a cabbage, but he won't stop!"

Mrs. Hen said, "I brought him a bag of corn, but he won't stop!"

Mrs. Cow said, "I brought him some nice clover, but he won't stop!"

Mrs. Duck said, "I brought him some nice water-lily roots, but he won't stop!"

Mr. Robin Redbreast said, "I brought him some nice cherries, but he won't stop!"

Then Little Boy reached up and unfastened the latch of the gate, so that the gate opened. And out came the little pig.

And then he ate the cherries and said, "Thank you!" to Mr. Robin Redbreast.

And next the pig ate the nice juicy water-lily roots and said, "Thank you!" to Mrs. Duck.

Next the pig ate the clover and said, "Thank you!" to Mrs. Cow.

After finishing these, the pig ate the corn and said, "Thank you!" to Mrs. Hen.

And last, the pig ate the nice big cabbage and said, "Thank you!" to Mr. Rabbit.

Then he made a nice bow to Little Boy and all the others, and said, "I thank you one and all for your kindness!"

So saying, he jumped through a hole in the hedge and he never came back any more.—Selected.

How We Came to Have Pink Roses.

Once upon a time all the Roses in the world were white. There were no Yellow Roses, no Pink Roses, no Red Roses; all the Roses in all the world were solid white.

One morning, down by the garden fence, a little Rosebud peeped out and saw the big, round sun looking down at her. He stared and stared at her so hard that she became frightened; but after awhile she took courage and looked up at him and said bravely, "Mr. Sun, why do you look at me so hard?"

Then the old Sun laughed. He laughed and laughed. Then he said, teasingly, "Because you are so pretty."

Now, then, what do you suppose the little Pink Rosebud did? She blushed! She blushed pink!

And ever since then we have had Pink Roses.—Exchange.

Housekeeping.

Patty stood by the kitchen window, cuddling Daffodil, a soft, yellow kitten, and dreaming about the story that she had been reading.

"Patty! Patty!" called mother from the pantry; "come, child, why don't you get to work? It's almost school time."

Patty jumped and looked up at the clock. "Yes, mother," she replied as she dropped Daffodil and hastily tied on her blue checked gingham apron. Armed with dust cloth and mop, she made a dash for the living room, where in a desperate hurry to make up for lost time she began flourishing the mop over the hardwood floor.

But everything went wrong. Daffodil, who had followed her, persisted in chasing the mop till Patty was forced to take her to the kitchen; there, Daffodil begged for a drink; after that the postman rang, and Patty had to see if there was anything for her.

"I shan't be able to clean under the couch today either," she said with a frown. "It would make me late. But it'll never show, and one day more won't make any difference. I will surely do it tomorrow, though," she promised herself.

Patty shoved the dust still farther under the couch and pulled the front edge of the cover down a little nearer the floor; then she turned her attention to the polished furniture, where you could write your name on even one day's dust. "I must be sure to do the things that count," she said. For

five whole days now she hadn't found time to clean the places where the dust didn't show. She had begun too late. There were so many pleasanter things to take up the minutes before school.

Yet Patty was ambitious to become a good housekeeper while she was still a little girl. Sometimes it was fun; it was fun, for example, baking frosted cup cakes, which she had done yesterday for supper. But she didn't like dusting, though mother said that it was quite as important as cooking and had given over the living room to her charge for one whole week.

That afternoon when Patty came in from school she heard some one talking in the next room. "It's Cousin Matilda Morehouse," she whispered to Daffodil, who came scampering to meet her. "She'll be sure to stay to tea, and we'll have the rest of the frosted cup cakes. Then mother will tell how I made them 'most all myself, and Cousin Matilda will believe I'm getting to be as fine a housekeeper as she was when she was my age—as she's always saying."

"Well, how that child does grow!" exclaimed the visitor as Patty slipped shyly into the living room with Daffodil in her arms. "I do hope, Sally," she remarked crisply, turning to Patty's mother, "that you are training her up to work. Why, when I was her age, my mother called me her right hand maid."

"Patty is going to be my little right-hand maid too," said mother as she sent a proud smile in Patty's direction.

Cousin Matilda nodded her head rather doubtfully as much as to say, "I haven't seen any particular signs of it yet." But Patty's cheeks grew rosy with pleasure at mother's praise, and it seemed to her that she couldn't wait till tea time when Cousin Matilda could sample the cup cakes and find out for herself.

"Clickity-click, clickity-click," went Cousin Matilda's bright knitting needles. Patty dropped Daffodil and sidled up close to watch the soft, sky-blue worsted growing into a beautiful carriage robe for Cousin Matilda's brand-new baby nephew. Cousin Matilda had on a spick-and-span white apron so that not a bit of dust came off her dress on the dainty robe. Patty longed to feel the lovely, fluffy, baby thing, but she didn't dare, for she was not sure that her hands were as clean as that snowy white apron. And, standing there with her fingers clasped behind her, she tried to picture the prim, spotless Cousin Matilda as once a real, live little girl who sometimes rumbled or soiled her clothes; but she couldn't imagine it.

"Please, daughter, will you go to my room and get my embroidery bag?" asked mother presently.

Patty hastened to obey; she had, however, barely crossed the hall when she heard a sudden exclamation from Cousin Matilda. She turned back to see what was the matter.

"Ugh!" grunted that dignified lady again, with a wry face. "A horrid cramp in my foot!" She gave a vigorous jerk of her knee, and off from her spick-and-span white apron tumbled the sky-blue worsted ball, down to the rug and the hard-wood floor and sped gayly on—straight for the couch!

Cousin Matilda and mother were so occupied with the cramp that they did not notice. But Patty, helpless and miserable, stood watching from the hall door. Before she could possibly reach it the ball would be far under the couch, deep in all that five days' dust; its

lovely sky-blue all smudged over with the tell tale, ugly brown fuzz! A hundred cup cakes could not save her now from disgrace in Cousin Matilda's eyes, for of course Patty must confess the truth!

Then, like a streak of yellow lightning, from behind the morris chair darted Daffodil in hot pursuit of the pretty plaything! And just as it was about to disappear beneath the couch while Patty held her breath Daffodil pawed it back instead of under and saved the day for her wretched little mistress.

"Oh, you naughty, naughty kitten!" scolded Cousin Matilda in a shocked voice while mother went chasing after Daffodil and the ball.

"Oh, you darling, precious kitten!" murmured grateful Patty as she caught up Daffodil, now robbed of her plaything, and fled up stairs on the interrupted errand.

There, seated on the edge of mother's bed, for a moment she hid her face in Daffodil's soft fur and did a little thinking.

"But just watch tomorrow, Daffy, early,"—Patty rose with a resolute air,—"and you'll see the dust fly until there isn't a speck to be found in that whole living room, not even on top of the bookcase! Because under places and high-up places, you know, are exactly as important as places you can see, when you're learning to be a housekeeper."—Edna Brett, in *Youth's Companion*.

"Without Wax."

Do you ever use the word sincere? You know what it means, but do you know the origin of the word?

Long ago it was the custom to fill up flaws or cracks in marble, and sometimes in furniture, with wax. Of course this was a kind of deceit. The wax didn't show, but because it was soft it wouldn't wear well. Soon it would get scratched or come out and leave the crack.

So when marble, or anything of the sort, was guaranteed to be flawless, or perfect, it was marked "sine cera," which are the Latin words for "without wax."

So the words sine cera came to be "sincere." It still means pure or without deceit. When you say "a sincere promise," or "a sincere friend," you mean that your promise, or your friend, is real, and not just pretending.

The next time you make a promise, stop and ask yourself if you really mean it as a sincere promise, or whether there is wax in it. Do you really mean to keep the promise, or is there some little crack in it?—H. A.

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Obituaries

NELSON: On June 27, 1924, at Salem, Va., JANE STUART NELSON, eldest daughter of the late George R. and Anne Randolph Page Robinson.

"There is everlasting peace,
Rest, enduring rest, in heaven;
There shall sorrows ever cease
And crowns of joy be given."

MRS. MARY SOUTHERLAND CARROLL.

Departed this life July 26, 1924, at the home of her daughter, Mrs. L. A. Tomlinson, in Durham, N. C., MARY SOUTHERLAND CARROLL, widow of the late Owen Judson Carroll, of Raleigh, N. C., at the age of seventy-nine. She was laid to rest by the side of her husband and oldest daughter, Augusta Carroll Weatherly, in Oakwood Cemetery, Raleigh. The following children survive her, all being with her when the end came: Mrs. Walter Whichard, of Norfolk, Mrs. John L. Barry, of New Orleans, Mrs. W. P. Whitaker and Mrs. L. A. Tomlinson, of Durham, Doctor Norwood Carroll, of Raleigh, J. Clifford Carroll, of Atlanta, Herbert F. Carroll, of Winston-Salem, N. C.

"Asleep in Jesus."

PERSONAL NOTES.

(Continued from page 1.)

Rev. Mr. Phares had been unofficially connected during the last two years.

The Rev. Richard Rathborne Graham, rector of Christ Church, Norwich, Conn., died suddenly at Sanford, Me., Saturday, August 16.

The Rev. Mr. Graham was born in the city of Dublin, Ireland, in 1860. On coming to the United States Mr. Graham became assistant at St. George's Church, New York City, and was successively priest in charge of St. Paul's Church, Poughkeepsie, N. Y., rector of the Church of the Good Shepherd, Columbus, O., Director of the Associate Mission of Cincinnati, O., and rector of St. Paul's Church, Wickford, R. I. In 1912 he became rector of Christ Church, Norwich, Conn.

On Before.

It was Simon Peter who opened the conversation with Jesus that followed the Last Supper. Simon was a man who never repressed his impulses. Modesty and delicacy were factors which did not enter into his makeup. What he thought he spoke out. Such people are honest and sincere, but they are not always easy to live with.

The disciples all knew that night that Jesus was soon to leave them. They could almost see upon the threshold the shadow of the messenger who had come to call Him hence. It is not difficult to imagine what their first question would be in such an hour. You maybe have known what it was to sit beside some one who was soon to leave you to return no more. There were questions you long to ask: Where are you going? What lies beyond the shadow into which you are passing? Into what new realms of life does death conduct the departing soul?

This was Simon's meaning when he turned to Jesus, and said, "Master, whither goest Thou"? It is not to be supposed that Simon did not believe in the future life. God has put immortality in the instincts of men just as He put love there and fear and hope. Every man, no matter how primitive his origin and outlook, knows that there is a

difference between the man and the beast in the future, just as there is a difference in the now.

As he grows older he feels his physical powers falling lower and lower, while all the time his spiritual strength is rising higher and higher. As Victor Hugo expressed in his last days, "I can see the eternal winter on my head, but I can feel the eternal spring-time in my heart."

Outside my window in a tree a few weeks ago a cocoon was hanging as dead and dry at last year's leaf flapping in the breeze. The outer part was dead. But there was an inner part that was not dead. And some warm morning, in response to the call of the heat and light, that outer shell will burst asunder and fall to mingle with the dust, but out of it there will come a new being, radiant and lovely.

This nature teaches. It tells us that the frail tenement which for a little while is our dwelling will break and decay, but that out of it will come another life, as much more beautiful and perfect as the butterfly that flies aloft is better than the worm that crawls in the dust.

From the very earliest times men have been listening to these voices of nature and there they have learned of immortality. The American Indian buried his dead in a sitting posture. Beside him were his bow and arrows, his spear and his drinking cup. He was ready when the morning came to spring up and renew the chase on the Happy Hunting Grounds. Socrates, the brightest light of paganism, before he drank the hemlock, spoke of the immortal hope that filled his thoughts.

It was their study of nature that has led scientists almost universally to a trust in the future life. They tell us we are going somewhere. The forms of life may change, but the life itself persists.

It remained for Jesus to tell us where we are going. We knew before that we were going on a journey. But our destination was a mystery till He came and showed us the way. "I go," He said, "to prepare a place for you; and if I go I will come again and receive you unto Myself, that where I am there ye may be also."

Crossing the mountains from Virginia into Kentucky some time ago, we thought of those hardy pioneers with Boone over a hundred years ago who went over those very hills with rifle and axe to open up that new land to the west. They cut paths through the forests and cleared away the jungle and built their cabins and planted their fields and then went back to bring their wives and children to the place they had prepared.

This is what Jesus did. He went on before. He climbed the slope of Calvary and opened a path through the Valley of the Shadow, and slew the giant that troubled those who passed that way. He made a way for those who follow Him.—Stuart Nye Hutchison in Presbyterian Banner.

"Comparisons Are Odious."

By Edith Lochridge Reid.

Clifford dislikes his Cousin Frank—in fact, the dislike almost amounts to hate—and the only reason is that ever since the two boys were old enough to distinguish right from wrong Frank has been held up as a "shining example" of behavior.

"Frank wouldn't sit down in the dirt with his best clothes on," is the way Clifford is reprimanded for his carelessness. "Frank doesn't take such big bites of food" is offered as an incentive toward good table manners.

The truth is that Frank is naturally disposed to be neat. His temperament is entirely unlike Clifford's and it isn't an effort for him to be clean and polite. Clifford has many good wholesome qualities, but he is husky and decidedly boylike, an altogether different make-up. But these things are not taken into consideration by his mother.

There is just one reason why a child should be asked or expected to act in a certain way or follow a given line of conduct, and that is because such a course of action is right and proper, not because some other child does thus and so. If you are going to set up an ideal for a child to attain, be sure the ideal is infallible. He will not reach this perfection of course, as no human being ever does, but it will be worth striving for. He should be inspired from an inward consciousness of right and not directed to act like some other child.

Julia's mother was very much crushed one day to find that her small daughter had stolen a bag of popcorn from the peddler's wagon.

"How could you do such a thing and make mother feel so bad?" was the first reprimand Julia received for this misdeed—a remark which in itself was very bad psychology. A child should be taught to be honest because stealing is wrong and not because it makes mother feel bad.

"Betty took a bag first," said Julia, defending herself.

"That's no excuse for you, my dear; you can't take things that belong to some one else, even if your friend does."

"But, mother, you always tell me Betty is so nice and quiet and good to her baby sister, so now why don't you put the blame on Betty?"

Can you wonder that Julia showed this resentment?

This case illustrates the fallacy of holding another child up as an ideal of behavior. Perhaps Jack does keep his hands clean, but he may be deplorably deceitful. Suppose Mildred does go to bed without pouting and picks up her playthings without being told, she may be a very disagreeable, selfish little girl when she plays with other children. So beware of holding Mildred up to your little Mary as an ideal, for Mary knows all about Mildred's faults. It all comes back to what Julia insinuated to her mother about Betty, that if an ideal is set up it should be followed in all points—and yet there never was a child so perfect that you could say you wanted your child to be like him in every respect.

The only safe way, then, is to comment favorably on the good traits your own child possesses, and by thus stressing his best natural characteristics, inspire him to develop other good ones, not because some playmate has these qualities, but because they appeal to him as desirable. And, whenever you are tempted to set up "shining examples" before your children, remember the old saying, "Comparisons are odious."

New Archeological Discoveries.

The foundation of all destructive modernism criticism is found in the bitter attacks made on the authenticity and historicity of the Holy Scriptures. Explode that foundation and all is chaos. But God is not asleep and He watches over His Church. One of the most remarkable things of late developments is the fact that today, as never before, one archeological discovery after another substantiates the accuracy of the Biblical record. These discoveries come so fast that it is almost impossible to keep up with them.

Some time ago an old Christian Church was excavated in Northern Egypt. It was found to be built on the relics of an older Egyptian temple in which records were found substantiating the fact that the Hebrews had been used in building the stronghold of Rameses. As we all know, one of the Old Testament books, Esther, was impugned as to its right to a place in the Canon of Scripture, notwithstanding the fact that the Jews of all subsequent ages celebrated the festival of Purim, in commemoration of the history therein recorded. And now some months ago diggings at Susa (Susan) brought a mass of tablets to light, which give us the Persian version of the old Biblical story.

A little later archeologists digging in the Jordan Valley stumbled on a mass of vitrified ruins which seem to indicate the exact location where the doomed cities of Genesis, Sodom and Gomorrah once stood. That whole story was laughed at by some critics as a myth. They said that such a name as Chedorlaomer was not found in any of the Chaldean records. Yet a tablet is found today in the Museum at Constantinople which not only substantiated the record of the Asiatic invasion of Palestine, which is mentioned in Genesis, but mentions Chedorlaomer and Tidal by name.

And now come two extraordinary discoveries. Professor R. A. S. MacAlister, with his exploring expedition of the city or fortress of Millo which until now baffled students of the historical reconstruction of Jerusalem, has settled the obscure references in II Samuel, Kings and Chronicles. Says the professor: "We claim to have settled finally two questions of topography—the minor question of the position and nature of Millo, and the major, all important question of the site of the City of David. The very ancient pottery that has been discovered shows that we have broken into the Jebusite city. Once for all it was on the Eastern hill, and the claim of the Western hill to be Mount Zion disappears forever."

And now comes the last but not the least. The late J. P. Morgan, of New York, financed some years ago an exploratory expedition to Babylon, which brought back some 5,000 cuneiform clay tablets. Of these four hundred have been deciphered up to this time. The work was done by Dr. A. F. Clay, professor of Babylonian and Assyrian literature at Yale—a reliable and wholly unbiased witness. The tablets range from 2,500 to 300 years before Christ. Their authenticity is unquestioned. The tablets under special consideration are proved to date about 2,000 years before Christ, and they tell the early story of the Flood. Moses lived about 1,300 years before Christ. The tablets go, therefore, seven centuries further back and what do they prove? (1) That Hebrew writing existed long before Moses, and that Moses has therefore unquestionably availed himself of older records referring to primitive times. (2) That the theory of Professor Delitsch in his "Babel and Bible" is evidently wrong, for the Hebrews did not borrow the story from the Babylonians, but the latter from the former. (3) Proof of which is found in the discovery of Dr. Clay that the Babylonians having no words to express the ideas "actually quoted the Hebrew words" to tell the story.

And thus, as the need arises, God opens the little windows of the distant past to validate His Word and to rescue it from the hands of His enemies. All the bitter attacks on the Bible have only served to substantiate its authority as Revelation. The Pilot is aboard

and the ships is in safe hands. It will weather all storms and make a safe harbor at last.—Christian Observer.

The Laughing Prayer.

The sorry prayers go up to God
Day after weary day,
They whimper through the eternal blue
And down the Milky Way.

Deaf to the music of the stars,
The children of desire,
Beggars before the throne of God,
They wait for God to tire.

The proletariat of heaven
Swarmed in the golden street
One day when Michael's host came by
Up to the Judgment Seat.

Above the heavenly mansions
Bright, streaming banners flowed,
While cherubim and seraphim
Were crowding in the road.

And then a little, laughing prayer
Came running from the sky,
Along the golden gutters where
The sorry prayers went by.

It had no fear of anything,
But in that holy place
It found the very throne of God
And smiled up in His face.

Then Michael waited in the road,
For Michael understood,
While God looked on the laughing
prayer
And found it sweet and good.

So God was comforted. He said:
"There still is hope for men
One man prays happily!" And so
He turned to care again.

—Louise Driscoll.

Bishop Tuttle and Kingsley.

Lovers of Westword Ho and Water Babies may like to know that, fifty years ago, Charles Kingsley was visiting in this country and arrived in Salt Lake City a day too late for the consecration of St. Mark's Cathedral on Ascension Day, May 14, 1874. He preached the following Sunday night to a congregation that crowded the church and the steps and pavement outside. Bishop Tuttle, writing to the Board of Missions, mentions the preaching of "Canon Kingsley, of Westminster Abbey," and describes the consecration of the church, adding, "And so, on Thursday night, I, for one, went to bed all tired out, but as happy as a boy who has been on the winning side in a match at baseball."—Press Clipping.

A Chapel by the Sea.

The tides come in, the tides go out,
Ofttimes they shake the shore,
But never yet their storm-splashed
spray
Has reached the chapel's door.

It stands alone beside the sea,
Where sleeps a village nigh;
Above its walls, so staunchly built,
A cross gleams bright and high.

In summertime the worshippers
Its pews devoutly fill,
Whom, consecrated eloquence
And sacred music thrill.

And when chill winter comes again
Upon the sheltered lee,
A faithful few still worship in
That chapel by the sea.
—Charles Nevers Holms, The Living Church.

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No. 37.



Eye to man as angels are to God,
Servants in pleasure, singers of delight,
Suggesters to his soul of higher things
Than any of your highest! So at last
He shall look around on you with lids too straight
To hold the grateful tears, and thank you well,
And bless you when he prays his secret prayers,
And praise you when he sings his open songs
For the clear song-note he has learned in you
Of purifying sweetness, and extend
Across your head his golden fantasies
Which glorify you into soul from sense.

—E. B. Browning.

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A sad saint is a poor saint.—H. D. Ranns.

Our duty is to be useful—not according to our desires, but according to our powers.

One thing we can always give to God in all conditions and discouragements, and that is our own heart's consent to going on.

No man can do service for the Master that will really amount to anything while he is pitying himself for the hardness he must endure.—I. D. Lytle.

His great love hath compassed
Our nature and our need,
We know not; but He knoweth,
And He will bless indeed.

All my theology is reduced to this narrow compass—Christ Jesus came into the world to save sinners.—Archibald Alexander.

I warn you that sufferers may go one of two ways. You may rise into a royal life. You may bless by what you are, by the spirit in which you bear, and which always mystifies the world, the heroism of patience. Or you may sink into bitterness and helplessness and despair.—R. G. Campbell.

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EDITORIALS

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RICHMOND, VA., SEPTEMBER 13, 1924.

No. 37.

CHURCH AND STATE

The Eighteenth Century culminating in the French Revolution gave to the world the individual, naked and unashamed. To this individual it offered liberty, equality and fraternity, every one of which was interpreted wholly in the terms of individualism. Every one of which was material in the sense that it stood for the interests of the individual. The Revolution being a successful protest, it simply took over the assets of the ancient regime and under a contract attempted to secure for every victor a proportionate share of the spoils. Liberty, equality and fraternity are, however, all of them spiritual, not material terms; and the failure to recognize this fact destroyed in large part the social value of the victory over the selfish autocracy of the monarchy.

The democratization of selfishness increases the number of shareholders, but leaves government still a thing whose basis is the conscienceless power of the possessive class. Revolt against the inevitable tyranny of self-interest is met by increasing the capital stock in shares of small denomination, and bankruptcy postponed by making a limited number of the aggrieved, the possessors of these shares. That government exists for the people and not the people for the government is a truism, but one that is extremely difficult to translate into a maxim of conduct for the governing class.

The age old curse of **rights of possession** which found their perfect expression in the Roman Law, lays its blighting hand on government as well as individual. The sanctity of possession per se is the ancient creed of man, the true paganism, whose hymn is: "They should take who have the power, and they should keep who can." This world-wide empire maintains its ascendancy by the old practice of adoption into citizenship. All who by skill or cunning acquire, are initiated into the cult of interests; and all who come, bring the zeal of converts. The regicide if he can keep his feet is given an honored place, and soon learns to talk of lese majeste with the unction of a high priest of autocracy.

All the values of life are invisible and spiritual. Material things are only the channels of their energy. The worship of possession without responsibility is not only immoral, but folly unspeakable. The official creed of mankind is little removed in the scale of values from that of the African savage who counts his fetish the one thing worth dying for. Religion is the science of values—values that reach beyond the present, and await the enlarged experience of the race to furnish to them a language for their expression.

The government that does not trust the people is of

necessity a tyranny. Belief in Humanity is the final creed of government. Its basis of ethic must be the worth of man. To those of us who have studied the Christ and tested the principle of His teaching, this worth of man is based upon man's kinship to God. This truth has been received by the Church and corrupted by failure to use it, but it is a truth nevertheless, and it offers the one way of life to the nations.

The long centuries which we call the dark ages taught man that he must seek a sanction for life outside of the present. He interpreted it to mean that heaven was the real explanation of his unrest. In seeking an other-world explanation of his existence, he lost his hold on the present and counted the hermit the truly wise man, the renaissance was the rediscovery of man and the visible earth. It mocked at monk and hermit and bade man awake and take possession of the earth. It sung again the joy of living. It set all the world talking; and let the mockers deride. It still remains true that given a large theme, talk is the most potent influence in history. An idea planted in the minds of men works with the resistless power of the forces of nature, and forces its way to light and air in most unlikely soils and places. Out of the gossip of good things that marked the beginning of the renaissance emerged at last the unfettered child of the present; the peasant of France, a very different being from the alert and thrifty bourgeois who spoke the same language but interpreted life in terms of proprietary rights and legal enactments.

It must not be forgotten that neither the Reformation nor the French Revolution produced, nor tended to produce, the social regeneration of even a part of the world. They developed the individual. The principles of each once accepted as the faith of a people worked out their inevitable results. Those results are apparent. The consequences of those principles are exhausted in these results. The social regeneration which is now the goal of the race can never be worked out from these old premises. New principles working in the lives and consciences of the children of emancipated individuals and in the hearts of those born free, must manifest themselves. Social regeneration has for its instruments and material the free and equal individual, but for the consummation of its task must have a new ethic which can come only as consequence of a new faith. It is not necessary to say faith in God, as this in a sense begs the question; for every tribe and people still has its own God. For governments, the one faith is faith in Humanity. It is the function of Religion to furnish to peoples the ground of that faith by proclaiming man's kinship to God, the infinitely Holy One.

THOSE RITUALISTS!

One of the most interesting of the criticisms of the Southern Churchman that has come to us was the statement that it had too much religion in its editorial columns. For our part, save as students of psychology, religion is a word that carries with it only secondary notions of value. Christ and the Apostles seem to have avoided the use of the term. St. Paul and St. James use it once or twice. As Kingsley was fond of saying: "Religion is only mentioned three times in the New Testament, and twice it is used in scorn." The New Testament word for the expression of the Christian life is godliness, or god-likeness.

The habit of a life of devotion forms for itself a mould of actions and words. It is this mould that is known as religion. Part of the Jewish ritual of worship was an imprecation upon the Samaritans. The echo of this habit is found in the damnatory clauses that form the ancient preface to the Athanasian Creed. The rigid ritualist, whether in our own Church or out of it, who is scrupulous in the exactness of a fixed ceremonial, belongs to the same temperamental group (and here we are classifying, not condemning) as those members of the old Etruscan hierarchy who explained the Barbarian conquest of Rome by a failure in the exact performance of a ritual, meant to win the favor of a protecting deity.

The Protestant of every degree has each his ritual of protest which is frequently as sacro-sanct as that of priest of any name.

Being a Protestant temperamentally and by tradition and training we are here speaking from experience: These moulds of the devotional life are strangely enough held to be the vital matters of the faith. Whereas they have only judgment values as indicating in some measure the conception of God and man on the part of those whose habit of worship move through the several channels. They are only imperfect indices of value and nothing more.

They used to tell a story in Cambridge of a Mohammedan student at Harvard who was shown around the grounds and the uses of the different buildings explained to him. One was pointed out to him as the old Chapel. His guide failed to tell him that this chapel was no longer used for worship, but had been turned over to the instructor in calisthenics. Some days later the young Mohammedan entered the old chapel while a class in calisthenics was being put through its exercises. He watched it all with great interest and later told his former guide: "I went

yesterday to the chapel and watched the men at worship. It was not so very different from our worship." We confess to an utter inability to get excited over ritualistic controversies, for we have never met a man who was not a ritualist of some sort.

We are intensely interested in what the Prayer Book calls godly union and concord. To that end we must grant that people differ widely in temperament, training and taste. If any one doubt that this is a prerequisite let him read the One hundred and thirty-third Psalm; where spirit of unity is compared first to the ointment that ran down upon Aaron's beard and went down to the skirts of his garment, and is then compared to the dew that descended upon the mountains of Zion. We belong definitely to those who prefer the second simile, but there are those who like the first.

There seems to be a constant temptation to the mind to make ritual which is the habit of worship the essential element in worship, and as a corollary of this, difference in ritual creates barriers that are insuperable. The taunt flung at the early disciples was that they were godless because their so-called worship was a mockery in that there was a fixed ritual. To this taunt St. James replies, "We have the only pure and undefiled ritual. It is the ritual of service to the poor and to the sorrowing ones and the ritual of a struggle to keep the life unstained by sin." So far as we know, this is the only authoritative statement in the New Testament in regard to ritual. By common consent of all controversialists this statement is left out of all ritualist discussions. The content of Christianity is godliness. Its one ritual is service and cleanliness. It flourishes best in the open and in homes. It becomes a pale and anaemic thing if it be shut up too much in church-buildings. We have got to learn that the church is not a building nor any fixed ritual nor any particular form of organization. The Church is a living thing, because it is the company of all faithful people. To belong to the Church means, if it means anything at all, to belong to Jim and Tom and Henry and Mary and Jane and Louise, and all the other men and women of goodwill who claim Christ as Lord and Master. So far from being a defender of any fixed ritual, our own or anybody else's; we know that we are becoming spiritually muscle-bound when any habit of worship other than our own provokes us to cruel and biting criticism.

THE CHURCH-BELL.

Church-bell, lost in great and noisy city
Thou wert cast for towns where far and nigh
All can hear where'er a babe is weeping
Or a mother sings her lullaby.

When, a child, I lived near field and forest.
Like a Heaven to me was Christmas morn;
Like an angel's voice glad tidings bringing,
Told thy chimes of joy to mankind born.

Higher still thy notes my soul uplifted,
When they rang with Easter-sun's first ray;
Chimed: "Rejoice, thy Saviour has arisen!"
Thou too rise in dawn of Easter Day."

Lovely, too, in harvest time to hear thee,
In the evening hours with quiet blest;
Listening while thy heavenly voice comes floating,
Over earth to call all souls to rest.

Yes, whenever now thy curfew tells me
That the sun is down, the birds asleep;
With the flowers I bow my head and softly
In between thy strokes this prayer will creep.

Church-bell! tho' my dust shall never hear thee
Tolling over it, Oh, tell them all;
Cheer my dear ones, tell them thither went he,
Leaving as the sun sets in the fall.

—(From the Danish, by John Volk.)

THE WINGS OF FAITH.

Give me the wings of faith to rise
Within the veil, and see
The saints above, how great their joys,
How bright their glories be.

I ask them whence their victory came;
They, with united breath,
Ascribe their conquest to the Lamb,
Their triumph to His death.

They marked the footsteps that He trod;
His zeal inspired their breast;
And, following their incarnate God,
Possess the promised rest.

—Isaac Watts.

NEW FRENCH PRESIDENT.

The newly elected President of France, Gaston Doumergue, is a member of the Huguenot Church, and he is a Protestant. The statement that he is the first Protestant to occupy that office is an error, as Clemenceau and other Presidents have been Protestants. Four Catholic priests were among the deputies who voted for him. It is also a matter of interest that the present Premier and Minister of Foreign Affairs, M. Edouard Herriot, is also a Protestant.

JACOB AND THE ANGEL

By the Reverend Elwood Worcester, D. D.

And Jacob was left alone and there wrestled a man with him until the breaking of the day.
Genesis 32:24.

THESE words recall one of the most mysterious stories of the olden time. Jacob, after his long absence, was on his way home. Forced to fly from Esau's anger, he had betaken himself to Laban in Haran, where he had turned his keen wits to such good account that he had acquired Laban's two daughters and most of his sheep. He had crossed Jordan with his staff in his hand, and he returned with two bands. But persons with such a highly developed faculty of acquisitiveness seldom find it desirable to remain in one place, and Jacob, having got all he could out of Laban, began to think of his old home and to turn his steps thither. But now the day of reckoning is at hand. There are no persons whom we ought to choose with greater care than our enemies, for we never know when we may be in their power. (Oscar Wilde.) As Jacob neared the confines of Canaan, he suddenly remembered his brother and the ancient wrong he had done him. He realized that he had come to a crisis in his life and, like most men under such circumstances, he desired to be alone. He sent his wives, his children and his flocks across the brook Jabbok, and he himself remained behind on the farther side, and darkness fell.

I wonder if any of you have spent a night alone in the wilderness with a heavy, troubled heart? If so, you will understand the horror of thick darkness which fell upon Jacob. The vast solitude of Nature, the silence and the voices of the night, the mysterious, intangible fear of the unknown still cause the human spirit to quail and shudder; and our night thoughts are so different from our day thoughts that it seems as if another spirit wakes within us.

It seemed to Jacob that God was against him, and that a being in the similitude of God wrestled with him, threatening to destroy him. And still he did not flinch, but wrestled with a man's strength. And the being said: "Let me go for the day breaketh." And he said: "I will not let thee go except thou bless me." And he said: "What is thy name?" And he said: "Jacob." And he said: "Thy name shall no more be called Jacob (the supplanter) but Israel (perseverer with God), for as a prince thou hast power with God and man and hast prevailed."

These are two scenes in the life of this man which reveal a nature at variance with his usual cupidity and cunning—his wrestling with God and his dream of the ladder set up between Heaven and earth, which he did not attempt to mount. The whole tenor of his life reveals him as the true father of the Jews, a being of contradictions, a combination of the sordid and the sublime. The Jews produced an incomparable race of prophets who always reproached them for their hardness of heart and incredulity. The Jews converted the world to monogamy without themselves ever condemning polygamy. They gave the world its Messiah and crucified Him. The world has believed in an eternal life for man on the word of the Jews who, themselves, have never half believed it.

But these contradictions are contained in human nature itself, for man is above all things a composite being. Everything connects him closely with the animal world. We see in him not merely the same bodily frame and organs, but the same animal nature and instincts,—the burden of the creature. And yet, at man's first appearance in history, he had already passed beyond the confines of the animal kingdom. He belongs to it, yet does not belong to it. He experiences emotions, thinks thoughts and does deeds which no animal has thought, experienced or attempted. By standing erect on his feet and by turning his face toward Heaven, he has liberated his hands to work for him. By depending on his wits, rather than on his strength, he has begun to develop an intellect to think for him; and who can say to what height it will exalt him? By his capacity for permanent affection, he has founded the family, and has begun to lead a moral life in the sense of accepting responsibility for his acts. While still a member of the animal kingdom, it is evident that he has passed beyond it; for, while other species remain stationary, he progresses. Human society is formed and the laws which govern human society, and at once it begins to make war on his animal nature, to impose many burdensome and severe restraints on his old tendencies. Of the writings of one of the old Greek sophists, but a single line has come down to us: "Law is the tyrant of man for it

frequently compels him to forego his natural inclinations."

This second stage of development we may call the age of humanity, for the differences which separate him from the animal kingdom are already greater and more striking than the ties which unite him to it. But is this the end or the way to the end? He has subjected the animal without him. Can he transform the animal within him? Is this all he is capable of becoming, a citizen of this world, an animal which thinks, capable only of extending, solidifying, refining his social relationships? What prevents us from believing this is the rudiment which we already discover of new spiritual faculties, the faint perception of a relationship with an unseen world. He begins to commune with the invisible and to judge his life in the light of an ideal, and when stricken to earth he lifts his eyes to Heaven. Just as his intelligence was grafted onto his animality and began at once to redeem it, so is his spiritual faculty grafted onto both his animality and his intellect, and it begins a new work of redemption.

At first this faculty is very rudimentary, and its creations seem to us so bizarre and irrational that they look like aberrations—an element of insanity and superstition, rather than the revelation of a new world and the winning of a soul. And so they would be if these spiritual faculties remained stationary while the rest of our nature developed. But they do not. They are like the first glimmerings of reason, faint and weak, but of infinite promise for the future. They reveal to man the moral law to which his conscience bows in reverence. They offer him the only thing on earth of value for its own sake—the life of the soul. They open to him the infinite and eternal world of the spirit. They add a new cubit to his stature, a new charm to his intelligence. They set up new ideals of goodness which, without them, he would never attain. They incarnate themselves in the greatest geniuses of our race. From henceforth we may say: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be."

These, then, are the three elements of human nature—the divine triad repeated in man—animality, humanity, spirituality. Man as an animal, man as a social being, man as a divine being. These, very simply stated, are the components of our human nature, and whatever we are capable of being or becoming results from the interplay of these forces. Because they are different in their nature, their appeal and their effects, there results, from their mingling in one being, all the strangeness of human life, its lack of harmony and its possibility of progress, the inconsistency of our conduct, the swift fluctuations of our feelings, as we yield to one or another of our instincts, the pain of struggle and of self-reproach, the sense of being drawn in opposite directions, the longing for peace, the amazing differences which exist between men, in short, the whole tragedy and the comedy of human life. People speak confidently of hypocrisy. In my experience I have rarely, if ever, encountered a conscious hypocrite. What we do constantly meet with is men and women whose conduct is inconsistent with itself, as now one and now another antagonistic element of their natures expresses itself, without reference to a higher controlling thought or purpose. This is what Plato referred to in his admirable parable of the charioteer. What makes man the most suffering of all creatures is that he has one foot on the finite and the other on the infinite, and is torn asunder, not between two wild horses, but between two worlds.

The task to be performed is the harmonizing of these three elements. That is the solution of the problem of human life and there is no other solution. Many persons have judged otherwise. They have sought not to develop and to harmonize but to crush and to kill. Some have aimed at the annihilation of the body, which they have represented as the source of all evil, and have overwhelmed with infamy. Others have sought to humiliate and trammel the intellect. Others have tried to extirpate the spiritual. But these attempts have never succeeded, and if they should succeed they would only dwarf and mutilate human nature. The law of life and peace and harmony and progress is that the lower should serve the higher. Animality must be subject to reason. Animality and reason must be directed by goodness. As the intellect, which belongs to earth and is concerned only with finite things, was given to transform our earthly condition and to make us rational beings, so spirituality was given to transform us more profoundly, to lift us above the things

(Continued on page 23)

THE MIRACLE MAN OF NEW ZEALAND

By Clair Price

In New York Times Magazine, August 3, 1924

IN the somewhat shoddy Walthamstow suburb of London and behind a shabby Y. M. C. A. building is a long tin hut which houses forty Maoris of the Ratana concert party and divine healing mission of New Zealand now on a world tour that may eventually reach the United States. Within that hut was an alluring mystery, for it sheltered Tahu Wiremu Ratana, the leader of the mission, who remained unknown to the sight of Europeans, just as he had kept aloof from the white men of far-off New Zealand.

His story is a curious one. Europeans in New Zealand—the word “European” in that land applies to all of us who are not Maoris—first heard of him in 1920 as a “miracle man” who had risen among the natives. Such stories were told of the “cures” he worked among his own people that Europeans began applying to him for treatment. Replies to their letters told them to pray for healing, promising that Ratana would also pray for them. Some of them who are said to have been “cured” sent him money, only to find it returned a few days later. Others went to his village to thank him, only to find a sign on the gateway announcing that no European except newspaper men equipped with proper credentials were permitted to enter. Uniformed Maori policemen were at the gate to enforce the rule. As for the New Zealand newspaper men, they were permitted to wander at will through the village, except into Ratana’s own bungalow. They have talked with everybody about the place except with Ratana himself.

The “miracle man’s” fame spread from New Zealand to Australia, and soon letters poured into his village from all over the world. P. T. Moko, his secretary, who handles all his correspondence, said that he has had 160,000 applications for “treatment” in the last three years and has returned a total of £100,000 voluntarily sent him by applicants whom he has “cured.”

“Ratana accepts no fees,” Moko said. “Excepting small amounts sent to prepay postage on replies to letters, we have returned every penny sent to us. We ask our correspondents to send only international postage coupons, for if we had to pay postage on replies to the six hundred letters a day which we have been receiving it would cost us heavily.

“Of 160,000 applications which have reached Ratana in the last three years, he has had letters from 110,000 telling him that he has cured them, and people from all over the world have sent us clippings from newspapers telling us of 5,200 other cures. These are in addition to the cures which Ratana has worked among the Maoris.”

Across the table in the lounge of the Y. M. C. A. Moko flung two linen charts on which were pasted rows of envelopes and paper money of all denominations. The letters had been extracted, but the envelopes themselves had been mailed from all over the world—Peru, Sierre Leone, China, the United States, South Africa, India, the British Isles and almost every country in the world.

Ratana appears to be completely indifferent to his world fame. Moko says the party is seeking no introductions in London, that its only business in London is that of a concert party, and that while all of Ratana’s followers are firm believers in his faith healing it plays no more part in the party’s present tour than an item in its program of Maori songs and scenes.

Although Ratana’s fame has been spreading throughout the world during the last three years, it was not until a little over a year ago that his most famous “cure” reattracted New Zealand’s attention to him. A Miss Fannie Lammas of Nelson, N. Z., had been a lifelong invalid. She could not sit up in bed without supporting herself with a frame which bound her from head to foot and she had not walked since childhood. She finally wrote to Ratana asking him how she could be cured (his home address is Whare-Marama Ratana Railway Station, Wanganui, N. Z.). Shortly afterward she received the following letter:

“Base your faith in the Lord your God with a sincere, truthful, reverent and untiring belief that the Lord has power to heal. Pray with an earnest will and repented heart. Appeal to Him to grant what you desire in the name of the Father, Son, the Holy Ghost and the Holy Angels, and to restore your health and strength as I will also pray to Him to grant your request. Sanctify His name and sing His praise forever and ever. Amen. Yours faithfully, T. W. Ratana.”

All Europeans who write to Ratana receive in return letters of this sort written by Moko and possibly signed by Ratana himself. Ratana sees no European, whether

the applicant lives a mile from his village or 10,000 miles. In the case of Europeans, there is no “laying on of hands” or any other personal contact. A letter of this sort is written to the applicant, and the rest is up to the applicant himself. In the case of his most famous “cure,” Miss Lammas says that she prayed unceasingly for two days after receiving Ratana’s letter. Then, near midnight, she felt a “wave of strength” enter her body and, getting out of bed for the first time in twelve years, she went to the door of her room and called down the hall, “I’m walking, mother.” A week later she was completely “cured,” and it is said that she has since enjoyed ordinary strength.

Moko was asked whether Ratana requires his patients to leave off medical treatment. “No,” he replied, “Ratana knows nothing about medicine. All he requires from his patients is that they have faith in the One God as he himself has faith. People sometimes believe that there is some supernatural power in Ratana himself. Just before we left New Zealand, a European in Wellington telegraphed to Ratana begging him to come at once to heal his infant son who was dying. He offered Ratana a special train and all the money he could raise if he would only come and lay his hands on the child. Ratana telegraphed back that he could do no good by coming, that he would pray for the child and that the child’s father must also pray in complete faith that God could and would restore the child to health. The next day we had another telegram that the child had already taken a turn for the better.

“What do the doctors in New Zealand think of Ratana?”

“At first none of them believed in him. Whether any of them believe in him now I don’t know, but some of them, when they find a patient is incurable by their methods, refer him to Ratana. We have had quite a number of letters before we left New Zealand from Europeans who said their doctors had given them up and had suggested that as a last resort they try Ratana.”

Thus Ratana as the world sees him from the outside. From the inside his story is a very different one and restricted in its scope to the Maoris themselves. He is a Maori who lives of, by and for the Maoris, and it is hardly possible to understand him without first attempting to understand the Maori setting in which he has so remarkably risen.

The Maoris’ own form of worship was a sort of idolatry for which the Maori word is tohungaism, a worship of countless spirits whose impress is still apparent on the Maori mind.

A century ago the only Europeans who had established contact with the original Maori population of New Zealand were the missionaries. In time they built up a community of some 200,000 Maori Christians, and their influence was a wide and wholesome one. The story of the European traders who followed them is, however, quite another story. The Maori population steadily dwindled until a few years ago there were 1,100,000 Europeans in New Zealand and a remnant of 47,000 Maoris, many of them returned to tohungaism, diseased and soaked with cheap liquor. This, briefly, is Ratana’s background.

In 1918 Ratana was a prosperous Maori homesteader on the North Island. He owned six hundred acres on the downs, about one hundred and twenty-five miles from Wellington. His grandfather was a chief of local distinction, a convert to Anglicanism. Ratana himself married into a Maori Presbyterian Church, and has seven children.

Shortly after the war ended, the Maoris were swept by an influenza epidemic and Ratana was one of its victims. It is said to have left him stone deaf. Deprived of his hearing, he turned to reading, and what happened next may be related in his own words: “I began by reading the New Testament,” he wrote shortly afterward. “I came to the passage where the centurion appealed to Jesus to heal his servant, who was at the point of death. Jesus commended this man’s great faith. He healed the sick servant while He spoke; for when the messengers sent to Jesus by the centurion returned, they found that the servant was healed even at the moment Jesus spoke. So I said to myself, my word, yes; I believe that is quite feasible. So I started out on my work in that assurance. I have carried out the pattern to the fullest extent of my ability.”

He began by fasting and praying for six days and at the end his hearing is said to have returned. Thereafter he began an attempt to heal other Maori victims of the epidemic. There are hundreds of stories about these early “cures” among his own people, and it is impossible (for this writer, at any rate) to make any attempt at a sifting out of the true from the false. Here is a sample of the

many stories which are told of this early period: A Maori woman who had been left blind by the epidemic came to him. He told her to have faith "in the one God" and to confess her sins, "not to me but in prayer." Then he passed his hat over her eyes and took it away, "What do you see?" "I see a little light." He passed his hat over her eyes again: "What do you see now?" "A few objects dimly." "Go home now, and tomorrow your sight will come back to you." It is said that it did.

Thus began his work, not so much of healing his people as of startling them out of their relapse into *tohungaism* and bringing them back to Christianity. As soon as Europeans began applying to him to be "cured," he was faced with a task wholly outside his work. "It is not necessary for Ratana to see Europeans," it was said for him, "for they already believe in the one God, and it is only necessary to remind them by letter that faith in God can cure them and that Ratana also will pray for their cure. But among the Maoris there are many who cling stubbornly to *tohungaism*, and it is among these that Ratana's work lies." From that day to this he has refused to see any European "patient," but has devoted himself to as intimate and wide a contact with the Maoris as possible. Excepting one or two New Zealand Government officials on official business, no European has caught more than the most fugitive glimpses of him.

European Christian bodies in New Zealand soon investigated his work. Archdeacon Russell, a well-known Churchman in the Dominion who has spent most of his life among the Maoris and speaks their language, published a report in which he said that "if Ratana's work is *tohungaism*, it is the sort of *tohungaism* which we want to encourage." The Wellington Diocesan Synod adopted a resolution in which it "sends greetings to Ratana and expresses its thankfulness for the great moral and spiritual revival resulting from his work among the Maoris and prays for God's continued blessings upon his work for the future." The Maori Council has issued an appeal to all the Maoris to follow Ratana away from *tohungaism* and back to Christianity.

Ratana's homestead today has become a village of some seventy buildings, simple wooden structures which make it look very much like a mining camp. The original bungalow is now occupied by Ratana himself and a considerable staff with an office for Moko. There is a railway station at which Maori sick are deposited on stretchers and carried away to a long gable shed, half hospital and the other half a museum of cast-off European crutches and abandoned Maori charms. The sick are said to spend about a day in the hospital before they rise "cured" of their ailments. There are sleeping and dining quarters for those

who have been "cured," in which they spend a few days before returning to their homes, and there are uniformed Maori policemen about to keep Europeans outside.

Ratana himself pays all expenses connected with the village, and these run into considerable sums at Easter and Christmas times. On these occasions, there are festivals which last for a week and which attract thousands of Maoris from throughout the Dominion. Extra tents are then put up to accommodate the overflow and Maoris say that there is no other man left in the race today who can equal the old-fashioned florid Maori oratory which Ratana pours upon his great festival audiences seated on the grass, as he paces back and forth on the veranda of his bungalow.

There is also a flagpole in the village, from which flies a curious flag bearing Bible verses in English and Maori with the Union Jack in a lower corner, typifying "the laws of man," and a crescent and star, typifying "the laws of God," in an upper corner. Herein lies another aspect of Ratana's movement. Since he began his work he has put before his race a "covenant" whose signatories bound themselves to faith in Christianity, to the renunciation of *tohungaism*, to baptism, to fidelity in marriage, to the better care of children, to prayer for the end of the liquor business, to abstinence from cigarettes on the part of children and women, to the observation of family prayers, to attendance at Christian churches and to the curtailing of tangis (Maori wakes). Before he left New Zealand, Ratana had secured 24,410 Maori signatures to this "covenant." These "covenanters" now call themselves the Union of the Maori Remnant. This "covenant" movement is conducted with Masonic secrecy, and it seems possible that it will eventually take a sharply political turn.

New Zealanders say that, although the future of Ratana's movement is still a riddle, it has been a movement so far for the regeneration of a race by faith and a remarkably successful one. They say that Ratana has driven a number of saloon-keepers out of business, that he has lifted the Maori birthrate by fifty per cent, and that the Maori population of the Dominion has increased from 47,000 to 52,300 in the last six years. Those of them who have caught fugitive glimpses of Ratana himself as he traveled from village to village among his own people, say that his is an athletic rather than an ascetic figure, that his thick black hair is well sprinkled with gray, that he dresses in European clothing of blue serge, that he is invariably seen leading one of his little sons by the hand, that except for his bronzed complexion and his incessant smile he resembles a prosperous English country gentleman, and that he is easily the most important figure in the Dominion today.

THE CHURCH AT WORK SEVEN DAYS IN THE WEEK

By the Reverend Worth M. Tippy

Secretary Federal Council's Commission on the Church and Social Service.

A SILENT revolution is taking place in our thinking about the Church building and its use. In rapidly increasing numbers the church doors are open every day and every evening of the whole year for a continuous and well-founded ministry to the community. And why should not all our Churches be more largely used seven days in the week? There they stand, representing great capital investments from the savings of the congregation and the community. For a Church to stand idle most of the time when it might be used for the good of the community is both a spiritual and an economic waste. It ought to be developed as much as if it were an office building instead of a Church. If anything, ought we not to be more careful of money consecrated to human welfare of that which is applied to economic production?

A pastor and a congregation may well regard the use made of the building as one of the norms by which to judge the completeness of their Church's work. It is not the only standard, nor the highest, but it is a good one and salutary.

To be more concrete and definite: every Church should provide a five-fold program of worship, religious education, organized friendship and social life, opportunities for the service of God and humanity, and recreation. Multiply these five types of service by the natural age and sex groups of a Church, which are not less than seven or eight, and you have a good weekly calendar.

But the calendar will be much more extensive than this bit of multiplication would indicate. Each Sunday-school class, each club will want its own week-day committee meetings, parties, tramps into the country starting from the Church, periods of instruction, and the like. The young men will want basket ball twice a week, and the girls will want the same. The young people's society will

have its committee meetings, its parties and its special forms of service. There are likely to be two or three Boy Scout patrols meeting separately as well as in a troop and as many Girl Scouts.

Additional forms of service should grow out of a parish or community survey. I do not mean by this a study going into elaborate detail, which brings together a mass of information that cannot be used before it gets out of date, but rather a project study to discover facts about the parish which the Church should know in order to develop its own work intelligently.

The main facts to be discovered are the following: a house-to-house knowledge of the people of the parish, classified by age, sex, religion, vocation, married or single, in homes, boarding houses, apartments or hotels; community or social agencies such as Churches, schools, clubs, settlements, lodges, hospitals and library; recreational needs and facilities, such as parks, playgrounds or lack of them, commercial forms of recreation and their character; general social conditions such as housing, health, streets, sanitation and safety, especially conditions which endanger the public welfare. Most denominations are prepared to give help to pastors in making surveys. The Federal Council's Commission on the Church and Social Service will send questionnaires and give other assistance on request.

Out of such a parish study is sure to come, not only the knowledge of a large number of new families and individuals, but also valuable and unexpected opportunities for service. An old down-town Church in Philadelphia, for example, not long ago found itself with its former families moving out, and splendid old homes being turned into boarding houses, with inevitable effects upon the work of the Church. A trained worker was sent out to visit one hundred of these young people in boarding houses,

to discover what they wanted from the Church, and the answers were classified. The young women asked for facilities for washing, ironing, and sewing. Both sexes wanted athletics, library, game room, a pleasant Sunday afternoon and evening at the church, organized social life during the week, and parties including social dancing. As a result of this inquiry, the Church has become the neighborhood center for the district and is having a far-reaching influence on large numbers of young people who had been practically untouched by the Church.

I suggest to pastors the study of the experience of outstanding churches. A pastor or a committee will always come back from a visit to another church with ideas applicable to their own parish. When it is not practicable to visit churches on the ground, they may be studied by means of their year books. The Federal Council of Church-

es will be glad to give suggestions concerning typical churches for study.

Pastors are likely to say of the seven-day idea that it is applicable to large churches which can have salaried help, but not to small communities and to the country. This is a real difficulty, but is not prohibitive. The country and the village community need the open church as much as or more than the city, for cities have many neighborhood centers and the country few. If the pastor has the gift of organization, or if he has learned it by study, almost any church can become a center of seven-day service. If he gives great attention to selecting leaders, if he builds gradually and patiently, if he opens the church for community organizations, he will gradually develop an open church, whose life has flowed out into the community and to which the community has come back with gratitude and confidence.

MEN WHO TITHE

By William G. Shepherd

Condensed From the World's Work

I DON'T suppose that any one knows where that Salvation Army girl is now.

If you were to hunt for her, you would have to seek among white-haired women and find one who had been a Salvation Army girl in the city of Seattle about thirty years ago. And then you would have to refresh her memory, for the incident was a passing one—very small and easily forgotten.

She was standing on the sidewalk, so the story goes, when a young man came out of a saloon. She smiled and shook her tambourine at him. She didn't know that this young man had been a partner of "Dude" Lewis in the real estate business, and that the firm was busted; she didn't know that "Dude" Lewis was a quarter of a century or more later, to be known as United States Senator J. Ham Lewis. Neither did she know that this young man was to become, in a strange way, one of the rich oil-finders of the United States—Charles Page, of Tulsa and Sand Springs, Oklahoma. So she only smiled and shook her tambourine.

"I'm broke," said the young man. "I'm down to my last dollar."

"Well, why don't you tithe?" she asked, still smiling.

"Tithe? What does that mean?" asked the young fellow.

"Why, the Bible says that we ought to give one tenth of what we have to the Lord," she explained.

"All right!" said the youth. "I've got a dollar and fifteen cents. I'll do better than one tenth. I'll give fifteen cents."

He tossed the fifteen cents into the tambourine and went his way.

"You'd have to ask this white-haired woman, if you found her, whether she remembered this passing incident; and she would probably be unable to recall it. It was only a case of youth meeting a girl in a poke bonnet, a farmer boy away from home in rather shabby clothes on the sidewalk of an uncouth town, and chatting and smiling together for a moment and then going their separate ways.

But, if you could find her, you could show her an amazing thing; you could show her that her laughing Bible lesson was perhaps the most important thing she ever did in her life.

From that day, so they tell you in Tulsa, Charles Page "tithed," and more than "tithed."

"Charlie" Page has been working with "God's money" ever since.

His luck at striking oil has been phenomenal; there is a tradition in the oil fields of the country that "Charlie" Page never misses a "hole." Where he drills oil comes, they say. You cannot get Page to talk about his "partnership"; it is his own private affair. But once he told a friend, in speaking of his success at drilling:

"I think I've missed only two holes in my life. You see I couldn't miss, because I was in partnership with the Big Fellow and He made geology."

A Children's Ideal Community.

If there is a finer sight in this country than Sand Springs, Oklahoma, I haven't encountered it. It is a town, built entirely around children who have been unfortunate in life.

"Charlie" Page's tithes did not go into the church; they went into helping children who were unlucky. He

built himself a home in the country, outside of Tulsa, some years ago; then he built another home near by for children. There wasn't room in his own house for all the children in trouble. That was twenty or more years ago.

Today, if you will walk up toward the great brick building which houses "Charlie" Page's children, you will be met with an onrush of boys and girls that may sweep you off your feet. That Salvation Army girl would like to see it. They all called him "Daddy" the day I went there with him. At least fifty of them tried to reach him and maul him.

Tell It To the Bees.

The folks laugh pleasantly, at Tulsa, when they tell you about how "Charlie" Page's enterprises always succeed. They have this story about him:

He made up his mind that it would be interesting to have a hobby—something that wouldn't turn into a profitable business on his hands. A friend suggested bees. Page sent East for a bee expert.

The expert brought samples of bees.

"You'll have to plant alfalfa for this one and clover for this one," explained the expert, describing the peculiarities of each variety of bee. Page listened patiently until the expert was through. Then he said:

"Blankety blank! Those aren't the kinds of bees I want. I want a bee that you can turn loose to play, not work. I want one that you can tell: 'Here, bee! Here's the whole great state of Oklahoma. Go out and have a good time and find some honey. If you can't find it here, you can't find it anywhere!'"

That the man who takes God into honest, square partnership cannot get into financial trouble, or any other very deep trouble, is "Charlie" Page's belief. A Bishop went to see him one time, they tell you in Tulsa; the church needed money. Not much of "Charlie" Page's money goes into churches, I am told; they say he is a little impatient with churches that are in financial need; he cannot understand it. The Bishop seated himself, at Page's invitation, but before the Bishop could say a word Page looked him square in the eye and said, simply:

"Bishop, do you tithe?"

"Why, I give my entire time to the church," was the answer.

"Yes, I know," answered Page. "I understand that. But do you tithe?"

The Bishop admitted that he did not. The story in Tulsa goes that the Bishop's effort was not a success.

Mysticism or Superstition?

There are many men in business in America today who are consistent tithers; you find them among both Jews and Gentiles.

You may call it mysticism, if you please, or even superstition, but these men will tell you unashamedly that it pays to tithe.

In these days when believers in odd doctrines obtain ready hearing in the United States, it is not irrational to entertain the statements of believers in the tithing system. Unlike believers in most mystic doctrines, your convinced tither will show you mathematically that he has prospered financially as well as in other directions.

A noted Southern lawyer recently announced to friends and associates that some years before he had adopted

the principle of tithing. His motto was a verse from the Old Testament: "Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because that for this thing the Lord, thy God, shall bless thee in all thy works, and in all that thou putteth thine hand unto." He announced his yearly earnings to show his experience. In a certain year he made \$3,900; the next year he made \$5,303.17; the next year his earnings were \$21,451.44; they more than doubled the ensuing year, when he earned \$55,455.30. During the year that he made his unusual announcement he earned \$75,862.34.

In the Southwest there is a string of twenty-eight stores which form a great monument to a business man who, throughout his business career, followed the practice of tithing. He explained once, to friends, why he tithed.

"Why, you and I tithe each other," he said. "We would not lend a neighbor money with which to run his business without interest. Neither would we expect him to lend us money without paying interest. I found I was using God's money and the business talents He had given me without paying Him interest. That's all I've done in tithing—just met my interest obligations."

There is a string of five hundred chain stores, operated in almost as many towns and cities in the United States, that is headed by a business man who has tithed consistently. The founder of the business was a tither, and the president of the company who followed him continued the practice. Ten years ago the sales of this company were \$2,500,000 a year. Last year they amounted to more than \$60,000,000.

"Experience has taught me," the president of this company told me, "that the man prospers best who gives most freely of the bounty that comes to him. The man who founded our company was an example to all of us who grew up in the business with him. We all believe that free giving is worth while in more ways than one. In its turn it promotes prosperity which makes giving possible."

Many American men and women wear gloves of a well-known brand that are manufactured by a man who tithes.

Ask him why more and more of us wear his gloves every year, and this manufacturer will smilingly tell you that he has reason to believe that it is because, five years ago, he began to tithe.

"The pastor of my church advocated tithing for its spiritual benefits," this manufacturer told me. "He also insisted that business men would find it a good investment. I tried it and I discovered that he was right in both respects."

"Giving away one tenth of my income has never reduced my net personal income below that of the previous year. And what's more, our business is increasing steadily."

In the glove trade it was estimated that the sales of this company had increased almost fifty per cent in one year; its improvement in business was one of the notable events of the trade in 1923.

One Man Out Of Eight.

Eight brothers, within recent years, have established a firm which manufactures a certain food which may be found on most American tables. The firm has become the largest of its kind in the world. Its sales last year were made not only through the United States but also in Europe, Asia and Africa, and the product is now reaching a world market. To many business men conversant with this particular line of business the progress of this firm has been a mystery. Its products seemed suddenly to become a household necessity.

I should violate a confidence if I were to name this firm and its products; but one of the eight brothers, a vice-president of the company, told me:

"Up to the start of 1923 I had been making fairly liberal contributions to religious and charitable causes, but the amounts varied so much every year that I wasn't sure I was giving my share. So I began to tithe in January, 1923. One of my brothers, who is president of the company has been a tither for many years. When I saw him a few months ago, he told me that he had quit tithing and was giving away twenty-five per cent of his income instead of ten per cent."

"If there's any good luck in tithing—though I'm sure that neither my brothers nor myself are thinking of luck, when we try to do a little good with our money—our president and the rest of my brothers haven't any reason to dispute the statement. There are eight of us brothers in the business, and we have seen it climb from a small beginning to our present concern, which sold \$40,000,000 worth of products throughout the entire world last year."

Tithing a Sound Business Investment.

In New York City there is a merchant tailor with a large shop in one of the high-rent buildings which hundreds of thousands of persons pass daily; it is along one of the very congested pathways of the city.

To this man his own success in business has only one explanation—his tithing. He spoke to me as frankly about it as he might about any other business practice.

"Any man who plays fair with God," he said, "is sure to prosper. I started tithing when I got the idea some years ago that all I had belonged to God, and that He was permitting me to use it. I expected, of course, when I began to tithe, that my net income would be reduced by ten per cent. But this has never happened to me. Each year's net income has been larger in spite of tithing."

"When the lease on these quarters ran out a few years ago, a great increase in rent was demanded. We have a very choice corner in a very superior location, but it was hard to see how we could make the payments. I talked the matter over with my wife, and we both decided that, even if it became necessary to move, we would not stop tithing. We signed the new lease, and at the end of the next twelve months our net profits showed a fine increase."

"Talent loaned by God, time loaned by God, and money loaned by God," has been the working motto of one of the most noted furnace manufacturers of the country.

He has a life of business achievement behind him, and he attributes it all to the fact that he has considered himself a steward of divinely lent elements of success.

"I had to leave school when I was fourteen," he explained to me, "because of ill-health. I was the oldest of seven children. When I was a boy the pastor of our church convinced me that everything I had, or would have, in life would belong to God. As soon as I understood this I began putting aside one tenth of everything I earned, every day, no matter how small it was. I went out into life with empty pockets and willing hands and a firm belief in my responsibility to God. God has more than kept His promise to me financially and spiritually."

Ask this man for a formula for success in life and he will give it readily: "Everything you have, even your time, is divinely lent to you. If you accept it as a divine loan, you cannot fail."

The Gospel of Tithing.

The tithers are busy groups; they are not so difficult to discover, working away in American life, as were Sir Arthur's spiritists. They have a mystic belief and they abide by it earnestly. They press it, too, most earnestly upon those they encounter, for they seem to feel that they have solved the mystery of the value of life and work, and that all the world ought to know it.

In the world of tithers, where "Charlie" Page, the oil man, and the rest of them live and work and succeed, the outsider can only stand silent and wonder.

People believe many strange things these days. The world is full of creeds and doctrines and mysteries.

Who can take away the self-proven belief of the tithers? They have the soundest arguments of all.

If you endeavor to explain their belief on the ground of psychology alone you run up against a stone wall.

"It is faith," one eminent psychologist explained. "Faith gives confidence."

Another said, "I will not attempt to explain the belief of the tithers on materialistic grounds. No one can say that there is not something mystic about their success. I am a Christian myself and I believe that God takes care of His children."

The Psychologist's Comment.

Prof. Robert Sessions Woodworth, head of the department of psychology at Columbia University, put the cold yardstick of the science of psychology up against the belief—and the successes—of the tithers. He said:

"The belief that their money was a loan from God, that they were in partnership with Him, would give these men who tithe more confidence and self-reliance, would minimize all difficulties in their eyes, and would, no doubt, go far toward bringing them success."

"On the other hand, they were evidently by nature men of unusual energy and self-reliance. In the first place, had they not possessed these qualities they would not have felt that they would dare to begin tithing at a time when their resources were so limited. Men of less natural energy, weak men, could have been influenced through their reliance on such partnership with Omnipotence to relax their own efforts and trust so far to divine aid that their business could have failed instead of prospering."

"The fact that these men did have so much self-confi-

(Continued on page 23)

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

COMMUNITY BUILDING.

A friend has handed us a newspaper clipping which gives the record of an unusual combination for the benefit of community welfare.

In Southern Georgia a minister and a railroad have cooperated very successfully, and brought about a condition that is most cheering from the material viewpoint at least.

We quote as follows:

"South Georgia today gives promise of having one of the greatest years known to the tobacco industry in that section with its bumper crop of tobacco now being put on the market. An idea of the vast amount of tobacco being raised in that section and what it means to that section, which is traversed by the Georgia and Florida Railway, is the fact that a sum of money estimated at \$500,000 is being turned loose each day through the sale of tobacco. The people of Augusta and this section cannot realize the enormous crop of tobacco that is being raised at their very doors unless they make a trip to the tobacco fields of South Georgia where some of the world's finest tobacco is being raised and marketed.

"The most satisfied farmer in Georgia today is the farmer in South Georgia, who, upon getting his slips for the sale of his tobacco, proceeds to the bank where the slips are immediately turned into cash. From the banks the farmer mingles with the townfolks and the merchant who benefits as does the farmer for he sells to the tobacco raiser the supplies necessary for his home and his farm. The merchants are facing one of their best years as result of the bumper crop. The stores are all well stocked and every line of business anticipates a splendid fall. The fields all along the line of the Georgia and Florida Railway and adjoining territory are already white with cotton that is ready for picking. This crop also gives promise of being a great one for the farmer this year. Vidalia shipped its first bale to the market an August 6.

"Tobacco raising in Georgia is practically a new venture. A tale of romance could be woven around a story of the first tobacco crop. The actual beginning of the great money making crop, which proved to be the salvation of the farmer after the boll weevil ravages several years ago, was started by a Baptist minister, of the hard shell kind who receive no remuneration for their service. A Rev. Smith, who besides farming did a great deal of preaching in that section of Georgia, realized just what the boll weevil meant to his people and he right away quietly suggested to some of his people to raise a small quantity of tobacco as an experiment. He offered his services to them in the matter of teaching them how to plant the crop and go about raising and gathering it, as he had had practical experience while farming in South Carolina. The farmers to whom he suggested this venture readily agreed, as they were willing to raise anything that would aid them in their fight against the boll weevil which had ravaged their farms and cotton crops. The first year was very encouraging. The first crop was sold in the Carolinas and brought a good price.

"The Georgia and Florida which then was just getting into that territory realized the possibilities of this vast money making crop which the humble minister of the gospel started as a means of aiding his people and at once put the minister on their payroll as its tobacco agent and sent him over the lines of the railroad to interest the people in the raising of tobacco. Due to continued bad years in the cotton fields the new tobacco agent found hundreds of farmers ready and willing to listen to his suggestions. His suggestions were their fortunes as will be evidenced by the large crops that are raised each year in that section of Georgia. It was their salvation. From the mere raising of the crop they went into the scientific culture of the weed and today there is a brand of tobacco being raised down there that has no equal in the world.

"It is to the credit of the Georgia and Florida Railway that the farmer of that section was given the opportunity

of marketing his tobacco and raising it. When large quantities of tobacco were raised the company communicated with the big tobacco industries who immediately sent their agents into the new tobacco territory.

"A wonderful opportunity lies open to the man who would raise tobacco. Of course the crop has to be raised in a manner the same as other crops. You just can't go out and plant a crop and expect it to grow by itself. It needs the best of attention and care and the first venture into the business requires a small amount of money. After the first crop, which if a success, the sailing is smooth. There is plenty of open land in South Georgia that could be used for the raising of tobacco and which can right now be purchased for very small sums. The way the crop is now being raised means that in the next few years this entire section of South Georgia will be active in the raising of tobacco."

Of course, it is not the primary purpose either of the Church as an institution, nor of clergymen as individuals, to bring to pass material prosperity, but might it not be well for our rural churches to give more attention to this thought, just as a by-product, so to speak?

No doubt the Rev. Mr. Smith, of this incident, had some special training and natural proclivities which he turned to good account.

There are, however, many opportunities similar to this in which our rural churches can exert a beneficent leadership if their rectors would only awake and grasp the position of leadership which they have for the taking.

Often there is a tract of from one to ten acres of land that goes with a rural rectory. We think it a serious mistake for the country rector to turn himself into a farmer or market gardener, or even to supplement his salary by renting the rectory land. Country parishes should recognize the fact that it is their duty to support their minister, as a minister, and not expect him to have to eke out his salary by work for which he is not fitted, and that is not in his line.

There are, however, in many counties agricultural agents or home demonstration teachers, who would be delighted to have a small tract of land placed at their disposal for demonstration purposes. Boys' and girls' canning clubs could be organized under the auspices of the church to work the church property according to progressive scientific methods outlined by the county agent. In this way the rural church could become useful in the most practical way, and serve as the advance agent for showing that modern methods of agriculture are not mere theories.

In places where there is no county agent, there may be a nearby high school where an agricultural course is being introduced, and a demonstration plot would be invaluable. Often, too, the state or national agricultural departments are glad to send out a special representative to advise or supervise the planting and cultivation of certain crops in which they are especially interested.

Another matter mentioned in the clipping we have quoted is the cooperation of the railroad company in helping to promote the prosperity of the country through which it runs. Of course, everybody knows that this is part of the regular business of a railroad company. Many people, however, are not aware that such corporations are also willing to help in welfare and charitable efforts. Special rates, and, sometimes, free transportation are granted for deserving persons, who need to travel to hospitals, or other institutions, or through unfortunate circumstances are stranded away from home. Such charity rates or passes are usually issued through some agency, like the State or County Board of Public Welfare, on whose investigation the companies can depend so that their liberality will not be abused. As an Executive Secretary for Social Service, the writer has had frequent experiences of this helpful attitude of transportation companies, and it is well that the public should know that these corporations have hearts, if not souls.

The Great Commission

THE CHURCH IN SHANGHAI.

Present conditions of civil war around Shanghai draw attention especially to the institutions and parishes of the Episcopal Church's Missionary District of Shanghai, which constitutes the Diocese of Shanghai in the Chinese Church.

There are about twenty-eight parishes or mission stations, their communicant membership varying in number from little groups of fifteen or twenty to larger congregations of two hundred and three hundred. The Church of Our Saviour in Hongkew was founded in 1845; Grace Church, Shanghai, in 1848.

The outstanding institution is perhaps St. John's University, with its fine record of training young Chinese men for leadership, through its schools of arts and sciences and through its theological, medical and engineering schools and departments. Chinese history and literature are taught by Chinese scholars. A library, athletics, publications, and a loyal body of alumni are other features that make this a university of excellent standing.

Secondary schools are too numerous for separate description. Most of them, probably all, are crowded. Many have long years of history behind them. Their reputations have been built up by our faithful missionaries of former years and are sustained and added to by those of the present time. The leading school for girls is St. Mary's Hall, Shanghai. Among other familiar names are Chants Academy, Soochow Academy, Epiphany School, Soochow, St. Mark's, Wusih, Mahan and St. Faith's, Yangchow. There is also the Church Training School for Bible Women, in Soochow.

St. Luke's and St. Elizabeth's Hospital, in Shanghai, St. Andrew's in Wusih, and the Church Hospital in Changshu are important and interesting institutions, good hospitals, stations for intensely practical social service, training schools for Chinese nurses, and centers of regular evangelistic teaching and preaching.

One who does not share the conventional distaste for statistics, which frequently only betrays a faulty imagination, may find interest in some of the figures for the Shanghai District, as given in *The Living Church Annual*. That the diocese is becoming really Chinese in character may be seen from the fact that the foreign clergy number seventeen priests and two deacons, while there are twenty-two Chinese priests and eight Chinese deacons, with three Chinese candidates for Orders, forty-one Chinese Catechists and assistants, and twenty-six Bible women. The ratio is even better in the other missionary professions, as Chinese physicians and teachers considerably outnumber the foreigners. There are also nineteen medical students and seventy-three student nurses, about half of the latter being men.

There are over 6,000 baptized persons on the rolls, and 3,004 communicants, an increase of three hundred and ninety-nine communicants since the last yearly report.

MATERIAL FOR EVERY MEMBER CANVASS.

New literature for general use in connection with the fall Canvass is confined this year to two issues of *The Church at Work* and a reprint of Chapter IV of Mr. Gill's book, "My Father's Business." Leaflets used in previous years are still available.

The first of the two fall issues of *The Church at Work* is to be ready early in October. This is to contain in shortened form the little book, "My Father's Business," written by the Rev. J. M. B. Gill, which, although only recently published, has already received enthusiastic notice. It is a popular book for every Church member, and is reprinted in *The Church at Work* in the hope that it may be of the widest possible usefulness.

Stewardship in its largest meaning is the idea of Chapter IV of this book. The chapter has been reprinted in attractive form as Leaflet 2115, for separate free distribution. It is possible by means of a proper use of this Leaflet to put in the hands of every Church family a really interesting discussion of what the Church should mean to every person, and, more especially, what every person should mean to the Church.

In the second fall issue of *The Church at Work*, to be ready early in November for distribution well in advance of the Canvass on December 7, another new book is to be partly reprinted, "Evangelism in the Church," by the Rev. J. A. Schaad, a book which is being eagerly welcomed on

all sides as the first of its kind to emphasize the place and the character of evangelism in and through the Church.

PRAYING FOR YOUR NEIGHBORS.

A rector who believed in his own ministry of prayer conceived the idea of having all the members of his congregation help him quite definitely in praying for each other. To each one, after a preparatory statement and a sermon on intercession, he gave a card containing the name of the person to whom it was given, three or four brief prayers, printed, and the names of three members of the congregation. These names were confidential. In each case no one knew them but the rector and the owner of the card. Each one knew that his own name had been assigned to three others, a spur to mutual faithfulness, though he did not know who the others were.

It took a considerable amount of careful thought and work to assign the names. As a rule women prayed for women, men for men, and children for children. The specially devoted communicants were assigned names of indifferent or inactive members. Sometimes a best friend's name was assigned. Various motives determined the choice. The rector did not call for volunteers, which would have brought out only the most devoted, but laid upon all a share of the priest's responsibility to pray for his flock by name. Only one person declined.

"Really," says the rector, "the appeal was unanswerable, if you professed at all to believe in the Church. One might have all sorts of excuses for not doing Church work and for not coming to Church, but none for not saying his prayers!" He suggests the use of the idea through Advent or Lent, or throughout the year with perhaps a quarterly change of the names assigned. "It is an effort to assign the names, but worth it."

ENGLISH CHURCHES IN EUROPE.

In connection with the American Churches in Europe, it is interesting to know the extent of the work of the English Church there. There are two Anglican dioceses, Northern and Central Europe, and Gibraltar. In this area the S. P. G. has about twenty chaplaincies that are permanent, and two hundred and eighty that are seasonal. There are fifty-nine churches. Work is carried on for British students at French universities, especially at Grenoble and Tours. The churches in Germany are not yet all reopened. Of Berlin, Frankfurt and Baden, a report says, "No words can describe the extreme difficulty experienced by the chaplains in these places to meet the necessary expense of keeping these churches open." The S. P. G. report about the European work in general says that the provision for chaplains in places frequented by tourists is the least important part of the work. It is primarily for "the thousands of sick and suffering members of the Church who are ordered to the continent in hope of regaining their health and who should while there receive the fullest consolation and support that spiritual ministrations alone can give them."

THE GREAT GUEST COMES IN.

While the cobbler mused there passed his pane
A beggar drenched by the driving rain.
He called him in from the stormy street,
And gave him shoes for his bruised feet.
The beggar went and there came a crone,
Her face with wrinkles of sorrow sown.
A bundle of faggots bowed her back,
And she was spent with the wrench and rack.
He gave her his loaf and steadied her load
As she took her way on the weary road.
Then to his door came a little child,
Lost and afraid in the world so wild.
In the big dark world. Catching it up,
He gave it milk in the waiting cup,
And led it home to mother's arms.

The day went down in the crimson west,
And with it the hope of the Blessed Guest,
And Conrad sighed as the world turned gray:
"Why is it, Lord, that your feet delay?
Did you forget that this was the day?"
Then soft in the silence a voice he heard:
"Lift your heart, for I kept my word;
Three times I came to your friendly door;
Three times my shadow was on your floor;
I was the beggar with the bruised feet;
I was the woman you gave to eat;
I was the child on the homeless street."

—Markham.

Church Intelligence

Thirty-Ninth Annual Convention, Brotherhood of St. Andrew.

The annual gathering of Church Men and Church Boys, under the auspices of the Brotherhood of St. Andrew, will take place this year at Albany, New York, on October 8 to 12. Leaders of the Church, clerical and lay, will bring contributions of practical helpfulness, experiences and methods found fruitful in the cause of the Kingdom.

The Program.

The program has been constructed with the average man particularly in mind. He will have more opportunities than usual to ask his questions and take part in the discussion of the work that holds for him the largest interest. The Discussion Conference plan is to be used, an innovation in Brotherhood Conventions. The Convention will divide itself into three parts each morning. Each part will be led by an experienced man and each part will discuss a vital and compelling subject. The three Discussion Groups will consider "The Individual Christian at Work," "The Senior Chapter at Work," and "The Brotherhood's New Junior Plan."

Prominent speakers at the Convention are: the Rt. Rev. Richard H. Nelson, D. D., Bishop of Albany; the Rt. Rev. G. Ashton Oldham, D. D., Bishop-Coadjutor of Albany; the Rt. Rev. W. H. Moreland, D. D., Bishop of Sacramento; the Rt. Rev. James E. Freeman, D. D., Bishop of Washington; the Rt. Rev. William A. Guerry, D. D., Bishop of South Carolina; the Rt. Rev. Granville G. Bennett, D. D., Bishop of Duluth; Mr. John W. Wood, D. C. L., Executive Secretary, Department of Missions, National Council; Mr. G. Warfield Hobbs, Editor of the Spirit of Missions; Mr. John L. Alexander, Director of the Leadership Training Division, American Youth Foundation; the Rev. W. H. Owen, rector of the Church of the Holy Trinity, Harlem, New York City; Mr. George A. Ballachey, of the Brotherhood National Council; the Rev. Duncan M. Genns, rector of St. Thomas Church, Brooklyn; the Rev. H. H. Hart, D. D., Russell Sage Foundation, New York; the Rev. Thomas Burgess, in charge of the Church's work among the Foreign-born; the Rev. Charles D. Broughton, rector of the Church of the Ascension, Buffalo; the Rev. H. P. A. Abbott, D. D., rector of Grace and St. Peter's Church, Baltimore, Md.; the Rev. P. T. Edrop, Assistant at Emmanuel Church, Boston; the Rev. James A. Mitchell, rector of All Hallows' Church, Snow Hill, Maryland; and others. The Brotherhood Secretaries who are scheduled to lead Discussion Groups and participate in the Program are Mr. John H. Frizzell, Mr. Leon C. Palmer, Mr. Francis A. Williams, Mr. S. Mendelson Meehan. An important Discussion is to be led by Mr. H. Lawrence Choate, Director of St. Paul's Chapter, Chicago, and member of the Brotherhood National Council.

Attendance of Bishops.

As the House of Bishops will be in session in New York City just about the time of the Convention, it is expected that an unusual number of the Bishops of the Church will visit the Convention, particularly over the weekend.

Arrangements in Albany.

A visit to the Convention will be a delightful experience, as well as one of spiritual strengthening. The arrangements provide convenient and economical accommodations for visitors, and Albany is a beautiful and interesting city, one which most men and boys want to visit. Visitors will be accommodated at the Hotel Wellington, at unusually modest rates, meals will be served in St. Paul's Parish House, through the cooperation of Archdeacon Brooks, business sessions of the Convention will be held in the Westminster Presbyterian Church, and the religious services of the Convention will be located in All Saints' Cathedral.

The Junior Convention.

The Convention of Church Boys, which runs concurrently with the Senior

MISSIONARIES IN CHINA SAFE.

The following cable despatch was received by the Department of Missions of the Episcopal Church at No. 281 Fourth Avenue, in response to a despatch to the Rt. Rev. Frederick R. Graves, D. D., Bishop of Shanghai, requesting information as to the safety of missionaries in the Chinese war zone. The despatch to Bishop Graves directed him to spare no expense in assuring the safety of all missionaries in the territory where the fighting is going on. Dr. C. M. Lee, mentioned in the despatch as in charge of the Red Cross Hospital at Wusih, is the Director of St. Anthony's Episcopal Hospital at that point. Bishop Graves' despatch, which was dated September 4, is as follows:

"There is no cause for anxiety at present. No need extra expenses. Missionaries at their stations helping Chinese men, women and children. Dr. C. M. Lee in charge of Red Cross Hospital at Wusih. St. John's University and St. Mary's Hall is opening as usual. Some schools postponed temporarily. Send new missionaries according to plan."

(Signed)

Bishop Graves.

Convention will have its headquarters in the Guild Hall of All Saints' Cathedral, and boys in attendance will live on the top floor of the Hotel Wellington. The Junior Program is in charge of Mr. Francis A. Williams, Brotherhood Secretary in charge of Junior Work, and it is believed that it is the best conceived program ever offered the older boys of the Church. Not only are the subjects admirably chosen and phrased in a language appealing to boys, but the speakers are men who are without question apostles to boys. The Chaplain of the Junior Convention is the Rev. William H. Owen, and leading speakers are Mr. John L. Alexander, Mr. C. Lawson Willard, the Rev. P. T. Edrop, the Rev. James A. Mitchell, Mr. Forrest A. Brown, Mr. Clarence W. Brickman, Jr., and others.

A General Invitation.

The Brotherhood is urging that men and boys of the Church, whether members of the Brotherhood of St. Andrew

or not, arrange to make a "Spiritual Pilgrimage" to Albany in October, for the purpose of meeting men who are outstanding workers in the Church, of hearing their messages, of contributing their own experiences for the benefit of others, and of renewing their inspiration and consecration for the work of leading men to Christ.

It is particularly urged that men who intend to come to Albany signify their intention promptly, that accommodations may be made for them. Registration cards are obtainable from the officers of Brotherhood Chapters everywhere, from the Brotherhood National Office, at 202 South Nineteenth Street, Philadelphia, and from the Chairman of the Registration Committee, Mr. George S. Clerk, 226 Broadway, Albany, N. Y.

The Banquets.

The Convention will open with a Banquet for Seniors, to be held at the Ten Eyck Hotel, Mr. Courtney Barber, of Chicago, Toastmaster, and for Juniors, to be held at the Parish House of St. Paul's Church, Mr. Francis A. Williams in charge. Speakers at the Senior Dinner will be Bishops Nelson and Oldham, Mr. John L. Alexander, whose topic will be "The Future Leadership of the Church," and Bishop Freeman, who will speak on "First Things First in America."

Convention Addresses.

The subjects assigned to Convention speakers indicate the strongly practical purpose of the gathering, and its certain helpfulness to men who attend. "The Progress of the Kingdom," is a topic to be discussed by three speakers, "Through organization and use of personal influence," "Through Religious Education," and "Through Development and Use of Spiritual Resources." Brotherhood activities are discussed under the heads, "Organization and Work of Local and Diocesan Assemblies," "Work Among Men and Boys in Rural Parishes," "Bible Classes," "Workers With Boys Twelve to Fifteen Years Old," "Printers' Ink and Evangelism," discussed by Mr. Hobbs, Editorial Secretary of the Department of Publicity of the National Council of the Church, is certain to be interesting and illuminating; "Conference of the Clergy," "Work Among the Foreign Born," "The Value of a Boy," "Am I My Brother's Keeper," "I Can Do All Things Through Christ," are highlights from the Provisional Program being distributed by the Brotherhood.

Corporate Communion.

The great Annual Corporate Communion, always a feature of Brotherhood Conventions, will be held in All Saints' Cathedral, on Sunday, October 12, at 7:30 A. M., Bishop Nelson being the celebrant.

At the eleven o'clock service, Brotherhood workers, laymen of the Church, will be the speakers in our Churches in Albany, Troy and Schenectady.

It is announced that the principal meetings and services of the Convention will be broadcast by radio, through Station WGY, of Schenectady.

The Exhibition of Church Architecture and the Allied Arts.

The Church Art Commission of the Diocese of Colorado wishes publicly to express sincere gratitude to all those who have given generous interest, and assistance to the Exhibition of Church

Architecture and the Allied Arts, through photographs and original designs, which exhibition was shown at Chappell House, Denver, until September 12. The contributions, the loans, the letters of appreciation of what it is hoped this exhibition may do, and the letters of good wishes are all cordially appreciated.

Among those whose assistance has been gratefully received should be mentioned, the Bishops of Connecticut, Chicago, Colorado, Texas, South Dakota, Arizona, Pittsburgh, Mississippi, Georgia, North Carolina, East Carolina, New Hampshire, and the Bishop-Coadjutor of Massachusetts; the Architects Frohman, Robb and Little and Cram and Ferguson of Boston, Day and Klauder of Philadelphia, Wilfred Edwards Antony of New York, Hewitt and Brown of Minneapolis, MacLaren and Hetherington of Colorado Springs, Benedict, Hoyt, Fisher and Fisher, Manning and Varian of Denver; the Craftsmen and Artists, D'Ascenzo of Philadelphia, and Connick of Boston, who sent stained glass designs; Oscar Bach of New York and Victor S. Pearlman of Chicago, who sent lighting fixture designs; Ernst F. Dettler of Chicago, fine examples of fine printing; H. W. Rubin of Minneapolis and Albert B. Olson of Denver Mural Decorations; the Denver artists, John E. Thompson, Robert Garrison, the sculptor; Charles M. Kassier, Clark Blickensderfer, photographer, and above all, the art director, George William Eggers, whose invaluable help and encouragement made the undertaking possible.

The arranging of the circuit for this Traveling Exhibition is in charge of the Rev. Neil E. Stanley, 1956 Grant Street, Denver, Colorado.

Whole Family in Deaf Mute Work.

Miss Olive A. Whildin, one of the daughters of the Rev. Oliver J. Whildin, missionary to the Deaf in our Church, has been appointed a Special Teacher of the Deaf in the Baltimore Public Schools by the Board of Education of that city.

Miss Whildin is qualified for the important and newly created position, not alone by reason of a life-long association with the Deaf, but also by a five-years' thorough course of normal training in the best methods of educating the Deaf. It is interesting to note that her duties require her to inspect all the schools of the city, to provide medical attention for children who show early signs of losing their hearing, to arrange for instrumental aids for the partially deaf and to furnish instruction in speech and lip reading to all who cannot hear in order to enable them to read their teacher's lips and thus to keep abreast of the normal children in their class studies.

A younger sister, Miss Mabel Whildin, is also engaged in teaching the Deaf, in the Preparatory School of Gallaudet College for the Deaf, Washington, D. C. Being experts not only in speech and lip reading, but also in the use of the language of signs as applied to conversation and public speaking, the Rev. Mr. Whildin and also Mrs. Whildin, who is greatly interested in the social and humane sides of the Mission, find the frequent and practical aid of their daughters, as advisers and interpreters, invaluable to them and very much appreciated by the silent people. It is somewhat unusual to find all the members of a family so thoroughly interested in the church and educational work among the Deaf in this country.

The American Guild of Health.

The Rev. Franklyn Cole Sherman, President of the American Guild of Health, has returned from the summer in Europe, where he spent his time studying the work of the parent organization, the Guild of Health in London. He attended the Annual Conference of the English Guild of Health held at St. Margaret's Hall at Oxford.

The fall work of the American Guild of Health is being opened with a two weeks' session of "The Cleveland School of Applied Religion," the teaching organ of the Guild. This School is a unique method used by Mr. Sherman as a means of making the Christian Religion practical in the daily life. Special stress is laid on the true relation of the Spiritual Life to mental and physical health. Lectures are given on both the spiritual and scientific aspects of the subject of Religion and Health. The work of the School is not confined to Cleveland; classes are organized in various cities. The School usually covers a period of two weeks.

The American Guild of Health has permanent headquarters in the Ulmer Building in Cleveland.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Establish Church Connections With the Students.

The Rev. George P. Mayo, rector of Monumental Church, requests us to announce that if persons have sons or friends attending the Medical College of Virginia, in Richmond, and will notify him giving the names, and, if possible, the addresses of such students he will take pleasure in calling on them, and endeavoring to interest them in the Church life of the Monumental Church, which is situated close to the College.

The Rev. Noble C. Powell, rector of St. Paul's Memorial Church, Charlottesville, will also be glad to have the names and addresses of students attending the University of Virginia. He will be assisted this year by the Rev. Arthur B. Kinsolving, who graduated last year from the Theological Seminary in Virginia.

Friends or parents of students attending the University of Richmond, and boarding at the College, should notify the Rev. Giles B. Palmer, Westhampton, R. F. D. No. 2, Richmond, Va.

Opening of a New Church School.

It is interesting to note that a new unit has been added to the system of Church Schools in the Diocese of Virginia. St. Agnes' Episcopal School for Girls opens for its first session on September 24, in the old Lloyd Mansion near Alexandria. The principal is Miss Mary Josephine White, whose address is Alexandria, Va.

Mission at Grace Church, Cismont.

Our community has been stirred up mentally, morally, spiritually, and we hope, permanently, by a mission held from August 24 to 31, by the Rev. Loaring Clark, D. D., of Chattanooga, Tenn., who is one of the Missioners of the Episcopal Council in New York. He preached in the most earnest manner, twice each day.

The congregations were good at the morning services, but at night our church was filled to overflowing, as people came from far and near. Dr.

Clark is a wonderful preacher, most inspiring, being filled with energy, ability, humor, information, and above all, with the Holy Spirit, which he prayed might fall on every one of us. The box, at the church door, showed by the questions and petitions for prayer it contained the general interest that was aroused. Dr. Clark does not usually go to small country parishes, and we are indebted to Dr. and Mrs. G. Freeland Peter, who have a summer home in our neighborhood, for this wonderful opportunity for good. We are praying that God's blessing is upon us and will remain with us, and will be shown by a much larger number than usual for confirmation, when Bishop Brown visits us.

One of the Congregation.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

The New River Convocation: The fall meeting of the New River Convocation will be held in Christ Church, Martinsville, Monday and Tuesday, October 20 and 21. The Rev. D. L. Gwathmey, of Wytheville, is Dean of the Convocation, and the Rev. H. P. S. Huntington of Norton is Secretary.

Mission at St. Barnabas', Piney: A very successful and helpful mission was held by the Rev. W. A. R. Goodwin, D. D., of the College of William and Mary, Williamsburg, Virginia, at St. Barnabas', Piney, near Ivanhoe, in Wythe County, August 28 to 31, inclusive. The mission was very well attended, especially by people living in the community, and at the concluding service there were a great many people from Wytheville also.

Bazaar at Piney: Under the direction of Mrs. William Wilkins, a bazaar was held again this summer at St. Barnabas, Piney, on August 16, the proceeds from which were to help in extending the session of the community school.

Clergy Visiting at Wytheville: Several ministers spent all or part of their summer vacation at Wytheville; these being the Rev. Dr. W. A. R. Goodwin, of Williamsburg, the Rev. Fred D. Goodwin of the National Council, New York, the Rev. J. Hubard Lloyd of Blacksburg, the Rev. Robert Mayo of West River, Maryland, and the Rev. Page Dame of Baltimore.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Powhatan Church School Institute.

This organization includes the churches in Amelia and Powhatan counties, and holds two meetings each year in the spring and fall. The spring meeting is under the auspices of the Diocesan Board of Religious Education. In the fall local members make up the program.

This autumn's session was held on Wednesday, September 3, in the old Grub Hill Church, which was built in 1727.

The attendance was not large, but great interest was manifested by those present. The program was of a very practical nature, as follows:

11:00 A. M.—Morning Prayer, the Rev. C. Stewart.

11:30 A. M.—The Teaching Function of the Christian Church, the Rev. R. Cary Montague.

12:30 P. M.—Business Session.

1:00 P. M.—Luncheon.

2:00 P. M.—The Preparation and Presentation of the Lesson, Mrs. C. F. Ruan.

3:30 P. M.—Adjourn.

Mr. Montague used the Prayer Book as the basis of his address, emphasizing the way in which the Gospels for the Sundays throughout the year offer the opportunity for teaching the various incidents of Our Lord's life and words.

After a brief business session, which showed the Institute to be in a flourishing condition, adjournment was taken, for luncheon, which was provided most bountifully, baskets having been brought by those attending.

At the afternoon session Mrs. Ruan of Petersburg delivered an interesting, and thoroughly practical address on the preparation and teaching of the Sunday-school lesson. She concluded by turning the Institute into an interesting class, which she taught with such enthusiasm and earnestness, that we all wished we could be young again and go to Sunday School to her every Sunday.

The Institute adjourned to meet in the spring at Grace Church, Powhatan County. M.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D.

Service of Institution.

Bishop Freeman on Sunday, September 7, formally instituted the Rev. Raymond L. Wolven as vicar of Trinity Diocesan Church. Mr. Wolven, has been, prior to assuming this new position, minister-in-charge at Epiphany during the long period when Epiphany was without a rector.

At the service of institution Bishop Freeman made a short address and the Rev. Mr. Wolven preached the sermon. Holy Communion was celebrated by the Bishop. Special music was rendered by the quartette of Epiphany choir. A boys' choir will be organized at Trinity Church with the coming of Mr. Wolven as vicar and plans are already under way for the enrollment and training of its members.

The Bishop's Secretary: Mr. Thomas G. Spence, personal secretary to the Bishop, has resigned, in order to accept the offer of the vestry of the Church of the Epiphany to act as executive secretary of the parish. The Rev. Calvert Buck has been appointed by the Bishop as his chaplain and in this capacity will act as executive secretary of the diocese and assistant to the Bishop in his mission work. For the present Mr. Buck will have charge of the services at Christ Church, Southeast, which is without a rector. Mr. Buck has been rector-in-charge of the joint services of Christ Church and St. John's, Georgetown, during the summer, and has made a strong appeal to all who heard him by his forceful, scholarly and earnest presentation of a subject.

Many of the Clergy who have been absent on vacations, were in their channels on the first Sunday in September, and this Sunday marked also the reorganization of choirs and Sunday Schools.

The Rev. Robert Browning, rector of the Church of the Ascension, Baltimore, and formerly associate rector of Epiphany, was the preacher at Epiphany Church on Sunday morning, September 7.

The preacher at the open-air service Washington Cathedral was the Rt. Rev. G. Ashton Oldham, D. D., Bishop-Coadjutor of Albany.

M. M. W.

WESTERN NORTH CAROLINA.

Rt. Rev. J. M. Horner, D. D., Bishop.

The Valle Crucis Summer School.

The note of adventure in Christian Missions and in Christian Education appeared in the Valle Crucis Summer School for Religious Education held August 23-29, under the direction of the Department of Education in the Diocese. Mr. William E. Leidt of the Department of Missions, New York, cited the man to whom life had become so drab that the only adventure of life left was the Ku Klux Klan; real adventure for God and His Church was open to all believers in the mission field at home and abroad, and in bringing the masses of men to the mind of God for the day in which we live.

Genuine success has been the verdict of teachers and students who attended the Valle Crucis Summer School. There were fifty-four registrations at this first venture of a Summer School in the Diocese. They represented four of the Carolina dioceses. Nineteen of the clergy of these dioceses and Bishop Horner of Western North Carolina were present. The attendance of the mountain people at the evening sessions filled the large assembly hall six successive evenings. The need for early provision for the new chapel of the Mission School was apparent. The Rev. J. Preston Burke and his able principal, Miss Bouldin and other members of his staff showed by many courtesies and care of the school the advantage of the use of a going institution of the Church for this special work. The spacious buildings can accommodate twice the number attending this year.

The faculty included the Rev. Homer W. Starr, Ph. D., of Charleston, S. C., who taught the "Devotional Life of the Church"; the Rev. Robert E. Gribben, of Winston-Salem, N. C., the course on "Our Bible"; Miss Mabel Lee Cooper, teaching "Christian Nurture"; the Rev. A. W. Farnum, of Hendersonville, on "The Church School Service League," and Mr. William E. Leidt, of New York, on "The Church at Work." A special address by the Rev. Willis G. Clark was given on "Confirmation and the Congregation."

There was abundant recreation in the mountain region three thousand feet above the sea, and special musical programs, including the singing of old mountain ballads by members of the mission school. Many felt that this was the first step towards a summer school for the united dioceses of the Carolinas.

J. W. C. J.

Personal Notes

The Rev. Edmund N. Joyner has been appointed by the Bishop and Council of Western North Carolina, to take charge, of St. John's Mission, High Shoals, and St. Andrew's, Bessemer City, with occasional services at Shelby. This is a temporary arrangement, spanning a vacancy. Mr. Joyner's address will be High Shoals. This is a considerable cotton mill town, with a mission of long standing, an efficient worker being Deaconess Eva Crump.

The Rev. Sidney T. Cooke, of Grace Parish, New York, has taken up his work at St. James' Church, Madison Ave., New York, and should be addressed at 865 Madison Ave.

The Rev. George B. Scriven, who has been rector of All Saints' Mission, Wheatland, Wyo., for two years, has been transferred to St. Andrew's, Basin, Wyo.

The address of the Rev. Carroll E. Harding, teacher at Mt. Vernon College, Baltimore, Md., is 7 Greenhill Ave., Baltimore, Md.

The Rev. Dr. Murray Bartlett, President of Hobart College, has accepted an invitation to pronounce the Benediction at the First Division Memorial dedication exercises in Washington, D. C., on October 4. Dr. Bartlett served as a chaplain with the First Division from February, 1918, until the Armistice, when he was transferred to the Division Headquarters, to which he was attached until March, 1919. He was wounded in action, cited by General Pershing for bravery under fire, awarded the Croix de Guerre, made a Chevalier of the Legion of Honor, and awarded the Distinguished Service Cross. He is at present a Chaplain in the Officers' Reserve Corps, with the rank of Major.

The Rev. Wallace Bristol, formerly in charge of Trinity Church, Lander, Wyo., has been transferred to St. James, Kemmerer, Wyo.

The Rev. Frank H. Weichlein, rector of St. Peter's Church, Sycamore, and St. Paul's Church, DeKalb, Ill., has accepted a call to the Church of the Holy Communion, Maywood, Ill.

The address of the Rev. Dr. E. J. H. Van Deerlin is changed to 4954 Melrose Avenue, Los Angeles, Cal.

The Rev. Samuel Whitney Hale has accepted the call to become rector of the Allegany County Mission, Diocese of Western New York, with headquarters at Belmont, N. Y., and has entered upon his duties there.

Mr. A. E. Pawla, a candidate for Holy Orders, has been placed in charge of Trinity Church, Gillette, Wyo., and is in residence there.

The Rev. C. E. Coles, rector of Holy Trinity Church, Pueblo, Colo., for the last two years, has resigned to become Archdeacon of the Diocese of Salina.

The Rev. Harold Beach Adams, rector of Christ Church, Albert Lea, Minn., has accepted a call to Christ Church, Troy, N. Y., and will take charge October 1.

The Rev. Warren W. Way, rector of Saint Mary's School, Raleigh, North Carolina, received the degree of Master of Arts at the August Convocation of the University of Chicago.

The Rev. Joseph Baker has been taking the Sunday services during the month of August at St. George's Church, Fredericksburg, Virginia, while the rector, the Rev. Dudley Boogher, was away for his annual vacation.

ORDINATIONS.

In St. Paul's Church, Steamboat Springs, Colo., on July 25, the Rev. R. A. Johnson was advanced to the priesthood. (Continued on page 22.)

Family Department

September.

1. Monday.
7. Twelfth Sunday after Trinity.
14. Thirteenth Sunday after Trinity.
- 17, 19, 20. Ember Days.
21. Fourteenth Sunday after Trinity.
S. Matthew.
28. Fifteenth Sunday after Trinity.
29. Monday. S. Michael and All Angels.
30. Tuesday.

Collect for Thirteenth Sunday After Trinity.

Almighty and merciful God, of whose only gift it cometh that Thy faithful people do unto Thee true and laudable service; Grant, we beseech Thee, that we may so faithfully serve Thee in this life that we fail not finally to attain Thy Heavenly promises; through the merits of Jesus Christ Our Lord. Amen.

For the Southern Churchman.

Christian, Stand Fast!

Harold V. Smedberg.

Christian, stand fast; though evil off
assail thee,
Tempting thee sore with dreams of
golden gain,
Taunting thy faith that Christ can aught
avail thee,
Pouring out promises in luring rain
Hold to the Law! that He hath spread
before thee,
Pointing to righteousness as needle
to the Pole,
Fixed in its course like sun ascending
o'er thee,
Guiding thee straight to Heav'n's im-
mortal goal.

Christian, plod on! though friends may
try to stay thee,
Offering rich gifts of power and re-
nown,
Gilding the traps with which they would
betray thee,
Hiding the sword aloft to strike thee
down,
Clasp firm the Book! its teachings pure
will save thee,
Give needed strength sin's honors to
refuse,
Unmask the false who vainly would en-
slave thee,
Shame those who teach'rously thy soul
would bruise.

Christian, rejoice! for God is reigning
o'er thee,
Watching thy trials from His throning
sky;
And soon thy day shall break in death-
less glory,
Soon shall the woes of life be past and
by.
Walk in the Lord! for He will bring thee
surely
To that bright world wherein His
blessed dwell;
He'll bind thy hurts, of sorrow's wounds
will cure thee;
Wrap thee in tenderness, and make
thee well.

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

St. Peter Warned.

The Rev. Louis Tucker, D. D.

"Then said Jesus, This night you shall all be scandalized at me; for it is written, I will smite the shepherd and the sheep of the flock shall be scattered abroad. But after I am arisen again, I will go before you into Galilee."

The quotation is from Zech. 13:7, where it is said of the man who is God's "fellow," or equal. Its reference to scattered sheep applies to the Apostles; but from Zechariah we have a larger reference, to all Israel, which, by causes set in motion by Our Lord's crucifixion, was scattered in a world-wide dispersion and remains so to this day. The going before into Galilee, which was fulfilled in its larger sense a promise to all Israel not yet accomplished. The phrase is sometimes used of a shepherd leading his sheep. No great painter has yet made a picture of Our Lord leading broken Israel home, but it shall be done.

Simon Peter said to Him: "Lord, where will you go?"

"Where I go you are not able to follow Me now, but you shall follow Me later."

"Lord, why am I not able to follow You now? If all shall be scandalized at You, I will never be scandalized."

Simon, Simon, Satan has asked for you that he may sift you like grain, but I have prayed for you that your faith may not fail; and when you are turned back again, strengthen your brethren."

"Lord, I am ready to go with You both into prison and to death. I will lay down my life for Your sake."

"Will you lay down your life for Me? Amen, Amen, I say to you, Peter, that this very night, before the cock crow twice you will deny Me thrice."

"If I should die with You I would not deny You in any way." And so said they all.

The balance of evidence puts this protest in the house, before going out to Gethsemane, and before the sacerdotal prayer. Did we yield to instinct as against evidence we would put the conversation with Peter after leaving the house and before reaching the garden; because it was vine-pruning season, and the prunings from the vines, lying in the lanes underfoot, in the suburbs, would suggest the comparison of the vine and its branches.

The "Cock crowing twice" means, "Before second cock-crow." A parallel case would be "Before the clock strike twice." This means less than two hours. If one of these hours be midnight, the clock may strike twelve strokes without falsifying the prediction. Cocks are popularly, and, we believe, truthfully, supposed to crow at about midnight and three A. M. That Satan asked for Simon to sift him is illuminating. The person from whom Satan asked is the Father, for Christ also asked, in prayer, that Simon fail not. This, like the parable of the rich fool, opens up a wonderful and terrible vista into the unseen. Simon Peter is as totally unconscious of the notice as is the rich fool in the

parable. Either, if questioned, would have unhesitatingly denied, on the ground of insignificance. Our own denial of the same attention on the same ground may be incorrect. Add what Our Lord said elsewhere about angels rejoicing over a repentant sinner and what St. Paul says of the innumerable company of witnesses watching as the audience watched the athletes in a Greek stadium, and we have a view of life terrible, wonderful, and grotesquely counter to our ordinary thoughts. We are more important than we think. There is no privacy anywhere. Every man gets sympathetic credit for the good he does, as well as blame for the evil, though that good be unknown and unsuspected. That Satan can "Ask" anything of the Father is noteworthy.

So much concerning the temporal power of the Roman Church has been built on the mention of two swords that we shrink a little from Edersheim's interpretation of the phrase as due to gross misunderstanding on the part of the Apostles. It seems so commonplace a puncturing of so enormous a soap-bubble. Yet we cannot help agreeing. Common-place common sense is the one element conspicuously lacking in Christendom's interpretation of Christ; and, wherever anybody introduces it, it is both shocking and welcome.

Our Lord notifies the eleven that the public will no longer support them and they must now support and defend themselves. He gives as a reason that He, and therefore they also, are reckoned among the transgressors, and that the prophecies concerning Him are rapidly drawing to fulfillment. The remark concerning the purchase of swords is the divine grant to Christians of the right of self-defense. It cannot mean less and probably does not mean more. As such it is unmistakably grander, more important, on a higher moral level, than the practical and immediate misinterpretation the eleven gave it or the higher but still low interpretation of the Church of Rome. Christians may defend themselves, this is their authority. The instinct of Christendom rings true. Aggressive force is permitted nowhere. Defensive force is enjoined here. We may defend ourselves, if necessary, and may prepare for such defense. Yet Our Master refused to defend Himself.

A Parable for Preachers.

The parish priest of Austerity,
Climbed up in a high church steeple,
To be nearer God, that he might
Hand down His word unto the people.

So he daily wrote in sermon script,
What he thought was sent from Heav-
en,
And he dropped this down on the peo-
ple's heads
Two times one day in seven.

In his age, God said, "Come down and die."
And he cried from out the steeple,
"Where art Thou, Lord?" and the Lord
replied,
"Down here, among my people."
—Bishop Doane.

"Rubbing It In."

Some one asked the principal of our high school why he did not make a greater effort to keep a certain efficient and very popular teacher of mathematics who had just resigned to accept another position. The principal, a cautious and discreet young

man, hesitated, but spoke out at last. "Since she is gone," he said, "I will tell you just why I had very little sympathy with her. She knew mathematics and she knew how to teach. She had a strong and, I hope, a good influence over the students, although that influence was due in a large degree to adroit flattery. She graded too high, and she systematically proselytized to draw pupils away from the other mathematics teachers. But what exasperated me most was her diabolical skill in hurting people's feelings."

The questioner was astonished. "I had always heard that she was the kindest person in the world," he said.

"Kind—to her superiors, to the pupils, to people in general, yes. She would work her head off for the children. But some of her colleagues suffered torments at her hands. One of them in particular, a frank and sensible young woman who talks to me freely, used to describe to me a quiet way the girl had of wounding others without seeming to intend to. Thus she would contrive, when in the company of one of the English teachers, for example, to bring the conversation around to another of the English teachers who was very successful, and to remark innocently, 'I hear that Mr. _____ (the superintendent)

told the board at their last meeting that Miss _____ is very much the strongest English teacher in the school.' Or she would exclaim enthusiastically, while she walked home with a less popular teacher whose pupils were not in the habit of making her gifts, 'Did I show you the beautiful fountain pen my Senior class gave me for Christmas? It makes me feel so happy to realize how much the children seem to appreciate me.' Or again, she would say to a mathematics colleague, speaking of a boy in one of her classes who, as she had conveniently forgotten, had done his earlier work in mathematics with this same colleague, 'Robert is doing beautifully with his mathematics now. And he says he never got anything out of it, and never liked it, till this semester.'"

"That is why," said the young principal, "although I should never have asked her to resign, I was perfectly willing that Miss _____ should leave us. I can't believe that a teacher's influence can be entirely wholesome, if the teacher is not fundamentally honest and generous."—R. T. House.

For the Southern Churchman.

The Soul Athirst.

W. B. Lydenberg.

Drifting and groping, guessing, wondering.

My soul, awakening, cries out for light;
Some feeble rays within itself it finds.

Expanding, yearning, long it cries for love,

And finds such little love as it may give.
Defiant, boastful, proud, dethroned, de-

based,
Cries for those better things that are to be.

O have you looked beneath your breast,
My soul?

Fear not, my soul, the darkness that appears,

The dreary stretches of the lonesome day;
Nor dread the anguish with its leaden tears;

The Hand that made you leads you all the way.

What light, love, peace by intellect was gained?

By hope we're comforted, by faith sustained!

The Peril Ahead.

God is not only behind us, He also goes before. He delivers from the perils that await us in the days ahead. The greatest of these is worry. Worry and work are often coupled together in our speech, but they are as far apart as the poles. Work builds up; Worry tears down. Work makes us sleep; Worry makes us sleepless. Work blesses us with satisfaction; Worry troubles us with discontent. Work makes us optimists; Worry changes us into pessimists. It is the enemy that besets us before.

There are three prevailing causes for worry. One is that our strength and resources will not be sufficient for what is before us. But God has said, "My grace is sufficient for thee and My strength is made perfect in thy weakness."

Again we worry lest we or those dependent on us should come to want. But David said, "I have been young and now am old and I have not seen the righteous forsaken, nor his seed begging bread."

We worry over sickness and death and God has said, "When thou passest through the waters I will be with thee and through the rivers they shall not overflow thee."

Around us as we march out to meet the coming days He has set a wall of promises which have been tried and tested and not found wanting and behind them we are safe.—Dr. S. N. Huchison.

Things That Cannot Fail.

When the anchors that faith have cast
Are dragging in the gale,
I am quietly holding fast
To the things that cannot fail.

I know that right is right;
That it is not good to lie;
That love is better than spite,
And a neighbor than a spy.
I know that passion needs
The leash of sober mind;
I know the generous deeds
Some sure reward will find.

That the rulers must obey;
That the givers shall increase;
That duty lights the way;
For the beautiful feet of Peace.

In the darkest night of the year,
When the stars have all gone out
That courage is better than fear,
That faith is truer than doubt.

And fierce though the fiends may fight,
And long though the angels hide,
I know that Truth and Right
Have the universe on their side.
—Washington Gladden.

"Glorious Way."

"Let us get rid of all this stupid sentimentality. We talk such a tremendous lot about military courage. The simple truth is that any normal man who can eat bacon and eggs for breakfast, and can sleep eight hours, can be trusted to be brave in battle. Yet the man who faces a machine gun with a laugh goes down like a ninepin before the simplest form of moral temptation. It is all bosh to put military courage before civil courage. A great deal of the courage in battle is not of the highest order at all. What we want today is the courage of moral conviction. I don't want to detract for a moment from the bravery of our men. I love them. But it was a great deal easier to face death in battle than it is to face ridicule in civil life. To

suppose that all the men died glorious deaths is sheer sentimentality. I have seen them shivering with fright like trapped rabbits. Nothing will cover up the fact that war is a degrading, dirty, filthy business. We must simply refuse to be bamboozled by shams.

When I see the Guards marching down the streets in all their pomp and finery I am fed up to the back teeth with such nonsense. Are we to perpetuate among our children that idea of glory? I know the man underneath the bushy now. He is precisely the same sort of man as the man who makes my boots. He knows well enough there was more glory in the poor old stretcher-bearer, covered with mud and vermin, than in all this bombastic foolery. The men themselves saw through this bunkum. When the generals used to come saying, "Well, men, I am glad you have the chance of going into action and covering yourselves with glory," you could hear them groan sarcastically, "Oh, good God!"

I know no other glory than the glory of the crown of thorns. There is only one glory—the glory of service and sacrifice. The men who were glorious in the war were those here and there who suffered, yet remained hopeful, bright and cheery. We have really changed our God. We have ceased bowing down before a crowned person sitting on a great throne surrounded by a peaceful singing angels. There is no such person. He is dead—killed long ago. The God we worship is the God still suffering over the sorrows of humanity, the God with tears in His heart for the sorrows of this world—the God who is like Jesus Christ.—Rev. G. Studdert Kennedy.

In the Name of Jesus Christ.

In the name of Jesus Christ—
To whom the sea is as a drop of water,
And a flock of dust the land.
To whom the pinions of an eagle are
as fan,
And the shadow of a mountain
as the shadow of His hand.

I asked for wings in the morning;
Plumed they were, like an eagle for
a great ascent;
I asked for wings at night,
And they were folded like a flag
when the wind is spent.

I asked in the morning for power,
And it crashed like the tide of the
sea over the reverberant floor;
In the evening I asked for peace,
And it rested like the shadow of a
mountain upon a quiet shore.

For I asked in the name of Jesus
Christ,
To whom the sheaves of shining stars
Are but a harvest ripe for reaping;
To whom the four winds of Heaven
Are but a lullaby for sleeping.
—Claudia Cranston in The Atlantic
Monthly.

In the graveyard where the great astronomer Copernicus lies buried is an inscription on his tombstone which expresses his faith. It reads: "I crave not the favor which Paul received, nor the grace with which Thou didst pardon Peter. I crave only that grace which Thou didst bestow on the thief on the cross." How much more significant is that dependence of God's grace than the pompous words which a proud nation inscribed on a monument reared in his honor. He is there called the "mover of the earth and the establisher of the sun in the Heavens."—Selected.

For the Young Folks

The Boy of Nazareth.

O holy Boy of Nazareth,
Of all-surpassing grace,
Pain would we see Thy beauteous form
And gaze on Thy sweet face;
How perfect was Thy boyhood;
How lovely was Thy youth!
As silently there shone in Thee
All purity and truth.

O gentle Boy of Nazareth,
We gladly would behold
The cottage where Thy Mother-maid
And Joseph lived of old;
How happy they who daily
Beheld Thy loveliness,
Who saw Thee smile, and play and toil,
And in all virtue press.

O blessed Boy of Nazareth,
Though now we cannot see
Thy face within that lowly town
Of ancient Galilee;
Yet soon we hope to meet Thee
All beautiful above,
Robed in the light of kingly might,
The Lord of life and love.

O gracious Boy of Nazareth,
Dwell in our hearts we pray;
Teach us to love Thee more and more
And Thy blest will obey;
While walking in Thy footsteps
May we become like Thee,
And sing Thy praise throughout our days
And in eternity.

—William E. Enman.

Why We Love Dolly Madison.

Part II.

It seems that every one who knew her, loved Dolly Madison, and over and over we read that it was not her beauty which won all hearts, but her kindness toward all whose lives touched hers. She was always unselfish and lovely. She had a terrible life-long sorrow too, which was hers to the last. Her son, Payne Todd, wasted his life. With every opportunity in the world to be a good and even a great man, he was a careless spendthrift and broke his mother's heart; he went through his own fortune and his mother's. James Madison paid his debts and when Mr. Madison died, Montpelier was finally sold to pay more debts. It is some satisfaction to know that at the last, when his beautiful mother had been dead three years, Payne Todd was filled with remorse. They tell us that Mrs. Madison's last words were "My poor boy!" She always hoped for and forgave him.

Until Dolly Madison died at the age of eighty-three, there were children who loved her devotedly even as she loved them. She was an old lady when she adopted a little niece, whose name was Anna Payne; and it was this merry child who grew up in the house known ever after as the Madison House, on Lafayette Square. This was after President Madison died and Dolly Madison could not endure the loneliness of beautiful Montpelier.

Little Anna from Kentucky was the daughter of Dolly Madison's brother. She was named for her Aunt Anna Cutts who had gone from our world four years before James Madison died. The child had lived with Mrs. Madison through some of the happiest and the very saddest days at Montpelier.

The Cutts children used to love to visit at Montpelier in the happy days, especially Mary and Dolly. These two, so we are told, used to write to President Madison from their home in Maine, and one day they made and sent him a little bead ring. The dignified President Madison not only wrote and thanked Mary and Dolly for his ring, but he wore it. In one of her letters to these dear children Mrs. Madison speaks of the ring:

Said she: "I see him looking at it every now and then, without saying anything."

These little girls and their brother never forgot the charms of Montpelier. Mrs. Upton says: "The house was full of treasures—books, precious manuscripts, medallions, miniatures and paintings, quaint silver and historic old-world furniture; the framed Declaration of Independence hung for a long time on the walls of Montpelier. Everything had its interesting associations out-of-doors and in; even the tiger lilies in the grass were growing from seed sent over by Lafayette."

Thomas Jefferson's children used to come over to play with Dolly and Mary Cutts and their brother, and many, many other boys and girls of those olden times in Virginia, were Dolly Madison's guests at Montpelier. Little Anna Payne knew them all, although they were no longer children with her.

When little Anna went to Washington to live in the house on Lafayette Square, she must have been glad that Aunt Dolly still loved the presence of many children and welcomed the grandchildren of her friends, who romped and played with her to their heart's content. It is a wonder little Anna wasn't spoiled, for we are assured by Mrs. Upton, "It is told that wherever this little Anna Payne appeared, no matter how grave the personages, or how important the topic they had been discussing, there immediately ensued a sound of laughter and great fun."

"Her pranks," Mrs. Upton continues, "were often those of the madcap sort, and she was no 'respector of persons'. Once, on the first of April, she invited a gentleman who was then President of the United States, to dine with her aunt and herself. She had the pleasure of sitting by the window and seeing his carriage drive to the door at the hour named. Going downstairs she beheld with joy the consternation of her adopted mother at having the President unexpectedly announced at dinner-time, and still more did she enjoy the privilege of rushing in and informing them both that it was April First!"

In the years that followed, Dolly Madison, with sweet Anna's help, endured sorrows and tribulations with dignified, cheerful patience. After Montpelier was sold to pay the debts of Payne Todd, there was little property left and Dolly Madison must have been penniless at the end, had not Congress purchased from her Mr. Madison's manuscripts. The twenty thousand dollars which she thus received was so placed that it could not be touched in any way by her son.

Anna Payne was married soon after Dolly Madison died, but lived only a few years more. One who knew her well, said of this sweet girl who cheered the closing years of Dolly Madison's

life, "She was one of the purely unselfish persons with whom one may meet in a life-time."

In reading Dolly Madison's story, one fact illumines her life. She loved children and added to the happiness of their never-forgotten years. These children did what so few really great women expect them to do; they became in time persons of importance. Then they wrote in many a time-worn letter their precious memories of "Aunt Dolly," and it is these children, grown, who tell us exactly what this beautiful woman was like; how gay and happy and kind and good she was; how at receptions "she disliked nothing so much as loud talking or laughing"; how she won the love of all because she herself was the most gracious, loving and forgiving of mortals.

It is the children with whom she associated through her long life, to whom we owe our grateful thanks for our most vivid pictures of "Queen Dolly."—Frances Fox, in Presbyterian Banner.

For the Southern Churchman.

Roses.

Eugenie du Maurier.

Roses are very dainty and delicate looking. Roses are the fine ladies of the gardens, the society ladies. They are exclusive. They like to live with themselves and other roses. They like very rich food and a great many baths. They must have their beauty sleep, too. So the branches are cut back. They do not want too much work. So the gardener takes off many of the buds. They do not use powder, but they have their little toilet preparations, not exactly the kind that society ladies usually like. Roses like kerosene spray, and whale-oil emulsion, and Bordeaux mixture, instead of cologne. And when roses begin to bloom they like some liquid fertilizer; this is their tonic.

Plants are like people. When they become very highly cultivated the Father in Heaven does much; but the gardener must do somewhat also. Little children's parents do a heap to make their little ones grow into useful men and women, but the children themselves must do somewhat to help, else they do not become what they should.

Did you ever see the eyes in the rose stalks? They are the little bumps on the stalk. These are the little windows for the new little leaves can peep out of when they are looking to see if it is warm enough to come out in the spring-time. Look hard at the little bumps. They may have tiny branches that are called grafts. That means that a slice has been taken off two rose trees. One is called the papa and the other is called the baby. The two cut surfaces are fitted together and tied as carefully as a doctor would bind a broken limb. Then the papa has to provide for the baby. All that he gets to eat from the soil goes to make the baby fat. Papa can have no pretty clothes; the child gets them all. Papa must just work, work, sending out roots, and finding something to eat. It is a hard life for papa! The child just lives doing nothing but grow big and look pretty until he can take care of himself.

But sometimes the papa forgets he has a child to care for. He thinks he would like to be pretty himself. So he uses up some of the baby's food. Then he sends up a shoot from below the graft. This is called a sucker. It must be cut off. If it were not, the

graft (baby) would have but little to eat; for the papa is stronger. That is why, when planting, the graft is put down in the ground below the surface a little way. The papa cannot then breathe, so he cannot send up shoots. He does not need to breathe. He must just work and find food for the baby, that is all he is meant to do.

Dawn.

The golden sun comes up the sky
Through clouds of pearl and pink.
God must be glad to see how fair
His sunrise is, I think.

The green world's full of shining dew;
A wind walks in the trees.
I'm glad God put us here to watch
Bright summer days like these.

—Picture Story Paper.

In Old Calabar.

The missionary's wife looked up from her letter home, and, because she hadn't been in Calabar very long, she started a little as she met the inquiring eyes of a little black girl, who stood bashfully on the verandah steps half hiding her face behind a bunch of flowers. The missionary's wife smiled. The little black girl showed very white teeth in a broad answering smile. "Come," said the white lady, holding out her hand; then, without waiting for a second invitation, the visitor's bare feet pattered across the verandah, and the flowers were laid in the new Ma's lap with a look that said as plain as print, "For you." How, the white lady wondered as she smiled and nodded her thanks for the flowers, was she to entertain this visitor, whose language she could not speak. Indoors the little girl's eyes wandered round the room, taking in all that they saw; her hostess could imagine how she would chatter when she got back to the village. "Don't I wish I could hear her describing us," she thought, "and understand it all." Pictures were produced, but the little face was grave and questioning. There was no way of explaining them, or of finding out how much she really saw in them. You boys and girls can have no idea what a meaningless blur even the simplest Bible picture is to untrained African eyes. Just at first sight they see no more in it than you would in their bush where they are so quick to distinguish bird and snake or the least sign of danger.

"A return present would be the thing," thought the missionary's wife. "Now what have I got that she would like and understand how to use? I know!" Quickly she opened the cupboard door, and took therefrom a large lump of white, glittering sugar. The little girl held out her hand for it eagerly enough, and stood solemnly contemplating it. Her new friend made the gesture of carrying food to her mouth, encouragingly—in vain. The bright eyes were very serious, even troubled. They turned upon the missionary's wife a look of intense reproach and disappointment. "Now, whatever is the matter?" thought the lady. Suddenly it flashed into her mind—"What was it some one said about their terror of being poisoned—that every Chief has 'tasters,' and Calabar people won't accept food until the host has eaten some of it himself to show that no harm is intended. Of course, it's that! Here, dear—" Nodding reassuringly, the amazing white lady took up the strange, shiny, beautifully white thing that she had laid on the small black palm, and bit off

a tiny corner. Then she handed it back. What a change! The little girl laughed out merrily—pop went the sugar into a capacious mouth. Then, with a wild flourish of heels, she was gone—running home as hard as she could pelt to tell her companions in the village all about her adventure. The missionary's wife smiled as she set the table for supper.

"I had a visitor when you were out," she said, as she and her husband sat over the meal together. "I do want to get on quickly with the language, and be able to teach those boys and girls. I am sure we should soon be friends."

Her husband smiled at the story of the lump of sugar. Next day, while they worked at the language, and all was quiet, they heard a scuffling sound outside the door, the pit-pat of many little feet, and loud, exciting breathing. At last they opened the door. The verandah was crowded with dark-skinned boys and girls, each hugging a large bunch of flowers!

They had come to the place where the nice white sugar was!—Great-Heart.

What Happened to the Thirteenth Doll.

On Mary Jane's seventh birthday Aunt Elizabeth gave her a doll's bathtub, and of all the presents that Mary Jane received she liked her little bathtub best.

"Now I shall be able to give all my dolls a bath often," she said to Aunt Elizabeth. "Of course I shan't be able to bathe them all every day as I should do, because I have thirteen, and that is too many children to bathe every day. One day I shall give half of them a bath and the next day the other half."

Aunt Elizabeth smiled down at her little niece as if she had thought of something funny, but all she said was, "Don't you think that it will be rather hard to bathe half of thirteen children?"

Mary Jane's forehead puckered into a frown. She did not know what half of thirteen was. To be sure, mother had tried to teach her about fractions, but Mary Jane had not learned easily. To tell the truth, she had not tried very hard. After all, Mary Jane was only seven years old.

Suddenly an idea popped into her head, and she smiled at Aunt Elizabeth as if she had thought of something funny, but all she said was, "I don't think it will be hard, but I shall see."

Off she ran to the play room. All her dolls were together on the couch where she usually kept them.

"I shall find out how many half of you is," said Mary Jane.

She lifted one doll and put it on one side of the couch and then she lifted another and put it on the other side of the couch and so on until she had as many dolls on one side as on the other end and only one doll left.

How Mary Jane laughed! She ran back to Aunt Elizabeth as fast as she could run, laughing very hard all the time.

"Oh!" she said. "I see now. When you take half of thirteen you have one left. What shall I do?"

"Why don't you bathe six dolls one day and seven the next?" asked Aunt Elizabeth.

But Mary Jane did not like that idea. Besides, since the thirteenth doll was the largest and bathing her would take more time than bathing any of the others, it did not seem quite fair to bathe her on the seven dolls' day. Mary Jane thought about it for some time.

Besides, Kitty, which was the name of the thirteenth doll, was not only larger than any of the other dolls, but was made differently. She was made of papier-mache, and that gets dirty much faster than china. Mary Jane thought that Kitty would have to be scrubbed a great deal harder.

She was discouraged that night when she went to bed, but she decided to wash the seven dolls on the first day and Kitty was to be the first doll that she washed.

So in the morning at bath time she put Kitty into the tub and scrubbed her hard. All the dust and stains and dirt began to come off Kitty, but some of the skin began to come off too. In fact Kitty suddenly began to soften all over, and before Mary Jane knew what was happening she didn't have any thirteenth doll at all. Even poor Kitty's bones had softened until you would think that she had no bones. In fact, if you had a bowl of mush and a tub of Kitty, you wouldn't be able to tell which was mush and which was Kitty except by the color and the taste, maybe.

Poor Mary Jane did not know what in the world to do.

"Kitty," she cried, "that's not the way to behave when you take a bath!"

But what had once been Kitty paid not the slightest attention.

"Aunt Elizabeth," cried Mary Jane, "Aunt Elizabeth!"

But Aunt Elizabeth had gone for a walk that beautiful summer morning and so of course could not hear her little niece calling her. When she came back she went into the play room where the little bathtub was kept to see how the bathing was getting along. When she opened the door she saw a little girl on the floor with her head in her hands, crying as if her heart would break.

"Why, Mary Jane, dear, what can be the matter?" asked Aunt Elizabeth. She ran to the little girl and lifted her in her arms, and Mary Jane sobbed out the story of poor Kitty.

Aunt Elizabeth rocked her in her lap and talked about the birds that she had heard singing in the trees that morning and about the flowers that she had seen all along the way, and by and by Mary Jane felt better.

She sat up and dried her eyes and smiled her prettiest smile. "Now I can bathe half the dolls one day and half the next, and that is a better plan anyway."

"Aren't you glad," said Aunt Elizabeth, "that it is the thirteenth instead of one of the others that is gone?"

Mary Jane frowned a wee little puzzled frown and thought for a whole minute before she said anything at all. Then she looked at Aunt Elizabeth and smiled. "It wouldn't make any difference which doll it was," she said. "There would still be an even number left, and you can always divide an even number evenly!"

Then Mary Jane and Aunt Elizabeth looked at each other in a very wise way, as if they had found out a great deal and shared a delightful and important secret. After that Jane had no more trouble in bathing half of her dolls at a time.—Youth's Companion.

Some Curious Clocks.

The oldest clock still running is in the Cathedral of St. Petersburg, England. It was made by a Monk in 1320, and is the only clock now known that is wound up over a wooden wheel. The first cuckoo clock was made by a Swiss about two centuries ago. A remarkable clock was made by a clock-

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maker in the Black Forest many years ago. It shows the seasons, years and leap-years, to the last second of the year, 99,999; besides a host of astronomical, geographical and historical facts.

There is a famous clock in the Cathedral at Strasburg, Germany. It represents the denial of Christ by the Apostle Peter. There are figures representing Christ and the twelve Apostles, which go through a certain ceremony every day at noon. All of the Apostles, except St. Peter, greet their Lord and Master. After St. Peter has refused to acknowledge Him, a door opens and a cocks appears and crows.

Of quaint and curious clocks the United States has few examples. But the largest clock in the world is in the City Hall, Philadelphia. It is three hundred and fifteen feet above the pavement, and the dial is twenty-five feet in diameter. The hour hand is nine feet long. The bell weighs more than twenty pounds, and an engine is used to wind the clock.—Selected.

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Obituaries

GRAHAM: Died, at Sanford, Maine, August 16, 1924, suddenly, RICHARD RATHBORNE GRAHAM, M. A., rector of Christ Church, Norwich, Conn.; beloved husband of Isabel Homer Pegram, aged 64.

THORNTON: Fell asleep in Jesus, Sunday morning, August 31, 1924. LAURA STETTINIUS THORNTON, at her home in Washington, D. C., widow of Champe Brockenbrough Thornton, Jr., of Port Royal, Va., daughter of William Stettinius and Mary Rosina Grammer, eldest granddaughter of G. C. Grammer, Esq., of Washington, D. C.

MRS. MARY LEWIS ANDERSON MCGHEE

MRS. MARY LEWIS ANDERSON MCGHEE, widow of John W. McGhee, died at the home of Mrs. James A. Fishburne, Waynesboro, Virginia, August 14, 1924. She was born at Pantops, near Charlottesville, January 1, 1842.

Mrs. McGhee is survived by one daughter, Miss Mary Walker McGhee, who is now with Mrs. Fishburne, at Waynesboro.

By birth, by nature and by environment Mrs. McGhee possessed that beautiful charm which so enriched her generation that it may be fairly characterized as a period of glory in the life of womanhood. Such a life is a veritable guiding star to which one may point with pride and with confidence, and as an example worthy of perpetual emulation.

Mrs. McGhee for twenty years filled the position of matron at the Fishburne Military School, Waynesboro. She was a noble mother to all and her saintly character and gentle cheerfulness sweetened and brightened the atmosphere of the whole school home. Her character radiantly reflected the holy life of Him whom she delighted to proclaim as God's dear Son and her Saviour. Thus a good woman became a benediction to the plastic life of the great number of boys who came and went. To all she was a friend.

The inadequate tribute here given would be still less complete if I should fail to record Mrs. McGhee's devotion to her church. She was one of the founders and supporters of St. John's Church, Waynesboro. As long as she was physically able she attested her loyalty by her presence at church. The writer—her former rector, who so loves and honors her memory—will ever hold sacred her consecrated, willing and unflinching cooperation. What a loss to those who knew her and to the Church! But to her and to Heaven itself what a gain!

ROBERT C. JEET.

RESOLUTIONS.

CAPTAIN WILLIAM M. ARCHER.

Profoundly sensible of the loss which the vestry and congregation of St. Thomas Church have sustained in the death of Captain William M. Archer, who died in his eighty-eighth year at his home on the Hermitage Road, on the morning of the 26th day of August, 1924, the Vestry desire to record a tribute to his memory.

Captain Archer became a member of St. Thomas Church in 1910. Was elected to the Vestry in the same year and served as senior warden for fourteen years. He had always a lively interest in the work of the diocese and attended many of its councils. At St. Thomas his faithfulness and zeal in the extension of Christ's Kingdom will remain a constant inspiration to all; his courage an example of true Christian living.

Wherefore, be it resolved, that in honor to his memory, this resolution be placed upon the records of the Church and read before the congregation, a copy be sent to his family, and copies sent for publication to the Southern Churchman, the Virginia Churchman and the News Leader.

HUGH MILLER,
E. LORRAINE RUFFIN,
R. CARTER BEVERLY,
ELMER C. PEDRICK, Pastor,
Committee.

CAPTAIN T. F. HEATH.

A Tribute.

The success of the Church is in those great men who in their lives and characters approach the ideal that we have in the life and philosophy of Jesus Christ.

Those men who profoundly affect the lives of others by their sincerity, and grace, and goodness.

Such a man was TARTON FLEMING HEATH, who died at his home on Westover Avenue, Petersburg, Virginia, July 25, 1924.

He was born in Goochland County November 30, 1860, the son of the late Jesse Hartwell Heath, of Petersburg, Captain and Assistant Adjutant General of the Confederate Army, and his wife Sarah Eleanor Fleming, of Goochland County.

He was educated in the public schools of Petersburg and at the famous University School, of which Captain W. Gordon McCabe was head master.

In 1887 he married Miss Rosa Gilmour

Arrington, of Warrenton, North Carolina, who survives him, with the following children: Jesse Hartwell and Tarton Fleming Heath, of Petersburg, and Mrs. William Lunsford Long, of Roanoke Rapids, North Carolina. He is also survived by one sister, Miss Jane Rives Heath, of St. Timothy's School, Catonsville, Maryland.

For more than a generation Captain Heath was prominent in the social, commercial and religious life of the city.

At the time of his death he was a member of the Vestry and Junior Warden of St. Paul's Episcopal Church, of which he has been a devoted and zealous member since his boyhood.

The duties of the various positions of trust he occupied were performed with singular fidelity and ability, and always with a prevailing spirit of courtesy.

Kindliness was inwoven with his frame.

He exemplified in his life those graces and virtues that strength and beauty, which mark that highest of human ideals, the Christian gentleman.

That which might appear unmeaning flattery to those who knew him not, seems faint praise enough to those who knew this noble man with clean hands and a heart of gold. A son and brother, thoughtful and affectionate. A husband and father, loyal and loving. A friend, steadfast and true. A citizen, patriotic and progressive. A Christian after the pattern of his Master.

In all the affairs of life, he played the man, broad and large hearted, and has left to posterity a priceless legacy—the memory of a well spent life. Living upon a high plane, manly and straightforward in his intercourse with his fellows, he hated with all the serenity of a knightly soul, all trickery, double dealing and hypocrisy.

His life was gentle, and the elements so mixt in him, that Nature might stand up and say to all the world, "This was a man."

B. T. M.

PERSONAL NOTES.

(Continued from page 16)

hood by Bishop Ingley, coadjutor of Colorado. The candidate was presented by the Rev. Archibald W. Sidders. Bishop Ingley preached the sermon. The Rev. Mr. Johnson will remain in charge of St. Paul's, Steamboat Springs, and of the mission station at Craig.

On August 6, Mr. Robert Elvin Newton, of Christ Church, Portsmouth, N. H., was ordained deacon by Bishop Parker in the chapel of Bishop's House. He was presented by the Rev. W. Stanley Emery, rector of St. Paul's Church, Concord, and the bishop preached the sermon. Mr. Newton is a graduate of the General Theological Seminary and has taken temporary charge of St. Stephen's Church, Pittsfield, N. H.

Betje's Kitten.

Johanna's little klompen clattered down the street until she came to her home. Of course, Johanna's little blue-stocking feet were in those little klompen, and very dutifully they slipped out when they reached the red and green and white tiling that led up to the steps of her house, just as all little Dutch feet have been taught to do for years and years and years.

Johanna picked up the little wooden shoes and climbed the freshly scrubbed steps. She placed her little klompens on the top step and went in.

Her little baby sister, Betje, tiny, roly-poly, and pink-cheeked, pounded on the wooden tray of the queer little wooden chair she was fastened into, and her little fat cheeks stretched with the smile she gave when she saw her.

Johanna unfastened the little door that held Betje in her chair, and baby Betje toddled over to the huge fireplace. The smile faded from her little face as she pointed to an empty basket that stood upon the hearth, and a big tear filled each blue eye. "Pues, pues," she said and shook her head. "Pues," was the way baby Betje said "kitty" in Dutch.

JACOB AND THE ANGEL.

(Continued from page 7)

of time, and to make us citizens of an eternal world.

This is not a work which can be done in a day. Already we see man subjected to a certain extent to this spiritualizing process, but at war with his intellect and bound by instincts and appetites inherited from an illimitable past. His animality demands one form of expression. Social laws and requirements insist on modifying it, and demand at least a certain outward conformity and standard of conduct. Spirituality demands a profounder and a more inward change, that the whole man, in his inmost thought and heart's desire, be brought into conformity with the highest ideal of goodness. "Ye have heard that it was said by them of old time—but I say unto you"—such is its injunction.

So begins the great struggle of life in which he who subjects the spiritual to the animal is defeated, and he who subjects the physical to the spiritual gains the victory. Intellect without spirituality is but a monster which may at any time annihilate progress. Intellect at war with spirituality is dissociation of our highest faculties—which paralyzes us and works fearful havoc. We have witnessed the greatest example of this which the world has ever seen in the war. In one of his most philosophical books, "The Magic Skin," Balzac draws for us a sombre picture of the conflict of the different elements of our nature. He represents Raphael, as Goethe represented Faust, as a man of the highest intellect in order to show that intellect, in itself, is no safeguard against the temptations of our lower nature any more than it is a safeguard against suicide, but that men of intellect are peculiarly exposed to such temptations, and that intellect and egotism form a particularly dangerous combination.

Raphael, after years of poverty and hardship, honorably borne, is famishing for pleasure. He finds his opportunity in the gift of the Magic Skin from the old antiquary, which has power to grant his every wish, but, with each gratification the skin shrinks and the end of the skin is the end of his life. No sooner is he in possession of this talisman than he dares not use it, for to such a man death is the worst of evils. Having power to gratify every desire he loses all capacity for enjoyment. He cannot even afford

the luxury of a good action, for this, too, causes the skin to contract. Do we not see that the wages of sin is death? He was conqueror only as far as he was able to repress every desire, good as well as bad, for every desire yielded to brought him nearer death. His futile attempts to get rid of the skin, to lose it, to expand it again by the aid of the greatest men of science, only show that the laws of cause and effect cannot be broken. At last love, in its purest, loveliest form is offered to him, but it comes too late. When he loves Pauline for her sake the skin does not contract and deliriously he thinks he is saved. But as soon as, in accordance with his nature, he loves her for his own sake, and as the minister of his pleasure, death is at the door.

This, in the opinion of two such observers as Goethe and Balzac, is what it is to lose our soul. It is to subject it to the senses until the spiritual gives up the struggle and ceases to exist for us. The essence of pleasure lies in receiving, not in giving, while the life of the soul lies in action and in service. Therein lies woman's great superiority to man. Woman's power is spirituality. She is more directly in contact with the divine and we must receive this gift from her, and she spiritualizes all she gives us. She knows the blessedness of giving for its own sake, and we must learn the lesson of purity, unselfishness and love from her and through her. What a man is able to discern in woman and to appropriate from her is the highest test of his spirituality, and I sometimes think with Renan that the final judgment we shall all undergo in the great valley of Jehoshaphat will be but the echo of the judgment pronounced on us in silence by the women who have loved us.

"All things temporal
Are but as symbols sent.
Earth's insufficiency
Here draws to event
The indescribable,
Here it is done,
The woman soul leadeth us
Upward and on."

These are the last words of Goethe's wisdom.

MEN WHO TITHE.

(Continued from page 11)

dence and energy raises the question whether their success was due to these qualities mainly and whether they could not have succeeded eventually without tithing.

"But, still, their belief, considered by itself, does present an element of mysticism, and this belief was doubtless strengthened by their putting it into action; had they merely entertained it as an abstract conviction it would never have impressed them so deeply.

"In the case of the Oklahoma oil man, however, we must recognize a distinction. Finding profitable oil wells, as far as I know, is largely a matter of chance. If that is the case, granted to the finder a certain knowledge of geology, the finder's natural energy and self-reliance would be of relatively little importance.

"There are missing factors, of course, the absence of which prevents our reaching an accurate conclusion. We should hear from those oil men who did not tithe and did not share the tither's belief as to divine partnership and who, nevertheless, were remarkably successful in striking oil; also, we should hear from sincere tithers, if any, who sought for oil and usually missed it. And, as to business men generally, we lack the testimony of the honest tithers who have not prospered in a material way. In New England, where I was reared, the ministers habitually advocated tithing as a duty. I have no doubt that many persons of slender means were there induced to adopt

the practice and that not all of these persons attained material prosperity.

"But men are not inclined to talk about their failures. It is practically impossible to supply these absent factors and hence any precise solution of the problem—the effect of tithing on the tither—can hardly be expected."

That's the nearest I could come to securing from science an explanation of the stories of success which smiling-faced business men have laid before me within recent weeks.

I presented this explanation to a business man who tithes.

"Yes," he said, "that sounds all right. But you know there are other successes than money ones. I've got something more than money out of tithing; it's given me happiness and contentment that I never could have bought. Suppose some of the New England families who tithed did not succeed financially? Could science measure the contentment which these families might have through knowing that God was a partner in home affairs?"

Tithing means giving one tenth of income.

Most of the business men mentioned in this article ceased "tithing" some time ago. Now they give far more than one tenth.

"Tithing is the minimum that your partner expects from you," said one eminently successful man. "That's only good interest. 'I've been trying to use half of my income in His affairs lately. That's full partnership."

Johanna looked at the empty basket. It was kitty's own basket that big brother Kasper had brought home for the little black kitten to sleep in. Usually when Johanna came home from school kitty was fast asleep in it, but today she wasn't there.

"Don't cry, Betje, I will find her," said Johanna, and she went all over the house calling "Kitty," but no kitty appeared.

"I think she ran out when the baker came," said mother. "She is probably waiting at the door to come in." Johanna ran to the back door, but there was no black kitty there. It was getting dark and chilly, and the night wind had begun to blow.

Johanna put baby Betje back into her little wooden chair and fastened

her in. "I will go down the street and look for her," she said.

She went to the door and opened it. The firelight gleamed out into the darkness and shone on her little klompen standing just where she had placed them. She bent to get them to slip on and started back with a frightened cry, for from one of them gleamed two bright green lights. Then she heard a tiny "mieow."

How Johanna laughed. It was the little black kitten. He had run away and then crept back home. The door was shut, and he could not get in, so as it was chilly in the darkness he had crept into the little shoe to keep warm.

How glad baby Betje was to see him, and she hugged him tight and shared her bread and milk with him.

Long after the black kitten was too big to get in the wooden shoe baby Betje would still look for him there. But now she knows better, for she is a baby no longer. And the kitten is now a big black cat, not only too big for Johanna's shoe, but too big for his own basket and almost too big for Betje to carry.—Selected.

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Southern Churchman



Vol. 89.

RICHMOND, VA., SEPTEMBER 20, 1924.

No. 38.

THE angels of the Lord are ever found
Encamped about the soul that looks to Him:
They are an inner lamp when all is dim
Without
Even as a myriad sunbeams hour by hour
Melt to make rich one little summer flower;
Or as a myriad souls of flowers fleet
Away to make a single summer sweet—
So many spirits make one smile of God
That feeds your life transfiguring from its clod.

—Gerald Massey.

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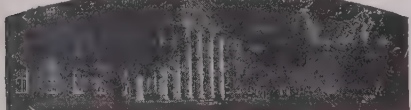
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Thoughts For the Thoughtful

Power, to its last particle, is duty.

"Ye are My witnesses," saith the Lord. "This honor have all His saints."

Many could pray better if they would first do better.

He who is careful with the spark may not have to battle with the flame.

The devil fights a good many of his battles with armies that are composed of shadows.

We doubt if farming can be permanently organized except on a spiritual basis.—Exchange.

When obstacles and trials seem

Like prison walls to be,

I do the little that I can

And leave the rest to Thee.

—Faber.

Don't mind criticism. If it is untrue, disregard it; if it is unfair, keep from irritation; if it is ignorant, smile; if it is justified, learn from it.

Balzac, in "The Alchemist," in depicting an ideally perfect love, makes the object of it deformed, thus indicating that love is not at its height and perfection without the element of pity.—T. T. Munger.

Live for God and humanity! then eternal realities will loom up, vast and grand, and the petty playthings of society, and worldly business and pleasure, will only occupy their proper place.

The Lord's answers to prayer are infinitely perfect, and eternity will show that often, when we were asking for a stone that looked like bread, He was giving us bread that to our shortsightedness looked like a stone.

True self-control is not negative—the mere holding of oneself back in restraint from the evil, but the complete mastery of one's powers for positive achievement in good, for the largest and finest expression of oneself in action.

The inspired writers give Him all the titles of the Most High God. They call him over and over by the uncommunicable name Jehovah, never given to any creature. They ascribe to Him all the attributes and all the works of God. So that we need not scruple to pronounce Him God of God, Light of Light, very God of very God; in glory equal with the Father, in majesty co-eternal.—John Wesley.

In ordinary vernacular speech the word temperance is usually limited to the narrow significance of temperance in drink. A gracious gift sufficiently divine to be considered the top and crown of spiritual experience must, by the logical necessity of the case, be a gift of ampler scope than the restraint of any single, bodily appetite. The Greek word used by St. Paul is a large and broad word: a word of great power: a word which denotes the mighty holding of one's self in temperance, in the inspired Pauline sense, therefore, is synonymous with self-control.—Bishop Diggle.

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EDITORIALS

Vol. 89.

RICHMOND, VA., SEPTEMBER 20, 1924.

No. 38.

PETER'S LADDER

One day, when we were studying the life of Christ, it suddenly flashed into our mind that what Christ was trying to do for us was to show the laws of our own being. He revealed in His own life the nature of God's being, and then said: "God is your Father. You are kin to Him, and were meant to be like Him." This is the Gospel. The Christian life is taking Christ at His word. To believe that you are kin to God opens a new world of hope and adventure—as St. Paul says, it makes you "a boy or girl again in the spirit of your mind." Peter says the same thing. If you would realize your divine nature, the means are ready to your hand. First of all, you have got to believe in Christ sufficiently to test His promises. We talk about the promises of Christ. The word is unfortunate; for it obscures the very truth it tries to reveal. When you promise a trembling little child that the big stone lion crouching on the steps of a public building will not hurt him, you are only telling him what you know to be a fact. What you are giving him is knowledge; and if you have been fair to your child, your promise will be to him a revelation of fact. Christ has been fair to us, and His promises are always such revelations.

St. Peter is perhaps the most interesting of the apostles—eager, able, outspoken, eloquent, loving, vain. His vanity and a too sensitive dread of what people thought, let the sneer of a servant girl make him deny his Lord, and threatened to spoil his whole life. But Jesus would not let him go, and Peter's struggle back to manhood is one of the finest things in history. It is this struggle to find one's real self, to realize one's divine nature, that he is describing here. The first thing, he says, that is necessary is an honest, serious purpose. You have got to be in earnest if you wish to find out the laws of your being; and you have got to train yourself for the task. In your faith there must be virtue. Virtue is the sum of those qualities of which honor, fair dealing, purity, endurance, fair-mindedness form the series.

The language and literature of to-day are cluttered up with talk about complexes. The whole furor is an amazing thing. Whatever of truth there is in it all is written large in the New Testament. "The pure in heart shall see God"—and the converse, "The impure shall not," are laws of man's own being. The unforgiving heart shall never know peace in this world, is a truth we learned in the Lord's Prayer. The covetous mind is the seed-bed of cruelty, is an axiom of Christ's teaching. Fear is caused by turning away from the light of the Father's face and groping in the dark where suspicion, which heeds no argument and rejects evidence, loves to dwell. 'Tis a difficult thing to pass through a single day without a stain upon the life. Physical untidiness is often the mark of the beginning of degeneracy. You would not leave upon the body either the soiled garments or the stains of toil or play. It

is the stains of yesterday that spoil the coming day. "Let not the sun go down upon your wrath," is not mere counsel of perfection. It is the revelation of the fact that harbored resentment warps the mind and eats like a canker in the brain.

It is a man's duty to think. St. Paul says he prayed every day that his people should increase in knowledge. Nature teaches us that the best fruit and the fairest flowers are on this year's growth. The faith of our fathers, if it had any worth at all, consisted in the fact that they heard the voice of the living God speaking to their experience, and in obedience went out not knowing whither. Faith is the willingness to put all that we know on board and to set sail for the unknown continent. Heine wrote: "Men sought an earthly India and found America. They now seek a spiritual India. What will they find?" It is man's privilege today to study spiritual geography, for the known always creates the yearning for more knowledge still.

The next rung of the ladder is self-control. The value of an engine is estimated not by its power, but by its means of control. The big Mogul locomotive would be worse than useless without the breaks. There are plenty of strong men in the world. The only ones who are of any value to the race are those who are masters of their strength.

Patience comes next: When Keppler discovered the fact that the planets moved in an elliptical orbit, his brother scientists made mock of his discovery. One of Keppler's friends went to condole with him. When he began to express his regret, Keppler smiled and said: "The ridicule does not worry me. If God waited 6,000 years for Keppler to find out this truth, surely Keppler ought to have patience enough to wait a generation." We are children of the patient God.

The next step upwards is not godliness, as the word is translated both in the King James and Revised Version—for if we had attained to godliness we could go no higher. The word means the religious spirit, and the essence of that spirit is prayer. The value of prayer in the congregation makes selfishness impossible. The healing and creative words of prayer are "we" and "our." It is these words that lift us to the next rung, the love of the brethren. Hospitality is a primary Christian virtue. The hospitality of the parish-house kind is at best a poor substitute for that of the home. Were it a necessary substitute, its only value consists in the opportunity it affords to share our best without grudging and without patronage.

Love is the topmost rung. To our mind Bishop Martensen's words furnish an adequate test of the presence of love in the heart: "Love only exists where one who might live for himself wills to live in and for others."

A MISSION FIELD AT HOME

Has the Church sufficient provision to care for its members and others who might become members at your State University or nearest large college?

Now that the trial of the two young Chicago murderers is all over, their sentence pronounced and executed, and that they have begun the monotonous round of a life term in the Illinois penitentiary, we cannot be accused of sensationalism in making this incident the subject for some editorial comment of a nature wherein the Church has a serious part to play.

It was admitted that these two youths were above the average in intelligence, and that their intellects had been highly developed along the lines of modern education. It is just this fact that should give our churches cause to pause, and to ask themselves if they have contributed their share—or any share at all—to a course of instruction that terminates in a foul murder followed by life imprisonment.

Of course no one should think for a second that Leopold and Loeb are either typical or representative of the student body of the University of Chicago; nevertheless they had had the benefit of being members of that group, and that privilege seemed to exert no influence whatever toward the prevention of a deed which might have been committed by a pair of ignorant thugs.

"The education of the youth is the foundation of the State," is a maxim that may be read on many a high school building throughout our country. In the face of such an incident as this, is it not time to begin to qualify that sentence and to ask the question, "What kind of an education?"

The Los Angeles Times is moved to exclaim in an editorial:

"What avails chemistry without character? What use has mathematics without manhood? Who can trust the sharp mentality of a moral idiot? We have all had our pity stirred by Dr. Hale's story of 'The Man Without a Country,' but the man without a conscience is worse.

Wanted: Schools that teach the essential worth of the human soul. Wanted: Colleges that put first in importance conscience and character. Wanted: Universities that regard great souls as of more importance than great sprinters. The citizens who support these educational institutions have the moral, the financial and the civil right to expect from them 'first things first.' Real people are getting tired of education, so called, that stops short of the real thing. An education that stops short of conscience, character and courageous citizenship is not the real thing. It is even a dangerous thing. The duller the knife in the hands of a fool the better. It is dangerous to furnish an idiot with a loaded gun. Let the guardians and the conservators of our Christian American civilization beware of the educated moral idiot and of any institution that fosters conditions to produce him—or her."

If a secular daily newspaper is so impressed by this tragic incident, how much more is it the duty of our religious press to take note of it?

Of course we all know that the teaching of religion in the public school system, which includes our State universities, is not permissible as a part of the compulsory curriculum, but there are ways whereby the Church can reach the student body with its influence, if it has the right equipment.

Most of our Protestant bodies have recognized this, and are rapidly making proper provision in church buildings

and parish halls, and by appointing student pastors, men who have special qualifications by reason of their age, and temperaments for reaching the young men in attendance at the universities.

In order to answer the question with which we begin this discussion, it should be recognized from the beginning that the local congregation in a college town is very seldom strong enough to erect the kind of buildings that are needed to do this sort of work effectively.

The most popular and energetic college rector cannot do what the Church ought to do for our young men in these circumstances if a transformed class room has to be substituted for a chapel, as has been the case at the University of Illinois, or if the building used is ugly and unattractive, and not nearly large enough to accommodate all the men who would like to attend, as is the case at the University of Virginia.

At Chapel Hill, in North Carolina, a wealthy citizen has recognized the strategic value of the situation and has contributed one hundred thousand dollars to the enlargement of the church there, and its proper equipment with a parish house for the accommodation and entertainment of the students of the University of North Carolina.

Why cannot more of our well-to-do churchmen see the vision and grasp the fact that any place where there are from one to five thousand young people gathered together for intellectual development offers a real missionary field, and a challenge to the Church that is just as big and compelling as anything in foreign lands?

This situation is an appeal to every religious body, but it is especially applicable to the Episcopal Church. It is a well-known fact that our breadth of view, our form of service appeals more particularly to the educated mind. Indeed, this very condition is a serious handicap to our work among the more unsophisticated; then why not grasp the opportunity when it is a real asset?

There is nothing local about this problem. It exists in every community where there are large secular educational institutions in small towns. Not only should the Diocese recognize it as a responsibility, but we believe it is of sufficient importance to have the attention of the National Council. The same sort of machinery should be employed in every case throughout the country. Lists of the alumni who are churchmen, and of means, could be compiled in a central office for the University of Michigan or the University of Alabama using the bound paper volumes in which every such institution keeps records of its graduates, and the further necessary clerical work could be performed by one staff for a number of colleges with the same typewriters and addressographs.

College fraternities are continually building new "frat houses." They organize this appeal to include men long graduated. Only the other day a young woman who was taking a summer course and rooming temporarily in one of these houses, remarked, "It is a coincidence I am in the house belonging to father's fraternity, and he made a payment to its building fund just the other day." That "father" had been out of college for more than a quarter of a century.

Let the Church be wise enough to organize the alumni of universities and colleges for its proper equipment to carry on its work with aggressive efficiency in these institutions so that they may be training grounds for the soldiers of Christ to prepare them for their spiritual careers as well as for the battle of life.

M.

A GREAT LEADER PROMOTED

The death of Dr. Silas McBee, which occurred at his home in Charleston, S. C., early this month, has deprived the Church and the world of one of those leaders who possessed true vision. Although he was not a clergyman, Dr. McBee was a preacher—a preacher of the great cause of unity

among God's people. In the days, when, as editor of *The Churchman* (from 1896 to 1912), Dr. McBee wrote much on this subject, it was not so popular as it is today. At that time no modification had been made by the General Convention to the "closed pulpit" canon, and union services

were neither so frequent nor so popular as they are today.

Later, when he established the Constructive Quarterly, he carried on with greater concentration his work for

Christian unity. It is a matter of gratification that he lived to see the great strides made toward the goal he so longed for.

M.

FROM ATLANTIC TO SALT LAKE---A GLIMPSE OF THE CHURCH

By the Reverend James Sheerin

UPPER New York State is a section of America a little more typical of the best than other districts, for it seems to have within itself much of the solidity of character as well as intelligent democracy of the better West, with a liberal share of the supposedly superior culture of the East. Speaking from the standpoint of the Episcopal Church, the whole State is pre-eminently a sort of paradise, so far as numbers and wealth go. There is within the borders of New York State almost one-fourth of the Episcopalians of the United States. In the city of New York there is about one-tenth, with a ratio, in spite of its overwhelming foreign population, of about one communicant in thirty inhabitants. As the train carries the passenger North and West it passes through handsome little cities like Poughkeepsie, with its extraordinary proportion of one communicant in eighteen inhabitants; Albany, with one in thirty-five; Syracuse, one in forty; Rochester and Buffalo, one in about forty-five to fifty. Some of the other smaller cities vie with Poughkeepsie in ratio of Episcopalians, and small towns, which further West or in New England would scarcely know the Episcopal Church, have parishes in size equal to the best in other sections of America. The strange thing is how the ratio drops off after New York State is left. In Cleveland it is about one in one hundred. Detroit is better, with about one in ninety; helped possibly by the proximity of Canada, but, after that, the Church grows weaker until in Chicago there is scarcely one communicant in one hundred and fifty people, and the smaller towns are as often without as with communicant lists or church buildings.

Of course the traveler does not see these statistics from his car window, but it is easy to compare official reports in the United States census and Church almanacs, and a few hours' stop with a glance about the streets for church buildings gives one a fair idea of the relative material strength of a denomination. At best, it is more or less approximate in estimate, and leaves much to be imagined as to the spiritual intelligence behind the external evidences.

On the way West Denver may be made the more important starting point, so as to avoid the criticism of not knowing just where the West begins! Davenport, Iowa, on the western bank of the Mississippi, makes a very plausible claim to being the real gateway of the West. Further down, Kansas City is sure that it is the right starting point, as it surely was for many pioneers in pre-war times. An interesting contrast is made between St. Louis and Kansas City, one being called eastern in its tastes and tendencies, one other western. But when you get to Denver, there is a rather startling readiness to speak of travel to Kansas City and Omaha as "going East," as of course it literally is. To this way of thinking Davenport, handsome and cultured, but weak in Episcopal churchmanship, is altogether out of the reckoning as a Western centre, or even as a gateway to the actual West.

Denver is an exceptional city in many ways. Its setting of expansive prairies coming up to its eastern doors and a hundred mile stretch of gigantic Rocky Mountains on its western borders, has given it a glory that, as far as nature goes, is not unlike that of ancient Rome, standing superb between the plains of the Campagna and the shining Alban hills. Besides this great natural advantage, Denver began with wealth enough to build better than other cities, and today there is at its heart the making of a community centre unsurpassed, with its museum, its outdoor theatre, its amphitheatre, etc. Denver would be an ideal capital of North America because of "the lay of the land" on which it stands, and because of its extraordinary geographical situation. It has other capital qualifications as a metropolis. From the first, influenced in part by an unusually cultured element coming there in search of health, and in part by the proximity of awe-inspiring scenery, Denver has always been more religious, artistic and educational in its ideals than most other Western cities. It has had powerful preachers in the Protestant ministry, men who could not only preach unusually well, but who were well read and were world characters in other than worldly ways. Among these was the late H. Martyn Hart, Dean of the Cathedral, and a man of great brilliance of intellect as well as bigness of soul. His eccentricities were made much of, such as riding a horse while wearing a Prince Albert coat and silk hat, or at-

tacking the public schools as godless places while he himself refused to become a citizen. These oddities never seemed to reduce his value as a spiritual leader, as they might if he had been a lesser man. He was distinguished in looks as well as utterance. A thorough believer in the value of the Protestant Reformation, a scholar of the highest British university training, he openly scorned "priestcraft" and all its ways, and crowded his cathedral night and morning with thousands eager to hear his eager messages.

It is a fact that men of letters or of dramatic reputation were glad to spend their days in Denver, finding in it something akin to their own love of refined atmosphere. What they found there could hardly be called Eastern, nor was it altogether Western. Like every other Western city, it had elements of both, the Eastern and the English being a little more evident in Denver than elsewhere. It may be somewhat fanciful, but it does not seem altogether improbable that the difference was embodied to a degree in the Tabor Grand Opera House, now changed to a "movie." The man who provided the money for the building was an overnight millionaire whose career is one of the most picturesque in mining history. Great actors and singers gave longer seasons there than was usual outside New York in the eighties and nineties. On its drop curtain there were painted some classic ruins, with Kingsley's haunting words inscribed below:

"So fleet the works of men, back to the earth again;
Ancient and holy things fade like a dream."

Is it beyond at least artistic reason to imagine that seeing these lines night after night by thousands of theatre-goers had something to do with creating a generation who desired a city of the soul as much as they did a great commercial capital?

There is of course something of ecclesiastical caddishness in the claim, but there is reason to assert that it is in just such a cosmopolitan environment the Episcopal Church has its best chance, if properly presented. That it did grow in Denver to a fair degree of strength greater than in Milwaukee, Chicago, Kansas City or Omaha, is in part traceable to such influences.

Among the more immediate causes of this relatively greater strength in Denver, I shall name three interesting features. Strong religious personalities always bring strength to a church out of proportion to the membership lists. Phillips Brooks influenced the public of Massachusetts towards the Episcopal Church in a greater sense than could be estimated by the congregations assembling in Trinity, Boston. In spite of all his enemies, or the satire heaped upon his words and deeds, it is probable that Dean Hart had more to do with putting Denver upon the ecclesiastical map during its first half century than all other religious forces combined. This was felt in the city as well as in all its adjacent territory, and there was not a clergyman or an informed layman in any part of the country who did not know of and frequently admire this Colorado cathedral and character builder. Next to the intrepid dean I should place the little woman who was wife of one Bishop and mother of another. In the cathedral crypt, for practically as long a time as the dean preached upstairs, Mrs. Spalding carried on a young men's Bible class. It was always large in numbers, one of the largest in the whole Episcopal Church, and its graduates provided an intelligent spiritual backbone for Western Episcopalianism that few cities could approach. It was one of those modest religious works which are like the kingdom of God that cometh without observation; and for this reason was widespread and permanent. There were other clergy who had their influence for the Church, such as one popularly known as "Charlie" Marshall, who, in spite of his extreme "Catholicity," had been a man amongst men for the whole history of Denver, and had experiences with miners and cowboys that would make a stirring book of Western adventure.

The third great cause probably lies in the kind of people who came to Denver in the eighties and nineties of the last century. The pioneers who flocked there were not the rougher, more venturesome type; but were the thousands from what are usually called "the better classes" of Eastern people, i. e., men and women of a fair degree of edu-

cation and refinement who as often as not, from reasons of health in themselves, or in some beloved member of the family, sought residence in the high and dry climate of Colorado. Among these the Episcopalian element was prominent, and some of them, English or Eastern, were loyal enough to help establish at least one strong church in the cathedral. In the midst of this influx of intelligent Church people was a Bishop "high" enough to be ardent in holding his own, and shrewd enough to acquire property, even when it did not seem to be immediately necessary. The Senior Bishop Spalding had lots of land in Denver by the hundred, and the left-handed compliment of calling him "the Jay Gould of the Church" followed his eager efforts to build up her material fortunes in a pioneer community. He was more like a good Methodist or Roman Catholic in this respect than any of our missionary bishops. No one now seems to know just what became of all that landed property, and the fine Church School for Girls, Wolfe Hall, as well as the very attractive boys' school, Jarvis Hall, are no longer in existence. It is said that there is not even a fund left to commemorate that gifted and aristocratic churchwoman, Miss Wolfe, whose fame and picture are in Grace Church, New York, as well as in the Metropolitan Museum, and whose generosity had made Wolfe Hall possible in Denver. Somebody blundered in later management, and no one seems to know who or how. Current expenses must have swallowed considerable of these benefactions, as in so many church communities.

Nevertheless, though there was lamentable loss, the Episcopal Church has a fairly solid foundation in Denver, probably better in proportion to population than in any city west of Pittsburgh. There is no longer a vigorous Dean Hart to be forerunner for the Church with his hostility to hurtful excesses in ritual, and the lady of the Bible class is by the laws of nature at the end of her great work. It is to be hoped that the new authorities, who are spoken of as "Higher" in churchmanship, will not forget just what the principles and methods were that laid the foundations on which they can more safely build.

It is rather sad to find, in the higher places of the mountains, parishes that once flourished and are now scarcely alive. Leadville, greatest of old mining towns, has sunk from 50,000 population to 5,000, but it does seem that even that would be enough inhabitants to keep one Episcopal Church going. The little city, pathetically dead in parts, is wonderfully and beautifully situated in an amphitheatre-like valley between towering white mountains, its own altitude exceeding 10,000 feet. Some day it may come back in business. Also some day it may be developed as a health resort not easily surpassed in any part of the world for summer climate and romantic beauty. Maybe in that day there will be a parish caring more for altitude in character than mere external churchmanship.

Salt Lake City is hardly a place in which one would look for Episcopalian strength. Pre-occupied by Mormons, it has remained their strong capital. Handsomely built, its chief buildings are Mormon in ownership and occupation. Nevertheless, the Episcopal Church has secured a place that exceeds the proportionate strength in Chicago and other Mid-West centres. This is true in figures, and it is still more true in that influence which goes with strong personal character and helpful public institutions. Rowland Hall is said to be one of the best schools for girls in the West. St. Mark's is spoken of as the leading hospital in the State. At the State University, which rivals Eastern colleges with its more than three thousand students, Episcopalians have built Emery Memorial House, where a body of students is being reached and helped, as they ought to be, in their home life. They live and study in this fine dormitory or club building with an attention to health and morals that includes Christian tact as well as scientific knowledge. It is a plan that has been urged elsewhere at State universities by some of the greatest educators of the nation, and it has elements in it not unlike the foundations of small colleges at Oxford and Cambridge.

What has made the Episcopal Church in this Mormon capital average high in its influence is probably the fact that it has had a line of bishops simple in manner and Christian at heart, who have been the pride of the whole Church. The foundations were laid by that great Christian apostle, Bishop Tuttle, whose character and work will remain national treasures. Few men were more genuinely Christian and progressive than his successor, Bishop Abiel Leonard. The two following him were so Christian as to fall into Socialism, which, however defective as a social theory, is undoubtedly very attractive to zealous Church workers who would more than all else feed the Lord's sheep. Frank Spalding, cut off in his early prime by a reckless girl automobile driver, was probably the most brilliant young Bishop in the Episcopal Church. His work in Utah doubtless won for the Episcopal Church the interest of a good many who are usually indifferent or hostile to organized religion. If he had lived to be sixty he probably would have had a large part in the reconstruction of American Churchmanship along better sociological and more human ecclesiastical lines. Whatever else may be

said of his successor, Paul Jones, who was rather young to be diplomatic, there is really no disputing the truth of his main contention, that war is unchristian and inhuman. Unfortunately, he said such things when the world needed our military help; but the fact that he said them, and that they are true, may have the effect in days to come of reinstating the Church in the hearts of men who feared it had too readily surrendered its gospel of peace. The main thing is not to permit the belief to grow that war is anything more than an ugly and inexcusable fact, which sometimes we seem to have to permit because of the wretched state of political civilization. Some day there will be a Christendom without war, and the youthful Bishop who injured his prospects by premature expression may then be taken as one of its earlier minor prophets! At any rate, he will not be counted a Pariah because of his seemingly unpatriotic but conscientious protest when others seemed to forget religious principles in trying to be patriotic.

The claim has been made in some quarters that the founder of Mormonism began life as an Episcopalian. This has not been verified. It is probably based in part on the fact that in every village and town there are families, or youthful members of families, who stand in revolt against all the local churches, and give as a reason that they will join none among the sects they see represented because they hate sectarianism. Oftentimes these are finally won by the larger claims of a real Catholicity made by a late coming Episcopal Church into the community.

A large proportion of these families, who are often led into eccentric religious views, are probably descended from Church of England forefathers who remained apart and developed a semi-heathenism when they discovered no church of their own in new American communities. They degenerate equally in morals and religion.

The main tradition of Joseph Smith's youth, speaking religiously, was his refusal to be converted by the perennial revivals, added to his repeated assertion that he had dreams of a church that would be truly catholic and united. The perversion of this not reprehensible idea is to start a church of your own, and this the youthful Smith, not too conscientious in any time, did in due time. One could easily do a bit of wondering as to what would have become of him and his dreams if some enthusiastic Episcopalian had become his inspirer and had led him into a belief that the Episcopal Church is historically and theologically freer from sectarianism than any of the emotional denominations from which he shrank. The forged Bible and the strange ritual might have been transplanted by a "Catholic" ritual and ecclesiastical horn very pleasing to the tastes of many an "advanced Churchman" who loves the Church idea above nearly everything else.

There may be psychological reasons in this fanciful query that account for what seems to be a fact, that, on the whole, Episcopalians have the reputation in Salt Lake City of being better able than some other "Gentiles" to understand and appreciate the ways and ideals of the Mormon religion. There is at the Episcopal helm just now a Bishop who has a unique capacity of understanding and reconciling different forces in the human struggle for existence. When rector of the church in Lawrence, Mass., Bishop Moulton did more than perhaps any other man to persuade "Bolshevist" Workers of the World to act towards one another, whether capitalists or laborers, with more of a sense of brotherhood than they had before he wrought, and spoke as social peacemaker. Maybe a decreased hostility between Gentile and Mormon is his second great work for the kingdom of God.

Some fine young clergymen of the highest Eastern origin and training have undertaken work in Utah. Then there is an interesting though small group of men who went from Utah to be trained in the East, and have never forgotten the rock whence they were hewn. It is a regrettable rule that so many clergy who spring from a certain class where the need is great are lured off into fields not naturally their own. They are more ready to hear the Macedonian cry, "Come over and help us," than the angelic command, "Go back into Jerusalem." Here and there are found those who heed the call of their childhood's home. One of these is the rector in Ogden, a city famous amongst other things as the western terminus of the Union Pacific Railway, and, therefore, the real gateway to the Golden West. Gifted with an unusual sense of humor, able to tell a story about as perfectly as his fellow-Scot, Sir Harry Lauder, wise and generous in his judgments of his fellowmen, and not too easily carried off his feet by the externals of churchmanship, the Rev. John W. Hyslop, who spent his boyhood among Mormons, freely rejoices in the fact that Providence has led him to work in familiar pastures, which he "loved long since and lost awhile." It is all a small enough and sometimes lonely work, and the old historic Episcopal Church is as often as not put in the position of a merely fresh intruder. It is well, therefore, to know that it is in the hands of Church workers who come as kindly religious helpers rather than haughty ecclesiastical conquerors.

BOOK REVIEWS

MORNING AND EVENING PRAYER AND THE HOLY COMMUNION TOGETHER WITH SELECTIONS OF THE PSALMS. Translated into the Eskimo language of the Tigara Tribe of Arctic Alaska. By the Rev. Frederick W. Goodman. New York. Fisher and Thul. 1924. Pp. 91.

It is most significant that the first time the language of the Tigaras is put into print should be in a translation of the Liturgy and Daily Offices made by a Priest of the Church and set forth with the authority of the Apostle of Alaska, Bishop Rowe. Although the reviewer does not know the language of the Tigaras—in fact Mr. Goodman is one of the very few outside the Tigara tribe who knows the language—he has definite reasons for believing that the work has been done accurately and well.

With the aid of Mr. Goodman, the reviewer has studied this book philologically in the light of a persistent tradition among the Tigara people that they originated in Asia. By reason of their remoteness from civilization many words in their language have retained their primitive form. It is therefore interesting to find that in many cases roots, suffixes, and prefixes of Tigara bear a remarkable resemblance to the ancient Sumerian language of Lower Mesopotamia. Thus the root *kin* or *gin* or *ki* means "to come" or "go," the root *lu* or *loo* indicates the negative, the suffix *me-en*, *min* or *nin* is the first person plural, pronominal suffix, and the suffix *k*, *ak*, indicates the genitive. There is also noticeable the use of infixes so characteristic of Sumerian.

These are only a few of the many similarities between these two languages which a casual examination reveals. Likewise the legends of the Tigara people contain striking parallels to those of Sumeria, especially those which have to do with burial customs and with the idea of divorce.

This translation, revealing as it does so strongly Sumerian characteristics, will go far towards determining the origin and migration of these Eskimo people who have lived for unknown generations on the shores of the Polar Sea.

The points so far made are of a special character. What is of more general importance is that now that the Tigara people are practically one hundred per cent Christian they should no longer be denied the Bible and Prayer Book in their own language. Or, at least, further portions of them ought to be translated as soon as possible. The translator of this book has made a splendid beginning. The whole Church is indebted to him. He should, by all means, be encouraged and enabled by the Church to continue his work of translation. The Gospels, or at least one of the Gospels, should as soon as possible be rendered into the Tigara language. That in itself would take two or more years, as the translator is faced with the difficult problem of pioneer work—of rendering into a strange language not only the words, but also the ideas underlying the text of the Prayer Book and Bible. His splendid work deserves the very best backing of the Church in her Missionary work.

SAMUEL A. B. MERCER.
University of Toronto.

CHRISTIAN WAYS OF SALVATION. By George W. Richards, D. D., LL. D. Macmillan Co., New York. Pp. 327.

The material in this volume was originally delivered in the form of lectures on the Russell Foundation at Auburn Seminary. Dr. Richards, who is Professor of Church History in the Theological Seminary of the Reformed Church in the United States, at Lancaster, Pa., displays his familiarity with that subject in the thirteen chapters of this book, which begin with "Pre-Christian Ways of Salvation," and conclude with "A Credible Creed." He begins with primitive man and his speculations, and yearning for the known, and briefly traces the development of religious thought through Babylonia, Egypt, Persia and Greece. The chapter on "The Way (of Salvation) of Jesus" is rather too vague to be altogether satisfying, but from there on through the subsequent chapters on "The Way of the Apostles" and "The Ancient Catholic Way," "The Orthodox" and "The Roman Catholic Way," the author traces very interestingly the growth of Christian thought. He then treats of the influence of individuals like Luther, Zwingli and Calvin. The great Anglican evangelists are conspicuous by their absence from his pages.

The final chapter, on "A Credible Creed," gives in full, and it takes five pages, the tentative confession of faith submitted to the General Assembly of the United Free Church of Scotland in May, 1921, and by it commended to the interest and study of members of its Church. It is interesting to note that this document affirms the divinity of Christ and His oneness with God, but omits all reference to the Virgin birth, but Dr. Richards commends very highly, emphasizes however that it has not been formally adopted, but only commended to church members for consideration. The author at all times cites chapter and verse for his Scriptural quotations which are frequent, and the book is well indexed.

R. C. M.

HOW THE EARLY HEBREWS LIVED AND LEARNED. By Edna M. Bonser. Macmillan Company, New York. Illustrated. Pp. 267.

The teaching of the Old Testament to children is daily becoming more and more of a problem, as views of its interpretation are changing all the time. The author of this volume has produced a book that will be of great value in presenting the early Bible stories to little children. It is essentially a book for the teachers. The frequent use of maps and sand tables is continually stressed. The stories are presented in a way that makes them easily adaptable for dramatization with small children as the participants. The contents covers the period from the call of Abraham to the division of the kingdom of Israel. Frequent footnotes are used to define the unusual words that would puzzle children and also to give the meaning of Hebrew names. It is, perhaps a pity that none of the Bible language is used, but no doubt it is not the author's intention that the book should be a substitute for the Bible so much as a supplement to it, or for use of very small children. The author's preface contains many excellent suggestions for the use of materials, costumes, maps and illustrations. The book will be found to be a valuable addition to every Sunday-school or church library and of the greatest help to teachers in the kindergarten and primary grades of our Church Schools.

R. C. M.

THE BIBLICAL IDEA OF GOD. By M. Bross Thomas, D. D. Charles Scribner's Sons, New York, N. Y. Pp. 197.

The material of this book was originally used in lectures at Lake Forest University (Ill.) on the William Bross Foundation. The author's foreword very well describes his work. He says: "In writing these lectures I have had an audience in mind rather than readers. This accounts for somewhat of repetition and also for a certain directness of address. I have also had in view those whom Mr. Lincoln called "the plain people," that large number of Christian men and women who are interested in the great truths of the Bible, but are not familiar with the works of those scholars who deal largely and minutely with its history, structure, composition, authorship, and those details which are found in books of introduction. If the author can be of any help to those who seek for guidance and confirmation of faith in the midst of the controversies of the present day, which too much tend to weaken, if not destroy, belief in the Bible's divine origin and in its teaching concerning the nature, character, and eternal purpose of the God of Revelation, he will consider his work not to have been in vain." In his six chapters he presents the development of the Biblical presentation of God, from the primitive and patriarchal period to the teaching of Christ and His Apostles.

R. C. M.

VISIONS OF HOPE AND FEAR. By George W. Thorn. George H. Doran Company, New York. Pp. 175.

This is a short and readable exposition of the Book of the Revelation of St. John. The author's first two chapters are devoted to the setting in which the book was written, first the condition and situation of the author, and then of the world of his day. The author's style is easy to read and makes his book as interesting as it is possible to make any commentary on the Apocalypse, which is universally recognized as the most difficult book of the Bible

to understand and to study with intelligent interest.

In an appended note on the authorship of the Revelation, the writer concludes that it was not written by the same person who wrote the Fourth Gospel, and is disinclined to believe that the Apostle John wrote either of these portions of the Bible. He is of the opinion that the book under consideration was written by John, a Christian prophet, who is otherwise unknown to Christian history.

R. C. M.

FINDING GOD. By the Rev. Russell Henry Stafford. The Macmillan Company, New York. Pp. 219.

In twelve chapters the author tries to solve in this volume some problems which he knows present themselves to the mind of modern students. His years of experience in university life have convinced him that religion as a transforming experience of God has as great a power today on the life of the youth as it ever had, if it can be properly presented. In the opening paragraph on the chapter on The Modern Approach to the Bible, he says:

"The Bible has for some decades past been the battleground of much controversy as to the nature and extent of its inspiration and authority. In declaring what seems to me to be the correct attitude toward it I propose to be entirely frank rather than evasively sentimental or obstinately dogmatic. Religious questions must be brought out of the mists, and sharply defined and candidly dealt with, if we are ever to have religion master the lives of practical people. And the value of the Bible is a religious question of cardinal importance."

Again in his chapter on "The Centrality of Jesus," he uses these striking words:

"I have sometimes wished that we might meet Jesus for the first time, instead of having known Him always, so to speak, and even that we might meet Him with our minds prejudiced against Him, in preference to the mere thoughtless reverence which is His accustomed portion among us. It must be said, I fear, of many Christians, that they acknowledge Jesus as Lord chiefly because they have always heard Him so described, so that it would seem to them improper to question this conventional acquiescence in His primacy—just as it would entail general reprobation and the odium of folly for any citizen of this country to trump up an indictment against the legitimacy of our President's constitutional authority. And it is likely, alas, that most Christians of this type are actually as little acquainted with Jesus, as He is found in the Gospels, as most Americans are with the President; they believe the correct things which they have been told about Him, without actually knowing him. In consequence, the religion of which Christ Jesus is the center is likewise for them only an eminently proper institutional observance, without warmth, depth or joy."

We heartily commend the book to those who have to deal with students, in answering their queries, and presenting to them the claims of religion.

R. C. M.

WAS HOLY COMMUNION INSTITUTED BY JESUS? By Rev. Douglas S. Guy, B. D. The Student Christian Movement, 32 Russell Square, W. C., London.

The very title of this book will come as a shock to most earnest Church people. We are so accustomed to the formula of the consecration prayer at the communion service, in which we hear it recited Sunday after Sunday, that our Lord "did institute, and in His Holy Gospel command us to continue a perpetual memory of that His precious death and sacrifice until His coming again." The author, however, in his first chapter points out that "many earnest scholars not only on the continent, but in England too, have come to regard the matter as an open one. It is contended that Jesus was just celebrating a farewell meal, in which He speaks of His body being broken and His blood being shed, thereby implying His perfect readiness to die for those He loved, but that He said nothing about repeating or continuing it as a rite." He then proceeds to give five arguments on which such scholars base their contention. In succeeding chapters he deals with the discrepancies in the gospel records about the last supper, and the difficulties of harmony then. His chapters on St. Paul's references to the sacrament are particularly interesting, especially the matter about the "mystery cults" of St. Paul's day. Indeed all of the three chapters dealing with the relation of St. Paul to Christ, and the early Church form reading of an instructive and valuable character for any Bible student.

He concludes the epilogue which forms the last chapter with the following words: "We owe that external setting to our Lord Himself. It was He who endowed it with a body as well as a soul. It was He who attached sac-

ramental values to bread and wine. It was He who identified them with His body and His blood. The outward casket was provided by Jesus to carry the inward jewel. That the outward observance of the rite has been wisely cherished, and taught by the Church among all communities of Christians, I believe to be due to the guidance of the Holy Spirit, who led the first disciples to continue steadfastly in the breaking of the bread."

R. C. M.

MODERN DISCIPLESHIP AND WHAT IT MEANS. By Edward S. Woods, M. A. Publishers, Macmillan Company, New York. Pp. 189.

Canon Woods in this volume states his purpose in one sentence of his preface, when he says: "If Christianity is to spread as it ought, it seems to me it will have to be spread by Christians who can learn to combine a passionate devotion to Jesus Christ with a sane and sympathetic understanding of the life of their day."

The author proceeds to develop these two things, "a passionate devotion to Jesus Christ," and "a sane and sympathetic understanding of the life of today," in his subsequent chapters, which begin with "The Meaning of Faith," and conclude with "The Single Heart and the Open Mind." He discusses such other topics as "The Value of Bible Study," "Christ and Character" and "The Modern Outlook." He calls attention to the fact that from the beginning of the Christian era it has been a noteworthy fact that strong Christian character has invariably been bound up with an intimate knowledge of the Bible. He offers eight very practical and helpful suggestions for Bible study in this chapter, and closes it with a valuable suggested bibliography.

In his chapter on the "Modern Outlook," this writer addresses himself particularly to these questions and discusses them in an interesting and illuminating manner. These three problems, i. e.: First, Does science contradict the Bible; second, Has the new learning and the new criticism discredited the Bible? third, Has modern psychology explained away a good deal of religious experience?

In answering the questions Canon Woods applies modern learning and scholarship to his subjects, and combines with it a living and vital faith that furnishes satisfactory answers and explanations and throws much light on these important questions.

The book is well indexed and will be found thoroughly readable by the average busy man and also valuable for reference study.

R. C. M.

WOODSMOKE. By Francis Brett Young. E. P. Dutton and Company, Publishers. Pp. 334. Price \$2.00.

"Woodsmoke" is an intensely interesting, well-written book. The author has a wonderful command of English and expresses vividly and feelingly the dramatic and terrible experiences of a wealthy Englishman and his wife traveling with an acquaintance, in German East Africa.

The vast silences of Africa made all humane endeavor seem futile and pitiful and created a horrible loneliness and fear in the hearts of the travelers.

Along with glimpses of mirage loveliness there were horrible scenes of brutality in the dealing with the natives, who are pictured more as brutes than as human beings.

Lost in a desert—no food nor water to be obtained—tormented by malaria and disease, one gets a very awe-inspiring picture of African travels.

The characters are well-drawn and interesting—the story clean and wholesome—a very unusual and startlingly uncanny incident is woven into the final chapters which gives the book a unique termination and holds the readers' attention to the very end.

M. H. M.

MRS. PARAMOR. By Louis Joseph Vance. Publisher, E. P. Dutton & Co., New York. Price \$2. Pp. 233.

This book may appeal to the lover of extreme modern life, where the marriage vow means nothing, where divorce is easy to get, where an affinity is easily sought. The story is cheap, the reading light.

The best thing about the book is that it shows how shallow and how miserable people are, who seek only pleasure and who defy moral laws and conventions. That happiness can only come by conferring happiness.

M. H. M.

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

AN IMPORTANT PART OF CHRIST'S COMMISSION.

We take pleasure in publishing on this page an account of the quarter century of service rendered by the Emerald-Hodgson Hospital at Sewanee, Tenn., and heartily commending it to the attention and consideration of our readers. A correspondent writes as follows:

On this, the twenty-fifth anniversary of the Hospital, we may pause a brief moment to look back over the quarter of a century of continuous service that has passed, with mingled feelings of deep gratitude to God for the many blessings that have come to us and for the privilege that has been ours to serve humanity, as well as with a sense of failure to meet fully the opportunities to render more than relief in physical ailments. This retrospect likewise suggests to us the vision of future usefulness to the community and to all with whom we may be brought into contact.

Founded in 1899 by the Medical Department of the University of the South, added to, renovated and enlarged in 1908 by the Rev. W. S. Claiborne, rector of the Otey Memorial Parish, Sewanee, Tennessee, destroyed by fire in 1911, Mr. Claiborne solicited funds, rebuilding the hospital in 1912 as a memorial to two women "whose birth months were May, and birthstones Emerald" and the contributors and those who were rebuilding the hospital requested that the hospital be named the Emerald Hospital and it was so done by those in authority. This hospital has endeavored to serve all who have come to its doors, not only with the best professional service it could command, but also with a large measure of that indefinable "soul" of Sewanee, which would not only contribute to the healing of the body but would also nourish the soul of man. Built upon Christian foundations, and recognizing both the physical and spiritual needs of man, it has sought always to minister to both body and soul.

To accomplish this there is provided the professional skill of Christian doctors and nurses, and extensive technical equipment in the operating room, X-Ray laboratory, bacteriological laboratory, and obstetrical room, as well as a resident chaplain and a chapel where intercessions for the sick and others are offered daily at noon and the service of the Holy Communion is held on Sunday, Wednesday and Friday, as well as all Holy Days, and the Sacraments administered at all times as may be requested. In this double ministry to body and soul, the doctor and the priest work together in harmonious cooperation.

Not only does the hospital serve the immediate community, both University and Village, but being the only hospital between Chattanooga and Nashville, it draws its patients from an extensive region of mountain country and from many of the neighboring towns and villages. Thus is presented a large field for Christian Service, which is full of possibilities awaiting only the larger means for development. The vision of the Ven. W. S. Claiborne, Archdeacon of Sewanee, who has been so instrumental in bringing the hospital to its present substantial establishment, and the consecrated service of the doctors who have earned for it an enviable reputation, surely bespeak a yet greater usefulness in the future in extending the Kingdom of God in this world, and in making known to humanity the infinite love of the Saviour, the great Physician and Healer of the bodies and souls of mankind.

To all to whom this brief message may come is extended a very cordial invitation to visit the hospital, where may be seen at first-hand just what is being done; and we trust that each and every one may catch a bit of that inspiration which impells us, in spite of many handicaps, to continue the humble service we may render, to the greater

Glory of God, and for the benefit of humanity.

Communications may be addressed to the Rev. J. N. Atkins, Superintendent of the Hospital, or the Rev. W. S. Claiborne, Archdeacon of Sewanee.

We should never lose sight of the fact that the healing of the body received an equal share of attention from Our Lord with the restoration of the soul, therefore institutions for the care and cure of the sick are as essentially Christian as all churches and cathedrals.

In these modern days it is gratifying to know that great work can be done in this field when there is no hospital at hand. Many of our State Boards of Health have organized traveling clinics, that give dental and throat service, in rural districts to patients who are brought to them at points where they make temporary headquarters.

We can best illustrate the operations of such a clinic by quoting the following news item written about one:

"For two months the party sent out by the State Board of health, Richmond, has been traversing the State. They have visited the counties of Botetourt, Pulaski, Carroll, Smyth, Rockingham and Page. Traveling in a Ford car and carrying their implements and baggage with them, Drs. C. O. Heller and E. Gardner, together with nurse, Miss N. Vance, have visited many places. At every place they have held clinics for pre-school children under the Shepherd-Towner act. This is the fourth year that the clinic has been held in this State.

"Owing to mistake in plans the clinic was unable to visit Ingham on Saturday, but it held a very successful two days clinic at Pine Grove on Monday and Tuesday. The doctor, dentist and nurse were hard at work for two days, and though the hours were from 10 A. M. to 5 P. M., on Tuesday, the dentist, Dr. Heller, was still at work at 7 P. M. Last year, according to figures given by Nurse Vance, more than two thousand young children below school age were examined by them. This year the number has been considerably larger. It is the fourth year that Miss Vance has been engaged in the work.

"Forty-eight pre-school children were examined at Pine Grove as well as ten older children and ten adults. The report of Dr. Gardner goes to testify to the large number of babies that appeared in good health. More than eighty per cent were up to the average weight. Defective teeth and enlarged tonsils, however, claimed a number of the children. Dr. Heller, who was so popular with the children last year, made thirty-three extractions in one day. Besides this work during the two days he filled twenty teeth and made six cleanings. Mrs. Bessie Jenkins who had several teeth extracted last year was back again this year and had five more removed. She is waiting for Dr. Heller's visit next year to have the rest removed. The children went through the ordeal bravely and special credit is due the young son of Will Nease for the way in which he sat up in the dentist's chair and had his teeth cared for.

"Dr. Gardner reports that more work was done in Pine Grove in two days than was done in all of last week elsewhere. A few from Tanner's Ridge were present and next year they are planning to have a clinic on the ridge.

"So successful and so warm has been the welcome of the people that the clinic next year will probably plan for a week's stay in Page County holding clinics, at Ingham, Tanner's Ridge and Pine Grove. While in Pine Grove the party stopped in the Rock House with Miss G. McCreavy and were warm in praise of the new home in the hollow, which will add very materially to the life of the community."

This information may sound a trifle local to the casual reader, but mention of the Shepherd-Towner act will be noticed, and that in itself makes it a matter of material interest.

The Shepherd-Towner bill which was passed some two years ago provided an appropriation from the federal treasury to be distributed to such states as would make a cor-

responding appropriation from their state treasuries for the purposes described in this news item.

Most of our States have availed themselves of this opportunity and have provided for some form of free state medical treatment. A request to your State Health Commissioner for information will bring an answer telling just what is being done along these lines.

When this department is functioning properly, as it is in many states, the authorities are always eager to have the cooperation of the clergy, for one of their chief needs is intelligent publicity, and an interested local person to take care of the details and find the patients needing treatment.

A Successful Experiment

For many years we have gone to Sewanee for the Summer Training School, young and old sharing alike in the course of the school and the wonderful hospitality of Sewanee, each year bringing others to join the ranks of those already won over to the idea of the Training School for Church Workers, until at last the school has outgrown the possibilities of Sewanee to take care of them. What can be done?—this was being asked on every side. At a meeting with the Vice Chancellor of the University of the South and the Dean and Board of the Training School it was decided to try an experiment—that of dividing the two conferences. A conference for the Young People—there were doubts and fears as to what effect this might have on the young people, but it was agreed upon as a trial, and the Rt. Rev. Clinton S. Quin, Bishop-Coadjutor of Texas, lovingly called the Young People's Bishop, was asked to take over the work of this conference. Bishop Quin undertook the working out of the conference and it went over the top with the result that never in the history of Sewanee has there been such a helpful and splendid conference for the young people.

They seemed to feel from the beginning that this was something their very own, their responsibility, and earnestly and faithfully they went to work to make it a success.

This conference was to make history for the Church, and the Church can look with pride on her first Conference for the Young People.

There was work, play and rest—and all so well balanced and planned that one dropped right into the every-day life of the Conference easily and naturally—Young People, Faculty and Counsellors alike.

There were credit courses on the Prayer Book, under the Rev. E. C. Seaman; Teacher Training, Miss Annie Morton Stout; Kindergarten and Primary Methods, Mrs. F. H. G. Fry, Junior Department Work, Miss Helen Hargrove; Church School Service League and Our Bible, Miss Nettie Barnwell, all of which were entered into earnestly and seriously by the boys and girls, a great number of them standing examinations for Teacher Training Certificates.

There were special courses given in Public Speaking and Parliamentary Law, by Mrs. C. S. Quin. These classes were not all theory and principles, but were given over largely to the practical working out, by the boys and girls, of the ideas Mrs. Quin had given them.

A course in Social Service as applied to the Church's work, by Miss Mabel Eleanor Stone, was most interesting and well attended.

Practical work was again brought into use at the noon-day period when Bishop Quin conducted a class on model

programs for Young People's work. The various groups into which the conference was divided, were asked to put on programs, many of these being entirely original and brought out wonderfully and forcibly the ideas and thoughts of the young people of today.

The Rev. Gordon Reese was in charge of the recreational part of the conference and did most creditable work, with camp fires, stories, hikes and every possible attraction for the development of the finer senses of our boys and girls along the line of sport and good fellowship.

A course in Organization of Y. P. S. L. was given by the Rev. J. S. Ditchburn, of New Orleans, and proved most helpful and instructive in outlining the principles of organization and definite work for the various committees throughout the five fields of service.

At the close of the afternoon, an inspirational talk was given by the Rt. Rev. William G. McDowell, Bishop-Coadjutor of Alabama, who gave some stirring and helpful thoughts for the

Christian people are responsible, and clergymen especially so, if children become deaf from adenoids in their communities, because the means for curing them is now in reach of all, and a little intelligent investigation is all that is necessary to find the remedy for many ills that were beyond the reach of sufferers a few years ago.

Remember the words recorded in the first verses of the ninth chapter of St. Luke's Gospel about the Apostles, "And He sent them to preach the Kingdom of God and to heal the sick. * * * And they departed, and went through the towns, preaching the gospel and healing everywhere."

young minds of the Church to think upon.

The most beautiful and impressive service of the day was the early Celebration of the Holy Communion, when these young people gathered in the grove of the S. M. A., where they had made, in the ground, an outline of the cross on which to hold this service. Then at night, after a day filled with work and wholesome fun and sport and good fellowship came the Compline Service, at which they sung "taps," and I believe there was not a boy or girl in that conference who could not feel with Bishop Quin as he prayed "Dear Heavenly Father, we have loved Thee, but not enough; we have sought Thee, but not diligently; we have heard, but not understood, we have seen, but not perceived; we have longed for things heavenly, but have clung to the things of this earth and our hearts have been far from Thee, the Holy One. Draw us now in mercy unto Thyself, O God, that the time to come be not as the past, but that finding, perceiving, understanding and loving Thee, we may find Joy in Thy Service and follow Thee, through Jesus Christ Our Lord." Amen.

F. M. T.

Church Intelligence

Robert H. Gardiner.

At a meeting of the Business Committee of the Continuation Committee of the World Conference on Faith and Order held in New York City on September 3, 1924, the following action was unanimously taken:

Resolved, That the Committee bear testimony to their irreparable loss sustained in the removal from visible presence of Robert Hallowell Gardiner, General Secretary of the Continuation Committee. It was Mr. Gardiner who took the first step toward putting into practical effect the proposal made during the Triennial Convention of the Episcopal Church in 1910 for a World Conference on Faith and Order. From the beginning he regarded the movement seriously and stooped his shoulders to a major share of the responsibility involved. From then until the morning of June 15, when he closed his eyes in his last rest, his labor was wise, continuous and self-effacing. This faithful champion of Christ has left a trail of blessing behind him. We, his associates and friends register our thanksgiving to God for our privilege of fellowship with him and renew our allegiance to the cause for which He gave His life.

Resolved, That a copy of this

minute be sent to his family and to the Church Press.

Helpful Bequests.

By the will of a Virginia woman born, but long New York resident, Mrs. Henrietta Olive Littleton, St. Thomas' Church, Mamaroneck, Diocese of New York, the Rev. Frank Dean Gifford, rector, receives \$25,000. The same parish recently secured by gifts \$75,000 with which to erect a parish building. John's Parish, Aldie, Va., receives \$25,000, and Sheldon Parish, Leesburg, Va., the same. The Leesburg (Va.) Hospital is given \$50,000. The Blue Ridge Industrial School at Dyke, Va., gets \$25,000. Other gifts are \$100,000 to erect a Y. M. C. A. building at Mamaroneck, and \$50,000 for a Y. W. C. A. building in the same town. Mrs. Littleton had a summer home quite near to Mamaroneck, and died there in July. She left property worth \$2,000,000.

New Rector of Porter Military Academy.

Canon Gordon M. Reese, of Christ Church Cathedral, St. Louis, has accepted a call to become rector of the Porter Military Academy, of Charleston, S. C., and will assume his new work on November 1. He will remain with the Cathedral until that time in order to assist in the Children's Campaign for the Bishop Tuttle Memorial,

which will be from October 12 to 30. Canon Reese was ordained Deacon in 1920, while in charge of the Junior Department of the Brotherhood of St. Andrew Convention, and ordained Priest in 1921 in Texas. While assistant rector of Trinity Church, Houston, Texas, he organized the Young People's Service League, which now has branches in many dioceses. He has been interested in many phases of boys' work, and through his enthusiastic efforts has done much to interest boys in the Church.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Local Assembly of the Daughters of the King.

The Spring meeting of the Local Assembly of the Daughters of the King of the Diocese, was held in the Church of the Ascension, Norfolk. The meditation was conducted by the Rev. C. H. Holmead, of Trinity Church, Portsmouth.

Immediately following the meditation was the service of Holy Communion, conducted by Bishop Tucker and the Rev. J. S. Meredith.

The business meeting was called to order by Miss Schwarzkoff, the President, after which Dr. Steinmetz made an address in which he stressed the fact that the Daughters of the King are not different from other women only that as an organization they represent what all women should be.

Bishop Thomson then spoke most interestingly for a few minutes.

Reports of chapters were read and filed, after which Mrs. Boykin, Extension Secretary, read a most interesting report of the Synod.

An invitation to hold the next meeting at St. Peter's Church was accepted.

The election of officers resulted as follows:

Miss Blanche Mills, St. Paul's, President.

Mrs. E. P. White, St. Peter's, Vice-President.

Miss Maud Fulford, St. Peter's, Secretary.

Miss Sadie Douglas, Christ Church, Treasurer.

Mrs. Boykin, of Ascension Chapter, was reelected Extension Secretary.

The evening service was held at eight o'clock in the church, at which time Bishop Tucker was the speaker.

L. T. W.

VIRGINIA.

Rev. W. C. Brown, D. D., Bishop.

Opening of the Margaret Paxton Home for Convalescent Children.

The Margaret Paxton Home for Convalescent Children at Leesburg, Virginia, was formally opened about the first of July, 1924, by the admission of twelve convalescent children.

This marks the fulfillment of a bequest made by the late Mrs. Rachel Paxton, of Leesburg, who bequeathed her home, a beautiful residence on the Potomac River, just outside of Leesburg, and fifty acres surrounding it, and a generous amount of money for endowment, to establish a Home for Convalescent Children in memory of her daughter, who died a number of years ago. Under the provisions of the will, convalescent children are to be admitted from Loudoun County, the City of Washington, and the State of

Virginia. The ownership and management of the Home is committed to a Board composed of members of St. James' Church, Leesburg, including the rector of the Church, and the Bishop of the Diocese is Chairman of the Board of Advisors.

Interesting Service in Historic Old Chapel.

Annual services were held Sunday, September 14, in "Old Chapel," which is midway between Berryville and Millwood, in Clarke County. The Rev. B. D. Chambers, rector of Christ Church, Millwood, conducted the services, and many Virginians attended.

Colonel Nathaniel Burwell gave the two acres for a church and a burying-ground, with the stipulation in the deed that in case it is used for any other purpose than a place for divine worship, the land should revert to him and his heirs. The present stone chapel was built in 1790, upon the site of the former log chapel, which was built in 1732. Great interest is always shown in these annual services at the Old Chapel, the oldest church in the county, and one of the oldest in the state, on account of its quaintness, its straight-back pews, with doors; its high pulpit, with its sounding board, but chiefly because here in its graveyard are many illustrious dead, among whom are John Esten Cooke, beloved author, and Edmund Randolph, who was aide-de-camp to General Washington, also the first secretary of state in Washington's cabinet.

Records show that the first vestry was dissolved on a charge of mismanagement of funds and the following "respectable body of gentlemen, in whose hands the public funds are safe," were chosen in 1752: Thomas, Lord Fairfax, Isaac Perkins, Gabriel Jones, John Hite, Thomas Swearingen, Charles Buck, Robert Lemmon, John Linsey, John Ashby, James Cromley and Lewis Neill.

The Valley Convocation.

The fall meeting of the Valley Convocation will be held in Calvary Church, Front Royal, Virginia, October 7-9. The opening service will be held on Tuesday evening at 8 o'clock, in the church. Wednesday, October 8, will be Convocation Day, and Tuesday, October 9, Woman's Auxiliary Day.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D.

Mission Conference.

The Mission Conference of the Society of the Nazarene brought many visiting clergy to the Diocese during the week of September 14, when sessions of the conference were held in Trinity Diocesan Church. Dr. Gayner Banks, National Director of the Society, was the preacher at St. Mark's Church on Sunday morning, September 14, and other visiting clergy at Washington Churches on that day were: the Rev. H. L. Rockwell, rector of St. Andrew's Church, Buffalo, N. Y., at St. Stephen's Church; the Rev. William Johnson, rector of St. Thaddeus Church, Aiken, S. C., at Grace Church, Georgetown; the Rev. Elbert B. Holmes, rector of St. Paul's Church, Natuck, Mass., at the Chapel of the Nativity, and the Rev. R. F. McDowell, of St. James' Church, Marie, Mich., at St. Margaret's Church. Conferences were held every evening during the week of the mission and every evening at Trinity Church, mis-

sion services were held, to which the sick were especially invited.

Work in Southern Maryland.

Bishop Freeman visited St. Philip's Chapel, Aquasco, Prince George County, Maryland, on Saturday, September 13, and held a conference with the rector and others interested in work among the colored people in Southern Maryland. On Sunday, September 14, he administered confirmation at St. Mary's Chapel, Aquasco, and in the afternoon of the same day confirmed a class at St. Paul's Church, Baden.

The Lord's Day Alliance of the District of Columbia will hold a meeting at St. Stephen's Church on Friday, September 19, at eight o'clock. The Rev. George F. Dudley, D. D., rector of St. Stephen's Church, is Secretary of the District Branch of the Lord's Day Alliance.

The Rev. John S. Moses, rector of St. John's Church, Georgetown, was the preacher at the Lincoln Park Open-Air Service on Sunday afternoon, September 14. This was the closing service of the season.

M. M. W.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D. Bishop.
Rt. Rev. T. I. Reese, D. D. Coadjutor.

Clergy Conference.

The Fourth Annual Autumn Conference of the Clergy and Laymen of the Diocese of Southern Ohio will be held at the Old Barn Club, South of Dayton, from September 24 to 28. The clergy meet from the twenty-fourth to the twenty-sixth, and the laymen from the twenty-sixth to the twenty-eighth. The results in Southern Ohio demonstrate that this method of reaching the laymen has done more to win their interest and support of the Church's Program than any other method so far tried.

The interest of the clergy in the plan is expressed in the fact that not more than three of the active clergy have absented themselves from the meeting in any one year and then only because of an emergency over which they had no control.

Many interesting speakers have been secured and an attractive program has been arranged.

Pleasant Ridge, Cincinnati, is one of the most rapidly growing home sections of that city. All Saints' Mission is well located to take advantage of that growth. The Rev. Canon Otte, who resides there and was recently honored by being made rector-emeritus of St. John's Church, Bedford, Indiana, has done splendid work in building up the congregation; and no wto his aid comes the Rev. Winfield Shiers from Franklin, Va., who will have charge of this Mission and the Mission of St. Mark's, Oakley, another adjoining suburb.

Mr. Shiers was born in Lawrence, Mass., and educated at William and Mary College, Va., taking his theological training at the Virginia Seminary. He has had the fine experience of assisting Dr. Covington in Norfolk and did extensive missionary work in rural Virginia with Franklin as his headquarters. In the World War he served the Church at Camp Lee.

St. Stephen's Congregation, Winton Place, Cincinnati, resumed the regular schedule of services in September, in

what to all intents and purposes was a new interior. All the frescoes and interior painting had been renewed and the wood-work revarnished, while the altar brasses had been relacquered. The parish is fortunate in having a Lady Bountiful who presented the church with its renovated place of worship.

The Cincinnati City Mission maintained all its usual services during the summer, with the help of the Theological students home for vacations. The General Hospital, the Tuberculosis Sanatorium, the City and Country Homes for the Friendless, the Home for Incurables, the Home for the Blind, the Hamilton County Home, the County Jail, and many other institutions were regularly visited and services held at least weekly.

Choir Training: Some years ago choirs of men and boys were the rule, rather than the exception, in this diocese, but many causes led to their discontinuance in all but a few parishes. Lately there has been quite a revival in the training of children's voices and the children's choruses have been a very popular feature in the May Festival Programs in Cincinnati. Now a department for the training of the boy voice has been added to the College of Music. There are still five choirs of men and boys in Cincinnati in the Church, namely, the Cathedral, Our Saviour, Advent, Grace Avondale and St. Luke's. It is surprising how many men got their first idea of serving the Church through the choir in their boyhood.

C. G. R.

EAST CAROLINA.

Rt. Rev. Thomas C. Darst, D. D., Bishop.

The Fall Program.

Announcement of the Fall program for the Diocese has been made from the office of the Executive Secretary, the Rev. W. R. Noe. The program contemplates a thorough parochial and diocesan preparation for the Every Member Canvass on St. Andrew's Day. From October 16 to 31 there is to be group discussion of the Church's Program, using the text books suggested by the National Council. From October 21 to November 17 district conferences will be held in twelve central places, with addresses and conferences by diocesan leaders. Intensive Week will be November 23 to 29.

Fall Convocations: Dates have been set for the Fall meetings of the two East Carolina Convocations. The Convocation of Edenton is to meet with St. George's Church, Hyde County, on October 21 and 22; and the Convocation of Wilmington is to have its session at Holy Innocents, Seven Springs on the twenty-seventh and twenty-eighth. It is interesting to note that both Convocations are to meet in two of the rural parishes of the Diocese. This will be the first meeting of the Convocation of Wilmington in several years.

The Rev. E. S. Willett, whose selection as Field Secretary for Colored Work in East Carolina was noted several weeks ago, has been actively at work, getting in touch with all of the congregations and making a survey of the field with a view to extension work. He recently conducted a preaching mission in St. Mary's, Belhaven, with good results.

A Number of Preaching Missions are to be held in East Carolina this Fall. The Rev. W. R. Noe has just closed a very successful one at Holy Innocents, Seven Springs. He is to preach Missions at Sanbury, Beaufort and St. John's, Pitt County, in October.

Group Picnics have come to be very popular in East Carolina in the summer; there being a very effective combination of recreation, inspiration and instruction. Such picnics were held at Seven Springs, Windsor and Hillcrest, near Kinston. They have been all-day affairs, with several neighboring churches coming together. Speakers have been imported for the occasion.

"Virginia Dare Day," which has come to be quite an event in East Carolina, was celebrated this year on August 19. Virginia Dare, the first white child born and baptized in North America, was born on the eighteenth, but as it fell on Monday this year and the place of the celebration is inaccessible, the celebration was on Tuesday. It is at old Fort Raleigh, Roanoke Island. The Hon. J. W. Bailey was the chief speaker. Bishop J. B. Cheshire, of the Diocese of North Carolina, is president of the Association. The Rev. R. B. Drane, of Edenton, who has been the moving spirit of the celebration for many years, resigned as president this year.

The Rev. George F. Hill, rector of Christ Church, Elizabeth City, stayed at home and worked this summer instead of taking a vacation. He helped to organize and equip an institution for the care of homeless and underprivileged children, and is chairman of the board of directors.

The Ven. F. B. Drane, Archdeacon of the Yukon, and Miss Rebecca Wood, of Edenton, were married at Seattle, Washington, this month. Miss Wood went out to Seattle to meet Mr. Drane, accompanied by several members of her family. Archdeacon Drane is a son of the Rev. R. B. Drane, D. D., of Edenton.

Two New Clergymen have come to the Diocese this month: the Rev. C. O. Parbo, who was recently ordained in the Diocese of North Carolina, has taken up his residence at Williamston, where he has accepted a call to become rector of the Church of the Advent. The Rev. H. D. Cone, of Vermont, is to supply St. Paul's, Clinton, for several months.

T. P. JR.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Vacation Bible School Proves Successful.

The Daily Vacation Bible School, that was conducted in Charleston this summer for the second time, has proved quite a success. The attendance was about the same as last year. On the closing day, a pageant entitled, "The Missionary Hall of Fame," was presented by the members of the school. Miss Emily C. Meacher, a professional teacher, was the principal of the school, and Miss Lillian Heins acted as director of the music. The manual training work was under the direction of the Rev. Randolph Blackford.

Most of the Clergy have now returned from their vacations, and the autumn campaign will soon be on in full; the infallible sign thereof being

that the Bishop called a meeting of the Executive Council at Headquarters in Charleston on Wednesday, September 17.

F. W. A.

WESTERN NORTH CAROLINA.

Rt. Rev. J. M. Horner, D. D., Bishop.

St. Mary's, Blowing Rock.

During the summer months St. Mary's, Blowing Rock, has been ministered to by the following clergymen: The Rev. R. E. Gribben of Winston-Salem, in June; the Rev. Robert Owens of Charlotte, in July; the Rev. Steven Gardner of Washington, N. C., in August; the Rev. Henry Phillips of Columbia, S. C., and the Rev. Mr. Gould of Raleigh, have also been heard at St. Mary's. The congregations were so large that many persons had to be turned away and the committee in charge has decided to enlarge the church in order to accommodate the summer visitors. It is expected that this improvement will be completed by next season. The Rev. J. W. Burke, of Valle Crucis, is priest-in-charge, and holds services there once a month throughout the year.

Plans are on foot looking to a combined diocesan missionary organ for the Dioceses of North Carolina and Western North Carolina in the near future. This will be accomplished through the Carolina Church, published at Greensboro. The Rev. I. Harding Hughes will continue as managing editor and will devote a department to Western North Carolina.

T. F. O.

PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Bishop.

Death of the Rev. T. M. Sharpe.

After an illness of four weeks, the Rev. Thomas Manley Sharpe, assistant at the Church of the Saviour, West Philadelphia, died September 11, in the Episcopal Hospital. He was a native of England, studied at Oxford and Dublin University, and later took his degree at Illinois State University. He filled several charges in Maryland, and was rector of St. Titus' Church, West Philadelphia, remaining there until transferred to the Church of the Saviour. His widow survives him with one daughter and three sons.

The burial service was held at the Church of the Saviour on Monday at two P. M. The interment was in Arlington Cemetery.

Celebrate Anniversary of Old St. David's, Radnor.

The founding of Old St. David's Church at Radnor two hundred and nine years ago was celebrated with special services in the church September 7. The Rev. Crosswell McBee, rector, conducted the services. The ground and church were open to the public and the anniversary always is celebrated on the first Sunday in September.

This historic edifice stands secluded in a small wooded valley south of the main line, a relic of colonial times. In the church yard are rows of grave-stones, irregular in size and bearing the names of persons who played important parts in making the history of the country.

Various changes were made in the church in the early days, but it has remained practically unchanged since 1830, when the pulpit was enlarged and the twenty-three pews rearranged.

Service of Institution.

The Rev. Carl I. Shoemaker, former rector of St. Paul's Church, Sydney, N. Y., was instituted as rector of the Church of the Annunciation, Philadelphia, Sunday morning, September 7. The Rev. James M. Niblo, acting for Bishop Garland, conducted the service of institution. The new rector held his first service Sunday evening. After the installation, there was a parish communion, followed by a parish breakfast.

Mr. Shoemaker was born in Muncy, Pa., and was graduated from St. Stephen's College, and the General Seminary in New York. In 1917 he became assistant at St. Michael's Church, Philadelphia, and acted as chaplain at the University Hospital.

R. R. W.

TENNESSEE.

Rt. Rev. Thos. F. Gallor, D. D., Bishop.
Rt. Rev. J. M. Maxon, D. D., Coadjutor.

Christ Church, Chattanooga.

The Rev. William Clendenin Robertson has resigned the rectorship of Christ Church, Chattanooga, to accept an appointment as the first curate of the Church of the Advent, Boston, Mass. Mr. Clendenin has been rector for twenty-three and a half years, during which time Christ Church has grown from a handful of communicants worshipping in a hired hall, to a strong self-supporting parish with a property conservatively valued at over \$100,000, consisting of church and parish house in one of the most desirable corner locations in the city.

The Rev. Tom J. Haldeman, who has been a member of the Associate Mission in charge of St. Andrew's Church, Denver, Colo., has been called by the vestry, and has accepted the rectorship of Christ Church. It is expected that Mr. Haldeman will be in residence about the middle of September.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Notice.

The Church Service League of Maryland, is planning a Quiet Day, as the opening of their winter's work. It will be conducted by the Rev. F. L. Vernon, of Philadelphia, at the Pro-Cathedral, on Wednesday, October 8.

The Supply Department rooms will open on October 10 and on October 28 Dr. Sturges Ball will give at the Diocesan House the first of a series of six lectures on the Minor Prophets.

M. F. H.

DALLAS.

Rt. Rev. H. T. Moore, D. D., Bishop.

Who Will Help This Growing Mission?

St. John's Church, Fort Worth, would greatly appreciate the donation of a Communion Service for their little mission. Probably some one would like to give this as a memorial to some

one, or some event. This little mission started at the beginning of this year with only about twelve members and now has (during the hot summer months) a monthly communicant list of thirty members, and there are enrolled at least one hundred.

Donations may be sent to Mrs. J. R. Maceo, 501 W. T. Waggoner Building, Fort Worth, Texas.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.
Rt. Rev. R. E. L. Strider, D. D., Coadjutor.

Clerical Notes.

Bishop and Mrs. R. E. L. Strider and son, Robert, spent August at Mackinaw City, Mich., and have returned to Wheeling, after an enjoyable vacation on the Great Lakes.

The Rev. O. C. Fox and wife spent August at Youngstown, Ohio.

The Rev. J. L. Oldham, of Martinsburg, held services during August at Ronceverte and Lewisburg, W. Va.

The Rev. Dr. Paca Kennedy, of the Virginia Theological Seminary, and family were at Union during August, Dr. Kennedy holding services in the Church there.

The Rev. A. N. B. Boyd has taken charge of the colored work at St. Philip's, Charles Town.

The Rev. W. G. Gehri has taken charge of St. Matthew's, Charleston.

The Rev. H. D. Pullan, of St. Stephen's, Beckley, was at Camp Knox for three weeks.

Archdeacon William Meade during August held services at such widely scattered points as Hinton, Ronceverte, Lewisburg, Fairmont, Pt. Pleasant, Sistersville, New Martinsburg, Minden and Anstead.

Other Notes of Interest.

Bishop Gravatt has called the semi-annual meeting of the diocesan boards for nine A. M., October 15, at Clarksburg.

A home for the Rev. Jacob Brittingham, D. D., rector-emeritus of St. Luke's, Wheeling, has been purchased by Wheeling Churchmen not members of St. Luke's. Dr. Brittingham's new home will be on Walnut Avenue, near Woodlawn, Wheeling.

In celebration of the twenty-fifth anniversary of Bishop Gravatt's consecration to the episcopate, there will be a special meeting of convocations and Churchmen at Clarksburg, October 15 and 16.

The Synod of the Third Province will meet in Charleston, November 18, 19 and 20.

There was a unique service held in St. Stephen's, Beckley, by the Syrian Branch of the Greek Church. It was read in Syrian, Greek and English. The Rev. Father Basil M. Kerbawry, Archpriest of the Syrian Church, preached on Unity to a large congregation.

On July 27 a baptismal and confirmation service was held at Logan Court-house. It was the first service of this description in that place. It was in

the dining-room of the Aricoma Hotel. The Rev. W. H. Cumpston baptized two adults and two children. Bishop-Coadjutor R. E. L. Strider confirmed four adults and preached.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

Meeting of Church School Workers.

On Wednesday evening, September 10, at the parish house of the Church of the Redeemer, Pittsburgh, a dinner was given by the Diocesan Department of Religious Education to the superintendents, clerical and lay, of the various Church Schools of the Diocese, and the members of the Department. About twenty schools were represented by fifty delegates. Dinner was served at 6:30 by ladies of the parish. The Rev. Dr. Meade, Chairman of the Department, presided. For convenience and efficiency of work, the Department is subdivided into three committees: one on the Church Schools, one on Young People's Societies, and the third on work among adults. Among the speakers were the Rev. Dr. Meade, who gave a talk on the general subject of Religious Education, and its progress in the Diocese of Pittsburgh; Mrs. Thomas J. Bigham, who spoke in behalf of the Church Schools; the Rev. F. C. Lauderburn, who made report for the Young People's Societies, and Miss Charlotte F. Forsyth, Diocesan Superintendent of Religious Education, who spoke concerning work among adults. The Rev. Mr. Ockenden told of work being done among students in the diocese, at present confined to those at the University of Pittsburgh, Carnegie Technical School, and the Pennsylvania College for Woman—known under the name of "The Whitehead Club," to whom it is hoped during the present year to add the Church students in Washington and Jefferson College, and at the three State Normal Schools at Indiana, California, and Slippery Rock. Mrs. L. L. Riley spoke on Pageantry in Church Schools. Other persons made brief addresses on various sub-topics, and the whole scope of the department was pretty well covered during the evening.

The Church Normal School.

The fourth annual Church Normal School of the Diocese of Pittsburgh, under the auspices of the Department of Religious Education, will be held the season of 1924-1925, in ten sessions, on the Wednesday evenings from September 24 to November 26, inclusive, at Trinity House, Pittsburgh. It will be preceded by a meeting of all the teachers of the Diocesan Church Schools, to be held on the seventeenth, in the same place.

The program is as follows:

8:00 to 8:50 P. M.—Church Doctrine (instructor to be announced later); The Bible in the Making, the Rev. L. Norman Tucker, Ph. D.; The Prayer Book, the Rev. Frederic C. Lauderburn.

9:00 to 9:50 P. M.—The Teacher, the Rev. Rodney Brace; How to Tell Stories, Mrs. T. J. Bigham; A Brief Survey of the C. N. S., Miss Charlotte E. Forsyth.

An endeavor will be made to hold Normal School Extension classes in several centers outside of Pittsburgh during the year.

The date for the Annual Church School Dinner will be December 3. Information concerning the school will be furnished by Miss Charlotte E. For-

syth, Superintendent of Religious Education, 325 Oliver Avenue, Pittsburgh, Penna.

J. C.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

The summer months have not been wholly inactive, or even slothful, in Kentucky. Very few parish churches have been closed, even temporarily, and in the majority, the regular rule of Sunday services has been maintained, with the exception, perhaps, of Evening Prayer. In Louisville, an open-air community service was held each Sunday evening, in one of the central parks, affording opportunity for all Christians desiring thus to close the day, and many have availed themselves of it. In three parishes, Vacation Bible School work has been pursued with very fruitful results. For several years the Cathedral has done notable service in this line, with ever growing returns, and the present has been one of the most satisfactory sessions. St. Mark's Parish, the Rev. J. H. Brown, rector, united its forces with those of other schools, making the work one of truly community value, and ministering to so large a number that two centres were required, St. Mark's sheltering the larger division. St. Andrew's Parish, the Rev. John S. Douglas, rector, added this work, for the first time to its many activities, with an enrollment of eighty-six, and results most encouraging. An exhibit of industries, toward the close of the term, bore full evidence of creditable achievement, in neat needle work, scrap books, and drawings, by the girls, and excellent specimens of woodcraft, by the boys. A contest, in various lines of proficiency, open to all the schools of the city, closed the season, and St. Andrew's is the happy possessor of the silver cup awarded for efficiency in music and ready recognition of words and tunes familiarized during the term of instruction. The rector's vacation covered but two weeks of absence, and both Sundays were well provided for, both in pulpit and chancel, including the usual early celebration of the Holy Communion. With the return of fall and many absentees, renewed interest is awakening throughout the Church, both within the city and out in the diocese.

Bishop Woodcock, after an enjoyable sojourn of six weeks abroad, following a more than usually strenuous term of service, is returning anew to the harness, and the faithful stewardship involved in "the care of all the churches."

L. L. R.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop

Roadside Service for Sunday Motorists.

Acting on the theory that if you cannot get automobile owners to go to church on Sundays you can at least take the church to them, the Rev. William C. Heilman, rector of St. Andrew's Parish, Harrisburg, Pa., conducted a service on Sunday afternoon, August 24, in a grove which surrounds the "Mary Jane Tea Room," on the concrete Gettysburg Pike, an improved highway that is used by thousands of motorists each fair Sunday. The grove

is about one mile south of York Springs.

The success of the experiment, as measured by the number of machines that stopped in the grove for the service, is shown by the fact that about ninety cars were there. It is estimated that there was an average of five persons in each car, which made the attendance run to about four hundred and fifty persons, which was regarded as a very fair attendance considering it was the first Sunday such a service was held there. Many churches in the city of Harrisburg average less than that attendance at summer-time services.

The Rev. Mr. Heilman chose as his text the words, "And the wise took oil." His subject was "Gas and Oil."

The sermon lasted exactly twenty minutes, the preacher expounding the theory that "gas and oil are to a motorist what religion is to life."

The clergyman had prepared his service for motorists, and every word was directed at the crowd of motorists and their friends who had gathered in the grove.

It could not be learned whether the Rev. Mr. Heilman will hold similar services in the future.

Practical Christianity in Mansfield.

When the authorities decided to lay an eighteen foot road in front of St. James' Church, Mansfield, which leads to the Mansfield Normal School, the people of St. James', together with those of two other churches on the same street, agreed to stand the expense of a full width road, from curb to curb, and thus make an attractive approach to the school.

Then the men of St. James' set to work to raise the sidewalk to curb level. They met one Wednesday afternoon, moved all the concrete blocks out of the way, never breaking one, and then wheeled ashes to fill in. At six that night it was a tired and hungry bunch that sat down to pancakes and sausages which the women served and cooked in the parish house.

With this start, a concrete worker was employed to make the grade and lay the walk. It is expected, with borrowed money, to pay for all this work, paint the church, and make other improvements. As this parish reports only thirty-three families and individuals, the doing of this work represents rare devotion and self-sacrifice.

This is not a spasmodic activity on the part of these people, but simply another instance of a sustained interest in discharging their responsibilities as far as lies within their power. Probably no other congregation in the Diocese of Harrisburg has given such unflinching attention to those who come into the parish as students at the Mansfield State Normal School.

St. James', Mansfield, has a noble record for such work in the past. While there are no record of results achieved, numbers of students have affiliated themselves with the Church, while in Mansfield Normal, through the efforts of our people there. These students in later life have become active workers in the Church, as vestrymen, and in the ranks.

Yeates School Reopens With Full Enrollment.

Yeates School, Lancaster, Pa., one of the oldest Church boarding schools in America, reopened on Wednesday, September 10, with a full enrollment.

This year, Yeates will admit girls

as well as boys. During the summer the School was reorganized, with Mrs. Sumner Brown, of Lancaster, in charge.

There will be special visitors to the school each month, among whom will be Bishop Darlington, Presiding Bishop Talbot, Governor Pinchot, all of whom are members of the Board of Trustees; Major Lynn Adams, of the Pennsylvania State Constabulary; Miss Katherine Mayo, and Mrs. Gardiner, widow of the late Dr. Frederick Gardiner, a former Headmaster.

A. A. H.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.
Rt. Rev. F. W. Sterrett, D. D., Coadjutor.

The Children's Home, Jonestown.

At the last meeting of the Executive Committee, September 10, 1924, it was decided to get bids on the plans prepared for a bathing house to be built adjoining the play rooms of the boys and girls. At present there are only two bath tubs for forty children. These additional bath tubs and showers will be a great delight to the children. A separate heating plant will be installed to heat the bath house, the water and the play rooms.

It was announced that one of the girls was graduated from one of the State Normal Schools last June and is now teaching in a graded school at a good salary.

Also one of the boys took a course in a night school, won a medal for his commencement oration and has secured remunerative employment with a large corporation.

The Executive Committee will aim to get more of our own children into the Home in the future. Many of them are in other institutions.

They feel that the fine home influences, the religious training, the good schools of Jonestown, and the beautiful location of the school are advantages that our children seldom get in other institutions. The clergy will be asked to send to their own school, children who need a good home.

Returned Clergy: The Rev. Messrs. Harry C. Adams of St. George's Church, Olyphant, and Percy C. Adams of St. John's Church, Ashland, have just returned from England, their native land. The Rev. and Mrs. F. A. MacMillan, rector of Christ Church, Reading, have returned from their European trip very much pleased with their visit.

H. P. W.

NEWARK.

Rt. Rev. M. S. Lines, D. D., Bishop
Rt. Rev. W. R. Stearly, D. D., Coadjutor

Unique Celebration of Fiftieth Anniversary.

A Visitation of all the churches in the Diocese by the Bishops with a company of clergy and laymen is planned for October as a part of the observance of the Fiftieth Anniversary of the Diocese. The purpose is to gather in every parish or mission church as many of the people as can be brought together, to plead with them for a remembrance of the diocese and of the work of their own parishes. An hour will be given in each church to the service and instruction, and a program has been prepared and distributed assigning an hour to every church, beginning with Sep-

(Continued on Page 22.)

Family Department

September.

1. Monday.
7. Twelfth Sunday after Trinity.
14. Thirteenth Sunday after Trinity.
- 17, 19, 20. Ember Days.
21. Fourteenth Sunday after Trinity.
- S. Matthew.
28. Fifteenth Sunday after Trinity.
29. Monday. S. Michael and All Angels.
30. Tuesday.

Collect for the Fourteenth Sunday After Trinity.

Almighty and everlasting God, give unto us the increase of faith, hope and charity; and, that we may obtain that which Thou dost promise, make us to love that which Thou dost command; through Jesus Christ our Lord. Amen.

St. Matthew, the Apostle.

O Almighty God, Who by Thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist: Grant us grace to forsake all covetous desires and inordinate love of riches, and to follow the same Thy Son Jesus Christ, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

Songs of Sunrise.

By Hayashi San, a Japanese Leper.
I.

The soul who knows his God though of earth's smallest things
Up to the great wide heavens may mount on wings!

On that day when Thou comest to meet me,
Whenever that day may be,
May Thou find me joyfully ready,
Ready to go with Thee!

Bearing reproach and shame,
Suffering, pain and loss,
My soul undaunted still shall march,
Holding aloft the Cross!

Like the glorious red of the sunrise,
Like the shout at the battle's end,
The opening gates into Heaven
That was your death O friend!*

Hast fallen my soul and fallen again?
Arise and stand
For glorious victory is in thy hand!

Flowers dead; friends gone; an autumn
night apart
But not alone while prayer wells joyful
in my heart.

Heartily row, children of God
Put forth your strength; face storm
without fear;
Heed not wind nor night. Row on
The harbor of Heaven is near.

The red flame of Christ's blood
Turns all my frozen heart to fire.

Only Thy power canst make my sin-sick
spirit whole
O Divine Saviour precious to my soul!

*Written on the death of another Christian leper.

—Interpreted in the Christian Observer by L. J. Erickson.

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

The Last Discourse.

I.

The Rev. Louis Tucker, D. D.

St. John, by tradition, wrote after the other Gospels were finished. An ordinary man, by merely human powers, cannot remember every word of a long discourse for many years. A long speech, heard once and repeated after years, is certainly altered as to its wording unless the one who repeats has memory supernatural. The especial kind of inspiration promised in the New Testament is: "The Holy Spirit shall bring to your remembrance." If the last discourse be verbally correct we have here a miracle as great as the greatest recorded in the Gospels. If it be not verbally correct, yet derived from St. John, we have here a beautiful psychological diagnosis of St. John. If it be by unknown writers of the post-apostolic age we have a drastic test of the moral character, spiritual holiness and literary ability of those writers. If we find discourse and prayer morally perfect, spiritually holy, and touched with those lambent flashes of genius which characterized Our Lord, they could not be produced by post-apostolic forgers or collectors of traditions. The source must be Our Lord through St. John. But if these two discourses be genuine the rest of the Gospel is. The speech is three chapters long, the prayer is another chapter. No uninspired man who heard them could remember word for word. They are inherently incapable of transmission by tradition. They are recorded correctly by an inspired apostle or else they are deliberately forged around a few transmitted ideas by some second-century writer. Should they show the Christ-nature, then they are authentic and inspired—and so is the rest of John's Gospel.

There are few things more pathetic than the picture of one about to suffer comforting his friends. The eleven were not Christ's oldest friends nor those most needing comfort. Much older friends of his, Gabriel, perhaps, Michael or Israfel—many of the Great Ones, greatly needed comfort. The least was able to slay Judas, Annas and Caiaphas, Pilate and the Romans, and save the Lord. The greatest, shaking this solid globe could dissolve it into star-dust; and all must stand, swords sheathed, hearts breaking, gigantic wills which might upheave the universe withheld, while Judas crawled to Caiaphas and Caiaphas and Annas to Pilate and Our Lord suffered. Theirs was not the hardest task of the passion, but it was enough. It occupied their powers.

"Mansions" would be better rendered by "Places at table." Still, spacious amplitude of implication is part of Our Lord's meaning. It is a glimpse into a great well-ordered social life. The place for the twelve and all the chosen was not yet prepared; differing, therefore, from the kingdom prepared from before the foundation of the world for the redeemed in the last judgment.

There is promise to return for the eleven, and, by implication, for each

of the elect. St. Paul's longing to depart and be with the Lord would imply that the coming again to receive His own refers not to the Last Day, but to the moment of death. This has not been the general impression of the Church; we think, because of genuine humility. But it seems inevitable. Joshua, Captain of the Lord's Host, stood in Jordan, typical of death, while the chosen of the Lord passed over. Perhaps that grace is not granted to ordinary Christians. It was to Stephen. But the eleven and, by inference, all the redeemed, are "with the Lord" before judgment, in the place prepared for them.

Jesus said: "I am the Way the Truth and the Life; no man cometh unto the Father but by Me."

As Logos, the maker of creation, Our Lord is the only way to the Father. It is heretically phrased, but the underlying thought is true and orthodox, to say that Christ and the Father are one as you yourself planning a thing and executing the thing are one. But we plan and execute consecutively, under terms of time, while He Who is both Father and Son is free from time and space. He created them. By styling Himself "Truth" Pilate's question is here answered before it is asked.

Theological language, since the Greeks left it, starts with presupposition that Father and Son and Holy Spirit are three persons, or modes, through which the One God simultaneously manifests Himself. For nineteen centuries half the Christian world has been carefully explaining these things to the other half and they are not explained yet. But the ambiguity is one of words, not of thought.

Our Lord is Way, Truth and Life. There is nothing mystical about it. He states facts. The deduction—that no man comes to the Father but by Him—is accurate as any Q. E. D. in mathematics. We have dared to hold that His Theory of the Universe can be known. We tread on holy ground, but it is firm ground. We go by deep water, but it is clear water; and it is such sayings as this concerning Way, Truth and Life that make the rock firm and the water clear.

"Lord," said Philip, "show us the Father and it sufficeth us."

"Have I been so long time with you and yet thou hast not known me, Philip? He that hath seen me hath seen the Father."

Either this passage is Oriental exaggeration, or He Who spoke is both Son and Father. The Father is the One God unconditional. The Son is the Same God, as creator, ruler, Saviour of the universe. The Holy Spirit is the Same God as Lord and Giver of Life. An analogy, though incomplete, is that of an actor. "Persona" is the Latin technical equivalent of the English theatrical term "Part." Yet an actor may be Hamlet, Horatio or Polonius, but not all three. He cannot play two or more parts on the same stage at the same time. But God is unconditional Cause and Father of all, Maker and Saviour of all, and Giver of Life to all. Our Lord's sayings, "I and the Father are One" and "My Father is greater than I" are plain in the light of this interpretation. The three Persons of the Holy Trinity are persons—Persona—of One God.

But those three Persona love one another. Shall an actor as Hamlet love himself as Mercutio or as Macbeth? Christ loved the Father and abode in His love, and in that great love is no unworthy shadow. The One God is Father, Son and Holy Spirit and each loves each unselfishly. Here—

and not in the shallower verbiage of triunity—lies the mystery unfathomable. God IS Love; and Love, unloved and unloving, cannot exist. It is because Father, Son and Holy Spirit love one another that God exists and we with Him.

Many trained on the lines of the modern applied psychology find help in believing that the Father is the Subconscious mind of God, the Son the conscious mind, and the Holy Spirit the super-conscious mind of God. The conscious sub-conscious and superconscious minds of man are one, yet three; and they loved one another. As an analogy the comparison is, perhaps, the most helpful known. As a statement of fact it is probably quite wrong, because, like all the other comparisons, it is not big enough. The current transcends the wire.

We turn from this, not because we cannot sound it further, but because any who understand can do so and those who cannot are caught in the mist of words and so would misinterpret and misread. God is a Spirit, free from time and space, and words have space-implications and time ones. Yet the mist is a word-mist only. It is true that further along, much further than words can carry, there is a glory around the Throne no eyes of the intellect can pierce; it is no mist, but a great glory of clear light too bright for seeing.

And so this loving reproach to Philip is best understood by loving silence. It is a glimpse, little, and yet as great as human hearts can hold, of that glory which, if seen in full, would fuse the world in one great flash of love. Man, as yet, cannot see God, and live. God must be hidden as a carpenter of Galilee or we perish.

For the Southern Churchman. Echoes from the Past.

W. B. Lydenberg.

Sweet strains of music echo from the past;

How sweeter now than once as years
Have mellowed them with time and tears;
Far sweeter now than when I heard
them last!

They tell me of the treasures buried in
The lap of time, the gracious hopes
brought,

The joys that once were mine, but now
are not—

A taste, not of what is, but might have
been;

They tell me, life is now as it was then,
That I have changed, I only, nothing
more.

And days are lovely as they were be-
fore,

If I but love and hope and pray again.

O sing again that song of hope to me;
Sing not the things that are, but are to
be.

"Something to Say."

Jesus was seated at meat in the house of a Pharisee, when a woman with a question mark after her name crept in from the street and broke a box of ointment over his head. The room was instantly filled with delicious odors and contentious murmurs. Stabbing eyes probed the sobbing woman.

With delicate tact Jesus turned the chambering guests' attention from the woman by saying, "Simon, I have something to say unto thee."

Our Lord always had something to say. His speech of grace surprised all who heard him. His words laid bare the secrets of hearts.

They were never cloying sweet or hard and gritty. They were the perfect expression of his inner life. He

could be stern without being harsh, austere without being cold, brief without being indefinite. In two words, "that fox," he drew the picture of a man. His words came down like spring rain on a parched soil. Faith, hope, courage and joy rose again in the hearts of his hearers.

Men who have something to say are the pivots on which human destinies turn. Always at every hour of need God has His Paul, Athanasius, Calvin, Wesley, hidden somewhere. The hearts of men respond to their words, for leadership is voicing the unformed thoughts and wishes in the minds of men.

Jesus had something to say that nobody else ever said. "Come and see a man who told me all that ever I did," the astonished woman of Samaria told her neighbors. His penetrating words had stirred her muddy past.

Religious speech, when truest and at its best, is only the breaking through of the voice of the Son of God.

Whoever had a commanding word about sin until Jesus spoke? It was the pervasive tragedy and nightmare of the world until He came. Has any one else in our day spoken decisively on sin? Who save Him has its remedy.

Novelists can write stories about sin, a few of the lesser ones with gusto. I imagine Jesus always spoke of it with a catch in His voice. Essayists analyze and write dissertations on it. Some poets gild it with verses. Lawyers have suits and artists make pictures about sin and sinners.

But no one save Him has a redeeming word for the haunting malady of the world.

Jesus only is able to say, "I bore your sins. My shoulders carried their weight. I was wounded for them. Their guilt broke My heart on the cross." "Go in peace and sin no more."

Dickens, in the death of Little Dombey, speaks of the old, old-fashion death. Jesus had something to say on the last enemy. Sable death made luminous, robbed it of its terrors by act and word.

"Why fear death?" Charles Frohman said as the Lusitania sank. "It is a beautiful adventure."

There is nothing beautiful or adventurous about death! It's a horrid intruder in the world, the culmination of sin.

Jesus only has something worth listening to in face of death. "He that believeth in me, though he were dead, yet shall he live."

Jesus, moreover, always had something personal to say.

"I only know men in the mass," a practical social leader declared in New York City. He had traveled ahead of the Lord, who made his science of sociology possible. For what would a poor sinner do if Jesus had no personal word of pardon for him?

The speech of Jesus was personal, direct and gracious. His words are bread to hungry men. Cowards take courage, the shy get bold, and the young, when they obey him, deny themselves and find their fullest, largest freedom in Him.

The doctrine of election, whatever else it does, preserves a man's individuality. It singles him out in the mob, redeems him from commonality. God leavens crowds, but He has something personal to say to men. His ears are open.

"Who clears the grounding berg,
And guides the grinding floe,
He hears the cry of the little kit fox
And the lemming on the snow."

That Jesus had something to say to the humblest is our protection from

being caught and strangled in the meshes of organized religion.

God counts the stars in the heavens, numbers the sheep on the hills, notes the drops of dew on every blade of grass, knows the flocks of birds and remembers the falling sparrow. But He has something to say to men.

"Humanity is on the march," General Smuts says. Well, it will not march straight nor long without the words of Jesus commanding it. He has something to say to a marching humanity.

Our Lord's words were always united in a wondrous wedlock with glorious deeds.

Jesus always has something more to say! Say on, O Master! "To whom shall we go? For thou hast the words of eternal life."—Ex.

Making the Best Use of Sunday.

Sunday has the very greatest value for religious education. It should be regarded in the family as the best day of all the week. It is the day when the family can be together as is perhaps impossible on the other days of the week, and when the family life reaches high tide. If the spirit of the family is genuinely Christian it will find its truest, finest and happiest expression on this day.

"The children who are old enough will, of course, go to Sunday school. If fathers and mothers think so little of Sunday school that they interrupt attendance for any light reason, they not only deprive the children of the religious education they would receive at the Sunday school, but they create an impression in the minds of the children that Sunday school does not amount to much, and naturally that religion does not amount to any more.

"It is most important, too, that the children who are old enough should attend the Sunday morning service for worship. The family should go together to the church to worship God as a family. If the children go only to Sunday school and to special children's societies, they do not have the opportunity to grow up in the corporate life of the Church itself.

"In general, the best things ought to be saved for Sunday use. The best picture book carefully kept to be enjoyed only on the best day; the stories which the children enjoy most told that day; and so on. A walk with father or mother, or the whole family together if possible, will not only provide a fine opportunity for getting acquainted, but more directly for religious education. The younger children may have the Sunday school lesson papers read over to them. The older children may be encouraged to do any handwork or note-book work which has been assigned to them in connection with the Sunday school lessons. Many interesting Bible games are available, and may be secured from any religious publishing house. It has already been suggested that the best stories may be saved for Sunday. Very often when it is not possible to have a regular story hour during the week, it will be possible to have it on Sunday. Children will keenly enjoy an hour of singing if father or mother join the group and lead them in singing the hymns which they all know. If, in connection with the singing, Bible stories are told, the children will look forward to the hour with the happiest anticipations."—Selected.

The life to come in comparison with our present-day life is like the great ocean in comparison with the bubble that floats upon the wave.—Rev. S. W. McGill.

For the Young Folks

A Grace Before Meat.

For every joy of earth and hope of heaven,
For each good gift bestowed on us and ours,
For inspirations sent, ambitions given,
Ideals to climb to, wills to train and powers
To harness to our tasks—with one accord,
We offer, now, our thanks, O gracious Lord.

For the transcendent privilege of living,
For all the crowding duties of this day,
For every opportunity of giving
To help another on the upward way,
For mercies infinite—With one accord,
We offer, now, our thanks, O gracious Lord.

For minds to cultivate and souls to prove,
For work to do and comforts to enjoy,
For homes to anchor to and worlds to rove,
For all the helpful aids we may employ
The Golden Rule to keep—with one accord,
We offer, now, our thanks, O gracious Lord.

For all the bounty on our table spread,
For each one gathered round our friendly board,
For being, each one, called, through heart and head,
To sanctify his life, and keep it stored
With true Rotarian grace—with one accord,
We offer, now, our thanks, O gracious Lord.

—E. H. Andrews.

For the Southern Churchman.

The Sweet Peas.

Eugenie du Maurier.

Sometimes gardens do not look very pretty except to the robins. And when people are planting sweet peas the robins are very conceited; they think the earth is freshly turned for their especial benefit. The ground must be combed and combed until the tangles are all out. There are little brown threads of roots that will make trouble for the sweet peas just as soon as they can if they are not taken out of the garden. It is easier to stop an evil when it is little than when it is big. So all the small root-fibers must be pulled out. The sweet peas must be planted down deep. So the gardener makes a trench. Sweet peas like lots of air; they have little wings, you know. Sweet peas are so dainty and delicate. They eat all the food they get. And they drink lots of water and liquid fertilizer. The seeds like to be in deep, where it is cool and moist.

Sweet peas never make a mistake. The roots are wonderful things. They are like little mouths, like fine little sponges. And yet they know how to take just what they need from the soil. If the seed is put in upside down so that the roots come out of the little cases on top as soon as they are out of the shell, they know how to turn and go down. And if the leaves came out below, they would know they must turn and go up to find the light. When God shuts up all the flower in

the tiny seed, He shuts up with it also a great deal of wisdom.

Did you know that plants think, like you and me. Sometimes, it seems, they think better. If you were alone and very hungry, would you know that some one had left a basket with lunch away off at the corner of the street, behind the fence, where you could not see it? Would you be able to go straight to it with your eyes shut? If you were thirsty would you know that a brook at the foot of the hill was dry, but that there was water in the well yonder? No, you would not. But a tree would know. A bee would know. When the trees or flowers or insects do something we cannot do and cannot understand, we call it instinct. Children, the more we live with the plant people the more we have not only love for them, but a great respect for their understanding, or instinct.

We must not look for the sweet peas till the leaves peep out. The little ladies like it better if we do not disturb them until they are dressed and ready to come out.

A good gardener waits, but he is beforehand, too. He rushes, but he goes slowly, too. If you make a garden because you love pretty colors and pretty things, or because the place would be bare if you did not plant something, that is a good reason for planting. But if you make a garden because you love the plants and want them to come and live with you, that is a better reason. Some people think of plants as if they were only lawn furnishings. And the plants all know it. It is as sad for flowers as it is for children to live with people that do not love them. Such people ought not have the dear flowers that are alive from their wise little roots to the tips of their leaves and the edges of their pretty petals.

Under the Snowball Bush.

"When are you going to see the little girl round the corner?" Letty's family asked her.

Letty looked bashful. "I want her to come to see me first," she said.

"Strangers don't pay the first call, you know," her big brother, Roger, reminded her. "That's not the way to do."

But Letty shook her yellow head. "I've been as far as the gate twice," she said. "And I just can't get any farther. Don't ask me to."

"Tut!" said her grandfather. "And all this time the little girl may be very lonely."

"Then, why doesn't she come to see me?" asked Letty quickly.

"Maybe she has come—as far as the front gate," said Roger.

Letty laughed outright; she could not help it. But still she did not go to see the new little girl.

That afternoon on her way to the post-office she kept craning her neck to look into the new people's yard, on Prescott Street, which was just around the corner from her own home. She wondered what the little girl's first name was, and whether she liked to play.

"Now, where can she be?" she asked herself crossly. "If she'd only come out she could walk with me under my big umbrella."

But there was no little girl to be seen; perhaps the threatening clouds

had driven her into the house. Letty sighed.

By the time she started home a few drops of rain were falling. The wind was blowing hard, and, though she grasped her umbrella with both hands, it was all she could do to keep her hold on it.

"O dear, I'll just let it down and not mind the rain!" she said; but the umbrella would not come down, though she tugged and pulled hard at it. There was nothing to do but go on with it as it was. "For never, never in the world," puffed Letty, "will I love my mother's best umbrella!"

Presently the wind began to blow so hard that she could not keep her balance at all; but she held the umbrella against her head and struggled bravely on.

Then all at once the wind jumped under the umbrella and picked her right up off the ground. She felt herself being blown rapidly along; but where she was being blown to she had not the slightest idea. Suddenly she came to a stop against something soft. She peered out from under the umbrella. It was a bush that had stopped her—a snowball bush in full bloom. Letty gave a gasp.

At that moment a little girl's head was thrust out between the branches.

"How do you do?" the owner of the head said politely. "Come in."

"I can't, because of my umbrella," Letty explained.

The other little girl helped her, and together they lowered the obstinate umbrella. Then Letty crawled under the snowball bush.

She felt as if she must be dreaming. The branches hung low, so that they made a cosy little room that was dry as toast. Two dolls were seated at a tiny tea table set with blue china. A plate of small sandwiches was in the center of the table and a blue chocolate pot was steaming at the head.

"Where am I?" Letty asked. "And who are you?"

"I am Dulcie Ray," the little girl answered. "This is my playhouse. I thought you never were coming to see me."

Letty still looked puzzled. She parted the branches and peered out. There at the end of the yard was Prescott Street, and round the corner stood her own familiar house.

"You must be the new little girl," she said. "But how did I get here?"

"You blew here," Dulcie said. "I saw you. Right around the corner from Fisher Street, and across our lawn."

Letty looked again at the steaming chocolate pot, the delicious sandwiches and the waiting dolls. How delightful everything was!

"But I didn't come on purpose," she said.

Dulcie was seating herself at the table. "Well, you came, anyway," she answered. "Won't you take a seat and let me pour you a cup of hot chocolate? The sandwiches are fine."—The Youth's Companion.

Peggy and Ruthie Give a Party.

Peggy and Ruthie were blowing bubbles on Peggy's back piazza. Peggy watched a particularly lovely one float up in the crisp air—float, float, float—burst!

"Oh dear," she sighed, dipping her bubbler into the glass of water, "bubbles are just like vacations—perfectly lovely, but they don't last long enough."

"I was going to have a party last vacation," sighed Ruthie, "but it went so quick—before I knew it almost—that I didn't have the party after all."

"I wish we could have one now," said Peggy.

"Have one what?" asked mother, coming out to shake her duster.

"A party," explained Peggy. "Ruthie was going to have one, but she didn't, and I was wishing—"

"Well, why don't you?" asked mother, her eyes twinkling. "Why don't you have a bubble party? That would be easy to get ready for, and you could have it some time this month."

"Oh, mother!" squealed Peggy. "May I, really? And may Ruthie give half of it?"

"That's just what I meant," said mother. "And this minute isn't a bit too soon to make your plans. You may have it here, and I think six guests will about fill our little house. Now, first of all you will want to make—"

"The invitations!" cried Ruthie. "And let's make them out of water-color paper, round like bubbles, you know, and—and—"

"Oh, mother, will you paint them for us?" interrupted Peggy. "You paint so beautifully."

"No," replied mother, "I won't paint them for you." Then as she saw the hurt look in Peggy's eyes, she added with a smile, "But I'll show you how to paint them for yourselves—first with a light wash, and then with the daintiest of rainbow colors, as if the sun was shining on them."

"And will there be a verse?" asked Ruthie anxiously.

"There surely ought to be," answered mother, "and while I am dusting the parlor you and Peggy might put your heads together and think of one."

So Peggy and Ruthie got the paper and the pencils and soon it was very still on the back piazza.

"I've thought of a line," said Ruthie at last. "Come to our party on Saturday next."

"Fine!" said Peggy. "Here's another, 'Forget that you ever were troubled or vexed.'"

"Forget all you cares, lay aside every trouble," sang Ruthie.

"You can do it so easy by blowing a bubble," finished Peggy, seizing her bubbler and blowing a perfectly 'normous one.

"We'll need more bubblers," said Ruthie. "Now for the guests."

At last they decided on the six playmates they thought would most enjoy a bubble party—Edith, Jean, Paul, Robert, Belle and Albert.

"Now what shall we play?" asked Peggy. "Let's not give prizes for every game. Let's have score cards, with each game counting so many points, and give the prizes to whoever gets the highest score and the lowest when the scores are added up. We can make score cards like the invitations."

"Let's play repeaters. That is, blow a small bubble, float it, then catch it again on the end of the bubbler. A point to whoever can repeat the most times with the same bubble before it breaks. That's one game," said Ruthie.

"And we can have roller bubbles," added Peggy. "We'll get some strips of woolen cloth or carpet. We'll need woolen or felt, because bubbles break easily on cotton. We'll choose partners. One blows the bubble, and the other catches it on the middle of the strip of cloth, and then moves the cloth up and down so that the bubble will roll on it. The score would be for whoever bubble would roll the longest. Of course, everybody would have to start at the same time."

"I have another. We'll call it surprise bubbles. It is really more of a trick than a game. It is to stick a hat-pin through a bubble or cut it with a knife, and still not break it. You

can, you know, if your pin or knife is perfectly clean, and you cover it with a soapy substance first."

"Monster bubbles would be fun. It needs partners. Two children stand so that the bubblers are but a few inches apart, then start to blow. You have to blow very carefully and steadily to get a big bubble."

"Why, we could have a triangular bubble by letting three persons blow at the same time," said Ruthie, thoughtfully.

"I wonder, if four blew, if we'd get a square bubble?" giggled Peggy.

"We can have a lung tester," continued Ruthie, laughing at the idea of a square bubble, "just to see who could blow the largest bubble with one breath."

"Boxers you play in pairs," Peggy went on. "As soon as your bubble is blown, you put the end of your finger over the end of the bubbler to keep the air in. You don't toss your bubble off the bubbler, but try to hit your opponent's bubble with your own, and either knock it off his bubbler or break it, while yours is left whole. If you can do that you score a point."

"That's fine, Peggy! And why not choose sides, and have a point for every winner, and an extra point for every one on the winning side?"

"Splendid, Ruthie! Aren't we going to have a good time, though? And wasn't it just like mother to think of something like this?"

"Yes, indeed, it was. And oh, Peggy, have you ever seen smoke bubbles? They're so pretty—the smaller ones look just like pearls."

"We'll coax grandpa to make us some. He can blow the smoke in after the bubbles are well started, just by taking his pipe out of his mouth and smoking the stem of the bubbler instead."

"Let's have some circus bubbles. We blow them through hoops, you know."

"Bouncing bubbles are fun. You float your bubble, and then use a bat covered with flannel, or a woolen mitten on your hand, or even a felt hat to toss the bubble up again and again."

"Then there are supported bubbles. You put several tumblers side by side, upside down, and put a bubble on the bottom of each glass. You moisten the bottom of each tumbler with the soapy substance to keep the bubbles from breaking. A point to everybody who can put the last one on the tumblers before any of the others break."

"And we could have some toboggan bubbles. Cover an ironing board with a woolen strip, and let the bubble roll down. A point to whoever could roll the most in five minutes, and not have any break before they reach the end of the board. If you think that is too hard, give a point to whoever can roll the most down in a given length of time and have the fewest break."

"My, what a lot of games we are going to have. I never dreamed there were so many things you could do with bubbles," said Peggy. "And there are still more. We can make our bubbles dance on a tight-rope, and we can blow a chain of bubbles, and blow one bubble inside of another, and—"

"Come, girls," called mother. "Time for luncheon, and then we'll make the invitations."

"What fun it's going to be!" laughed Peggy, giving Ruthie a big hug.

You can have a bubble party, too. Ask your mother to help you.—Christian Observer.

Animal Trades.

A student of the habits of insects, birds and animals once stated that many of them had "trades." He in-

geniously made out quite a list of the things that they did. He declared that:

Bees are geometricians. The cells are constructed so that with the least quantity of material they have the largest spaces and least possible loss of gaps.

The mole is a meteorologist. Eels are electricians. The nautilus is a navigator; he raises and lowers his sails, casts and weighs anchor, and performs other nautical acts.

Whole tribes of birds are musicians. The beaver is an architect, builder and wood-cutter; he cuts down trees and erects houses and dams.

The marmot is a civil engineer; he not only builds houses, but constructs aqueducts and drains to keep them dry.

Wasps and hornets manufacture paper, and it is said that the invention of paper, as we have it, is due to the fact that a Mongolian got the idea from watching hornets make their nests out of a pulp which they got from weeds and straw and other vegetation.

Caterpillars make silk threads, and here again the inventors of silk got their first ideas of manufacturing silk fabrics. Ants are architects and military geniuses. They conduct their affairs on the cooperative or socialistic plan, and may be also regarded as statesmen.

The squirrel is a ferryman; with a chip or a piece of bark for a boat and his tail for a sail he crosses the stream. Squirrels are very good providers. During the summer they put up a large store of nuts for food to be used during the winter when they are housed up by the cold weather.

Mice and gophers and other animals also do that, and it is said that, if the winter proves to be a long, severe one, their store of food is larger than if it is short and mild. Who can tell how the animals know in advance what the winter will be? Man does not have such foreknowledge.

Dogs, wolves, lions, tigers, panthers are great hunters, and often when they have more meat than they can eat at a meal they will dig a hole in the ground, put the meat in it, then cover it with dirt and leaves.

Much has been written by men trying to explain the difference between animal instinct and human reason. There is a difference in degree certainly, but it is hard to determine at what point instinct stops and reason begins.—Our Dumb Animals.

A Boy's Best Rule.

Be honest, lad, in word and deed,
In all you say and do;
Treat others in your walk of life
As you'd have them treat you!
Don't steal another's precious time,
Or blot a spotless name—
You may not think that stealing, 'tis
Fisheston just the same.

Be true—there's nothing half so grand
As character of truth;
Let never trace of falsehood stain
The glory of your youth.
Let every thought you harbor be
As clear and pure as day,
Sincerity of purpose gleam
In every word you say.

Be brave—don't be afraid to stand
Up boldly for the right,
And evil firmly to oppose
With all your fearless might;
For real courage only fears
What it is wrong to do—
To live a hero's life, my lad,
Be honest, brave and true!

—L. M. Montgomery, in Exchange.

For the Southern Churchman.
Eternal Youth.

Alice B. Joynes.

In this beautiful, glorious world,
On these days of blue and gold,
God's banner of love above us unfurled,
Why should we ever grow old?

Let our hearts be merry and gay,
And our souls be filled with light,
Contented and happy by day,
Peaceful and quiet by night.

So shall we always keep young,
Till we reach the heavenly shore,
In that land of eternal youth
We can never grow old any more.

For the Southern Churchman.

The Bond of Love.

L. C. Cummings.

What a source of comfort it is, to believe that the bond of love which binds us here is never broken even by death! The ministry of souls beloved, gone hence, is yet forever ours.

"Blessed are they who mourn, for they shall be comforted." Those in sorrow know by the spiritual sense that those whom we call dead continue near in spirit, though human eyes are blind and though how we do not comprehend.

Where Love ever lives are the spirits we love, here or there; we may safely believe this and thus be blessed and comforted, with inward peace and quiet minds, careless of the limitations of the material sense.

We forget that death means only larger life, the victory won and freedom from earth's bondage: we selfishly count our grief more than their relief.

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lief: and we forget that love never dies—that all the unfathomable universe is life; there are no dead; and they are not lost who find the light beyond the sun and stars—the light of God's presence, where they shall live forevermore.

Let us give thanks that we may indeed believe that the bond of love which binds us here cannot be broken e'en by death; and that those that have lived to cast such radiance upon our lives, the memory of which illumines our lonelier years—still live, in that serene sphere, where no dying is. Thus let us find hope from what is yet to come. "There are gladder things than living—and sadder things than death."

Her Thought—And His.

He was a midshipmite, a sturdy one at that, arrayed in long white ducks that must have measured all of eighteen inches from the hem upward. His cap, set in rakish independence on a mop of reddish curls, bore the name of a mighty ocean liner, and on the tip of his inquiring small nose were three enticing freckles. He stood with his feet well apart, surveying the avenue with interest, while the young woman beside him, evidently new to the profession of "gentleman's lady," fussed at the endless lines of automobiles passing, and at the lack of a traffic officer at that particular crossing, at that especial moment. The one who stood watching them, waiting for a bus, felt silent sympathy going out to wee Jack Tar.

All at once, from the curved pathway of the park, and across the sidewalk to where the two were standing, came a huge and dignified St. Bernard, with soft brown eyes full of patient kindness and questioning. He tucked his nose into the small brown hands, and looked up in most friendly fashion to meet a pair of dancing, delight-

ed blue eyes.

"Oo! He likes me, Ma'y! Look! We're fwends!"

"Don't touch him! Don't! He'll bite! He'll bite you!" fussed and fumed "Ma'y," tugging frantically at her resisting charge, to the disgust of the one who stood watching.

Small Boy looked up at her, knitting his brows in most open bewilderment. "Bite?" he repeated. "Bite?" He couldn't seem to associate the ordinary meaning of the word with this big, gentle creature. Suddenly his face lighted up. "Hullo, Bite!" he cried, in joyous greeting!—Aldis Dunbar.

"No obstacle can remain such in the way of continuous prayer. No distance, no interruption, no delay, no unbelief of others, nor any depth of need, however undoubted, or beyond hope in the ages of man! Much is meant by every word in that counsel of the apostle 'continuing instant in prayer.'"

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Obituaries

CROWE: On August 9, 1924, at Sieling Sanatorium, Baltimore, Md., MISS E. H. CROWE, for more than forty years the principal of St. Luke's Hall, Baltimore, Md.

The funeral service was held in St. Luke's Church on Monday, August 11th, at 4:30 P. M., and the interment at Fayetteville, N. C., on Tuesday.

"Let her works praise her in the Gates."

MRS. HELEN A. LITTELL.

Died, at her home in Yonkers, New York, on September 8, 1924, HELEN A., daughter of Samuel M. Harrington, for thirty-seven years successively Secretary of State, Chief Justice and Chancellor of Delaware; and widow of the Rev. Dr. Thomas Gardiner Littell, for twenty-seven years rector of St. John's Church, Wilmington, Delaware; mother of the Rev. John S. Littell, D. D., rector of St. John's Church, West Hartford, Conn.; the Rev. Samuel Harrington Littell, of Hankow, China; Dr. Elton G. Littell, Medical Director of Schools in Yonkers; Helen A. Littell, Executive Secretary of the Churchwomen's League of Patriotic Service; and Mary M. Littell, a secretary in social service work in New York. Services at St. John's Church, Yonkers, Bishop Lloyd celebrating Holy Communion; the rector, the Rev. J. I. Blair Lerner, reading the burial service, and the Rev. John S. Littell the committal.

CHURCH INTELLIGENCE.

(Continued from page 16)

tember 30, and ending November 10. Neighborhood dinners are appointed for twelve central places where representatives of the parishes of the districts may be brought together. One of the Bishops is expected to be at each service, with the Canons, Missioners, the Archdeacons, lay officers, members of the Diocesan Commissions, and others making up groups for different places, about one hundred and fifty appointments.

In the plan of visitation distributed, the dates of the formation of the churches are given with other information. It is purposed to have a service of thanksgiving with a sermon by the Presiding Bishop in Grace Church, Newark, where the Diocese was organized, on November 13, and it is planned also to broadcast the service to all the parishes on Sunday evening, November 16. Thought will be had for the preparation for the campaign for the work of the General Church.

With remembrance of the fifty years of the life of the Diocese, the purpose will be to stir up the life of all the parishes, for the building up of the congregations, the increasing of the number of communicants, and the bringing back of the negligent, the extension of the ministry of the Church by services in new forms and in new places. All the churches in debt have been urged to mark the anniversary of the diocese by diminishing or removing their debts, and parishes not in debt are urged to give a helping hand to mission churches, or diocesan undertakings. A history of the establishment and a record of each church is to be written, to be read

to the congregation with a copy of each to be preserved in the diocesan house. So it is hoped to make the Fiftieth Anniversary a commemoration of the work done under Bishop Odenheimer, Bishop Starkey and the present Bishops, and also to stir up the diocese to new life and activity.

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

A Unique Experiment.

What is considered one of the most unique experiments ever undertaken in Church work with older boys is being inaugurated by the Church School of St. Joseph's Episcopal Church, Detroit.

An expert in vocational counselling, Mr. A. C. Crockett of the Detroit Board of Education staff, has been secured to act as advisor and every boy of high school age enrolled in the school will be given assistance in working out his vocational problem. This will be done through means of mental and psychological tests and conferences and close observation of the boy throughout the school year. During these conferences, the idea of making service to the community one of the chief factors in picking a life work will be stressed.

The work done by Mr. Crockett will be supplemented by a mid-week program of activities which will be in charge of a specially selected group of young business men who have been secured as leaders of the groups into which the boys will be divided.

In addition to the supplementary program, the regular course in religious education will be followed on Sunday mornings, each boys' group making up one of the classes of the regular Church School.

It is also hoped that the mental testing and the work in vocational counselling will be further supplemented by a thorough physical examination which will be given by experts in the field of adolescence some time during the school year.

A plan of parent cooperation has also been worked out whereby the parents of all boys enrolled in the school will receive periodic reports, not only of the boys' progress in the religious work of the school, but also reports as to the findings and conclusions reached in the vocational counselling department of the school.

Fathers of the boys will also be called together at some time in the early fall when they will listen to an expert discussion of the field of adolescent psychology and an effort will be made to acquaint them with some of the problems of the adolescent boy and help them understand their boys better.

The men who will be in charge of the boys' groups will take a special course in the field of adolescent psychology at the Detroit Church Normal School to help them to better understand the age with which they will deal.

When the success of the plan is assured with the boys it will be applied to the older girls in the school, and, later, certain changes, at least so far as parent cooperation is concerned, will be inaugurated in the entire school.

According to the Rev. S. S. Marquis, D. D., rector of St. Joseph's Church, who is giving the plan his best cooperation, an effort will be made to make the Church School of the parish so genuinely helpful to the boys and girls enrolled in it in working out their most

acute life problems that when they will have finished their religious education and passed on into the adult church, they may look back with real feelings of thankfulness for what the Church did for them in their former years.

I. C. J.

Personal Notes

The Rev. Alexander J. Dowie, rector of Holy Spirit Church, Gallup, New Mexico, has accepted a call to Calvary Church, Tamaqua, Pa., and will begin work in his new field in October.

The Rev. Dr. Walter Mitchell has entered upon his duties as executive secretary of the field department, Diocese of New Jersey, with offices at the Diocesan House, 307 Hamilton Avenue, Trenton, N. J. For the past sixteen years Dr. Mitchell has been chaplain at the Porter Military Academy, Charleston, S. C.

The address of the Rev. W. Shiers is changed from Franklin, Va., to All Saints' Church, Pleasant Ridge, Cincinnati, Ohio.

The Rt. Rev. Thomas Campbell Darst, D. D., Bishop of East Carolina, preached Sunday morning, September 14, in Trinity Church, New York. Bishop Darst will also be the preacher at Trinity the remaining Sunday mornings in September. The rector, the Rev. Dr. Caleb R. Stetson, and Mrs. Stetson, have been abroad all summer and Dr. Stetson expects to return to his work on October 5.

The Rev. Edmund H. Carhardt of Grace Church, Allentown, Pa., has accepted a call to Zion Church, Rome, Diocese of Central New York. He will take up his new work on November 1. The Diocese of Bethlehem will greatly miss him.

The Rev. Harold B. Adams, for the past year rector of Christ Church, Albert Lea, Minn., has accepted a call to Christ Church, Troy, N. Y., and expects to enter upon work about October 1.

The Rev. Wiley J. Page of Christ Church, Forest Hill, Md., has been called to Holy Apostles' Church, St. Clair, Pa.

The address of the Rev. William Holms is changed from Santee, Nebr., to Springfield, South Dakota.

The Rev. P. J. Jensen, after a two months' vacation in Europe, has returned to his parish, St. Thomas' Church, Garrison Forest, Owings Mills, Maryland.

The Rev. John H. Townsend, Jr., has resigned as assistant rector of All Saints' Church, Hoosick, N. Y., to accept a call to All Saints' Church at Guantanamo, Cuba. He expects to sail from New York with his family on October 4.

The address of the Rev. W. W. Memminger, rector of All Saints' Church, Atlanta, Ga., is changed from 15 West North Avenue, to 168 Peachtree Circle, Atlanta, which is a very desirable piece of residence property recently purchased by the parish.

The Rev. Horace E. Owen, until recently rector of St. Paul's, Trenton, N.

J., has taken up his duties as assistant to Canon Welles, the institutional chaplain of the Diocese of New Jersey.

The Rev. J. Atwood Stansfield, who was in charge of St. Mary's Church, West New Brighton, Staten Island, N. Y., during July and August, has accepted an appointment by the Bishop of Colorado and will take charge at once of the Arkansas Valley Missions, with residence at La Junta, Colo.

The Rev. Austin A. H. Haubert, rector of St. Mark's Church, Chester, Ill., has accepted a call to Christ Church, Las Vegas, Nevada, and took charge on September 1.

The Rev. Charles E. Kennedy, assistant at St. Luke's Church, Evanston, Ill., has accepted a call to Christ Church, South Amboy, New Jersey.

ORDINATIONS.

On August 6 the Rev. Carleton D. Lathrop was advanced to the priesthood in the Church of Our Saviour, North Platte, Neb., by Bishop Beecher. The Rev. John M. Bates, of Red Cloud, presented the candidate. The Very Rev. R. V. Hinkle, Dean of St. Mark's Pro-Cathedral, Hastings, preached the sermon, and the following clergymen assisted in the ceremony: The Rev. Messrs. J. N. Mackenzie of Grand Island, Nebr.; Henry Ives of Scottsbluff, E. Wilson, Gering; Samuel Hardman, Arapahoe; L. W. Gramley, Alliance; B. S. Dougherty, Red Cloud, and Herbert Covell, Brooklyn, N. Y. Mr. Lathrop remained in charge of the parish of Our Saviour, North Platte, until his return to the Philadelphia Divinity School on September 6, when the Rev. Hugo P. J. Selinger, Ph. D., of Put-in Bay, Ohio, arrived to begin his rectorship.

DEATHS.

The Ven. DeB. Waddell, a retired priest of the Diocese of Mississippi, and for many years Archdeacon of East Mississippi, died at the home of his daughter, Mrs. George B. Neville, in Meridian, Miss., September 1.

The funeral was held from St. Paul's Church, Meridian, September 4, the Rt. Rev. W. M. Green, D. D., Bishop Coadjutor of the Diocese, and a number of the clergymen of the Diocese officiating.

Archdeacon Waddell was made deacon in 1869 and priest in 1873 by Bishop Wilmer, of Alabama. For the first eighteen years of his ministry he did missionary work in the Diocese of Alabama, becoming rector of Grace Church, Sheffield, and St. John's Church, Tusculumbia, in 1887. In 1891 he became rector of the Church of the Mediator, Meridian, Miss., and in 1911 was made Archdeacon of East Mississippi.

The Rev. John Williams, D. D., retired, senior priest of the Diocese of Nebraska, died at his residence in Omaha, Friday night, August 15, in the ninetyeth year of his age.

The funeral was held from St. Barnabas' Church, of which he had been rector for thirty-seven years, on Monday morning, August 18, the Rev. Lloyd B. Holsapple, rector, officiating, the Rt. Rev. E. V. Shayler, D. D., Bishop of the Diocese, assisting.

The Rev. Winfield Scott Baer, rector emeritus of Trinity Church, Elizabeth, N. J., died at Ocean City, N. J., on August 6, after an illness of nearly two

years. Funeral services were held on August 8.

The Rev. Albert E. Heard, who was ordained to the perpetual diaconate by Bishop Doane in 1896, died at his home in Oak Park, Ill., August 23, after a long illness. He had exercised his ministry as assistant at Christ Church, Hudson, N. Y., and at Grace Church, Oak Park.

The Rev. Charles W. Tyler, rector of St. John's Church, Haverhill, Mass., died suddenly at the rectory Saturday afternoon, August 30.

The funeral service was held in St. John's Church, September 3, the Rt. Rev. Charles L. Slattery, D. D., Bishop Coadjutor of the Diocese, officiating.

The Rev. Verne Ricord Stover, M. D., a retired priest of the Diocese of Arkansas, died suddenly near Eureka Springs, Arkansas, August 31.

The funeral was conducted by the Rev. Clarence P. Parker, rector of St. Paul's, Fayetteville, on September 1.

"Casting All Your Care Upon Him."

Didst Thou say "all," my Lord?
I cannot think I read aright,
Perchance the tears have dimmed my sight,
So I mistook Thy word.
I said "all," my child.

But one care is so large,
I have tried to lift it from the path,
And no success my effort hath,
Wilt Thou take that in charge?
I said "all," my child.

And some are very small,
Too petty, yet they vex my life,
They keep me harassed with their strife,
Dare I on Thee to call
I said "all," my child.

O fearing, worried heart,
Cast every anxious care of thine
On that providing care of Mine,
Which surely takes thy part:
I said "all," my child.

—Helen A. Hawley.

First Feed Your Cat.

Years ago I lived in the same apartment house with a professional idealist.

He was such a superior person that I used to feel quite ill at ease in his presence. He talked about social revolution, economic readjustment and other matters I do not understand, and was frankly contemptuous of our middle class habits and philosophies.

But I noticed a slight rip in the fine garment of his perfection. His soul was so much absorbed with nobler thoughts that he neglected the little detail of supporting his wife and child. He did not pay his bills. And when he went away for the summer he left his cat in the hallway.

We had to feed the cat.

Now, I am content to have you label yourself an "Idealist," a "Liberal," or even a "Reformer," provided you don't assume that this gives you the right to ride free on the world and criticize the paying passengers. . . .

I am an ineffectual being in an imperfect world. But if you are going to appoint yourself to act as my preceptor and guide, I insist that you first feed your cat.—Bruce Barton in the Red Book Magazine.

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Vol. 89.

RICHMOND, VA., SEPTEMBER 27, 1924.

No. 39.

Before Communion

Whatever sorrows be thine
 One stands with brimming chalice at thy side
 Offering the ruddy wine
 Of grace, of strength, of comforts multiplied.

Sayest thou, "Depart from me,
 For I am sinful"? Nay, He bore thy sin
 When to the lost came He
 To lead them home, and fold them safe therein.

Unfaithful proves thy friend?
 He felt the Judas-kiss; He was betrayed,
 Scourged, mocked; yet at the end
 He moved Heaven's Throne to pardon, when He prayed.

Or standest thou at that Gate
 Where roll the imponderable clouds no light
 Of mind can penetrate?
 Behold! His Easter Dawn breaks on that night!

Not present things, nor things
 To come, not the dark Powers, nor Life, nor Death,
 Can halt His steps, Who brings
 To the faint, succor; to the dying, breath.

Then, by whate'er distress
 Or hunger thou be straitened, Come and dine!
 For here He waits to bless
 With Bread of Life, and Blood poured out like wine.

—M. L. G.

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Every poor specimen of manhood that we must see in life is a more urgent call for us to be men in Christ Jesus.

They that know God will be humble; they that know themselves cannot be proud.—Flavel.

Job was richer without his possessions than with them, because the loss of them brought him nearer to God.

Pray as He did, till prayer makes you cease to pray. Pray till prayer makes you forget your own wish, and leave it or merge it in God's will.

God can always see our inner selves, and as time goes on our outward features become so like our inner selves that those about us have only to look to know our actual characters.

I commit my soul to the mercy of God, through Our Lord and Saviour Jesus Christ, and I exhort my dear children humbly to try to guide themselves by the teachings of the New Testament.—Charles Dickens, in his will.

The New Testament has nothing to say to a solitary man apart from the Church. All the messages it has for Christian men and women presupposes them in company with the Church of Jesus Christ. The Christian warfare is too difficult a task for individual Christians to wage. Trying to be a Christian alone is like trying to render Handel's "Messiah," on a single violin.—Selected.

Music and flowers were always precious to the serious people. Music was dear to John Bunyan; all heaven was full of sweet sounds to him. When other arts were denied, or renounced, the saints kept to their music, and it is in its sacred music that this race has given its finest gift to the art of the world.

The Church should press forward with new courage and assurance. The Gospel, which has nominally conquered the world, will not halt until it has ushered in the reign of Christ-righteousness and peace among all nations. The Easter message of deliverance, of victory and of immortality should uplift every downcast soul; cheer every soldier for the right, dry every tear-dimmed eye; and awaken the response from a ransomed world.—C. M. Sheldon.

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EDITORIALS

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HOME---A "SIGN" OR A HAPPY REALITY?

In a most interesting chapter in that fascinating volume, "A People's Life of Christ," Dr. Paterson Smyth asks this pertinent question, "Did you ever think how unchanging is that child world which changes nothing in all the passing centuries, playing the same sort of games today and singing the same sort of rhymes as this child world has been doing since the Tower of Babel?"

Then he goes on to point out how modern scholars have discovered that it was just one of these childhood rhymes that Our Saviour used to bring His accusation against the Pharisees in after life.

Undoubtedly what is said of the infancy of children is true—that their games are the same through the centuries, and that they employ very similar simple rhymes in playing them.

Is it equally true that the adolescence and youth of our young people varies as little as does their early childhood? Many people would reply that it does not. They will tell you that young people today are more wilful, less obedient, less respectful and more restless than they ever were before.

One has to admit that this criticism is largely true, but is it fair to blame it all on the rising generation? We think not. It is the rarest thing today that you see parents who require or expect prompt obedience from their children, even while they are very small, and if it is not inculcated then it is hopeless to expect it later.

It is natural that children in their teens should expect to enjoy themselves, and many parents seem to think that it is not fair to keep them at home and "deprive them of their pleasure."

It is perfectly right that young people—and old ones, too—should not be "deprived of pleasure," but why should staying at home have this effect? What we need in this country today is more pleasure in the home.

Among deaf mutes there is a very useful method of communication known as the "sign language." It is not confined to the spelling out of words with the finger alphabet, but has a sign for a whole word—sometimes for a phrase. It is a sort of shorthand method of expression without vocal speech, and is for the most part only known among the deaf mutes themselves, although not entirely confined to them, as the writer once had occasion to discover through a rather ludicrous incident. While waiting for a train one hot August night, a young woman approached the ticket window of the station, and began to spell on her fingers.

As principal of a State School for the deaf we had become familiar with the sign language, and also with the fact that frequently the deaf have difficulty in making themselves understood, so we approached, and, in the sign language, asked if we could be of any assistance, and

upon being told in the same way that we could not, and, as the ticket was bought, proceeded to converse in this way, as the young woman said she was a teacher of the deaf in another State, and there is great community interest in this profession throughout the country. After we had expressed ourselves for some time in the sign language to the great interest of the other travelers in the station, a friend came up and asked us some questions in an ordinary voice, and upon receiving a reply, the stranger exclaimed in the most disgusted way: "Can you talk?" "Why certainly," we replied, in equal surprise.

It turned out that she had been spelling to a deaf friend, and was a teacher of the deaf, though not a deaf teacher, and we had gone to great exertion and made ourselves very conspicuous in the depot, all through too much knowledge of the sign language and too great a zeal to be helpful.

This language originated in France a century or more ago, and many of its usages have a very pretty and quaint symbolism. Thus, pressing the hand over the heart means "love," and the vigor and elaborateness with which the motion is made represents the degree of affection. Again, plucking at the left elbow with the right hand is the sign for "poor" or "poverty." It comes from the old expression, "He is out at elbows." Perhaps the oddest of these signs and the most difficult to comprehend is that used for names. It consists of the two first fingers of each hand placed across each other like a capital X. The reason of it is that when this language was first invented so few people could sign their own names and so many had to make this mark, the symbol being X inserted between the two names, that this was the most appropriate sign that could be used.

However it is not our purpose to teach the sign language in these columns, but to learn a lesson from it about the importance of preserving the sanctity and beautiful attractiveness of the home, and we must get on with our main purpose. To do so it is necessary to learn two more signs, which, combined, make a third. That for "eat" is made by putting the fingers together and pressing them to the mouth, as one does when putting a small piece of bread into the mouth. The sign for "sleep" is made by leaning the side of the head against the palm of the head, as one would rest the head in sleep. Now, the sign for "home" is the combination in quick succession of the eating and sleeping sign, because the home is where one both eats and sleeps.

Such a representation of the home does very well for a sign language, because as we have said, it is a sort of shorthand for handicapped people who have not the full powers of speech. One of the greatest troubles with our

country today is that this language is taken too literally, and too many people think that a home is just a place in which to eat and sleep, and too many parents let it go at that and do not try to make it any more than that.

A home—a real home—should be a great deal more than simply a place to eat and sleep. It should be the most attractive place in the world for every member of the family, the most attractive loafing place for the boys, the most agreeable meeting place for the girls. A place where games, and fun will be enjoyed by all, after the study period, in the winter evenings, where picnics and tennis parties will be arranged for in the summer.

What this country and our Church and every other Church needs most of all today is more homes, real homes, not sign language homes, that are just places to eat and sleep. But homes in which the father and mother are the chums, and companions, of their children, sharing in their interests, their games and pleasures, helping to bear the responsibilities of their studies with thoughtful guidance and encouraging interest.

The people who can and must make such homes are the parents. The children cannot do it, no matter how much they may desire it and long for it. The parents can, and it is their first and biggest Christian duty to do it, and if done in the proper spirit it will also be their greatest joy.

Let us stop abusing the young people of the day, and put the blame, if blame is necessary, where it belongs, on those who are responsible for the bringing up of these young people, whose first duty in life is to provide a home that will be so attractive that other places of amusement will lose their lure, and the youngsters will be kept at home, not by the power of compulsion, but because it will be the pleasantest place they can find.

It will do the parents good to stay young with the children, and it will be the saving of the country for the children to grow up in the companionship of their parents.

M.

A SCANDINAVIAN PIONEER

The people of the Scandinavian peninsula have always been of an adventurous and virile sort and at various times have wielded great influence in European affairs.

As will be remembered the Danes have the distinction of being one of the two nations to be able to conquer England, and the other conquerors of that sturdy little island, the Normans, were also of Scandinavian origin.

At one time Charles the Tenth of Sweden was the dominant figure in Europe, and here in America we have reason to know of the adventurous spirit of the Norsemen, by reason of explorations of Lief the Lucky. His exploits are cutting deeper and deeper into the prestige of Christopher Columbus year by year, and no doubt he will ultimately be recognized as the real European discoverer of America.

Now, however, news comes of the pioneering of these hardy peoples in quite a new field. From Denmark it is reported that a bill has been introduced into the Danish Parliament to abolish the army and navy, and hereafter to maintain only an armed force sufficiently large to maintain order within her own borders.

It will be an interesting thing to see if the country whose war galleys once struck terror into the heart of Alfred the Great, will be the first to go onto a truly Christian basis, and make peace a policy of necessity by depriving herself of the means of carrying on war.

We call this policy "pioneering," because we firmly believe that the abolishment of armies and navies through-

out the world as a means for settling international quarrels is just as certain as the abandonment of duelling pistols in adjusting private disputes.

It may take centuries, or it may take only decades, but a warless world is looming into sight more rapidly than the most optimistic could have hoped for.

The proposals of Premier Ramsay McDonald to submit all international questions to arbitration is a long step in that direction. The plans now being worked out by the League of Nations is another, and the proposal of Denmark to be the first nation officially to abolish her army and navy is quite in line with these momentous happenings.

It will not be necessary for the United States to enter all the details of the League of Nations for us to join a universal arbitration pact.

President Coolidge has announced that his foreign policy may be summed up in the one word "peace." Mr. Davis has stated that he will go further than is stated in the Democratic platform to bring world peace. Senator La Follette was a pacifist even in the heated and stirring days of the late war. So there can be little doubt but that the influence of this country will be exerted toward disarmament no matter how the election goes.

A warless world is drawing nearer day by day, and surely it is a big enough cause to be worthy of the support of every one calling himself a follower of the Prince of Peace whatever may be his Church affiliations!

M.

The Coming of the Kingdom

A strong appeal was made by the Rt. Rev. G. Ashton Oldham, Bishop-Coadjutor of Albany, for the Church to take a more active interest in the cause of World Peace in an address delivered at the open-air service at the Washington Cathedral, Sunday afternoon, September 7.

Bishop Oldham began by stating that, under the shadow of the Peace Cross and in these times and circumstances, only one theme seemed appropriate, namely, the subject of peace on earth. He said: "If you were in my place, dear friends, what theme would you speak upon today? What in this great Cathedral in the Nation's Capital would you consider the subject of paramount importance? I have thought long and hard upon it and have come to the conclusion that in these surroundings and at this time I could choose no other theme than that of the coming of the Kingdom of God on earth. Too long have we, taking counsel of our despair and not of our hopes, been content to relegate that Kingdom to a state of spiritual blessedness hereafter instead of bending every energy to bring it into being here upon earth. God's Kingdom is none other than that state of affairs in which men in

all their relationships are subservient to the will of God. We are daily praying that God's will may be done 'on earth as it is in heaven.' We cannot honestly pray for it unless we mean also to work and struggle for it. The Kingdom of God is peace. Can any sane man doubt that Almighty God wants peace on earth? That was the angels' refrain which greeted His only begotten Son on His entry into this world, and in spite of two thousand years of His example and teaching we seem as far away from it as ever.

"I say 'seem' advisedly because I am not yet willing to admit that mankind has failed utterly to learn the lessons of the last terrible conflict which tore the mask from war and disclosed him in his true and horrible guise. But man's memory is proverbially short. We have already forgotten many of war's horrors and the new generation coming up really knows almost nothing about it. Consequently, in spite of its unpleasantness, we must repeatedly call it again to mind until its lessons have been really learned."

The conclusion of the sermon was an appeal to America to live up to her high destiny and use her great powers

not for selfish purposes, but for the benefit of mankind. He wanted more enthusiasm shown in the cause of peace and went on to say:

"Some of my friends who cling to other methods frequently say to me with some indignation: Do you suppose we love war? Don't you think we, too, want peace? Ah, yes, they want it in the lukewarm way in which many Christians want heaven—if it doesn't cost them too much trouble or involve too many risks. I have no doubt that all sane men want peace but, too often, they do not want it passionately. There is no ardor, no faith, no determination, no enthusiasm in their desire. They do not want peace as the lover wants his sweetheart, or the administrator the success of his plans, or the army officer the taking of a position. In all these cases the wish is followed up by definite and determined action such as will insure the end desired. Whenever the majority of mankind want peace in that spirit they will have it.

"America First" is just now a very popular motto, and to it I subscribe with all my heart.

"America First—not merely in matters material, but in the things of the spirit.

"America First—not merely in science, inventions, motors and skyscrapers, but also in ideals, principles, character.

"America First—not flaunting her strength as a giant, but bending in helpfulness over a sick and wounded world like a Good Samaritan.

"America First—not in splendid isolation, but in Christ-like cooperation.

"America First—not in pride, arrogance and disdain of other races and peoples, but in sympathy, love and understanding.

"America First—not in treading again the old, worn, bloody pathway which ends inevitably in chaos and disaster, but in blazing a new trail, along which please God other nations will follow into the new Jerusalem, where wars shall be no more.

"Some day some nation must take that path—unless we are to lapse once again into utter barbarism—and that honor I covet for my beloved America. And so, in that spirit and with these hopes, I say with all my heart and soul, 'America First!'"

JUDAS ISCARIOT

By the Reverend John H. Powell, Jr.

"And he cast down the pieces of silver in the temple, and departed, and went and hanged himself."—Matthew 27:5.

THOSE words mark the end of the most tragic life in human history. Judas Iscariot!—the man of Kerioth, a little town in the south of Judah. He was born in the time of the redemption of Israel; he played a prophesied part in the program; "and he went away and hanged himself." He was one of the twelve who were to sit on twelve thrones in the Kingdom, judging the tribes of Israel; but in the end he only judges himself, and friendless and alone, goes out to execute his sentence.

He was a traitor to his Lord, the One who had been kind to him and had taught him the most he knew of heaven and the things of God. The rest of that little company—they went into all the world and preached good tidings to the poor. They were killed, most of them, beaten and starved and tortured to death; but they were loyal. Only Judas: I suppose he hanged himself on an olive tree that grew on the side of a hill without the city wall. And when the tightened knot was strangling him, and his feet were kicking in the air and he was struggling and fighting to clutch the little skein of life that was slipping away, the rope broke and he fell headlong into a clay pit below,—a torn and crumpled mass of loathsome flesh. There's always something weird about the inevitable irony of fate; that clay pit was the ground the priests bought with the thirty pieces of silver, "the field of blood," "to bury strangers in." Judas Iscariot; that is a name to conjure with,—an evil charm, a term of scathing reproach on every continent.

The meager story of Judas' life is familiar to us all,—just three outstanding facts, around which are grouped the scantiest references. He was called to be a disciple of Jesus Christ; he betrayed his Master; he hanged himself. There is just enough known about his life to make it one of the greatest enigmas of all time.

Why did Judas betray his Master? Because he was covetous, because he was ambitious, because he knew that Jesus looked into his heart and saw the sin that was there. But the other disciples were covetous, too; they were not free from avarice. You remember Peter said to the Lord, "Lo, we have left all, and followed Thee; what then shall we have?" They were all of them thinking that there was to be a time of recompense. And they were ambitious, too,—contending among themselves which should be greatest. You remember that James and John got their mother to come and request the chief places in the Kingdom for them. Judas wasn't the only one who was covetous and ambitious. And the others knew too that Jesus looked into their hearts and saw the sin there. The real difference between them was that Judas did not believe that Jesus was the Christ, the Son of the living God; and the rest did. In the last analysis that is the thing which accounts for the betrayal,—that lies back of the avarice and the bitterness of disappointed ambition and the personal enmity. Judas did not believe that Jesus was the Son of God.

G. A. Chadwick says that Judas is "the only mortal whose dark fate we surely know." But there are other, more sanguine commentators who would not go so far, and who would hold out some hope for the fallen disciple.

Of course I refer here not to such wild speculations as those of the Cainite Gnostics; nor to the ancient view of Origen, who contended that Judas went away and hanged himself in order to immediately join Christ in the realm beyond the grave and there throw himself on the Master's mercy. These are groundless imaginings. But there are modern scholars who present a more plausible argument, based on the statement of Judas' repentance here in the third verse of the 27th chapter of Matthew: Samuel Cox, for instance, contending that Judas brought forth "fruit meet for repentance," in that he flung from him the wages of his iniquity, confessed his sin, proclaimed the innocence of the One whom he had wronged, and then hanged himself because his grief was too much to be borne, and his mind was so distraught that more deliberate and laudable procedure was impossible for him. It is true that the despair of grief for sin is sometimes so great, the sense of guilt so intense, that there is no hope in the heart for forgiveness, and it is only after days and weeks, and sometimes years, of agony that the truly repentant sinner comes at last to cast himself on the mercy of God. The reason he did not come before was not that he lacked desire, but that he felt his guilt was such that there could be no mercy for him. It takes time often for one to become aware of the fact of God's mercy.

And yet, because Judas' action was hasty does not relieve him of the responsibility for hanging himself. The hanging may attest to the realness of his remorse; but it only adds to the probability of his being eternally lost. In fact Jesus in the great prayer in the seventeenth chapter of John says that not one of the disciples perished, "but the son of perdition; that the Scripture might be fulfilled," and the reference is very clearly to Judas, and the meaning not particularly obscure. There is no absolute certainty with regard to the meaning of Peter's expression in the first chapter of the Acts, that "Judas fell away, that he might go to his own place"; though there is probably little doubt but that the apostle meant to say that his former comrade was lost. In any case, the statement of Jesus seems to imply pretty clearly that the fate of Judas was sealed and that his name was not written in the Book of Life.

The promise of eternal life is to those who believe on the Lord Jesus Christ, and there is no evidence that even in the end Judas believed. If he had, he would have run to Golgotha and received forgiveness even there. If only with the overpowering sense of his guilt in betraying innocent blood there had come the full realization of the true enormity of his crime—that he had betrayed the Son of God, his Lord,—then he would have sought Jesus instead of the priests. Nothing could have kept him from that, for he had known Jesus in the flesh.

Three things in the life of this man:

First, he was called to be a disciple of the Lord Jesus,—if not to betray Him, then in spite of the fact that Jesus knew certainly that he would;

Second, he betrayed his Master because of avarice and disappointed ambition and enmity in his heart;

Third, so far as we know he was eternally lost, because he didn't believe that Jesus was the Christ, the Son of God.

We do well to contemplate the life of this man; for
(Continued on page 23.)

THE SOUL'S SINCERE DESIRE

By Glenn Clark

Condensed from The Atlantic Monthly—

I do not know why God should have blessed me for the past two years with an almost continuous stream of answered prayer. Some of the answers were marvelous, many unexplainable, all of them joy-giving. But, greater than any particular blessing that came with any particular answer, greater than the combined blessings of all the combined answers, was a gift, a blessing, that was so much larger, so much more inclusive than all the other special gifts, that it encompassed all within itself. I refer to the peace and happiness and absolute liberation from the bondage of fear and anger and the life-destroying emotions that came to me and revealed to me the practicability of finding the Kingdom of Heaven in the practical world of men.

Concomitant with this great blessing came the impulse to share it with others—to pass it on that they too might have their burdens eased and their paths made smooth. But whenever I approached a friend to tell him how I prayed, my brain stumbled and words failed me. My method was so simple, so natural, it seemed to me, that its very simplicity defied analysis. Like the air I breathed it could not be captured and confined in any form.

So two years went by. Then one day while walking home from college a student said to me: "I wish very much that you would tell me how you pray. Won't you tell me some time?" It suddenly occurred to me that this was the first time any one had put that question to me. I do not know whether it is that every question has its own answer residing in it, just as every seed contains the entire life plan of the completed plant; or whether the commands of Jesus, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," were meant to be applied to questions we ask of each other as well as questions we ask of God when we do so in the spirit of Christian humility and love; but this I do know: late in the evening the answer to this question leaped full-fledged into my brain. For two years I had striven in vain to answer a question that no one had ever asked; and then in a twinkling, before a question asked in all sincerity and with honest purpose, the answer came.

I find the "frame" for my method in the Lord's Prayer and the Twenty-third Psalm. I say "frame" because either one of these can be recited in less than half a minute, and a prayer such as we materialistically minded moderns need is one which will demand at least fifteen minutes of our time.

Let me stand in the market-place with the physical culturists and demand, as they demand, fifteen minutes of your time every day for two months. And while I hesitate to promise, as they promise, that at the end of that time you will find yourself a new man, this I can say; at the end of that time you will find yourself in a new world. You will find yourself in a friendly universe, where religion will no longer be a thing to be believed or disbelieved, a thing to be worn or cast off, but where religion will be a part of life as blood is a part of the body. You will find yourself in a new world where your God no longer dwells in churches and meeting-places and forms and days, but where He governs every minute of every day of every year. You will find yourself in a new world where immortality will no longer be sought as something far away, to be found at some far distant time, for you will know that you are immortal now and that the entire universe with all its good and with all its beauty belongs to you now and forever.

Let us take then as our model the zeal and steadfastness of the physical culturist and utilize it in the field of the spirit. To associate these two fields in our mind will prove very helpful for our present purpose, for a prayer should be for the spirit exactly what calisthenics should be for the body—something to keep one in tune, fit, vital, efficient and constantly ready for the next problem of life.

Now what are the underlying principles in Walter Camp's Daily Dozen?

1. The first principle is that the man shall stretch his muscles, as the caged lion stretches, whenever he can. And, mark you, the muscles that are seen are not so important as the muscles that are unseen—in the language of Walter Camp, "the muscles under the ribs." This should be the first principle of prayer also. One should first of all stretch the mind to take in God, not a one-sided, two-sided, or a three-sided view of God, but all. Moreover, this stretching should not be for the objective mind—which is out where we can see and control it—so much as for the subjective mind, the mind that is out of sight, the mind that is "under the ribs."

2. The next principle underlying the daily dozen, as well as all other good setting-up exercises, is to breathe deeply and freely. There is nothing that clears the brain and

avenues of circulation like breathing with eleven-elevenths of the lungs and not with one-eleventh—breathing out the old waste poisons and breathing in the new clear life from the atmosphere which surrounds us. This should be the second step in our prayer. We should pray out the bad and pray in the good; dismiss from our mind the trouble which seems imminent and restate emphatically the great promises of God; forgive the sinner and accept forgiveness for the sin.

3. The final phase of these exercises is that they should be kept up steadily, daily, until the habit of deep breathing has been transferred to the nervous system; in other words until it becomes an automatic habit, so that a man between jobs at his office unconsciously stretches his legs under the table and continues all day to breathe deeply and freely from the depth of his lungs. This is also the goal of all true prayer—to make the "stretching" of the mind to see God a continuous habit all through the day, to make the deep breathing of the soul—which mentally denies entrance of the bad thought to the brain and expands the good thought—a steady automatic habit of the subconsciousness. This is in accord with St. Paul's admonition, "Pray without ceasing."

As stated above, we find this "frame" suggested to us in the Lord's Prayer and the Twenty-third Psalm. The first phase—the expanding of the mind to take in all of God—is given very briefly in these short half-minute prayers; nevertheless, they were full of connotation to the ones to whom they were addressed. "The Lord is my Shepherd." "Our Father Who art in Heaven, hallowed by Thy Name." Think of what the words "Shepherd" and "Father" imply!

The second phase of prayer, the denial and affirmation, is suggested figuratively in the Psalm by "Thy rod and Thy staff," and the actual denials are given in very clear-cut form: "I shall not want," and "I shall fear no evil." Each of these is followed by a series of affirmations. In the Lord's Prayer, this rhythmic handling of our problems is suggested by "Forgive us our debts, as we forgive our debtors." This suggests the in-breathing and out-breathing of that prayer which is real communion with God.

The third phase—that is, keeping the prayer thought as a continuing force throughout the day—is suggested very beautifully in both the examples we are using: "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever"; "Thy Kingdom come, Thy will be done, in earth as it is in Heaven." You can see in these statements a realization of the Kingdom here and now, about us, in whatever activity we may be engaged.

How then shall we apply these principles to our own prayers? Perhaps some examples may help here. The following may open your eyes a wee bit to the possibilities you yourself might work out in prayer.

I. Stretching the Mind to Take in All of God.

1. Our Heavenly Father, we know that Thy Love is as infinite as the sky is infinite, and Thy Ways of manifesting that Love are as uncountable as the stars of the heavens.

2. Thy Power is greater than man's horizon, and Thy Ways of manifesting that Power are more numerous than the sands of the sea.

3. Thy Wisdom is greater than all hidden treasures, and yet as instantly available for our needs as the very ground beneath our feet.

4. Thy Joy is brighter than the sun at noon day and Thy Ways of expressing that Joy as countless as the sunbeams that shine upon our path.

5. Thy Peace is closer than the atmosphere that wraps us around, and as inescapable as the very air we breathe.

6. Thy Spirit is as pure as the morning dew, and yet as impervious to all that is unlike itself as the diamond which the dew represents.

7. As Thou keepest the stars in their courses, so shalt Thou guide our steps in perfect harmony, without clash or discord of any kind, if we but keep our trust in Thee. For we know Thou shalt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee. We know that if we but acknowledge Thee in all our ways,

that Thou shalt direct our paths. For thou art the God of Love, Giver of every good and perfect gift, and there is none beside Thee. Thou art omnipotent, omniscient, and omnipresent, in all, through all, and over all, the only God. And Thine is the Kingdom, and the Power, and the Glory, forever. Amen.

II. The Deep Breathing of the Soul.

Before it is possible to breathe, one must be surrounded by atmosphere and atmosphere must be in one. Likewise, before it is possible to commune with God, which is a more conventional way of characterizing the deep breathing of the soul, one must know that God surrounds all and God is in all; that the Kingdom of Heaven is here and now.

As breathing is a mere rhythmic interchange of that which is within with that which is without, a casting-out of that which seems to be bad and a receiving, in its stead, of that which seems to be good, so the breathing of the soul is a casting-out of all that would poison, cramp, or belittle life—in short all that is *unlike* God, and a taking-in of all that is pure, perfect, and joyous, and which enriches life—in short, that which is *like* God.

Without question the very finest examples of this rhythmic communion with God are to be found in the Psalms of the Old Testament. And as our forefathers used to begin the day by offering a prayer and reading a Psalm, why can we not emulate their example and add to it perhaps just a touch of originality by offering a prayer and improvising a psalm? Indeed, is not the psalm as much a part of worship as a prayer, and is there any more reason why present-day worshippers should be limited to the collection of Psalms preserved for us in the Old Testament than that we should be limited in our prayers to the petitions preserved for us in Isaiah, Jeremiah, and the ancient Prophets?

The only new and revolutionizing idea that I am introducing into this discussion of prayer, in fact, is a plea for reinstating the psalm, the little brother of prayer, in our private and public worship. We find it now lost completely to our private worship and reduced to a mere form in our public worship. What I wish to see is the bringing of the psalm back in the form and manner that the old Psalmists themselves made use of as a frank and spontaneous improvisation in the presence of a real need, an imminent calamity, a present sorrow—an actual outpouring of that particular need, trouble, or sorrow upon the outstretched arms of God, and the breathing in of His healing peace, comfort, and love. Such spontaneous psalms were in themselves prayers—the finest and purest examples of prayer that the world has ever seen, of prayer which is dynamic and healing, of prayer which is a real communion with God.

As our first spiritual exercise of the morning was a stretching of the mind to take in God, so this is a breathing of the soul. And just as in physical breathing we give a quick expulsion of the poisons we wish to eliminate, and then drink in slowly of the new, fresh, life-giving, body-building ozone, holding it, first deep in the lungs, then high, turning it over, so to speak, till we have extracted the life-giving oxygen it contains, so we should give our denials with expulsive force, turning instantly to the constructive, soul-building affirmations. The trouble with most of our praying, as with our breathing, is that it is too negative. We shut ourselves up in a cramped little three-dimensional room with our negations, breathing in again and again the troubles that we should let vanish into thin air, instead of turning to new and fresh air—to God.

Marvelous results will come if one will turn in thought to God and Heaven, deny the existence in Heaven of the wrong thing felt or thought, and then realize that in God and Heaven the opposite condition prevails. One must dismiss from his mind completely the thought that the wrong thing felt or seen is permanent, and then follow instantly with the realization that the opposite condition exists here and now.

For money troubles, realize: There is no want in Heaven and turn in thought to 1, 2, and 7 in Exercise I.

For poor health, realize: There is no sickness in Heaven, and affirm 1, 7, 6, 2, and 5.

For aid in thinking or writing, realize: There is no lack of ideas, and affirm 3 and 7.

For happiness: There is no unhappiness in Heaven, and affirm 1, 4, and 5.

For criticism and misunderstanding: There is no criticism in Heaven, and affirm 1, 4, 5, 6, and 7.

For friends: There is no lack of friends in Heaven, and affirm 1, 4, and 7.

For worry: There is no worry in Heaven, and affirm 4, 5, and 7.

This is the kind of prayer the Psalmists of old had recourse to in their hours of trouble—the most beautiful example of which is the Shepherd Psalm:—

First Phase:—

The Lord is my Shepherd.

Second Phase:—

I shall not want.

He maketh me
to lie down in green pastures,
He leadeth me
beside the still waters,
He restoreth my soul.
He leadeth me
in the paths of righteousness
for his name's sake.
(Yea, though I walk through the
valley of the shadow of death)

I will fear no evil.

For Thou art with me.
Thy rod and Thy staff they comfort me.
Thou preparest a table before me
in the presence of mine enemies.
Thou anointest my head with oil.
My cup runneth over.

Third Phase:—

*Surely goodness and mercy shall follow me all the days
of my life, and I will dwell in the House of the Lord
forever.*

III. Practicing the Presence of God.

And now, having finished the prayer which in form is something like a Psalm, and having finished the Psalm which is similar to a prayer, let us consider how we can turn the strength derived in the quiet hour into the daily routine of the world of action. For the test of every life is, after all, How do the hours of contemplation harmonize with the hours of action?

The value of Walter Camp's Daily Dozen is that, after the fifteen minutes' exercise in the morning, you find you are breathing a little deeper all day. We should expect the same results from our fifteen minutes of prayer every morning. We should be living in the Kingdom of God a little more vitally all day. How? Let me tell you.

Here is where we can learn a lesson from the movies. No longer does one have to depend upon newspapers for news; one can see the world's news thrown on the screen if one desires. Then why does one have to depend entirely upon one's prayers for contact with God? Cannot one see, if one knows how, the spiritual ideas of God revealed in the cinema pictures that flash by in actual life? The moment one awakes to the fact that one lives in God's world here and now, one begins to see in every event that comes, a part of the beautiful symmetrical plan of God. Of course, as it flashes by in little separate pictures of a fraction of a second each, not every picture may seem the most perfect. Neither would every stitch of a famous mosaic tapestry appear perfect to an eye looking through a microscope.

Once reach this stage and you have found the secret of following Paul's seemingly impossible command, "Pray without ceasing." And now miracles will begin to happen around you.

When a visitor comes, accept him as a messenger from God, and before long a divine message actually will come to you. Accept every disappointment as a signpost to show you to another path, which is better, and you will always find the other path is there. Gradually this practicing the presence of God, or living in the Kingdom of Heaven, will become a habit. Then you will wonder why for so many years you had not been living there before.

But remember that the best way to get there is to stretch the mind frequently to take in all of God that you can, and practice frequently the deep breathing of the soul. In other words, one can enter the Kingdom only by prayer and meditation. "Love the Lord, thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind." "Seek ye first the Kingdom of God and His righteousness; and all other things shall be added unto thee."

Thoughts About Prayer.

- I. Think of God and Heaven, not of the bad thing you are tossing off into the air.
- II. Pray if possible out of loyalty to God, for the joy of it, not for results.
- III. Do not pray to bring things to pass; pray to see things that are already in the Kingdom.
- IV. Do not limit the avenues by which God will answer your prayers. Remember that God's ways of manifesting His love are as uncountable as the stars of the firmament.
- V. Do not feel responsible for your prayers, or the answer to them. God alone is the planner and knows best. Love, rejoice, and be thankful for the unfolding of His plan as you see it.

Book Reviews

THE LIFE OF LIVES: THE STORY OF OUR LORD JESUS CHRIST FOR YOUNG PEOPLE. By Louise Morgan Sill. George H. Doran Company. \$1.50.

In this Life of Christ we have a narrative suitable for boys and girls in their teens, reverently told, and with a charm of style that is the more pleasing because it never obtrudes, but allows the great story to unfold itself in compelling simplicity. There are a few inaccuracies, too slight to detract from the main impression. Our Lord's portrait is drawn with a reverent and devoted hand, and the human figure moves throughout against the background of His divinity. The book may with benefit be put into the hands of candidates for Confirmation, and used in teaching the Life of Christ in Sunday Schools and High Schools.

M. L. G.

THE LITTLE CHILDREN'S BIBLE. The Macmillan Company, New York. Price 90 Cents.
THE OLDER CHILDREN'S BIBLE. The Macmillan Company, New York. Price \$1.50.

These attractive books originated in a syllabus prepared for the schools of Cambridgeshire, England. The editors are Canon Nairne of Cambridge, Sir Arthur Quiller-Couch and Dr. T. R. Glover. The Little Child's Bible consists of short passages from both the Old and the New Testament, in an arrangement that will heighten the interest of children. After the Story of Christmas comes Stories that Jesus would learn from His Mother (not, however, including the Fall of Man); the Baptism, Kind Deeds of Jesus, etc. The Older Children's Bible follows the same general order, with further selections and covering a wider field. There are a few good illustrations in color, and the topography and make-up of the books will recommend them to youthful readers. The Little Children's Bible is issued "for children up to the age of seven"; the larger book for those from eight to eleven years. But the limits could well be advanced, for children up to ten or eleven years will enjoy reading for themselves their little Bibles, while the more advanced volume will prove attractive up to the age when serious Bible study is begun.

M. L. G.

CHARACTER AND HAPPINESS. By Alvin E. Magary, Minister First Presbyterian Church, Cedar Rapids, Iowa. Charles Scribner's Sons. Pp. 214. Price \$1.50.

We welcome these twenty-one brief talks, whose very titles are arresting, and we recommend them unreservedly as an antidote to much of the wrong-thinking which bars the way to that real happiness which can be founded only on character. Particularly we would mention the fifth chapter—"What is Your Income?" and an essay called, "Between Dreams and Visions," which deals with the opportunities and privileges of those burden-bearers, the middle-aged. Both are delightful in their helpful sanity. Mr. Magary has a sense of humor and his point of view is high and wholesome. Altogether Character and Happiness is a worthwhile book and its moderate price should put it within the reach of a large reading public.

N. P. D.

ANCIENT FIRES. By I. A. R. Wylie. Published by E. P. Dutton and Company, New York. Pages 375. Price \$2.00.

This book is one of the most interesting unusual stories reviewed this year, and we recommend it strongly to all lovers of good novel reading. The author's forceful graphic descriptions, keen analysis and insight into the heart and soul of man is remarkable.

The dual personality of John Smith is very interesting, his fascination, audacity, goodness and villainess are curiously blended, and that it is possible for a clever, beautiful woman to be so blinded to his faults and to be almost hypnotized by his charm, as to think of happiness with him is an interesting study.

Sir Evan makes the world better for his example of all that is splendid in life—honesty and love and self-sacrifice—big enough to carry his own heavy burden, a character that we all love.

The savage rough life in Central America is very interesting and picturesque, and one finishes the book with regret.

MANY WATERS. By Eleanor Chipp. D. Appleton and Company, New York. Pp. 331. Price \$2.00.

Eleanor Chipp's book, "Many Waters," is very interesting and the characters are cleverly drawn.

There are many Connies everywhere, very beautiful and fascinating, with an angelic appearance, but heartless, treacherous and mean.

She finds her match in fascinating, handsome Donald, who is incapable of loyalty or sincerity, but who charms all with whom he meets.

Marion loves him, overlooks his deceptions, and is blinded to the splendid worth and goodness of her real lover, Mark Wetherell.

The author idealizes Marion and would have us think her perfect and yet all through the story Marion is cheap and weak. She refrains from eloping with Connie's husband (though she receives his attentions), not from any sense of wickedness, but because she fears he will tire of her.

All through the story there is a lack of regard for morals, and religion seems to be left out of the characters, which makes the book shallow.

M. H. M.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

A PLEA FOR A 100 PER CENT. CITIZENSHIP.

Mr. Editor:

In an eight-column list of ministers in America who are cooperating with the Homiletic Review in its timely "Get-Out-The-Vote" campaign the names of only eight of our own clergymen occur. The Review is behind a movement to get the clergy interested in the matter of arousing Church members to their duty as citizens and inducing their entire membership to go to the polls this fall and vote for their choice of candidates for office.

It is possible that our own clergymen are enrolled with some other organization which is undertaking the same thing. If not more of them should enlist in the Review's campaign and pledge their efforts towards getting out the Church's membership to the polls in November.

We speak of "majority" rule in the United States. It is a misnomer and an absurd travesty. Fewer than half the people vote in our elections! A majority of this "fewer than half" is conservatively estimated at fewer than one-fourth of the people! This country is distinctly and noticeably run by a minority—and this minority is not infrequently a bad element in society, an element induced by the professional politician to go to the polls.

Citizenship carries with it serious Christian obligations and the foremost of these is to help to elect the best man for the offices of State. If Christian ministers and Christian laymen do not concern themselves more with this vital matter, things are destined to grow progressively worse than they are now in our political life. The political status of the United States makes the "rotteness in Denmark" seem not a Herculean task, but the task of a pigmy by comparison. What will the Church do about it?

Yours for Good Citizenship,
THOS. F. OPIE.
Burlington, N. C.

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

"DO YOUR OWN BUSINESS."

I Thessalonians, Chap. IX, Verse II.

Now that the day of election is only about six weeks distant the interest is growing more and more intense in that great American event that occurs every four years, and the question of whether a person is really a citizen of these United States of America or only a resident is worth considering.

Every now and then somebody proposes a compulsory voting law, which would only provide one more asset to the statistician who delights in figuring out the fact that the United States is already the most lawless nation in the world.

If people won't exercise the franchise as a privilege they are almost certain to try to avoid it as an obligation.

Doctor Charles W. Eliot, President-Emeritus of Harvard makes the following comment on the suggestion of compulsory voting:

"The paper on compulsory voting by Mr. Lincoln C. Cummings of Brookline, will, I think, be useful now in drawing attention to the importance of voting at the coming presidential election. The real issues in that election are not material but moral or spiritual. The speakers during the campaign will give the larger part of their time not to economical or financial topics, which many voters cannot understand or take no interest in, but to moral issues, such as Prohibition and the abandonment by the American people of their selfish and indifferent attitude since the Armistice. A larger proportion of the total number of voters than has been usual of late ought to be brought out at such an election. More women than ever ought to take part."

The statement of Mr. Cummings to which Mr. Eliot thus calls the attention of the public is as follows:

"The people, who vote, are the real legislators. One of the greatest evils in our system of government is the failure of citizens to perform their duty at the polls. The citizen is the real legislator and upon his choice as expressed at the polls depends the character, both of representation and enactment. The province of the citizen is, by his vote to delegate another with right or authority to act for him."

The "will of the people" is now expressed at the ballot by the votes of only an interested minority, and a government of negation, instead of a government of affirmation is in our midst. Majority rule is endangered. It is already difficult to discern between sovereignty of all the people, and the absolute and autocratic power of the minority.

In order to secure and perpetuate equality of opportunity under our law, and avoid the pitfalls of inequality and class legislation, we must look to the majority of the electorate, naturally more judicially-minded and conservative, rather than to a minority which is more apt to be advocative and radical. We should not depend upon any class. None is strong enough.

About twenty-five million so-called American citizens never vote at elections, about one-half the qualified voters of the United States are in fact political slackers. Shall we continue to function under rule of this minority or shall we return to majority rule? If the latter, how shall it be accomplished.

Statutes which have broadly determined what the citizen shall not do, may wisely be exploited to determine, what the citizen—should do. The citizen should realize as he too often does not now, that national expenditures, as well as direct taxes, affect him, that citizenship—spells

duty, that by not voting he is sowing the seed of a fatal infection, and as in Belgium and now in Australia, he should be required to pay the price of citizenship in the United States—by vote or penalty.

The only outward visible sign of substantial interest of a citizen in the state—is the citizens' vote. He, strictly speaking, has no "liberty not to vote." The non-voting citizen is violating his own liberty and franchise. Government means the voluntary agreement of individuals, who have become qualified citizens, to surrender their natural liberty, and submit themselves to, and function in, the supreme government. The citizen who is required to vote has suffered no loss of liberty.

In Belgium non-voting is punishable as a misdemeanor, and in Australia by a penalty of \$10, and when liberty degenerates to license and anti-social default, it but works injury to the citizen himself, and to the State.

As the citizen is required to pay taxes, he should also be required—to vote; both functions are indispensable, to the welfare and continuity of government. As citizens are conscripted for duty in time of peace; and in order to provide against the neglect and indifference of the citizen at the polls and in order to induce performance of the duty of citizenship, it is to be hoped that some constructive measure of compulsory voting will be devised."

As we have said in the beginning of this article we believe that a law compelling voting would be evaded as far as possible. We believe however that the end desired could be attained in a much more effective way by imposing an additional tax, say, doubling the poll-tax, on those persons who do not vote, or better still, making a law that a receipt from a voting clerk shall be a credit in part payment of the poll tax.

In this connection, however, it is an interesting fact of American history that the three Presidents who would probably be called our most distinguished Executives only received a minority of the popular vote in their first elections. Washington, Lincoln, and Woodrow Wilson did not get a majority of the popular vote at the election to the first term in office. Of course in Washington's case there was no opportunity given for a popular vote.

Voting is a Christian duty. In his letter to the Thessalonians St. Paul tells the Christians that they should "Do their own business." Part of the business of citizenship is to help govern this country.

A popular occupation among a certain class is to criticize the politicians, and yet these same are utterly opposed either to holding public office themselves or to urging their friends and relatives to do so. Such people are like persons who criticize a tailor for making indifferent clothes, but won't allow the tailor to procure good material to improve his product.

HE KNOWS.

The word unspoken, Jesus knows its woundings,
And sees the unspent arrow's fatal mark;
He sees the eventide before the dawning,
And needs no sun to guide Him in the dark.

The wind that blows, He knows from whence it riseth,
And ere it cometh knows what good and ill,
It wafts ahead, what billows and what soothing;
And knows that even now His voice can still.

He knows my teaching hour before it testeth,
And bids me gird with prayer my armor on.
He watching stands unseen to view the conflict,
And gives me joy for pain when it has gone.

His word means safety ever, for He knoweth
How storms shall end before they have begun
And better than I know the yester-mornings,
He knows, and holds my morrows, one by one.

—Carl W. Hiser, in Sunday School Times.

The Great Commission

A GIFT TO THE CATHEDRAL SCHOOL AT ANKING.

The Young People's League of the Diocese of Newark has pledged a gift of \$400 as a designated offering for Priority No. 81 in the General Church Program. Priority No. 81 looks to the construction of new buildings for the Cathedral School for Boys at Anking, China. They are imperatively needed, if one of the most successful educational enterprises in the China Mission is to continue to go forward. In making the designation the young people of the Newark Diocese have not only set an example worthy of general emulation, but have made an exceptionally wise choice.

The Cathedral School at Anking dates back to the year of the foundation of the Chinese Republic; unlike which, however, its progress has been ever onward and upward. Primarily intended as a choir school for Holy Saviour Cathedral in Bishop Huntington's district, its growth from the start has been so constant and rapid that it long ago passed beyond the stage of its initial purpose; and it is today the largest school in the District of Anking, excluding the two Church universities, with an enrollment of upwards of four hundred youths, nearly all of them Christians, and an average waiting list of as many more. Not only do the Chinese Government schools fail to keep pace with the educational demands of its people, but by preference our Christian schools are selected because of their discipline and efficiency.

The function of the Cathedral School in the educational system of Anking is most important, since it is the natural focus of most of the fourteen out-station primary schools, and takes the boys through four years' preparation for St. Paul's and the other high school of the Mission. Then, too, in another very essential respect, the school is a vital part of the Church's work. An unusually large number of its graduates eventually pass into the service of the Mission.

Still one more factor of high import in connection with the Cathedral School is that it is managed and directed by the Rev. C. C. Yen, graduate of Boone University and holder of the M. A. degree from Teachers' College, Columbia University, and an accomplished educator and Christian gentleman. It means something to the Church people of America that under the administration of Mr. Yen the school has been made not only self-supporting, save for his own salary, but that in addition he has been putting away \$500 a year toward the construction of the badly needed new buildings.

The present plant of the school is not only utterly inadequate, but is, in plain language, rotting away—lacking accommodations for its present needs, to say nothing of the future, lacking facilities for the proper education of

the boys who are the future hope of China, and, what is equally to the point, it is encroaching seriously upon accommodations needed for the purely evangelistic work of the Church. There is no greater need in the China Mission today than these new buildings for the Cathedral School.

Mr. Yen illustrates a point in which the Home Church is especially interested. The Chinese Christians are helping themselves. He isn't asking us in America to do it all. What with the money he has saved out of the school returns, and a contribution of \$200 from the Governor of the Province, and a promise of \$1,000 more from provincial educational funds, and promises from other personal sources, Mr. Yen has in sight about \$8,000 of the \$15,000 needed to construct these new buildings. The Young People's League of Newark has started the ball rolling to make up the balance.

WANTED—A HEATING PLANT.

When the Church General Hospital, Wuchang, China, was built in 1918, the money gave out before provision could be made for a heating plant. Rather than keep patients waiting until a heating plant could be procured, the Hospital doors were thrown open, and its wards and clinics have been full ever since.

A heatless hospital is uncomfortable enough for Chinese patients in bed under blankets and padded quilts, but when you are neither a Chinese nor a patient, but just an ordinary American doctor or nurse, an unheated hospital is no longer a discomfort, it is positively painful.

Dr. Theodore Bliss, writing about his hope that a heating plant may be secured some day, says: "When I was home last year I got a leather 'aviator's' suit from one of the army and navy stores, and I found it just the thing for wear about the hospital last winter. The blanket-lined leather sleeveless jacket and riding breeches with a sweater extra during the coldest part of the time did the heat retaining necessary; and a white-duck long coat like a butcher's gown (a bit too suggestive, that, for a surgeon isn't it?) kept the outside capable of being laundered and sterilized."

AN INTERESTING EXPERIMENT.

St. Mark's, Wusih, seems to have reduced the maintenance charge for a boarding school to a minimum. Fourteen cents a day, Mexican, is its cost for providing food for a pupil. That means seven cents gold. St. Mark's is working out an interesting experiment in education by taking boys from the small towns and the farms within a radius of eight and ten miles of the great city of Wusih, and giving them an education entirely in Chinese. Many of the boys come from the poorer Christian families of the country districts. For the most part they are boys who it is expected will return to the small villages and farms instead of being drawn into the whirl of big business because they have a command of English.

Church Intelligence

"Breaking Home Ties."

This Fall no doubt in larger numbers than ever, our boys and girls are breaking the home ties for the first time. Thousands of them are going to all kinds of schools and occupations after the summer vacation.

This exodus from our homes and parishes was seriously discussed at a meeting of the Department of Religious Education. It was resolved to offer the following suggestions to the clergy of the diocese through the Bethlehem Churchman.

1. Have a corporate communion for them before they leave. If the parents are included it will be all the more impressive. This is a bit late for this year. Do it next year.

2. Send a list of your people to the clergymen nearest to the school. Tell him what they did at home. Ask him to get them busy at school in some phase of Church work.

3. Send them the Bethlehem Churchman, and occasionally a letter or the parish paper. Prove to them that "out of sight," is not "out of mind."

4. During the Christmas holidays have a dinner for them at the rectory, if possible, or at the parish house.

5. Give them a good book on the Church to read. Latta Griswold's, "The Episcopal Church: Its Doctrine, Teaching and Worship," was suggested. Use your discretionary fund to pay for the book. If this is impracticable the Department will pay for as many books as you need to supply your College men and women. (The Gorham Co., Publishers.)

Department of Religious Education,
Howard W. Diller, Chairman.

The above letter will appear in the October Bethlehem Churchman. A wider distribution of it might help a lot of our young folks.—H. P. W.

Consecration of the Rev. Dr. E. H. Coley.

The Presiding Bishop has taken Order for the Consecration of the Rev. Edward Huntington Coley, D. D., as Suffragan Bishop of the Diocese of Central New York, at Calvary Church, Utica, New York, at ten o'clock, on the morning of Tuesday, October 7, 1924:

Chief Consecrator

The Right Reverend Ethelbert Talbot, D. D., LL. D., Bishop of Bethlehem and Presiding Bishop.

Co-Consecrators

The Right Reverend Arthur Selden Lloyd, D. D., Suffragan Bishop of New York.
The Right Reverend David Lincoln Ferris, D. D., L. H. D., Bishop Coadjutor of Western New York.

Presenters

The Right Reverend Harry Sherman Longley, D. D., Bishop Coadjutor of Iowa.
The Right Reverend Herbert Shipman, D. D., Bishop Suffragan of New York.

Preacher

The Right Reverend Charles Henry Brent, D. D., LL. D., Bishop of Western New York.

Reader of the Litany

The Right Reverend George Ashton Oldham, D. D., Bishop Coadjutor of Albany.

Reader of Consents of Bishops

The Right Reverend Philip Cook, D. D., Bishop of Delaware.

Registrar

The Reverend Charles L. Pardee, D. D.

Attending Presbyters

The Reverend Francis W. Eason, Watertown, New York.
The Reverend Jesse Higgins, Utica, New York.

Master of Ceremonies

The Ven. H. W. Foreman, Archdeacon of Central New York.

Charles L. Pardee,
Secretary of the House of Bishops.

Bishop Tuttle Memorial.

The campaign for the Bishop Tuttle National Memorial and Endowment Fund will start on October 12, and the children's national campaign on the first Sunday of October when each child is to be given a story of Bishop Tuttle's life and a box with the request that they earn or save one dollar during the month for the memorial.

The Memorial is to be a building in connection with Christ Church Cathedral, St. Louis, which was Bishop Tuttle's Church for the thirty-seven years he was Bishop of Missouri. It will be offered to the National Council when a central place is desired for meetings or any branch of the work, it will be the center of the diocesan work of Missouri, and serve as a great community center for down-town St. Louis, thus fulfilling the three-fold purpose so dear to Bishop Tuttle.

The St. Louis committee includes leaders of the Episcopal Church and other churches, prominent business men and representatives of many varied organizations, all united in the desire to do honor to St. Louis' best known and best loved citizen. The national committee includes many bishops, closely associated with Bishop Tuttle during his twenty years as Presiding Bishop of the Church, and laymen, as follows:

Bishops Thomas F. Gailor, Ethelbert Talbot, C. P. Anderson, J. W. Atwood, T. D. Bratton, Benjamin Brewster, Chauncey B. Brewster, W. C. Brown, W. T. Capers, E. M. Cross, T. C. Darst, W. F. Faber, T. J. Garland, Frederick F. Johnson, J. H. Johnson, Irving P. Johnson, Alexander Mann, William T. Manning, J. M. Maxon, J. N. McCormick, F. A. McElwain, H. J. Mikell, J. G. Murray, S. C. Partridge, T. I. Reese, W. B. Roberts, N. S. Thomas, T. P. Thurston, Boyd Vincent, and Messrs. John S. Bryan, Hall K. Cochrane, Dr. Julius Crisler, G. M. Darrow, Clifford C. Emerson, Thomas Foulk, Harry F. Gee, William H. Ham, Dwight B. Heard, George R. Hunt, Major Benjamin R. Huske, David A. Keller, Daniel A. Millett, Colonel Robert N. Noble, William H. Redway, Joseph Sawdon, David B. Smith, Herbert C. Theopold, Charles R. Wilkes.

H. B. G.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D. Bishop.
Rt. Rev. T. I. Reese, D. D. Coadjutor.

Teacher Training in the Diocese.

Acting upon the conviction that the key to the improvement in the great task of the religious education of the young lies in the more careful training of teachers, the Department of Religious Education of the Diocese has made plans for the most ambitious teacher-training program that it has ever undertaken. Already complete arrangements have been made for schools in Cincinnati, Dayton and Columbus, and plans are being made for other schools in Springfield and Circleville. In Cincinnati the program will be:

First Period:—

1. Grade Conference:

Course A and B—Miss Jeanette Platt. Courses 1 to 4—Mrs. Gordon Graham.

Courses 5 to 6—The Rev. E. C. Bogness.

2. Background Courses:

Church History—The Rev. Maxwell B. Long. (Text Book, Gardiner's Church History.)

Life of St. Paul—The Rev. Albert N. Slayton.

The Prayer Book—The Rev. George H. Hills.

Church School Administration—The Rev. Maurice Clarke. (For Superintendents and Officers.)

Inspirational Service.

Second Period:

1. Grade Conferences:

Courses 7 to 9—The Rev. Carl Strickburg.

2. Background Courses:

How to Teach—Miss Clara Van Hart.

The Psychology of the Little Child—Miss Callie Walls, M. A. (Birth to 5 years).

Outline Course of the Bible—The Very Rev. Edgar L. Jones.

Course in Leadership for Leaders of Young People's Societies—The Rev. Maurice Clarke.

Story Telling and Dramatization—Mrs. H. F. Leding.

Some of the speakers at the Inspirational Service and their subjects will be the Rev. George T. Lawton, "The Church's Need for Trained Teachers"; the Rt. Rev. T. I. Reese, "The Enrichment of Life"; Miss Ella Charls, "The Romance of Social Service"; the Rev. Frank H. Nelson, D. D., "The Call of Christ in the Twentieth Century"; Miss Elizabeth Matthews, "What Teachers Can Do to Help in the Nation-Wide Campaign"; Miss Alice Simrall, "The Romance of the Girls' Friendly Society"; the Rev. B. H. Reinheimer, "Some Diocesan Aims"; the Rev. Maurice Clarke, "A New Vocation."

The courses and teachers for the Dayton School will be:

First Period—Conference lecture, "Child Psychology," the Rev. Maurice Clarke.

Second Period—How to Train the Devotional Life, the Rev. Philip Porter; Life of Christ, the Rev. H. S. Ablewhite; How to Teach the Old Testament, teacher to be announced later.

The program for the Columbus Normal School is:

First Period—Conference lecture, "Church School Ideals," the Rev. Maurice Clarke.

Second Period—Outline Course on the Bible, the Rev. E. F. Chauncey; History of the Christian Church, the Rev. Harold Hobly; Training for Social Service, the Rev. Floyd Van Keuren; Course for Leaders and Officers of Young People's Societies, the Rev. Mau-

rice Clarke.

The work of the schools will be divided into two semesters of five weekly meetings each; the first beginning the second week in October and closing the second week in November; the second beginning the second week in January and closing the second week in February.

A new departure in the Diocesan Teacher Training Program is the inauguration of Correspondence Courses under the supervision of the Executive Department of Religious Education, to meet the needs of those who either cannot attend Normal Schools, or wish more advanced work than is provided in them. Several enrollments have already been made for work in this Department.

In both of these Teacher Training methods, teachers are being urged to work for credit and membership in the National Accredited Teachers' Association.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.
Rt. Rev. W. G. McDowell, D. D., Coadjutor.

Meeting of the Executive Committee.

The Executive Committee of the Diocese of Alabama met in Birmingham September 11, the Rt. Rev. W. G. McDowell, D. D., Bishop-Coadjutor, presiding. The entire Executive Committee visited St. Mark's Industrial School for Negroes in Birmingham, to inspect the property with a view to advising and acting wisely with respect to proposed improvements of this work.

An item of \$250 was recommended for the 1925 budget to apply on the salary of a missionary for the deaf in the Province of Sewanee.

Likewise an appropriation was made toward the salary of a provincial field worker in the Department of Christian Social Service.

The Bishop-Coadjutor was requested to write in the name of the Executive Committee to the National Council requesting that no retrenchment be made in the missionary policy of the Church before every reasonable effort shall have been made to collect the budget quotas from delinquent dioceses.

Recommendations were made that the Diocesan Field Department should include in the 1925 budget a substantial item to apply on the education of young men for the ministry, there being at this time twelve men either in training or preparing to begin their training for the ministry.

A resolution of appreciation was adopted by a standing vote, expressing thanks to the Rev. M. S. Barnwell for his past services to this Executive Committee, and wishing him success in his work as a Field Secretary of the National Council.

The Bishop-Coadjutor was counselled to man certain strategic missionary centers as soon as men may be found for the places, notwithstanding the fact that the cost will exceed somewhat the present diocesan appropriation.

Institution: On Sunday, September 7, Bishop McDowell instituted the Ven. V. G. Lowery as Archdeacon of the Tennessee Valley, with headquarters at Sheffield, near Muscle Shoals. A large and enthusiastic congregation attended the service and plans are in process of unfolding for a strenuous extension of the Church's influence in the Tennessee Valley.

Bishop McDowell and nine of the diocesan clergy of Alabama were present at the Sewanee Summer Training School, some for part of the time, and some for the entire four weeks.

The cornerstone of Grace Church, Woodlawn, Birmingham, was laid recently by Bishop Beckwith, assisted by the Rev. Oscar deW. Randolph and the Rev. Carl Henckell, rector of the church. Every Protestant minister in Woodlawn attended the service. The new building is being constructed of stone, the old place of worship having been moved to the rear of the lot to be used eventually as a parish house.

E. C. S.

LOS ANGELES.

Rt. Rev. J. H. Johnson, D. D., Bishop.
Rt. Rev. W. B. Stevens, D. D., Coadjutor.

Death of the Rev. Frank Roudenbush.

The Rev. Frank Roudenbush, rector of St. Thomas' Church, Hollywood, Cal., died suddenly of heart disease Sunday morning, September 14, while returning to his home from the morning service. He officiated at the early service and, despite ill health, insisted on taking the service at eleven o'clock.

He had been rector of the church since its organization in 1920. Formerly he was rector of St. Luke's Church, Kalamazoo, Mich. He graduated from Albion College in 1898 and attended Bexley Hall. Bishop Leonard ordained him deacon in 1902 and priest in 1903. During the Spanish-American War he was a chaplain in the army; and served at Camp Kearny, Cal., during the World War. He was prominent in Masonic circles.

The Rev. H. V. Harris, of Grass Valley, Cal., Diocese of Sacramento, has been called as rector of Trinity Church, Los Angeles, and it is understood that he has accepted. Mr. Harris was formerly in the Diocese of Los Angeles as Missionary at Orange.

The Lay Readers' Association of the Diocese of Los Angeles held a splendid meeting recently at Culver City, Cal. The address was given by the Rev. D. R. Covell, priest-in-charge of the mission.

Mr. Frederick C. Valentine, chancellor of the Diocese of Los Angeles, has recently been elevated to be a judge of the Superior Court.

E. S. L.

SOUTHERN VIRGINIA.

Rt. Rev. E. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Annual Pilgrimage to Jamestown.

Under the auspices of the Brotherhood of St. Andrew, the third annual pilgrimage to Jamestown was made on Saturday and Sunday, September 13 and 14.

In spite of bad weather, a large number of men from Norfolk and vicinity assembled at Christ Church Saturday afternoon, and went in automobiles to Williamsburg, where they were the guests of Dr. Chandler, president of William and Mary College.

A short service was held Saturday night in preparation for the Holy Communion. The Corporate Communion was held at Jamestown Shrine at 7:30 Sunday morning.

The party attended morning prayer

at Old Bruton Church, Williamsburg, and evening prayer at Yorktown.

The Brotherhood was fortunate in securing the Rev. William A. R. Goodwin, D. D., as leader, again this year. He took for his theme, "The Human Guest for God."

All who were present felt that the services were most helpful and inspiring.

St. John's Church, Hampton.

The Rev. C. E. McAllister, rector, is planning to observe the completion of the additions to the Parish House with a house warming and congregational meeting. These improvements give St. John's one of the largest and most complete Parish Houses in the Diocese.

The Annual Church School Canvass was held last Sunday afternoon. The aim is to have every member of the parish a member of the Church School.

Church of the Good Shepherd, Norfolk, the Rev. Newton Middleton, rector: Six new Sunday-school rooms, kitchen and pantry are being built, and will be ready for use in about two weeks.

R. A. G.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

New Rectory at Christ Church, Roanoke.

The congregation of Christ Church has found that the quarters in their Parish House are now too crowded to accommodate properly the Sunday School. The rectory is next door to the Parish House, and it has been decided to build a connection between the two and use the rectory for the same purposes as the Parish House is now used for. This, of course, necessitates the erection or purchase of a building elsewhere for a rectory. No decision as to the location of the new rectory has as yet been announced. The Rev. G. Otis Mead has been the rector of Christ Church for eleven years. Under his leadership the present handsome church and parish house were built. The parish, however, has experienced such rapid growth as to cause the extension now contemplated.

St. John's, Roanoke.

The Rev. J. Manly Cobb on Sunday, September 21, entered upon his duties as assistant to the Rev. Karl Morgan Block, D. D., rector of St. John's Church. Mr. Cobb, who is a native of Washington, D. C., is a graduate of the Virginia Seminary, and took a post-graduate course at the General Seminary, New York City. During his student days he spent one summer at one of the mountain missions in this diocese, and he found a pleasant welcome awaiting him here.

New Chaplain at the Virginia Episcopal School.

The Rev. Richard H. Baker has become the chaplain and a member of the faculty at the Virginia Episcopal School, Lynchburg, of which the Rev. William G. Pendleton, D. D., is rector. Mr. Baker is a native of Norfolk, and a graduate of the Virginia Seminary, and already has many friends in Southwestern Virginia.

Activities of Ministerial Students.

During the past summer a number of candidates for the ministry from the

Diocese of Southwestern Virginia have been serving various churches and missions in the diocese. The Rev. Theodore H. Evans, who was ordained deacon at the Virginia Seminary in June, has had charge of St. John's Church, Waynesboro, and has conducted services at the Church of the Good Shepherd, Brookewood, both of these being located in Augusta County. Mr. Evans will this winter take a special course at the General Seminary in New York, and will serve as assistant to the Rev. Dr. W. Russell Bowie at Grace Church. Mr. John S. Wellford, of Roanoke, candidate for Holy Orders, who is a student at the General Seminary, had charge during the summer of St. Peter's Church, Roanoke, and has returned to take up his Seminary work. Mr. Fred P. Hamlet, of Bristol, a postulant, served as assistant at St. John's-in-the-Mountains, Endicott, a mission in Franklin County, under the charge of Miss Ora Harrison. Mr. Hamlet is a student at the University of Virginia. Mr. Jaquelin Ambler, of Amherst, a postulant, served as an assistant at St. Peter's in the Mountains, Calloway, another mission in Franklin County, under the charge of Miss Caryetta L. Davis. Mr. Lynne B. Mead, of Roanoke, a candidate for Orders, is pursuing his studies at the Virginia Seminary. Mr. George Gunn, of Lynchburg, a postulant, is a student at the University of Virginia.

The Associate Missions Field.

Miss Gladys Charrier has succeeded to the position formerly held by Miss Mabel Hicks, assistant to Deaconess Maria P. Williams at Dante, Virginia. Miss Nellie Stewart of Petersburg is temporarily in charge of Trinity Mission, Richlands. For several months this work was under the care of Miss Sarah D. Alfriend, who resigned August 15 in order to take a special course of study.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D.

Dr. Phillips Takes Charge of Epiphany Church.

The Rev. Z. B. T. Phillips, rector of Epiphany Church, preached at the morning and evening services at Epiphany on Sunday, September 21, and assumed active charge of the parish, of which he became rector last June. Dr. Phillips brings to Epiphany a wide experience in administrative work and Church organization and is also recognized as a preacher of great force and power. Epiphany Church is a parish of great importance, situated in the heart of the downtown business section and ministering to a large number of resident as well as visiting people and is to be congratulated upon having for its rector such a person as Dr. Phillips.

Sunday School Work For the Year.

The Board of Religious Education of the Diocese of Washington has issued a bulletin covering its program for the year and if arrangements are carried out as planned, constructive and helpful work will be accomplished for the Sunday School work of the Diocese. The Annual Convention of the Sunday School Institute will take place on October 22, and for this splendid speakers are listed, including the Bishop of Washington, the Rev. Henry Lubeck, D. C. L., the Rev. Karl M. Block, D. D.,

and Miss Mabel Lee Cooper, Sunday-School Field Secretary of the Province of Washington. Two teacher-training courses are to be conducted by the Rev. Edward Pinkney Wroth, the subjects of these courses being: "A Study of the Pupil," "How to Train the Devotional Life," "The Principles of Teaching," and "How to Teach the Mission of the Church." Beginning in October under the direction of the Rev. John S. Moses, a monthly diocesan coaching class in the Christian Nurture series will be held for all teachers using this course. In addition to all these, there will be monthly meetings of the Board of Religious Education for the purpose of the better development of such phases of work as the Font Roll, Church School Service League, the Young People's Movement and other branches of Religious Education.

Altogether the program is forward-looking and progressive and deserves the hearty support of all interested in the work of religious education.

M. M. W.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Bishop Murray's Fifteenth Anniversary.

St. Michael and All Angels' Day this year will mark the Fifteenth Anniversary of the Consecration of the Rev. Dr. John Gardner Murray to the Episcopate.

The Diocese of Maryland will celebrate this completion of fifteen years of wise, loving and progressive pastoral administration of Bishop Murray and testify to their love and devotion to their Bishop.

A committee of clergy and laymen was appointed at the last Diocesan Convention to make all arrangements. Complete details of this Diocesan celebration will be announced in the near future.

During the last fifteen years missionary contributions have quadrupled; confirmations increased and forward work in church buildings, parish houses and rectories, in both city and country, has been continuous and is still in progress.

A Quiet Day, preceding the winter activities, will be held under the auspices of the Church Service League in the Pro-Cathedral, Baltimore, on Wednesday, October 8. The Rev. F. L. Vernon, D. D., L. D. D., rector of St. Mark's Church, Philadelphia, will conduct the devotions.

The success of the cafeteria at St. Paul's Church House, Dr. A. B. Kinsolving, rector, has made necessary the erection of a three-story extension building. Added facilities for the work of the various parochial organizations will also be afforded.

R. F. H.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

The Fall Campaign.

Beginning early in the Field Department of the Diocese of Georgia, has proved the wisdom of such procedure, for the first of October will find the Diocese all set to begin active preparations for the fall campaign for the Church's Program. The Diocesan De-

partment met the last of June and adopted the Flying Squadron plan. Two squadrons, one headed by the Rev. Karl Morgan Block, D. D., representative of the General Church, and the other by the Rev. J. A. Schaad, former General Missioner (but by October 1 will be one of the diocesan clergy), will tour the Diocese and will hold a two days' conference in eight centers, each squadron to visit four places. The other members of the squadron are diocesan workers and include Mr. Marion G. Ridgely, senior warden of the Church of the Good Shepherd, Augusta; Mr. George W. Urquhart, secretary of the vestry and member of the Men's Club, St. John's Church, Savannah; Mrs. H. D. Reed, president of the Woman's Auxiliary of Grace Church, Waycross, and Miss Edith D. Johnston, Executive Secretary of the Diocesan Field Department.

The Diocese has been divided into seven districts with a clergyman for chairman and a layman for vice chairman of each district, and the actual preparing of the various parishes and missions has been assigned to these officers who will urge attendance at the conferences on the part of the members of the Church. The district chairmen and vice chairmen are: the Rev. David Cady Wright of Savannah, the Rev. Jackson H. Harris of Augusta, the Rev. E. W. Halleck of Waycross, the Rev. J. W. Fulford of Brunswick, the Rev. Robb White, Jr., of Thomasville, the Rev. James B. Lawrence of Americus, and the Rev. C. M. Hobart of Hawkinsville, Mr. F. H. MacFarland of Savannah, Mr. John D. Twigg of Augusta, Mr. Roy E. Breen of Jesup, Mr. R. A. Gould of Brunswick, Mr. R. R. Turnbull of Moultrie, Mr. John A. Davis of Albany and Mr. J. K. Hollowell of Dublin. The conference centers include Brunswick, Waycross, Valdosta, Fitzgerald, Thomasville, Americus, Albany and Dublin.

E. D. J.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

Death of Two Devoted Church Workers.

The death of Mrs. William Read Howe, following closely the death of her husband, the Chancellor of the Diocese and a most useful layman, has brought a peculiar sense of loss to the whole Diocese. Mrs. Howe had been very active in the Woman's Auxiliary and especially in the Guild of St. Barnabas' for Nurses. Her will is announced as containing bequests of \$10,000 to the Diocese, the income to be used in the service of the clergy; \$10,000, the income to be used in connection with the Woman's Auxiliary, in the service of the wives of the clergy of the Diocese; \$10,000 for the Cathedral Fund. There are several smaller bequests for Church and charitable purposes and some which become available at the end of life interests.

In the death of Mr. Henry P. Winter, Junior Warden of St. Andrew's Church, South Orange, the Parish and the Diocese have lost one of the most useful and devoted of men.

Clerical Changes.

By recent changes in the Diocese, the Rev. Donald MacAdie and the Rev. Karl E. Warmeling, ordained deacons in June, are in charge, respectively, of the churches at Haledon and at Allen-

dale. The Rev. William N. Harper, M. D., is taking charge of the Church of the Incarnation, Jersey City, and the Rev. Maxwell Williams of St. Aidan's, Paterson. The Rev. Percy C. Hall is in charge of Christ Church, West Englewood. The Rev. Duane Wevill has become rector of St. Thomas' Church, Newark. The Rev. George D. Harris, of Belvidere, Delaware and Hope. The Rev. Peter Deckenbach of Christ Church, Belleville.

Eagle's Nest Farm, on the Delaware River, in the second year of its camp life, has been used by about two hundred persons with great satisfaction. There have been conferences of the clergy, the Brotherhood of St. Andrew and the Italian clergy; by choirs, Boy Scouts, Sunday-school classes, and many individuals unattached. The large development and use of the one hundred and eighty acres, eight miles below the Water Gap, appear certain.

NORTH CAROLINA.

Rt. Rev. J. B. Chesire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt. Rev. H. B. Delaney, D. D., Suffragan.

Meeting of the Executive Council.

On September 17 the regular quarterly meeting of the Executive Council of the Diocese met in Greensboro, with Bishop E. A. Penick, presiding. Bishop Cheshire and Bishop Delaney were also present, as was Archdeacon Hardin. A budget of \$93,706 was approved for the year 1925. The principal items of expense were: \$46,000 for the National Church Council (an increase of \$6,000 over last year); \$17,081 for the department of missions and church extension, including the three convocations, and \$11,025 for religious education (including salary for executive secretary). The budget represents \$8,600 more than was asked for 1924.

It was decided by unanimous vote that the churches in the whole diocese be requested to devote their Christmas offerings to the Japanese Rebuilding Fund and that the Bishop make a special appeal to the people and churches of the diocese to give liberally for re-establishing the work in Japan.

At the suggestion of Bishop Cheshire the movement to devote all Church School offerings in October to the Bishop Tuttle Memorial Fund, was endorsed and the Bishop has issued an appeal to all the Sunday Schools in the diocese to honor Bishop Tuttle's memory with "a mouth of Sunday's."

The Kanuga Lake Assembly Grounds proposition was referred to. The special committee cooperating with other committees from nearby dioceses was continued with power to act. A tract of several hundred acres in the mountains of Western North Carolina, with thirty-one cottages, hotel and beautiful lake, is offered to the Church for \$88,000—\$13,000 cash, and the rest in deferred payments. This matter will come up for action at the Synod of Seawane in Wilmington in November.

This was the second meeting of the Council, since its creation by canon last spring. The Council has a rotating membership and will meet every three months in Trinity Parish House in Greensboro. The next meeting will be December 17. This is an administrative system which promises to put the diocese in the forefront in efficiency and in business-like dispatch of its departmental affairs.

The Rev. R. E. Gribben, rector of St. Paul's, Winston-Salem, has been

named associate secretary of the Field clergymen throughout the American Church, who will assist in the work of the department in its forward program. Mr. Gribben was diocesan chairman for the Nation-Wide Campaign last fall and conducted the movement with eminent success.

During the summer the Rev. G. Floyd Rogers, rector of St. Peter's, Charlotte, successfully combatted the usual apathy of summer congregations by conducting a series of services at which he spoke on special vocations and trades. He preached to a large congregation each Sunday night, and much interest was aroused.

The Church of the Holy Comforter, Burlington, the Rev. T. F. Opie, rector, has again started its free community kindergarten, which proved so helpful to the parish and the community last year, under Mrs. Wellington Ogden, of Lynchburg. No distinction is made as to denomination. There are boys and girls in the kindergarten from the Baptist, Methodist, Christian, Lutheran, Presbyterian, Methodist Protestant, and Episcopal Churches. The capacity of the kindergarten hall, which is the old church building reclaimed and equipped for the purpose, is taxed to accommodate the children and the enterprise has tended noticeably to establish friendly feelings on the part of members of the other churches of Burlington.

T. F. O.

UPPER SOUTH CAROLINA.

Rt. Rev. K. G. Finlay, D. D., Bishop

Grace Church, Camden.

The Rev. Ilbert de Lacy Brayshaw assumed charge of Grace Church, Camden, on September 1. He comes to the Diocese of Upper South Carolina from the old mother diocese of South Carolina, where he has been rector of the Church of the Redeemer, Orangeburg, for the past two years.

Field Department.

The Rev. Henry D. Phillips, D. D., rector of Trinity Church, Columbia, and Chairman of the Field Department of the Diocesan Executive Council, has arranged for a series of conferences on the Program of the Church, under the leadership of the Rev. William H. Milton, D. D., from Monday, October 27 through Friday, October 31. These conferences will be held in the Church of the Good Shepherd, Columbia; the Church of Our Saviour, Rock Hill; the Church of the Advent, Spartanburg, and Christ Church, Greenville. The clergy, the vestrymen, and the women of the Auxiliary will meet in separate groups, but will all have an opportunity to hear and confer with Dr. Milton.

Miss Theo Young, the daughter of Mrs. John K. Young, of Union, has volunteered, and been accepted by the National Department of Missions, for the Mission Field of China.

Miss Young is a member of the Church of the Nativity, in Union, and, in addition to being an active worker in her own home parish, she is closely associated with the Department of Religious Education, in the Diocese. She has held the position of the Diocesan Supervisor of the Church School Service League, for the past year, and will, it is believed, become a great addition to any point in the Foreign Field, to

which she may be appointed. She expects to leave for the Orient in the late Fall or early winter.

J. O. M. C.

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

Dedicate New Community House.

The Rt. Rev. Herman Page, Bishop of Michigan, formally opened and dedicated the new St. Andrew's Community House, Detroit, Sunday afternoon, September 21. The special speaker for the occasion was the Rev. Samuel S. Marquis, D. D., rector of St. Joseph's Episcopal Church, who made an address on "Bringing Back the Neighborhood."

The new building, just recently completed, is one of the most completely equipped small buildings for community service in this part of the country. It was built under the direction and largely with the help of Mr. Fred Wardell, a member of St. Andrew's Church. The building is of stone and follows the old English style of architecture, even to containing a small open-air court in its center.

During part of the past summer a portion of the building has been used to house a Daily Vacation Bible School which numbered an enrollment of one hundred and twenty. It is hoped that during the next year a week-day school for religious education may be organized, running during the school year with the cooperation of the public school authorities and during the regular school periods of the children. In other parts of the United States more than 5,000 such schools are already in operation among various Protestant communions.

The building is also equipped with a large auditorium and a large stage, where plays and pageants by the boys and girls of the community will be given. Plans for the use of the building also include the holding of community dances during the winter.

Another attractive feature of the building is a large attractive club room which will be used as a lounge and for small gatherings of all kinds.

An enlarged program of boys' work will be undertaken by the parish in a portion of the building specially set aside which will include the formation of a court of the Order of Sir Galahad and combining with certain features of the Boy Scout and the Y. M. C. A. program.

According to the Rev. William L. Torrance, rector of the church, the new building will attempt to minister to the needs of the neighborhood surrounding it regardless of creed.

St. Matthew's Anniversary.

In 1849 a few colored families in the City of Detroit organized themselves into a society for worship according to the doctrine and teaching of the Episcopal Church. This first congregation attracted to it James T. Holly, a member of the Roman Catholic Communion, who was later made a priest of the Episcopal Church and still later the first Negro Bishop of the Episcopal Church in the United States with the care and oversight of the Diocese of Haiti.

This congregation, St. Matthew's Episcopal Church, during the week of September 14-21 held a joint celebration of the Seventy-fifth anniversary of the Church and the fiftieth anniversary of the consecration of the late Rt. Rev. Theodore Holly, Bishop of Haiti.

Sunday morning, September 21, at 10:45, the Rt. Rev. Herman Page, Bishop of Michigan, made his annual visitation to the church, taking part in the celebration and confirming a large class of candidates. At this service the sermon was preached by the Ven. Henry L. Phillips, D. D., of Philadelphia, Sunday evening at 8 P. M., in addition to a special musical service, the Hon. Fred R. Moore, Editor of the New York Age, made an address.

A series of special services and other events featured the celebration on Sunday, September 14, the Rev. John A. Williams, Omaha, Neb., and the Rev. Louis H. Berry, Newark, N. J., both sons of the local parish and now in the ministry of the Church, preached at the morning and evening services. A public reception was tendered these men the following evening, at which representatives from many of the Episcopal Churches in the city were present.

On Wednesday evening, September 17, the parish tendered a parish dinner to Bishop Page at St. Paul's Cathedral, and on Thursday evening a recital was given at the church with Mrs. Lorainetta LeBon as organist.

St. Matthew's Church, which is now one of the leading colored congregations of the Episcopal Church in the United States, has had an unusually interesting history. The old church building was first located on the southeast corner of Congress and St. Antoine Streets, where the Colonial Laundry now stands. The pioneer work in the parish was done by the Rev. William C. Monroe, who was ordained a deacon in the old St. Paul's Church, Detroit, by the Rt. Rev. Samuel McCoskrey, the first Episcopal Bishop of Michigan.

Following the completion of the first building in 1851, considerable difficulty was encountered by the new congregation. The colored population of Detroit at this time was continually fluctuating owing to the arrival and departure of fugitive slaves. The fugitive slave law which was enacted by the United States government in 1850 began to demonstrate its destructive effect upon the colored people of the city, and Detroit being the terminal of the fugitive slave "Underground Railroad," slave hunts and arrests were frequent. As a result, a great number of the terror-stricken people, many of them members of St. Matthew's Church, fled to Canada and elsewhere.

However, a faithful few kept alive the spark of devotion to the Church and in 1863 the present building was erected on the corner of St. Antoine and Elizabeth Streets.

The present rector of the parish, the Rev. E. W. Daniel, is one of the leading colored clergymen of the Episcopal Church in the United States and came to Detroit in 1922 after a distinguished service in New York City.

In the near future the congregation hopes to begin the building of a community house near the present church.

I. C. J.

EASTON.

Rt. Rev. G. W. Davenport, D. D., Bishop.

Impressive Ordination Service.

An impressive ordination service was held in the Cathedral at Easton, on Wednesday, September 17, at which time the Rt. Rev. George W. Davenport, D. D., Bishop of Easton, ordained to the diaconate Mr. Walter C. Eastburn,

(Continued on Page 22.)

Family Department

September.

1. Monday.
7. Twelfth Sunday after Trinity.
14. Thirteenth Sunday after Trinity.
- 17, 19, 20. Ember Days.
21. Fourteenth Sunday after Trinity.
S. Matthew.
28. Fifteenth Sunday after Trinity.
29. Monday. S. Michael and All Angels.
30. Tuesday.

Collect for Fifteenth Sunday After Trinity.

Keep, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy; and because the frailty of man without Thee cannot but fall, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ Our Lord. Amen.

St. Michael and All Angels.

O everlasting God, Who hast ordained and constituted the services of angels and men in a wonderful order; Mercifully grant that Thy holy angels always do Thee service in heaven, so, by Thy appointment, they may succour and defend us on earth; through Jesus Christ Our Lord. Amen.

Angels.

I too have looked on angels,
The angels of the Lord,
Not Uriel standing in the sun,
Nor Raphael whose plumed sandals run
Upon the winds, nor that holy one
Nearest the throne, great Gabriel,
Nor Michael of the sword.

I saw no wings of angels
Arched over Palestine,
Not above Ornan's threshing floor
Where the Wrath was stayed, nor above
the sore
Thirst of the desert where Hagar bore
Water of life to Ishmael,
Led by celestial sign.

Altars, but never angels
Ascending in the fire;
Beggars, but not in seraph hold
Borne skyward; river, but no gold
And beryl of high heralds told
To show to fainting Daniel
The end of world's desire.

Yet I have looked on angels,
The angels of the Lord,
And entertained them unawares,
Worn men and women bowed with cares,
Pilgrims whose patient eyes were pray-
ers,
Binding rebellious Israel
With love's tenacious cord.

All quietly God's angels
Go lifting hearts that fall,
Slipping our prison doors ajar,
Shining more softly than a star
Where glooms have been and shadows
are,
Guileless as Nathaniel,
Undaunted as Paul.

Saint John beheld glad angels
At the gates of the jasper wall,
But I have seen them spent with grief,
Homeless as wandering autumn leaf,
Reapers that sink beside the sheaf,
Yet ever like child Samuel
Arising at the call.

Oh, I have looked on angels,
The angels of the Lord,
With none believing their report,
Of the Philistines made a sport,
Rejected, yet the temple court
Of God's own grace, Immanuel,
His worship their reward.

—Katherine Lee Bates, in Youth's
Companion.

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

The Last Discourse

II.

The Rev. Louis Tucker, D. D.

The promise of the Holy Spirit, fulfilled at Pentecost and in ordinations and confirmations, is further fulfilled in the private life of every repentant Christian. His work is world-wide. Heathen come to Christ by Him. Therefore He comes to some still heathen. As Giver of Life He is best worshipped by preservation of His temples, our bodies, in perfect clearness of thought and deed. Giver of Life Spiritual, He is best worshipped by attention to the promptings of conscience. Giver of Life Mental, He is the Lord of Common Sense, the Enlightener. As such, He is best worshipped by common sense as distinguished from erudition and from worldliness. The practical mechanic, or the competent mother or father of a household, worship Him more acceptably than the most learned professors of theology, or the most ascetic monks or nuns. To make good machines that work, or plant good grain that grows or raise good children that love God, or do any other homely honest common-sense thing, is serving Him better than to write great learned books or grow, by prayer and fasting, into ascetic holiness. Yet the Holy Spirit spoke through the prophets and made some of them ascetics; and the man or woman who was good farmer or mechanic or sensible housewife or parent may, after that work is done, receive the call. Nuns are good, but we believe, with St. Paul, that they should be widows over fifty. Monks are good, but we believe, with the Brahmins, that man should be student warrior and householder before he becomes ascetic. He whom the Comforter comforts will understand.

Home is where God is. Our Lord's going is foretold for their sakes. They are able to bear it because He has left His peace with them. This is not mystical. Full knowledge of good facts brings peace.

Our Lord continued with the saying of the vine and its branches. One who has seen a vineyard pruned to make it bear will understand. You must prune a branch and purge it—clean off dead bark and all that can harbor blight and pests—if you want grapes. Also, for the sake of the other branches, you must cut off all that are barren.

The early Christians loved this saying of the Vine and its branches most, fondly well. It shares with the Good Shepherd the midmost of their art. Wherever we would put a crucifix they put the Good Shepherd bringing home

the lost sheep, and wherever we put any religious decoration except a crucifix they put a vine. The vine and its branches twined over all their art. There is a chapel in the catacombs the very walls and roof of which are carved with a branching vine. Their symbol of the Good Shepherd was truer than ours of the crucifix; for not in the suffering, but in the purpose of the suffering lies its meaning. Their symbol of the Vine and its branches is truer than ours of the trefoil window, the eagle lectern, the lamb and other like things; for it sums up the mysteries these separately teach and adds more. The vine symbolizes Christ and His Church, and is thus immeasurably the fittest decoration for Christian Churches.

God is love. Motive for keeping the commandments, like the ultimate motive for giving them, is love. This, in the long last, is sanction for heaven and hell; even for hell; for he who would hurt your beloved must be shut up where he cannot hurt your beloved. But those who love one another may go free.

Our Lord gives two reasons for exaltation of the eleven from servants to friends. He is about to die for them, and has told them the things God told Him. Both are practical. If you admit a servant to your confidence, so that the information sent you is his, you make him a friend. If you die for that servant, or even risk your life for him, by that act he doubly, trebly ceases to be servant. He may serve you; but it is as a friend. This is obvious to a gentleman and hidden from vulgarians and bores. Our Lord is a Gentleman. Perfect strength is combined with perfect gentleness in God alone. In so far as it is shown by any human being, that person approximates the ideal gentleman or gentlewoman. Out of immeasurable depths of suffering Christ, Who was strong for endurance or attack, has brought up for us a priceless truth; that one who is NOT strong for attack may, by strength for endurance combined with gentleness, approximate the nature of the Divine. We defend the definition of Gentleman as A man who is gentle, when, by derivation, it means a man of race and ancestry—Gens. It was because men of race and ancestry often exhibited a certain quality that that quality got itself named Gentleness. That man is the highest-bred, the greatest gentleman, who has most of this quality of Our Father in him, utterly irrespective of his earthly family; and that is the most aristocratic, exclusive point of view the world has ever known, and also the most socialistic and democratic. By all the great true gentlemen who have brightened this globe, combining gentleness with strength, the saints shall be the greatest aristocracy and purest democracy. Those found worthy of the Lamb shall be a brotherhood of such gentlemen, of such gentlewomen, as the world has never known; perfect democrats because perfect aristocrats; utterly strong because their strength is based on God; utterly gentle, because they stand before the Lamb.

Mutual love among all Christians is the purpose of Our Lord's farewell discourse. Human beings frequently find each other unlovable. Christ loves both. There is something lovable in even the properest. Success in prayer is here based, by Our Lord, on bringing forth much fruit. When a drummer sells the goods no wise house trims his expense-account. Would you have your prayers answered? Bring forth fruit. Love the man who brings forth fruit, too,

whether you approve of his style or not.

There is no statement more prominent in ancient and more carefully left out of modern Christianity than that concerning hatred of the world for Christians. The feeling seems that Christianity ought to have transformed the world. Christianity has gained the upper hand in the world several times, conversion of Constantine being the first; but the world ended by transforming it. The stubborn old world sincerely believes any man who does all that Christ said is a fool; and the world will not obey fools. Christians holding secular authority, to retain that authority must cease to be "Fanatic" and become "Reasonable" or "Liberal," that is, worldly. He who follows Our Lord, remaining unworldly, becomes, in the eyes of the world, a harmless dreamer and visionary, to be despised, or else a dangerous dreamer and visionary; a fanatic to be fought and feared and hated.

Yet there is comfort. When the world despises and rejects Christians, it is not personal. They have not failed where better men would succeed. Those who reject the Master reject the servants. But those who accept the Master will accept and obey the servants so far as they have his "Word."

The problem of predestination and prophecy has been dealt with. Jews were not caused to hate Christ to fulfil an Old Testament prophecy. That prophecy was made because Jews, being quite free to do what they chose, chose, in the time of Christ, to hate Him. Their act was the cause of the prophecy, not its effect. Why, then, is it referred to by Our Lord in language which, at first glance, seems to imply that the prophecy caused the hatred?

Is it not because hatred and consequent prophecy were both effects? Jews would have hated Christ even if that hatred had not been foretold. Hatred was primary result, and the prophecy of it was secondary result, of natural law.

He Appeared in Another Form.

Jesus was not disguised, simply in other ways than the disciples were used to seeing Him. He appeared after the first Easter. He was the same Lord with His limitations laid aside, His disabilities discarded, His humanity folded up and laid away as carefully as His grave clothes.

He had reassumed the limitless powers of the God-head. For our sakes, He had become like us. For the same reason, He became unlike us. In these five words, "He appeared in another form," we have the history of Jesus since the Resurrection.

His sudden appearances in human life, unexpected manifestations in the church, tangible demonstrations of power throughout the ages, make up the romance of Christian history.

He keeps Himself out of sight, apparently out of human touch, one would think, at times out of human call!

"He hides Himself so wondrously;
As though there were no God.

He is least seen when powers of ill
Are most abroad."

But when human resources are exhausted, and a mighty deliverance is needed, at the acute stages in life, by methods that are strange, in ways new, and in disguises that surprise, "Jesus appears in another form."

It is part of the strategy of the Son, in bringing many sons into redemption, that He can accommodate Himself to every stage in life.

With an adaptability that only God is capable of, and a divine condescension, He can become "a Kindergarten Saviour, suit Himself to the mind of a little child, down at his mother's knee, saying:

"Gentle Jesus,
Meek and mild,
Look upon a little child."

To boys and girls in the adolescent stages of life, when all the world looks young, and every lass is a queen, and they are thinking the long thoughts of youth, living in cottages and building palaces in the air, another, and yet the same, Christ, in the winsomeness of young manhood, appears. Instead of thorns on His brow, He wears the dew of eternal youth. He shows Himself as a leader, saying, "I have trod these paths in sorrow that you might tread them in joy."

In the dangerous, sobering years of middle life, when the fires of youth begin to die down, enthusiasm cools, and the judgment grows balanced, even then the Lord becomes visible in another form.

Then when the hill of life steeply down and old age begins to seep in, and the hurrying years wrinkle the brow; when the disillusionments of life creep into the soul like a black frost in December! in the evening hours, He appears in another form to give light.

Jesus showed Himself in a different form to the men on the way to Emmaus. Prophecy of the manifestations of Himself to dissimilar characters in ages wide apart.

To Paul, as a light and voice from Heaven; Athanasius, as God, actual, and in essence with the Father; Martin Luther as a justifier of guilty men, before a righteous God; John Calvin, as Sovereign God, head of home, church and state; John Knox, as the author of an intelligent Christian faith; John Wesley, as the one who gives assurance in religion, a provoker of Hallelujahs; Countess of Huntingdon, as a foundation whereon to rest; General Booth, as a moral scavenger, picking up the debris of our ruthless civilization; John G. Patton, as God's great sunrise in the soul, and to a host of others, He has appeared in a manner that suited their personalities.

In a deeper sense than the militant Germans imagined, there is a "German God," for He adjusts Himself so wondrously to the varied sons of men that there is a German, French, Italian and Greek Christ. The same Lord in essence, a national, and an international character, and yet "the image of the invisible, the first born of every creature."

To Tolstoi, and the Russians, Jesus was a poor peasant. Hindoos can only conceive Him as a lonely, meditative, ascetic Holy man. To Michael Angelo, He is the Maker of Art; Handel, as the music of the world, and to Americans, He looms up as a man of action, doer of deeds. He accomplishes things.

To these different types of character, with their emotionalism, or lack of emotion, gifts, idiosyncrasy, speaking different tongues, living in ages and countries far apart, to them, He appears in satisfying form. For by Him were all nations made.

To the thinker to whom "the real is the rational," and to the mystic to whom everything is spiritual, Jesus appears in still another form.

One great service which mysticism has rendered to the church has been to deliver it from rigidity. When men have become encased in doctrines like

a knight in a coat of mail, mysticism has entered, melted the crust, and said, "Come and walk in the light of the Father's love."

"A Christian mystic withdraws into the silence with all that he has learned in Jesus Christ, of a God who has a Father's heart, and who knows the yearning of a Father's love. Like the poor prodigal, he says, I will arise and go unto my Father. And so he arises from the world of sense, and goes to the quiet homeland of his soul. And there he is met in silence and in secret not by a cold and unintelligible spirit, but by a Father who hath never ceased to love, and loving hath never ceased to hope."

Here is the larger hope of the Church of God. He dwells in it. It is His earthly garment, and He is constantly demonstrating His watchfulness over it. Every revival of religion, outbreak of missionary zeal, discovery in scholarship, progress in Christian education is an Epiphany of Jesus in another form.

Jesus is manifesting Himself in our social order. He is not an idle spectator. He is the critic of our civilization. An industrial system that produces cheap goods and poor humans is not to His mind.

Lest we settle down in our ease and say, "There now, we have produced the best, nothing can be better," Jesus steps into the midst of things. He appears in the church, asking preachers if they have declared the truth; folks in the pews, if they have lived the truth. To the wronged He asks, "Have you forgiven your enemies, as I forgave and prayed for mine?"

"God clothed Himself with Gideon," is the graphic Old Testament way of saying that he was God's instrument. So the great Physician clothes Himself with every Christian doctor who heals the sick and alleviates pain.

He appears in the kitchen, and manifests Himself to housewives. He was familiar with smoky lamps, patched clothes; knew about sweeping rooms, swelling yeast in bread, the incessant call of street beggars and peddlers.

He can appear in any form, to any man or maid, in any age, at any hour of the day or night, speak any language, disguised in garments of mourning, sometimes dressed as a guest at a wedding. He can come with a vision, a scourge, a balm, a message, and a crown. In any fashion that suits thee.

Even so came Lord Jesus!—Presbyterian Banner.

The Missionary Spirit in Cape Mount.

The Missionary Society of our Church at Cape Mount in response to an appeal made by the rector for the Emergency Fund for Japan, has sent the amount of \$36.62 to the Church Missions House. The rector asked for the amount of \$15, and it is interesting to see how hearty was the response. The majority of the membership of the Society is made up of the boys of St. John's School, and the girls of the House of Bethany, and it is a fact to inspire us that their contributions were largely gathered from the sale of their daily allowance of rice which they denied themselves in order to help the Fund. This is truly the missionary spirit.—Exchange.

Christian worship is our greatest chance to get the ice thawed around our hearts, to be touched anew to sympathy and unselfishness, and to be awakened anew to the possibilities of the human race and of society.—Sir William Ashley.

For the Young Folks

Revelations.

A wee wind flower,
Reclining on a woodland bed
Its fragile life by beauty bred
Reveals God's power.

A quiet strain,
The evening vesper of a thrush
God's voice that echoes through the hush,
That Love shall reign.

A crooning breeze,
That stirs the leaflet hearts to song,
Instills new life and makes them strong
Majestic trees.

A bright-eyed star!
That clasps the misty twilight fold
With pin point fire of twinkling gold,
God's gate unbar.

A tiny prayer,
The lisping of a little child,
With trustful eyes, with soul so mild,
Naught seems so far.

How great God's gifts,
His tender Love for all mankind,
His thoughtful care with Hope combined,
Each life uplifts.

—Mildred S. Albert.

The Baby Moses.

Down by the river bank in the far-away country of Egypt grew many long, strong reeds, and one day, many, many years ago, a woman gathered a big bundle of them. When she brought them to her house she began weaving them into a basket, and as she worked I am quite sure that her little son Aaron watched her fingers as she pulled the reeds in and out and back and forth.

"Little Sister Miriam was a bit older than Aaron, and I suppose that she took care of the baby while her mother was busy.

"Keep him quiet, Miriam, dear," mother said; and Miriam would cuddle him very close in her arms and try to keep him from crying.

"Isn't he a pretty baby, mother?" Miriam would say over and over again as she looked into his face; and mother would answer, "Yes, my dear; he grows prettier every day."

Then Miriam would remember the command of the cruel king, "All the little boy babies of the Hebrew people must be killed."

She would shudder as she whispered, "The king must not find our baby!"

Father had to spend all his time working for the king, and he was very tired when he came home. Sometimes, too, he had a sad story to tell of how the overseer had struck him when he could not work fast enough. The king's overseers were very cruel to all the Hebrew people who were building his great buildings for him. They often forced the brickmakers to gather their own straw to mix with the mortar, but they demanded that just as many bricks be done at the end of the day.

Father would sigh! "How long! How long," and then mother tried to comfort him.

By and by the little cradle was finished, and it was just big enough to hold baby brother.

Mother made it quite water-tight by covering it on the outside with

pitch. Then she placed baby inside, and carried both baby and cradle down to the river. Quietly and gently she hid it among the tall grasses that grew at the edge of the water.

"Watch him carefully, Miriam," she said. "Do not go too near the place, because some one might see you. I will go home. But if harm comes to baby brother, be sure to come and call me."

How the little "mother-sister" watched that tiny basket. She did not mind tired back or aching feet. As she stood just where her mother told her to stand, she thought of mother's words, "God is good. God is strong. He loves little children." Then she would whisper to herself, "Surely He will take care of little baby; surely He will save him from the king."

Presently the faithful little sister heard a sound. Some one was coming! She strained her ears to listen; then her heart seemed almost to stop beating! The princess was coming! The king's daughter was coming to the river! What should Miriam do?

The royal lady and her attendants came close up to the river bank. Then the princess spied the tiny basket. "What is this?" she cried.

One of the maidens lifted the basket for her mistress to see.

"Open it!" she commanded.

The maiden opened it, and there lay the helpless baby.

"It is one of the Hebrew children!" she said.

Then God did a wonderful thing. He put it into her heart to be kind to the little slave child.

"What a beautiful little baby!" she exclaimed.

The baby looked about; mother was not there; he could not see sister Miriam. He cried.

"Poor little baby!" exclaimed the princess.

Miriam came nearer. Then she heard the princess say, "I shall keep this beautiful baby for my own. Carry him to the palace."

What a marvelous thing for the princess of Egypt to say! Could Miriam believe her own ears? But she had heard aright.

It was a hard thing for a little slave girl to speak to the royal lady, but brave little Miriam spoke. "Would you like a good nurse for the pretty baby?" she asked timidly. "I know some one who would take care of the baby so well!"

The great lady looked down into the sweet face of the little girl. "You may go bring her," she said.

Then Miriam ran as fast as she could right back to her mother. "O mother, mother!" she panted. "The princess has found the baby! She loves him! She is going to keep him! She wants a nurse to take care of him! Come!"

Mother ran to the riverside. The princess put the little baby into her arms. "I want a nurse for this dear little baby. I shall call his name Moses. You shall take care of him."

This was God's wonderful way of taking care of a little baby who was in great danger.—Selected.

Penny Forget-Me-Nots.

Jackie Sanders looked with shame upon his dirty hands and feet, then straightway he went in search of his

mother.

"O, Jackie," sighed the mother when she saw him, "I was hoping you were going to add another penny to the forget-me-not account today, you had stayed clean so long!"

"I'm sorry, mother," the little boy admitted, "but seems I just can't remember things as I should."

"I think, perhaps," interrupted Father Sanders, "if we would change our penny account it might work better."

"How, Father?" asked Jackie interestedly.

"Well, suppose instead of putting a penny in our forget-me-not box every time we went through the day remembering the things we were told to do and keeping our resolutions as we should that we put in a penny every time we forget anything."

"I—I guess that might make a difference, father," answered Jackie; "but I'm afraid the forget-me-not penny bank would get all my pennies."

The forget-me-not bank was a little metal bank that Jackie's best-loved Aunt Sara had given him when he was a little boy, and while he was still a little boy the bank was about his most treasured possession.

Almost ever since he could remember he had been putting pennies into the little bank for the things he did that pleased his parents. For instance, if he went all day without crying, they gave him two pennies to put in the bank; if he went all day without fussing one penny went in; and when he went all day without soiling his clothes, three pennies was the reward. And now father was suggesting that the old method be done away with and a new one installed; and since both his parents agreed to it, naturally he must.

Realizing that the pennies that would go into the bank under the new system would come from his own pocket, Jackie went to bed that night feeling very blue, and perhaps he had a right to, because the next morning before he got away from the breakfast table he realized that he had forgotten a very important thing which he should have done—he had forgotten to wash his face—and before night came down again he had left off two other important things; consequently that night three pennies from his own savings went into the bank.

"I say, dad," he said presently, "what shall we do with the money we contribute to the forget-me-not bank?"

"I think, since it's all due to our carelessness," answered father, "that we should give the money to some charitable cause."

At first the little forget-me-not bank flourished. Every day it seemed to Jackie that it called on him for every penny he could beg or earn, but by and by he began to get up in the mornings thinking about the things he was going to do that day. He began to listen to the things that mother and father told him to do and then doing them, and after a while father noticed that the little bank was growing slim.

Twice flowers had been paid for out of it for the charity ward in a big hospital, once it had brought a chicken for the washerwoman's birthday, and three times it had been emptied for missions—all for good causes. But somehow Jackie thought he'd rather do these things differently; so he kept remembering and thinking and doing until the little bank was completely emptied.

"I say," exclaimed father when he discovered the condition of the little bank, "I guess it's time we were going back to the old method. It seems that

our little boy never forgets anything any more, and he's nice and clean when supper time comes and so polite I'm almost scared of him myself."

Jackie slipped onto his father's knee and looked up into his face lovingly. "I just couldn't let auntie's gift be filled with my forget pennies, father," he said slowly. "You know that little bank was a forget-me-not bank, and I think I've learned a lesson by it."

"So do I," laughed the father pleasantly. "In fact, I'm most sure my little boy has learned a great lesson; so we'll lay aside the custom of banking our forgotten duties and keep it just for love's sake."

And that night Jackie felt as though he was the happiest little boy in the world, for no longer was the little bank a reminder of something he had left undone, though it was a long time before he ceased to save his pennies in the forget-me-not bank.—Christian Advocate.

Doing Things.

Don't you see how strong I am,
Digging with a spade?
If there's any work to do,
Boys are not afraid.
When I'm tired I'll stop and rest
In the garden shade.

Don't you see how wise I am,
Counting one, two, three?
Pretty soon I'll go to school,
Then I'll work, you'll see;
Learn to read and write and spell,
Fast as fast can be.

Lots of fun in doing things,
Little boys all know.
Working, playing, resting, too,
That's the way we grow.
If you'll try my recipe
You will find it so.

—Exchange.

For the Southern Churchman.

The Poppies.

Eugenie du Maurier.

Just before the poppies begin to think of coming out, their little heads straighten upright. Poppies do not hang their heads when they blossom. The poppy ladies are not at all careful of their clothes, although they have very pretty ones. The rose ladies curl their petals very carefully. But the poppy ladies' petals are just crushed tight together inside the hard green buds. The poppy ladies are not afraid of wrinkles.

If you go out early to the poppy beds, you may see the poppy ladies open and float their skirts upwards as if the poppy ladies did not care whether they danced on their feet or their heads. But, children, dear, you must have sharp eyes. When the poppy ladies get their invitations to garden parties they make very great haste. So you see first the bud. But if you look away for but a moment, the flower poppy lady has arrived. The green case—the calyx—has split and dropped to the ground. The petals (the poppy lady's skirts) that were crushed so tight are lovely. They are wonderful things.

The poppy ladies don't look a bit sleepy. They are ever bobbing their heads and courtesying to the sun. But there is something made from the poppy seeds that induces sleep. The poppy seed is very tiny and light. But it holds the sleep charm. Animals, and insects, and plants are sensible people and can always go to sleep at the right

time. It is only people who have forgotten how to sleep that must get the poppy to help them.

I have seen bees take a piece of a poppy petal to line their babies' bedroom—perhaps, that the little ones should sleep very soundly. This kind of a bee makes a chamber in the ground. After it is nicely hollowed in the ground, if the earth walls are not quite to her taste, the bee sometimes cuts pieces out of the poppy ladies' shirts and papers the walls with crimson, yellow or pink. Then, too, the mother bee often mixes together a little honey and pollen dust from the poppy flowers and makes a little pile of bee-bread in the pretty room. That is for the little fellows to eat before they have become bees. Then, the mother bee hangs a little curtain and makes ready the place for another bee-egg.

Lora Surprises Them.

Grandmother Martin watched her daughter's trembling fingers as she basted the skirt of a filmy pink net dress onto the waist. "Jane, why do you work yourself nearly sick to get that dress done today?" she finally asked, solicitously.

"Lora said she absolutely wouldn't go to her senior party unless it was finished and I'd hate to have her miss that," answered Mrs. Sessions, nervously. "It's five o'clock now and I don't see how I'm ever going to finish it for this evening. I've done my best but I'm afraid that won't be any excuse to Lora."

Grandmother Martin's lips compressed to a fine line. "Jane," she said, "I've lived in your home a long time and you know I've never interfered with anything, but I really can't let this pass without saying something. Every time Lora doesn't get exactly her own way she raises a perfect tempest in the home and we all suffer. She is almost a young lady and I think that it is a shame for you to continue to sacrifice yourself and to allow her to grow up thinking only of herself."

Jane Sessions shrank back as if stung. "I know," she finally admitted, "but she's always been that way and I've never seemed to be able to overcome it. Other members on both sides of the family have had her disposition, so I can hardly blame her."

"Nonsense," declared Grandmother Martin, emphatically. "We could all blame our faults onto someone else if we tried and how dreadful it would be if every one shirked responsibility that way."

Before Mrs. Sessions could answer, the front door banged, and, her fingers trembling more than ever, she bent again over her sewing. A moment later, a sweet-faced blond girl with a smile on her lips appeared in the doorway. She hurried over to Mrs. Sessions.

"Oh, Mother, I'm so sorry you've worked so hard on that dress," she exclaimed, regretfully. "You can't possibly get it finished now so put it away and rest a while. I'll wear the old yellow one tonight and save this pink one for some other party."

Mrs. Sessions gasped. "But Lora, you said you wouldn't go unless you could have it. Maybe I can get it at least basted together so you can wear it this evening," she answered, tremulously.

"I know I said that, and I'm sorry because it has caused you to work so hard, but I don't mind wearing the yellow a bit. I think I'll run up now and start to get ready. Daddy gets home so late, I wouldn't have time to dress

after dinner."

She kissed her mother and then her grandmother and hurried out of the room. The two older women looked at each other in bewilderment as the happy strains of a pleasing song reached their ears from Lora's bedroom overhead.

"What could have happened?" demanded her mother, finally.

"It's too good to be true," replied Grandmother Martin, skeptically.

At eight o'clock Lora left with pink cheeks and shining eyes, wearing her last year's party dress. Her mother waited up for her, and when she went in to Lora's bedroom the last thing to kiss her good night, she put her arms around her daughter.

"Lora, dear, you do not know how much I appreciated your consideration of me this afternoon when I was unable to finish your dress on time," she said, softly.

"Oh, Mother, I'm so ashamed of the way I've acted so many times," Lora almost sobbed, "but I'll never do it again. Today Marie said something in school that provoked me terribly, and, to keep the girls from seeing how I felt, I rushed into the cloak room, but I was seething inside. Then I caught sight of myself in the mirror and I almost thought the awful looking person was some one else. Oh, Mother, if I look that way outside, what a dreadful tempest there must be inside."

"I'm so glad you've seen the truth at last," breathed her mother thankfully.

"Yes, Mother, I'm so happy to think I've learned to still the tempest," answered Lora, earnestly.—Presbyterian Banner.

Polly Girl's New Hats.

One morning last summer the postman on Thirteenth Street came to the Merriman House with a big box addressed to "Polly Girl, care of Mrs. Merriman." Polly was at the door, and she was so excited over the big box she almost forgot to ask her friend, the postman, about his health and his little girl. But the postman didn't mind, for he knew that big packages always made little girls get excited. And so he just smiled as Polly Girl ran hurriedly in with her big box.

"Gracious me," said Mother Merriman, "who can be sending you such a big box? Polly Girl?"

"I suspect it is from Aunt May," said Polly Girl, as she untied the strings. Then she gave a little cry of delight as she lifted off the cover. In the box were two dear little hats—one of blue silk with little frills, and the other a little brown straw almost the color of Polly Girl's brown curls.

Polly Girl clapped her small hands with joy. These were her very first hats. Mother Merriman had always made pretty bonnets for her little girl, and a real store hat was something that Polly Girl had not expected.

"I guess Auntie May knew I had started to Sunday School and would like a sure-enough hat," she said joyfully. Then she tried them on, and turned round and round, asking mother how they looked, just as she had seen grown-up ladies do.

Mother said they were lovely, and also thought Polly a lucky girl to have two hats at the same time.

Polly Girl thought so, too, and then she asked if she might go down the street and show them to the neighborhood grandmother. Mother said yes, and away went Polly Girl, one hat on her curly head, the other in one hand.

An hour later Polly Girl came back, her eyes shining and with only one hat.

"Why, Polly Girl, what have you done with your other hat?" asked her mother.

"Oh, mother, I gave it to Dimple!" said Polly Girl. "You see, her papa has been sick and she didn't have any hat. I wanted her to go to Sunday School with me. I really didn't need but one hat, so I just gave her the blue one, 'cause it looked just like her eyes, mother dear."

Mother Merriman gave Polly Girl a big hug. "The hats are very pretty, but not half so lovely as my little girl's unselfishness," she said.—Our Little Ones.

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Birdies wee in their downy nest;
Cloudlets in the golden west,
Hush-a-bye, baby bye!

Birdies all day long did fly;
All day cloudlets ran the sky;
Now in slumber sweet they lie.
Hush-a-bye, baby bye!

All day long upon the wold
Lambkins played—now in the fold
Are they sheltered from the cold.
Hush-a-bye, baby bye!

Little fish within the deep
Safely lie and sweetly sleep
Till the day begins to peep,
Hush-a-bye, baby bye!

When the morning light shall break
Birds and lambs and fish will wake.
All for darling baby's sake,
Hush-a-bye, baby bye!

—Christian Observer.

Losing my way, I groped, with fears beset;

Dim grew the day; on came the blind-
ing night;

Hopeless, I knelt and closed my eyes to
pray—

Lo, all about me streamed the Light!
—Thomas C. Clark.



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LADY OF EXPERIENCE DESIRES POSITION as companion to an old lady. References given. Address Box 208, Ktnbridge, Va.

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Obituaries

S. RUTHERFORD ROSE.

Resolutions.

The following resolution was adopted at a meeting of the Vestry of St. Thomas' Church, Richmond, Virginia, held September 25, 1924, for the purpose of taking suitable action as a mark of respect to the memory of S. RUTHERFORD ROSE, for eleven years a vestryman of the church and for eleven years junior warden.

Whereas he served the church in many responsible capacities, being unswerving in his loyalty, a man of the highest type of Christian character, whose simplicity of life and willingness in the service of this church furnished an inspiring example to all with whom he came in contact; be it

Resolved: That in his death St. Thomas' Church and the community have suffered an inestimable loss, the vestry extend to his family their deepest sympathy in their bereavement, and that in honor to his memory this resolution be placed upon the records of the church, a copy be sent to his family and copies for publication to the Southern Churchman and the Virginia Churchman.

HUGH MILLER,
E. LORRAINE RUFFIN,
R. CARTER BEVERLY,
ELMER C. PEDRICK, Rector,
Committee.

CHURCH INTELLIGENCE.

(Continued from page 16)

who has been serving Christ Church, Stevensville, and who will continue there as minister-in-charge. At the same time the Bishop elevated to the priesthood the Rev. James Archibald Mitchell, A. M., B. D., who is now rector of All Hallows Parish, Snow Hill. A large number of the clergy of the Diocese were present and took part in the services. The Rev. Raymond A. Adams, Canon of the Cathedral, read Morning Prayer, after which the service of ordination was taken up. The Bishop preached an able sermon on the ministry, and personally addressed the candidates. Mr. Eastburn was presented by the Rev. Victor S. Ross, of the Diocese of Maryland; while the Rev. Mr. Mitchell was presented by the

Rev. Edmund Burk, Ph. D., rector of St. Paul's-By-the-Sea, Ocean City. The Bishop was celebrant, assisted by the Dean of the Cathedral, the Very Rev. F. J. Bohanan, D. D., the Rev. Sewell S. Hepburn, D. D., and the Rev. Samuel Borden-Smith. Dr. Hepburn read the Epistle, and the Rev. C. L. Atwater, Chairman of the Examining Chaplains, read the Litany, the Rev. Walter C. Eastburn reading the Gospel in the ordinary course of the ordination service.

Mr. Eastburn comes to us from Philadelphia, and has endeared himself to us by his earnest and consecrated work on Kent Island; while Mr. Mitchell, whose father was for many years the rector of St. Paul's Parish, Centreville, is well known throughout the diocese.

New Activities in Easton.

With the increased attention to the rural work in the Diocese, several of the old parish churches have been reopened for regular services, which have found a ready response. The Rev. Mr. Virgie, Trinity Church, Edenton, opened old St. Augustine's Parish Church. Mr. Quinn, of Northeast, has opened the old Parish Church of St. John's, Elk Neck, and Trinity, Church Creek, has also been reopened for services.

Children's Home Improvements.

The improvements to the Children's Home in Easton, which is the only Home for Children on the Eastern Shore, are proceeding rapidly. The entire building is being remodeled and modernized. A new infirmary has been built, several more bed-rooms and bath rooms have been added, together with a play and study room; and the entire building covered with stucco. The improvement will not only add to the convenience and comfort of the children, but also gives a new dignity to the Cathedral grounds.

E. B.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

Fall Conference of the Woman's Auxiliary.

The fall conference of the Diocesan and Parochial Officers of the Pittsburgh Branch of the Woman's Auxiliary took place at Trinity House, Pittsburgh, on Thursday morning, September 18. The Rev. F. C. Lauderburn, of Trinity Parish, said the opening prayers. Twenty-five parishes and missions were represented by about seventy-five delegates. Plans were considered for the winter's work along the various lines of activity in which the Auxiliary is engaged. Progress was reported in the collection of the Auxiliary Special for 1925, the Bishop Tuttle Memorial Houses to be located in New York and in the South. November 6 was set as the date for the Fourth Ingathering of the United Thank Offering of 1925, to be held in Trinity Church, Pittsburgh. In connection with this service it is hoped to have a display of pictures of the work of the Church in China, by Mrs. Pancoast, of Philadelphia. A gift of \$200 was made in behalf of the home for Church Workers in Anvik, Alaska, lately destroyed by fire, by the Sybil Carter Memorial Fund, which is devoted to the interests of work among Indians.

The allotment of missionary boxes, personal, school, and hospital, was made and the demand almost exceeded what has been assigned. There seemed an eagerness on the part of the various

JUDAS ISCARIOT.

(Continued from page 7)

too often we pass over him in scorn. For that Judas in the upper room, planning to betray his Master, with only a half-concealed sneer upon his face as he watched this impractical teacher bathing His disciples' feet,—for that man, we have only loathing—a man guilty of the most despicable crime recorded. But for that poor distracted creature who goes running to the temple in the hope that even yet he may be able to annul his agreement and save the life of an innocent man by returning the wages for his crime,—for that poor man, I have only pity. Sightless, blind to everything about him, possessed by this awful despair, knowing nothing but the agony of remorse, seeing only the face of the man he had betrayed, feeling only the burning sting of the kiss upon his lips,—a maniac, and yet unable to flee from his thoughts,—with not one thing to cling to and give him hope: that man was the most wretched creature that ever lived.

We so often study about Peter and Paul and James and John, and see in them ourselves. But we would do well sometimes to consider this Judas, lest we become proud, and feel too far removed from him. Do you think because you were brought up in a Christian home that you have nothing in common with this man? He enjoyed every advantage, too; he was reared in a religious atmosphere,—a home in which they thought and talked much of the coming of Messiah; this Judas as a boy was filled with hope for the future,—the same sort of hopes for his life that we have for ours,—the longing to see the day when his people should be free from bondage, when he

himself should become great among them because of his service of the King. In those days he saw visions and dreamed dreams, and there was a mother that looked as proudly upon him as ever we were looked upon. Do you think that because you've spent near three years in a theological seminary that you've nothing in common with him? He spent most of three years in the company of Jesus Christ. Are you thinking now of the sermons you've preached, of the souls you've won to Christ? He preached sermons, too; doubtless he won men to the Master, more perhaps than any of us; he healed the sick and cast out demons and did mighty works in the name of the Lord. But he went away and hanged himself, and was lost. In a way "he saved others; himself he could not save." Think not that you are so different from him; for every one of us has the possibility of a Judas in his heart. We have avarice, desire for wealth and gain; we have ambition, too, the craving of place and power and the esteem of men; and in our hearts is enmity and malice, and sometimes we are displeased because the plans of God are not according to our liking. Some day we may betray Our Lord,—not to the Jews, but to the world,—not for thirty pieces of silver, but for pleasure and wealth and power, or even for the honor of our Church and Creed and name. And we shall, too—unless we believe!

Be not proud, and lift not up your hearts to thank your God ye are not as other men. "Let him that thinketh he standeth, take heed lest he fall." Judas Iscariot, who became a traitor! The life we live is more than we think for; and we fight with forces that are greater than we know.

branches to get started early with the work.

The following delegates and alternates were elected to represent the Diocese at the Provincial Auxiliary called to meet in Charles Town, West Virginia, in November: Delegates, Mrs. Charles Bailey, Mrs. Hugh P. Allen and Mrs. W. C. Hawley. Alternates, Mrs. C. C. Burgess, Mrs. T. J. Bigham and Miss Jean Bailey.

Personal Notes

The Rev. Raymond A. D. Adams, who has been serving at Trappe, Md., and as Canon of the Cathedral, Diocese of Easton, has accepted the call to St. James Parish, Port Deposit, and will take up his duties on September 1.

The Rev. F. Cousins, formerly of St. Lukes' Church, Caribou, Maine, has accepted the call to Darien, Georgia, Jesup District, and will take charge there October 1.

The Rev. Edmund L. Gettier has resigned the rectorship of St. Thomas' Church, Hancock, Md., to become assistant to the Rev. William Page Dame, D. D., at Memorial Church, Baltimore.

The Rev. Wilson Page Chrisman has returned to his parish in Williamson, West Virginia, after spending his vacation in Baltimore, Md., and Washington, D. C.

The Rev. Henry H. Daniels, of Trinity Church, Thermopolis, Wyoming, has accepted the appointment to be superintendent of city missionary work, St. Louis, Mo., and will take up his new work early in November.

The Rev. Francis B. Roseboro, assistant at Christ Church, New Haven, Conn., and chaplain to Church Students at Yale University, has accepted the call to be curate at Trinity Church, Bridgeport, Conn.

The Rev. H. C. Salmond, rector of St. Peter's Church, Nashville, Tenn., has accepted the rectorship of Christ Church, South Pittsburg, Tenn.

The Rev. Elwood L. Haines, missionary to Liberia, has accepted a call to Trinity Church, Bethlehem, Pa., and expects to take charge October 1.

The Rev. Herbert V. Harris, rector of Trinity Church, Nevada City, and of Emmanuel Church, Grass Valley, Calif., has accepted a call to Trinity Church, Los Angeles, and will be in charge of Student work at University of California, Southern Branch. After October 1 his address will be 632 N. Berendo St.

Peace and Joy.

Peace does not mean the end of all our striving.

Joy does not mean the drowning of our tears,

Peace is the power that come to souls arriving.

Up to the light where God Himself appears.

Joy is the wine that God is ever pouring,
Into the hearts of those who strive with Him,

Lighting their eyes to vision and adoring,

Strengthening their arms to warfare glad and grim.

Bread of Thy Body give me for my fighting,

Give me to drink Thy sacred blood for wine,

While there are wrongs that need me for the righting,

While there is warfare splendid and divine.

Give me for the light the sunshine of Thy sorrow,

Give me for shelter the shadow of Thy Cross,

Give me to share the glory of tomorrow
And from my heart take the bitterness of loss.

—Selected.

"Was the trial over?"

Temptation sharp? Thank God a second time!

Why comes temptation but for man to meet

And master and make crouch beneath his foot,

And so be pedestalled in triumph?"

—Browning.

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Vol. 89.

RICHMOND, VA., OCTOBER 4, 1924.

No. 40.

Marching Song from Mother Goose

As I was going along, long, long,

A-singing a comical song, song, song,

The way that I went was so long, long, long,

But the song that I sung was as long, long, long,

And so I went **SINGING** along.

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One day, the man who fed the ponies tied one of them with a very short rope, and then carelessly put its bunch of hay beyond its reach.

The poor little beast strained in vain at its rope to reach his meal. His owner, watching from the window, was about to go to his help, when she saw the stag standing by, taking in the situation. She waited to see what would happen.

The stag soon found a way out of the difficulty. He bent his proud head, lifted part of the hay on his antlers and put it down under the pony's nose.

Then he went back for more; in a few minutes the grateful little pony had its full meal before him, and was making a hearty breakfast.—The Outlook.

A Moment's Prayer.

I cannot tell why there should come to me

A thought of some one miles and miles away

In swift insistence on the memory

Unless a need there be that I should pray.

Too hurried oft we are to spare the thought

For days together, of some friends away.

Perhaps God does it for us, and we ought

To read His signal as a call to pray. Perhaps just then my friend has fiercer fight,

And more appalling weakness and decay

Of courage, darkness, some lost sense of right

And so in case he needs my prayers, I pray.

Friend, do the same for me if I intrude

Unasked upon you in some crowded day;

Give me a moment's prayer as I include,

Be very sure I need it, therefore pray.

—M. Farmingham.

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I'm friends with all the children
That go to school with me—
With Jane and John and Jennie,
But mostly Rosalie.

We always play together.
And spin our tops and swing,
And Rosalie can roller-skate
And—oh, do anything!

I had the sweetest kitty
With white and yellow fur,
But last year for a present I
Let Rosalie have her.

And once when we were little
She named her doll for me.
You see, I'm friends with every one,
But chums with Rosalie.

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The Spirit of Missions

G. WARFIELD HOBBS
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Assistant Editor

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OCTOBER, 1924

No. 10

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Thoughts For the Thoughtful

Every person who is saved at all is saved from himself.

In the crucifixion of Christ we see man doing his worst and God doing His best.

"Many lose all the benefit of their convictions from want of striking when the iron is hot."

A right start in the morning has much to do with the day's value and finish.—John Timothy Stone.

Perhaps the most wonderful thing about the mercies of God is that they are fresh every morning and new every evening.

"They are indeed happy who see themselves pilgrims on the way to a New Jerusalem, a heavenly Zion, as the Jews of old dreamed of the annual journey to the temple."

There is this peculiarity about God's blessings, that while they satisfy present needs, they create new ones, and stimulate to fresh asking and search.—Marvin R. Vincent.

In our fluctuation of feeling, it is well to remember that Jesus admits no change in His affections; your heart is not the compass Jesus sails by.—Rutherford.

Pray for and work for fulness of life above everything; full red blood in the body; full honesty and truth in the mind; and the fulness of a grateful love for the Saviour in your heart.—Phillips Brooks.

Christianity is not law, but liberty; not a funeral, but a festival; not a weight, but a wing; not shadow, but sunshine; not gloom, but gladness.—John A. McAfee.

That which constitutes the supreme worth of life is not wealth, nor position, nor ease, nor fame, not even happiness; but service. Nothing at last counts but service, and that counts always.—Alfred W. Martin.

Guide us in Thy way, O Lord, and mercifully show the fountain of wisdom to our thirsting minds; that we may be free from sorrowful heaviness, and may bring in the sweetness of life eternal.

The God that gave the birds the migratory instinct to fly straight to their goal through the pathless air, and the fish to steer their way through the uncharted seas, will guide aright, "the pleasing hope, the fond desire, the longing for immortality," in man.

I am proud that I am a missionary, because as missionaries we have driven a stake about ten miles ahead of the interminable talk, the dust and the confusion of the discussion of international relationships and racial difficulties, and every inch of substantial progress is an inch of approach toward the missionary position.—Dr. Paul W. Harrison, in Student Volunteer Movement Bulletin.

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EDITORIALS

Vol. 89.

RICHMOND, VA., OCTOBER 4, 1924.

No. 40.

THE RESPONSIBILITY OF PROPERTY---SHOULD WE TITHE?

In the course of conversation with a young newspaper woman she remarked to the writer:

"You're a minister, and there is one verse in the Bible I have never heard satisfactorily explained, and that is 'Make to yourselves friends of the mammon of unrighteousness; that when ye fail they may receive you into everlasting habitations'. Can you tell me what that means?"

Of course the answer is known to every clergyman, but since this verse had been so puzzling to one of the laity it may also have made others wonder, and sometimes we of the clergy are a little apt to take too much knowledge of the Bible and Bible subjects for granted, so at the risk of being somewhat elementary in our information we are going to take this opportunity of explaining a verse which may have given some a wrong impression of Our Saviour's teaching.

There is probably no verse in the Bible which has suffered so greatly through the wrong translation of the compilers of the King James' version as this one, which is the ninth verse of the sixteenth chapter of St. Luke's Gospel.

The purpose of this whole chapter is to teach the responsibility that comes with wealth, and the proper uses that we should make of such financial advantages as God gives us.

The chapter begins with the parable of the unjust steward, illustrating how a man will at once bring to bear all his resources to rescue himself from a material calamity; and concluding with the story of Lazarus and the rich man.

The more correct translators of the Authorized Version get what we feel to be the real intention of Christ's teaching on this subject when they use the words, "And I say unto you, make friends by means of the manner of righteousness, so that when it fail they may receive you into everlasting habitations."

Thus it is easy to understand the double teaching, first the temporary nature of wealth (mammon), and second the permanence of the "habitations" created by the power of love and gratitude.

The way to use money is so to distribute it that we may reap a reward from it in the lasting impression that it makes in the hearts of others.

Of course the giving of money is only a small part of what we should give to others, and in itself is not all that is expected. As St. Paul puts it in his great paragraph on, "Though I bestow all my goods upon the poor and have not love (charity) it availeth nothing."

Nevertheless the love that will be engendered in the hearts of others by such gifts will help somewhat and will go toward the building of habitations that will be ever-

lasting.

Of course all Bible readers are aware that the divisions into chapters are of comparatively modern application. The original manuscripts not being divided into words much less verses and chapters. It is not often that the real meaning has been so well brought out as is done in the setting apart of this chapter.

In its conclusion Christ pictures the rich men in torment, not because he is rich, but because being rich he had also been utterly selfish, and that selfishness had created a great gulf between him and Lazarus, whereas if he had been willing to give of his abundance to the latter, even though his gifts had not been accompanied by much personal concern or love, yet they would have created in the heart of Lazarus a love that would have found some way to bridge that gulf, or more likely still, would have built a spiritual home for the reception of the coming benefactor into an everlasting habitation.

It is interesting to note that in this consideration of the responsibility of wealth the Evangelist (St. Luke) does not record any reference to the Jewish standard of tithing or giving of one-tenth of the income to religious and charitable purposes.

We believe that tithing is both ideally and practically a good thing. It is eminently practical, because it sets aside a definite amount for the individual to give, and creates a fund from which he can draw for all church and charitable purposes. It is ideal in that it complies with an ancient Scriptural injunction and sets aside for unselfish objects a good deal larger amount than the average person is willing to give. If everybody were to start tithing the churches, hospitals, relief organizations and community chests would all immediately emerge from the condition of "frenzied finance" in which many of them exist at present.

Nevertheless, while we heartily approve of tithing and earnestly commend it to our readers, it has its objections and is not perfect, and we believe that Our Lord recognized this and so refrained from giving it the additional weight of His specific approval.

In the first place it is a mistake to attempt to standardize our relations with God. Paradoxical as it may sound, it is nevertheless true that "one-tenth" of the income does not represent the same proportion in every case. For instance, two men may receive a salary of \$3,500, but the one has five children and an invalid mother to provide for, while the other only has a wife and one child.

Again there are a few persons to whom the giving of one-tenth would mean no sacrifice and little effort.

It has been said that those who start tithing never give it up. This may be true, although it is doubtful, because there is an inherent inclination in mankind to keep secret his feelings, and this is particularly the case when the failure is of a spiritual nature.

Perhaps another reason why Christ did not mention this ancient custom is that one of the glories of following Him is that He leads us on to ever-advancing heights of idealism, and fixes no limits, either to our gifts or our services.

It is not our desire to discourage "tithing," on the other hand, as we have said, we commend most heartily and urge it as a move in the right direction, but let not

even the tither think that he has fulfilled all righteousness or accomplished the utmost end of Christian liberality. Neither should he who is struggling to support a family and giving as liberally as he honestly feels that he can feel that he is a religious slacker, because his gifts do not reach to one-tenth of his income.

God is a loving Father as well as a just judge and knows all our struggles and efforts and knowing His Son Our Saviour did not set a fixed standard, and if we do our best we can depend upon His loving knowledge and sympathetic understanding for the rest.

M.

HELP! HELP!

We note that two of our best diocesan exchanges are bewailing the difficulty that they find in getting the clergy to report Church news.

The invariable reply that comes from clergymen when asked to write up some incident in connection with their work, is that they do not like to advertise their own activity. As a matter of fact, however, this is very much more of an excuse than it is a reason, because a piece of successful work in a parish can be written up by the clergyman himself without mentioning his own name at all. Or, if the incident is of such a personal nature that this cannot be done, and it very rarely is, the rector can ask some member of the congregation to do it, and forward it to the diocesan organ or some one of the four Church papers of general circulation.

Nowadays great numbers of our parishes have monthly parish publications. Rectors or business managers should see to it that the Living Church, the Churchman, The Witness and The Southern Churchman and their own diocesan paper are always placed on their mailing list at the re-opening of each year's work in the fall, or that these names are kept on the mailing list if there is no cessation of publication during the summer months.

Of course, parish notes are not always of sufficient importance to have a significance throughout the diocese, but a good many more people are interested in your parish than you may realize, and, any way, rectors should give the editor at the news headquarters of the diocese the opportunity to glean what he may from the happenings in their parishes as recorded in any publication that may be issued.

It should be remembered that all churches have more or less the same sort of problems to face, and that plan that works well in one place may help some other congregation somewhere else to overcome a similar difficulty if they can hear about it.

Church papers rarely have any funds to spare, never being able to pay very much to their correspondents, and sometimes can do no more than send the paper without charge, so that to send in matters of general interest is really performing a Christian service.

A good diocesan paper properly supported by the clergy, by which we mean a paper in which the clergy take enough interest to help along by news contributions or suggestive letters, is a real asset to any diocese, and can wield a most beneficial influence in creating that spirit of brotherly cooperation which makes for Christian fellowship.

On the other hand it must be borne in mind that preparing a paper for publication is something like dress-making. It requires a certain amount of "cutting and fitting," and sometimes communications have to be "boiled" a good deal to make them go into the space that is not otherwise taken, so correspondents should not feel "injured" if communications do not always appear just as sent in.

Also it is equally true of newspaper offices as of farms, that "it never rains, but it pours," and very often one week we have to empty our files and scrape the desk drawers to get enough "to fill up," while the next week we may have to use the shears and red pencil with equal vigor.

On this subject the editor of the Diocesan Record of Southern Virginia says:

"There are important churches in the diocese, doing a work of immense proportions, yet who rarely if ever report their accomplishments in the columns of our diocesan paper.

"When asked the reason why, the usual reply is, 'We do not care to blow our own trumpet.' Analyze this excuse and you will never use it more. Modesty is enthroned upon its surface, but arrogance lurks, underneath.

"The work is the Lord's, not ours. The personnel of the congregation constantly changes; rectors come and go; but the work continues. To whom is all success due, but to Him without Whom we can do nothing? Whose praises should be sounded, as He blesses our feeble and unworthy efforts, bringing them to an undeserved success? 'His is the power and the glory.' What can it mean, therefore, when a congregation fails to report its successes, not wishing to blow its own trumpet, except that they have thought the Lord's success was their own, and are taking to themselves the glory that belongs to Him who doeth the works?"

"Blow the trumpet in Zion! Praise Him for His mighty acts. Praise Him according to His excellent greatness. Praise Him with the sound of the trumpet. Blow, trumpet, blow!"

The Editor of the Southwestern Episcopalian from the adjoining diocese of Southwest Virginia quotes his brother and adds this practical call to his own people, which is applicable throughout the country:

"We hope that with the opening of fall activities in our various churches our correspondents may come out of their long summer nap refreshed and reinvigorated and will let us have a parish letter from each parish each month. This is your paper and it is 'up to you' to see that your local congregation receives due publicity. We hope that our readers will not act on the principle of letting George do it. If George does not do it, take your typewriter in hand and send to the associate editor nearest to you any items of interest to your congregation."

Remember that editors are not mind-readers and we cannot print the news unless it is sent in by some one.

M.

THE SERMON

Preached at the Consecration of the Chapel of Emmanuel Church in Boston,
on Wednesday, October 1, 1924.

By the Right Reverend Charles Lewis Slattery, D. D.

Bishop Coadjutor of Massachusetts.

Give unto the Lord the glory due unto His name: bring an offering and come into His Courts. O worship the Lord in the beauty of holiness.—Psalm xevi, 8, 9.

WE have come together with joy this morning to offer to God a building made as beautiful as art and gratitude and love can make it. It is a gift to Him. Humanity, entering in, will be still; and, sharing the gift, will be inspired to worship Him in spirit and in truth. If silence is broken and words are uttered, they must be honest and faithful words, to meet the honor and faithfulness of the builders; or they must be words winged with the radiance of music, that the glory of carving and of color, of light and of shade, may be interwoven with the richness of human melody. This building will tell future generations, we trust, how, once on a time, God put it into the hearts of His servants to worship Him in the beauty of holiness; and these generations to come will be filled with aspiration to bring the beauty of an inner holiness of life and character, that it may be a living response to the silent verse of that beauty of holiness which is about and around and above them as they pray.

I.

One of the most beautiful sanctuaries of the Old World is the Church of Brou. Planned by his wife as a thank-offering for the deliverance of the Duke of Savoy from peril, both she and her beloved had died before a stone was placed; and a reverent son set himself to carry out his mother's desire. He too died, and the wife of this younger Duke, in loyalty to him, at length fulfilled the plan. Cunning workmen, the most skilled in Europe, came from the North to put her dreams of worship into stone. Marguerite of Savoy, out of a great sorrow, having discovered the pity and the consolation of God, lifted up her heart to Him with an offering of such beauty that the traveler today, standing within her church, is thrilled with the beauty of holiness.

This chapel, which is now being consecrated, has, within its stones, the imperishable story of a love fused through the mystery of sorrow. A father wished to honor the memory of a beloved daughter who, on her wedding journey, across the sea, met death with her husband in a cruel act of the War. Being himself a poet, he sought distinguished makers of beauty to build this temple, that it might be the symbol of a character which he loved. Then, the work unfinished, he too passed into the unseen, and his wife carried on the work till it has become what we see it today. She, like another Marguerite of Savoy, has given to the New World a church fraught with the pious memory of a family united in love one for another, and also united in a common adoration of the Eternal.

We sometimes wonder why churches in the New World are not so beautiful as the most beautiful churches of the Old World. It is not always because of lack of skill or of taste. Certainly it is not from lack of material wealth to lavish upon their building. Rather is it because we are only slowly appreciating that the beauty of a church is not a merely material thing. Beauty cannot be bargained for and bought. Many a church in all parts of the world has the abundance of art: its lines are correct, the labor expended on its details is enormous, its mass is stupendous, the height, the color, the length, all inspire awe—but the elusive quality called beauty is not there. It might as well be a dignified railway station or a gorgeous custom house; for it is not a church in the deepest sense of the word. Another building may lack what the technical critic thinks indispensable, but it tells of the glory of the human heart lifting its sorrow and its joy to God, and it is a church crowned with the beauty of holiness.

II.

We in this country need especially to remember that beauty stands with goodness and truth as an end in itself. Even among the best of us, our virtues smack of the counting house or the market-place. We know that we must be honorable in all our dealings. But we, as a people, are somewhat impatient with the man who pursues truth in and for itself. We want to know the use of it; and particularly we want to know just whither it may lead us. And when we hear of beauty as an end

in itself, we are apt to be quite upset. If we are moral and pay our debts, and are kind to the neighbors, we really think we have a perfect right to live in ugly houses on hideous streets, and go on Sundays to churches which are either bare and secular, or full of cheap tinsel, confused and garish.

A church like this will tend to teach us that beauty is a solemn quality of life which we must honor with all our hearts and minds and souls. It is something which we ourselves must have, and which we must provide for the community and the world.

This ancient city well understands the obligation to exalt beauty. The public library with its courts and staircases and noble paintings; the art museum with its vast spaces and its ordered treasures; Trinity Church, the first monumental church of the land, the result of the architectural genius of Richardson and the spiritual leadership of Brooks; the Charles River Basin, with its surrounding pavement—these tell of a brotherhood reaching out towards the ultimate value which the people shall put upon beauty—and end in itself.

And now we are saying that beauty must be offered, with our goodness and our pursuit of truth, as an offering to God. It is not a mere decoration, something interesting, but quite superfluous. Churches may be as huge as an ocean steamship, or as small as a rowboat; they may cost the wealth of Ormus or of Ind, or they may cost the small savings of a few farmers on a country hillside—but they must be beautiful. Beauty cannot be snared by the world. It is born through the graciousness and love of humanity. It is a gift from God, a gift so wonderful that, when we have once put our life into it, we must then give it back to Him.

III.

Now you will ask me to prophesy to you what this chapel may mean, in the days to come, for those who live in these glad and yet tragic streets, and also for the stranger. Let me, out of many possible answers give you four.

First, may the beauty of this chapel waken men and women from the dullness of life. It is said that when a certain Florentine painter centuries ago had finished a small picture of great beauty, all the shops in Florence were closed, and all the people, with songs and garlands of flowers, went with the painter to the church where the picture was to be given to the Lord God as a perpetual part of His temple. How those people must have gone afterwards, day after day, to the shadowed doorway of that church, then through its coolness into the presence of the beautiful picture. So may this chapel refresh all who will freely enter its portals with the joy of its beauty. May life lose its drabness and display its glory; may the Light of the Most High shine through the cloud!

Then, in the second place, may they who see the beauty of this chapel, instinctively understand that a thing of such transcendent beauty, consecrated to God's worship, must endure. Other buildings will give way to the new and the perhaps better structure. But here is something that cannot give way. As the years increase, the beauty will increase. Into its outward aspect will melt certain luminous qualities of the spirit. There will come the mirth of children who here have been baptized; the happiness of the man and the woman who here have been married; the yearning of the aspiring venturer, who here has found his vocation; the sorrow of the mourner, who here has rested in God's comfort; and finally the peace of the triumphant soul, conscious of the approach of the mystery called death, who here has seen the very gates of heaven unfold before him. All these will enhance, with their quivering experience, the intangible and infinite beauty of which the outward aspect of this chapel is the priceless shell.

Happy are the families who shall today form associations with this place of glorious beauty. They may confidently dream that their descendants shall worship here, from generation to generation; and, however far they roam, however distant their permanent homes may be, their feet shall tread again and again upon this pavement, and they shall worship in the beauty of holiness.

And may the stranger who, having come from far, pauses for one glance within the door, feel that this chapel is also his. May he come again, whenever he is moved to come, either to look about upon the beauty or to pray, until the beauty becomes his own—just as the Frenchman

on his journey pauses once more to see the Church of Brou.

In the third place, may those who enter these gates be convinced that beauty belongs to God. The Puritan inheritance is a sturdy inheritance, making for the strength and integrity of a people. I would not say one word which could in any way diminish our gratitude for what the brave Puritan spirit has given us. But the Puritan was apt to banish beauty to the realm of paganism. He was afraid of it. He believed in goodness as an end in itself. Moreover, he was willing to die for what he believed the truth: truth too, for him, was an end in itself. But he did not recognize beauty as an end in itself: those who made much of the joy and beauty of life were as heretics to the Puritan.

This chapel must help the people who learn to love it that beauty is not most at home in secular surroundings, but is absolutely at home in a house dedicated to God. Beauty is a sacred thing.

Children understand this. A child stood in a village street after a summer shower. The sun had come out in its afternoon splendor, and made strange lights in the pools that lay along the road. The child looked down the street, and seeing the reflections in the shimmering water, clasped his hands and said, "Thank you, God, for the beautiful light." He knew that all beauty belongs to God.

So may this chapel teach those beyond childhood—who perhaps have forgotten—that the beauty of the world is the beauty of holiness and is entirely God's.

The final gift which I trust this chapel may have for those who come and go through yonder door is that they may be led, through its beauty, to Christ. God's beauty is expressed in Nature and in the genius of man. But, most of all, is it revealed in the life and character of Christ. Therefore everything of lofty beauty in the world must, if given its full chance, lead ultimately to Him. For He is, in Himself, the very Beauty of Holiness.

It is quite easy, as we study the life of Our Saviour, to discover how He absorbed all the beauty of His surroundings. The Parables show how, while He was yet a boy of Nazareth, He must have regarded the changing seasons. It is legitimate to imagine how He climbed the hills beyond the village and looked down over the landscape. Evidently He was not thinking of old battles, which were fought long before, on the plains which He could see—

for He did not later speak of them, so far as we can tell. But He must have seen the sower sowing his seed, the fields white unto harvest, the loving shepherd and his picturesque flock, the trees and the grass and the flowers and the birds—for all of these He spoke in words which have come down to us. He evidently liked to watch graceful and beautiful children at their games. For He told how they would pipe and dance as at a festival, and then droop into a melancholy dirge. They ran to Him and clung to Him, and He said, "Suffer the little children to come unto me, . . . for of such is the Kingdom of God." In His life as a Wandering Teacher, I think no one so exulted as He in the changes of the light on the Sea of Galilee, on the surrounding hills, and on the snow which crested Tabor and Hermon. It is recorded that often, when He would pray, He withdrew into a mountain. He climbed the Mount of Transfiguration at evening, and on its summit He entered into the beatific vision.

In Christ's time, men with hard rules tried to limit approval to moral quality. The Lord Jesus found beauty in lives which His countrymen had condemned, and, through the beauty of their tenderness and love, He gave to these incorrect lives moral rectitude, and they became thenceforth as the stars, to shine for ever and ever—because their goodness was translucent with truth, and then transfigured by beauty.

The Church has often called people saints who have only goodness, a strict and sour correctness of life, or who, in an equal sternness, have grimly and stubbornly died for the truth. High honor to such souls! But, if this is all we can say of them, they are not saints. The saints of Christ not only have the integrity of goodness, and the willingness to die for the truth, but their faces shine with the glory which is within, which can flash through irregular features and put upon them the divine light—such light as shone upon the face of Moses when he came down from the Mount, such light as Saul of Tarsus saw upon the face of Stephen, when the angry stones of his persecutors did him to death.

So may this chapel lead us to that beauty which is within the depths of life, which we see in the distant view at the setting of the sun, which is enthroned in the majesty of Christ, and thereby is supreme in the heart of God. May this chapel lead men and women—and little children too—into the centre of God's Being, where they shall see face to face the King in His Beauty, and know in all completeness for ever the beauty of holiness.

HOW A DREAM CAME TRUE

By the Reverend Louis Tucker, D. D.

Once upon a time there was a group of men who had a dream come true. It is very disconcerting to have a dream come true, because it picks you up and takes you with it, and makes of you an instrument and a force in higher hands; but it is exciting.

There is a Church whose laity is growing so much faster than its priesthood that it lacks boys to man the little congregations and open up new work. There are men by the hundreds who would serve, but it costs seven years of life and five thousand dollars in money to get ready, and then, in the small congregations, most of what is learned is useless. God thinks in deeds, and His finger touched the souls of certain of His children, and there were little bishops who changed the law, and thereby grew to be great Bishops, for vision had come to them; and more men dreamed.

Having been in touch with these things from almost the beginning, it was given to the writer this summer to watch the dream come true. It came true in steel and concrete, and in men. He went and walked over the piles of broken stone, and stamped on the concrete, and lifted a rod of steel. It was just as solid as other steel and yet it was part of a dream. The concrete was a dream, too, a dream to house fifty men, with ninety waiting for a chance, and thirty trained and gone already. He went out alone and sat on a barrel and looked at it all, after moonrise, and a mocking-bird woke in an oak-tree over the oratory, and said "Chuck-chuck—cheerio!" and then sang the Doxology in mocking-bird-ese.

Fire cannot burn the great new building. Not even an earthquake, if Japan is right, can shake it down. THAT dream is solid. There is a farm, too, that raises most of the food. It was queer, the next day, to walk over acre after acre, and eat vision-strawberries and dream-tomatoes, and lecture to thirty students on the Life of

Christ. They work in classes and on the farm, and live around in rented rooms, where they can, until the new building is ready. The rooms are inspected. I have an idea that a certain Carpenter of Nazareth looks in at times.

There was a fat little rector and a thin little missionary at the clerical meetings at Sewanee. They looked just like anybody else, except, perhaps, a shade neater and quieter. They were doing successful work, each in his own country field, and one of them had a parish automobile up with him, that could climb mountains like a cat. They were quite practical and successful and real, and just like other clergy. Yet they, too, were part of a dream—they, and thirty more elsewhere like them, who were laymen three years ago, with their present growing flocks then diminishing and unshepherded. The writer slapped one of them on the back to see if he were quite solid. He did not understand in the least, but he laughed, and told about baptisms and marriages and confirmations and congregations growing, and men under him who served the Lord.

And so the writer searched out the first dreamer—under God—and asked questions. Only thirty thousand dollars needed to finish the building; and an endowment started which pays a thousand a year; all graduates doing well, and a manifest blessing of harmony on the work; but everything cluttered, hammered, festooned with too much success; applications for entrance past all power to handle or support them, and more behind.

And so, to another and a greater dream—the vast needs of the Church; a Ford-car, circuit-riding missionary system that shall cover the whole nation; and a DuBose Memorial in every Province, to furnish the men who shall lead the forgotten and half-heathen districts of America to God.

How the Idols Stopped the Flood

By the Reverend C. H. Horner.

This is a funny and strange old country, and the most puzzling part of it all, is Hunan. It is odd that one of the most backward of China's provinces should be the most progressive and at the same time the most conservative. Will any one of the West ever fully plumb these Oriental minds and understand the motives which drives them to all sorts of unreasonable things? It makes little difference how violently logic pulls at their sleeves, bidding them to reason, they will not listen, for when they are moved, they move and nothing can stay them.

Recently two famous idols were brought to Changsha from a distance to turn back a flood. They came into the city unseen and were placed in a little forgotten temple along the river. A short time after their arrival the water left the city. For four days they sat in the mud, all but forgotten. And then the villagers came to the city to take back their gods, and then the city awoke. Those two gods of the mountains instantly grew very precious and the city rose to do them honor before they were replaced amid the dust and cobwebs of their shrines. These idols are mummified bodies of two men who lived over a thousand years ago and are purely of local fame.

"Were they not Hunan men, and did they not turn back the water and stop the flood?" asked the priests. And the people, of a hundred names, answered, "Yes."

So all the historical characters of China's long past were called to do them honor. For nearly three hours a pageant, splendid in color and crude in conception, passed in front of the idols. The air was rent with fire-crackers. The blare of the conch, the roll of the drum, and the whine of ancient instruments, made the day hideous. There were dragons that went rolling down the street, some of them a hundred feet long, and of every color of the rainbow. Great smoking sticks of incense, some of them a foot thick, made the air heavy and stupefying. Old and ancient weapons of a symbolic character protected the idols from those who did not come in a spirit of reverence. Thousands of men and women were carrying bronze burners in which incense was burning. Thousands of coolies carried banners on which were characters beseeching the gods for blessings of happiness and wealth. Embroidered umbrellas, of red and yellow and green, and large enough to protect a king, covered ancestral tablets. Strange and forgotten symbols of philosophy and religion were rediscovered to add to the feeling of weirdness. Highly decorated women and warriors of ten centuries ago mingled in the jam with the coolies in rags. The robes of the priests, in yellow and brown, were gorgeous with Oriental lavishness, and you forgot the ignorant priest under his covering of prodigal extravagance. Great embroidered dragons, on banners of heavy blue silk, floated over these representatives of Buddha. With eyes fixed in front of them, or when reading their sutras, they looked for once as if they were really trying to believe their doctrine of the "emptiness of all things."

But the din of it all was deafening. No matter what else was carried, every one had a split bamboo, and the whak, whak, of bamboo on bamboo, added to the clamor.

I have not seen so much color since I have been in China and was thoroughly enjoying it from the upper window of the gate house. But when I introduced the camera the whole pageant turned on me. I had only gotten four pictures, when I was discovered with a camera, and immediately the procession became a mob, and even the blessed idols were forgotten in their anger for the foreigner who dared to take their pictures. Part of the procession that had passed turned back and the oncoming ones rushed up. The Chinese clergy had presence of mind enough to close the gate and keep out the mob. I did not remain to discuss it with them, but went out the back gate of the compound and took my camera home. Until the city cools off it is going to remain locked in my desk drawer.

I thought that these people had gotten over their superstition about photography and that everybody in Changsha had been photographed. But evidently not, for here was a great mass of people that we know nothing about, and who represent the old conservation of ancient China. A foreign doctor at the Yale Mission was attacked for taking pictures and battered up, before the police could come to his rescue and escort him home. The Japanese photographer was almost mobbed for taking pictures. And so the story goes.

A Christian doctor stood up before a great mass of people and told them that what they were doing would set the progress of the province back for ten years. As a Chinese he "got away with it," but a foreigner never would have escaped.

In all this enthusiasm there is a prophecy of the future, when this same single-heartedness will be transferred to the Church, and when these people will be better Christians for having first been good Buddhists. Next to Kuantung, there is no place in the world where Buddhism is held in more respect than in Hunan. But when they understand; when they see what a pale and colorless thing it is when compared to Christianity, the history of things will be different.

Making Europe Solvent

By the Reverend James I. Vance.

(This article, by one of America's foremost preachers, is of especial timeliness because of the author's extensive experience in Europe during the past summer. He has just returned to this country, and the following is his first public statement concerning his impressions of the situation in European Protestantism.)

The Dawes plan for refinancing Europe has been approved by the Powers and is on the way. It shows that America could not quit with the war. There was more than an army needed. Nations must be made solvent, if trade is to prosper. Those who study the question of Europe's need at close range, and with an analysis that seeks to discover the forces which are really constructive in nation building, must be convinced that it is not enough to make and keep a country financially solvent. Moral solvency is a bigger thing.

Here religion functions. Integrity, either individual or national, is not the result of fat bank credit. It is rather the cause of such credit. A nation's credit determines the value of its currency; and the credit of a nation, like that of an individual, depends on faith in its integrity even more than on faith in its ability to pay.

America cannot, therefore, afford to be unconcerned about religious conditions in Europe. We must not stop with the Dawes plan. The statesmanship that does is blind to what is best in civilization, and what is also at the bottom of America's credit. The basis of America's credit is not merely that we own half the gold in the world and are able to make our paper good. It is rather that we can be trusted. If the day comes when we cannot be trusted, our gold will canker.

There is no bigger, no more pressing matter before us, in connection with helping Europe, than this which has to do with the religious life of its people. The Christian Churches of Europe must be made solvent. They must be helped to their feet, so that they can function as a virile force for character building. They must be saved in order that they may save; in order that they may minister to the spiritual needs of the people. These needs are always deepest. Our religious moods are our profoundest. What men worship determines the kind of men they become and the sort of world they build.

Protestantism in Europe is on the brink of bankruptcy. Is it worth saving? What say the Protestant Churches of America? Is protestantism worth saving in America? If it is worth saving in America, it is not worth less in Europe. Indeed the situation is far more acute in Europe, for the need of that which only the Gospel can supply is more desperate.

I am not claiming that the people of America are innately any better than the people of Europe. I do not think we are. I should hate to be understood as assuming a self-righteous attitude in this matter. If America had been as hard hit by the war as Europe, I wonder where our Churches would be. And with our religious institutions on the brink of bankruptcy, I wonder where we would be.

We have learned that we cannot stay out of world-life; that we cannot herd by ourselves. So cheap a thing as money has told us that. So fine a thing as religion says it too. We must not leave the Churches of Europe in the lurch. The appeal for Protestant relief in Europe, with the special emphasis on Reformation Sunday (October 26 or November 2) which I am happy to hear is to be widely observed this year, should meet with a generous response from all who want a safe and solvent world.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

"A MISSION FIELD AT HOME."

Mr. Editor:

I have just read with keen interest and appreciation the editorial, "A Mission Field At Home," in the Southern Churchman of September 20. Being in touch with the college work, which the Church is trying to do, I want most heartily to commend this editorial. You have, in my judgment, put your finger on one of the most important spots in our life today and of tomorrow.

Gathered in our universities and colleges are the men and women who are to be the leaders in all branches of our life. They are a splendid host and they are being trained, highly trained, for the several places toward which they are looking. But, as you have pointed out, along with the technical training there must go that spirit which will constantly be on the alert to find the value and meaning of all life, and a hearty desire on the part of the one being trained for an ever enlarging sense of moral values.

The Church has been far behind in this. It is well within the memory of this generation, that the Church really began, in a systematic way, to face this problem of meeting the college and university men and women on their own grounds and interpreting Christianity to them in terms of every day living. But we are yet following afar off.

Just to illustrate this, in the large majority of cases, some of which you cite, the Church is asking her representatives to do a most difficult piece of work and all the equipment that is supplied is "good wishes." While that may help, yet it doesn't afford a meeting place for college men, nor does it supply an adequate and dignified physical symbol of the Church's life.

Here at the University of Virginia the work has been established for fifteen years, but we are still using the little wooden church covered with tar paper that was built by Dr. Hugh Melhany in thirteen days, so I am told. It is true that we do have under construction a parish house which will be of inestimable value in our work, but the need of a church building is imperative. Perhaps some one will ask why the parish house is being built now. Why doesn't the money go toward the church? The answer is simple—by placing a heavy mortgage the parish house can be built, but the cost of the church will be more than treble the amount of money we had to spend and we could not borrow the sum necessary.

In this simple, yet splendid setting, amidst these halls set apart for what we call "secular" studies, there is the little frame shack. Does it stand here representing our conception of the place and dignity of our religion? The buildings which Thomas Jefferson left to Virginia are without rival and the Church should have here, adjacent to these University buildings, a physical symbol representative of her high part in human affairs, a symbol that will challenge, not only the eye, but the heart as well.

Another University year has begun and, after the first of the coming year, the Diocese will have begun in a systematic way, to render aid in the work of construction, but, at the present rate, it will take years to accumulate enough even to begin. Meantime, each year some two thousand men and women are passing this way, are going out into the world with a picture of the stately University buildings and along with that picture, one of the shabby little church.

Here, Mr. Editor, is an opportunity for some one or for many, to do a piece of real Christian missionary work. Unless the Church express herself as she should to those who are so soon to be moulders of opinion along all lines, how can we expect the Church to prosper and enter into her right heritage?

As you have pointed out, this is not the problem of any one locality, but is a sad condition which prevails throughout a goodly part of our country. Parish churches spend large sums to make their own houses of worship beautiful and useful and this is to their credit. They should do it. But then the sons and daughters of these well-equipped parishes go to the colleges and universities in the days when their opinions are being formed and their judgments

of value are being set and see what represents the whole Church in such centers. And then we have the temerity to ask why so many of those who have gone to college and university, turn their backs on the Church. With such a glaring contrast between the buildings devoted to what we call "secular" education and the buildings which are devoted to the worship of God, it seems to me, Mr. Editor, we should ask, Why do so many take an interest in the Church in the face of this deplorable condition?

Thank you for your editorial. I am sure that every one trying to carry the message of the Church in college and university communities will join with me in saying this.

NOBLE C. POWELL,
Rector, St. Paul's Memorial Church,
University of Virginia.

THE MISSIONARY DISTRICT OF NEVADA.

Mr. Editor:

The coming session of the House of Bishops will have among its other tasks, the one of filling the vacancy caused by the death of the late Bishop Hunting of Nevada. The writer would like to express his conviction that certain additions to the territory to be administered by the new Bishop would be desirable.

A glance at the map will show that certain parts of the Diocese of Sacramento lie to the east of the Sierra Nevadas in California, and adjacent to Northwestern Nevada. The character of the country included in this strip of California is more closely similar to the adjacent territory in Nevada, in climatic conditions, in the nature of its industries, in the density (or rather, sparseness) of its population, and the retention by its people, of much of the "atmosphere" and manner of living of the old frontier; than it is to California. Besides this, there is the argument of convenience of access by the Bishop. From Reno, the see city of Nevada, this strip of California territory is much more easily and quickly reached than it is from Sacramento. And the Bishop of the latter diocese to reach it must either travel over into Nevada (to Reno) first, and then on to the points in his diocese which he wishes to visit; or else he must nearly do so, traveling by train for a number of miles close to the Nevada line.

These conditions are caused by the position of the "high Sierras," which rear a great natural barrier near the eastern border of California, which separates the Sacramento Valley from the Inter-Mountain country, which includes Nevada and the part of California contiguous to it, and produces so great a difference climatically, industrially and otherwise, as well as the important item of convenience of access.

Identically the same line of argument would apply with equal force as to the strip of the Missionary District of San Joaquin which lies east of the Sierra Nevadas. Situated similarly to the strip of the Diocese of Sacramento, just referred to, and being really a southern continuation of it, it is separated from the San Joaquin Valley by the great natural barrier of "high Sierras," separating its people and its country from that section, climatically, industrially and otherwise. The argument of convenience of access by the Bishop applies here, with perhaps even greater force. In traveling from Fresno by rail, to any point in this strip, the Bishop either must pass through Reno, going for many miles through Nevada, or must go a long circuitous way to the south. He may avoid these alternatives only by traveling directly east, over difficult roads, through high mountain passes, which are impassable, by reason of being snow-bound, through many months of the year.

The writer ministered for some years in Nevada, as a priest, and came to know and love its people and its country. He believes that the natural boundary established by the "high Sierras," makes a better one than the arbitrary one of an imaginary line surveyed by theodolite and compass. He knows something of the solidarity of feeling of the people of the Inter-Mountain country, which stretches from the Sierra Nevadas eastward; and believes that there is a community of interest among them that would justify throwing them into common lot under one Bishop; besides relieving the Bishops of Sacramento and San Joaquin of some of their jurisdiction which must be at times, at least, geographically inconvenient.

It is a satisfaction to note that the proposal to add Nevada to Utah seems to have abated. To place so vast a territory as Utah and Nevada under one Bishop would impose upon him too heavy a burden; the distances to be traveled by the Bishop being too great, and the people too scattered. But the proposal above set out would seem to give a territory more compact, as well as more closely bound together by route of travel, and thus more easily administered.

Corona, Calif.

HARLAN BAILEY.

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

CONSTRUCTIVE COOPERATION.

We feel that bringing to the attention of our readers anything that produces harmony between capital and labor, that smoothes out the differences between employer and employee, is bringing Christianity into the Community.

For this reason we quote this week from The Readers Digest the condensed account of the plan now in operation on the Baltimore and Ohio Railroad, whereby its shopmen are working in cheerful harmony with the management for greater efficiency and industrial peace.

"The basic anti-union argument of employers is that by union rules, and a 'make-work' philosophy, union labor is against production. The union shopmen on the Baltimore and Ohio Railroad have been engaged for the past year in repudiating this charge, not by argument, but by action. At a time when railroaders, statesmen, and the general public are about ready to despair of the railroad labor problem, the 'B. and O. plan' makes interesting and hopeful reading.

"The plan is simple, but it is a definite achievement in industrial statesmanship. William H. Johnston, President of the International Association of Machinists, proposed it, and with the whole-hearted collaboration of Daniel Willard, President of the B. and O., it became a living reality. Its main points are these:

"The union enters into a definite agreement with the employer to take steps which shall improve service and economy, and increase production. To do this, engineering methods are worked out by joint committees of management and men. (Not worked out in advance and applied by authority and instruction.) The union even does the hiring of the engineer. Of course the benefits of such a scheme are mutual, and the men have by contractual agreement between the unions and the employer an assurance that any benefits to the railroad resulting from the plan will be fairly shared with them. This is the heart and substance of the plan. The employer recognizes that the union is an essential part of industry; the union agrees to cooperate with the employer toward an efficiency which shall be of mutual advantage to both.

"Like any trade-unionist, Johnston believed that men on the job aren't happy without certain elementary standards of wages, hours, etc., such as form the groundwork of union demands. He believed, like any unionist, that the strike is often the only way to gain these. But he felt that such standards should be the beginning, not the end, of union policy. They ought to be supplemented after this elementary status was gained by a more constructive attitude. Therefore, he proposed that some progressive employer should, on the basis of a full recognition of unions and their standards, make an agreement with them for cooperation to improve service and economy. The unions are interested in the agreement, first because it definitely establishes their status as a recognized part of the administration of industry, and, second, because it makes possible improvements in their own condition which can scarcely be gained through controversy. The employer is interested in it, because the organized employees bring their collective intelligence and power to bear on improved methods of operation rather than merely on grievances.

"Here is the story of how the plan grew. It was discussed with several broad-minded railroad executives before the shop strike of 1922, but the intervention of the strike prevented its actual trial until the spring of 1923. The first experiment in putting it into operation at a local

shop was not attempted until it had been fully discussed at union meetings and had received a vote of confidence from the men who would have to control it. Then regular bi-weekly meetings on improved shop practice were installed between the Federated Shop Committee of the six local craft unions—each of which had a fairly well-defined function in the shops—and representatives of the local management. Consideration of grievances was excluded from these meetings. Grievances were taken up in the usual way whenever they arose.

The joint committee soon discovered a real mutuality of interest. The men were interested in a more considerate attitude on the part of certain foremen, in better drinking and washing facilities, in better means of transporting material from one part of the shop to another, in better supply and condition of tools, in the elimination of a hundred and one obstacles in the smooth performance of their work. They were also, of course, interested in greater steadiness of work. The management was interested in better quality of work, fewer delays, lower unit cost, more complete use of plant and equipment, smoother operation, reduction of tardiness and absenteeism, reduction of labor turnover. It did not take long to see that what the men wanted was in most cases just a way of gaining what the management wanted—and vice versa.

"Collective ingenuity was applied to bring about the common ends. Improvements of plant facilities were made. Personal attitudes on the part of a few on both sides were altered. Tools were gone over and put in good condition; deficiencies were supplied; a systematic management of the tool room installed; grinding standards adopted. An employment bureau was founded, under the charge of experienced craftsmen who applied rigorous tests to the skill of applicants, and after their employment instructed them in the cooperative routine of the shop. Delay and progress charts, readily understandable by all, were displayed.

"The result of these and many other detailed measures, developed gradually with the understanding of all and watched over week by week, was seen in many ways. Quality of work was markedly improved; delays were reduced; unit costs were lowered; more work was assigned to the shop; employment became larger and more steady—hence wage incomes increased. And, more important than any of these measurable achievements, the feeling tone of the workers was changed. They saw the plant and its job as a whole in which each had an essential part. They understood the progress being made, and their responsibility for it. They became informed, eager participants—the job was not merely a dull routine.

"Now, the same process is going on in every shop point on the system. The unions spread the news of the development to their various units; their local committees furnished a ready-made machinery to put it in operation. In the first meetings all over the line an average of eight or nine subjects were taken up by the joint committees; in the same week the committee of the shop where the plan was first installed considered over eighty matters. The national unions have succeeded in convincing the railroad management of the importance of long-time stabilization of shop work and employment, and measures to effect such stabilization are now under consideration.

"After all, it has been found that the workers and the masters have much in common. That is one of the main reasons the plan has triumphed. The plan improves the processes of the job itself. Few active and intelligent men can work in an environment where they have little voice in management without encountering obstacles in equipment or routine which dishearten and discourage. Such obstacles are twice as annoying to the men on the job as they can be to any supervisory officer. The waste inherent in them is galling to any good workman. A real chance to deal with such matters at the place of work will outweigh all the theoretical abstractions in Christendom.

The Churches Interested in the War Zone in China

According to Press Dispatches, Protestant Christian Churches of America have millions of dollars invested in church educational and hospital property, and maintain scores of American missionaries and hundreds of native workers in and about Shanghai, the centre of the present internal disturbance in China.

The civil war there has riveted attention in missionary circles at home on these institutions. Virtually all the board has cabled from their home office, most of which are in New York, to the heads of their mission stations there, inquiring as to the safety of the missionaries, giving instructions not to curtail expenses when it came to the protection of the missionaries, and asking what help can be supplied from this end.

Among the denominations which do extensive missionary work in and near Shanghai are the Presbyterian, the Episcopal, the Methodist and the Baptist. The oldest Chinese mission of the Presbyterian Board is in Central China, which includes Shanghai. The City of Ningpo was one of the treaty ports opened in 1842. Two years later, as soon as it was possible for missionaries to enter China, the Board opened a station at Ningpo, and here a church was organized in 1845. Among the founders of this station were some of China's most distinguished missionaries.

In 1850 missionaries transferred from the Ningpo station began their labors in Shanghai. In 1859 the first convert was baptized, and a native church was organized in 1860.

In Shanghai today there are under the Presbyterian Board nine churches and groups, six out-stations, twenty-one Sunday Schools and one hospital. There are thirty-eight American missionaries and eighty-nine native workers. There are 1,173 communicants and 1,400 pupils in the Sunday Schools.

The work includes the South Gate Church, the North Gate Church, seven other churches and groups, twelve Sunday Schools, the Newberry Bible School, two kindergartens, the Lowery Institute for Boys, the Mary Farnham School for Girls, eight other schools, the Nantao Institute for Men and Women, county clinics and baby welfare centres.

The Presbyterian Church also is engaged in union work with the associated mission treasurers, the Mission Building Bureau, the National Christian Council, the China Educational Association and the Christian Literature Society. A missions building is on a central site facing the beautiful grounds of the British Consulate. It houses many of these agencies, coordinating their work in an effective way.

The missionary district of Shanghai supported by the Protestant Episcopal Church of America includes that part of China lying within the Province of Kiangsu. It has an area of 44,500 square miles and a population estimated at 38,000,000. Its present Bishop is the Right Rev. Frederick Rogers Graves, who is one of the most honored members of the American House of Bishops. There are fifty-two mission stations. The appropriation made for their support by the National Council of the Episcopal Church in 1922 was \$184,419. There are seventy American and twenty-one Chinese priests, two American and six Chinese priests, two American and six Chinese deacons, three Chinese candidates for holy orders. There are eight American and sixteen Chinese physicians, fourteen American and 163 Chinese teachers.

The last issued report of the National Council, which is for 1922, gives the missionaries at Jessfield, of the Shanghai District, as follows: the Rev. Dr. F. L. Hawks Pott, the Rev. Dr. J. W. Nichols, the Rev. W. P. Roberts, the Rev. M. H. Throop, the Rev. L. W. Faecett, Dr. C. S. F. Lincoln, M. P. Walker, J. A. Ely, H. F. MacNair, C. F. Remer, J. R. Norton, D. Roberts, W. H. Taylor, W. M. Porterfield, G. S. Bresham, E. H. King, E. N. Tucker, M. E. Votaw, P. B. Sullivan.

The Misses M. S. Mitchell, E. W. Graves, L. J. Graves, C. Fullerton, M. H. Bailey, G. L. Cooper, R. H. Pumphrey, O. H. Pott, M. S. Norton, J. L. Hutchison, E. L. Houghton, F. C. Sullivan, F. G. Hays and H. F. MacNair.

St. John's University and St. Mary's Hall are two of the educational institutions in this district. St. John's has a Science Hall which was made possible by a gift of the China Medical Board. A few years ago a group of buildings was added and they are known as the New St. Mary's Hall.

The Methodist Church has long maintained an Episcopal residence in China. For some years past the head of it has been Bishop L. J. Birney, who was one of the noted figures at the Quadrennial General Methodist Conference last May in Springfield, Mass. There is a union publishing house, a union mission book company and a union school for the missionaries' children in Shanghai, all maintained

by the different branches of the Methodist Church.

At Nanking, at the extreme end of the disturbed section, there is a great Methodist University, and under the auspices of the University is a large hospital.

The American Baptists maintain a college in Shanghai and two years ago this became coeducational. Heretofore it had been only for young men. In 1922 this college had 565 pupils and a faculty of fifty.

The Baptists are also cooperating in the Department of Agriculture and Missionary Training at the University of Nanking.

The Shanghai Baptist College, which includes a theological seminary, is supported jointly by Northern and Southern Baptists and is said to rank with the first three of the sixteen missionary colleges in China. Closely allied with it is the Yangtzepoo social settlement, located in the centre of the industrial region and considered the most effective Christian social settlement in China. The expenses are met every year by the community.

The Margaret Williamson Hospital, a union institution, is the largest for women in China, and in connection with it are maintained a nurses' training school and a school for public health workers. The North Shanghai Baptist Church is serving particularly the college students in Shanghai. The general treasury of the three Baptist missions in China and the office of the secretary of the East China Mission are located in Shanghai, and the Baptists have two churches there.

There are also in Shanghai the administrative headquarters of a large number of missions as well as of interdenominational organizations serving the whole Christian constituency in China.

A Record and a Hope

No movement in the Episcopal Church has developed more interestingly than the United Thank Offering of the Woman's Auxiliary.

In 1889: One woman missionary supported and one mission church in Alaska built.

In 1922: Nearly two hundred women missionaries supported and churches and schools in all parts of the mission field.

One must search far to find a parallel to this record. What is the history of an endeavor so striking in its growth and so far reaching in its influence?

On October 11, 1883, in the Church of the Epiphany, Philadelphia, the Holy Communion was administered for the first time to the women of the Auxiliary gathered as a representative body. At the service and at the meeting which followed the sum of \$371.21 was collected, which was divided between the foreign and domestic fields.

The next Triennial was held in the year 1886, and at the service preceding the Woman's Auxiliary meeting the offering was \$82.71, which went to the Bishop of Florida for work among the colored people of that diocese. These sums were disappointingly small, and such a record had its lesson for the Auxiliary. Some of the women had been set to thinking with the result that shortly before the time of the next Triennial a suggestion was made which resulted in the establishment of the United Thank Offering.

A member of the Auxiliary, Mrs. Soule, then of the Diocese of Pittsburgh, in a letter to Miss Emery made the suggestion that at the coming meeting of the women an offering by all for some one purpose be made. To this was added the request that the secretary should select an object and that an account of the plan be published in *The Spirit of Missions* at least one month before the meeting—a sharp contrast to our present day methods!

Miss Emery's suggestion was that whatever sum should be offered at the Triennial service should be divided equally between the domestic and foreign fields; a church building with furnishings for Anvik, Alaska, and the outfit, traveling expenses and a year's salary for a new missionary teacher needed in Japan were proposed, each object requiring about one thousand dollars.

The first United Thank Offering was, therefore, with only a month's preparation, presented at the Triennial service held in the Church of the Holy Communion, New York, on October 3, 1889. The result was looked for with great eagerness and it was with very real disappointment that the sum was found to be only four hundred dollars—one thousand six hundred dollars less than desired.

One member of the Auxiliary came to the rescue, giving the thousand dollars needed for the church building at Anvik, and the remaining six hundred dollars was contributed, which made possible the sending of the first United Thank Offering missionary.

As the years passed, interest in the new offering grew. Throughout the Auxiliary there developed the feeling that a service of thanksgiving could not be complete without

an offering of thankfulness. The system with which we are familiar has been the result, until now there is hardly a diocese or missionary district without its United Thank Offering Custodian, while throughout the Church, in the city parish as in that of the rural community, in mission stations in the foreign field and at home, and among isolated Church-women far from the privileges of parish life, the little blue boxes have a place.

This offering most truly deserves the term **United**. More than one hundred dioceses and missionary districts have a share in it. The Woman's Missionary Band in China and the Woman's Auxiliary in Japan give faithfully and generously. The women in Alaska make bags and moccasins for sale. The Indian women on the reservations in South Dakota sell lace and bead work, while the contents of the little blue boxes are sent from farms in Maine, from ranches in the West, from rural parishes and from those in the great cities; from American Church-women living in Europe, from Brazil, from Mexico, from the Philippines, and from New York's East Side. Is it any wonder that the record of such consecrated and united effort should be a notable one?

So much for the past—what of the future?

In the American Church there are somewhat more than five hundred thousand women communicants. To far the greater number, the United Thank Offering is unknown. If each one of these women were to take a United Thank Offering Box and were to give even as little as one cent a day, in one year the Offering would amount to the sum of \$1,825,000 and at the end of three years our **Triennial Offering** would be **\$5,475,000!** The thought of it kindles one's imagination. So great an Offering would open many doors of opportunity, doors now closed, when, if the women of the Church would have it so, they might swing wide.

The Great Commission

CHRISTIAN STEWARDSHIP.

A course of study of Christian Stewardship has been offered by the Field Department of the Church Schools. The course culminates in an essay contest and the whole project is planned so as to influence the adults as well as the children of the Church.

Material is provided for brief instruction in the Church Schools on four Sundays beginning with October 12. The instruction consists mainly of stories intended to reveal the fundamental principles underlying stewardship. It is proposed that on Sunday, November 9, all the children of twelve years and upward, divided into two groups, shall be required to write something on the subject, though very brief, to show what they have learned from the instruction. These papers will be turned over to a committee and the writers whose papers show the most promise will be urged to enlarge their papers into essays. The best of the essays will be read on a public occasion and prizes awarded.

Following the parish contest there will be a diocesan contest in which all the prize winners in the parishes will compete, and prizes will be awarded at some public service. This in turn will be followed by a national contest in which the prize winners in the dioceses will compete and it is planned that the winning essays in the national contest shall be presented before the General Convention at New Orleans. Every effort will be made to secure as much publicity as possible for the winning essays in parish, diocese and nation.

Full information concerning the course of study and the essay contest can be secured from the Field Department at the Church Missions House.

CHURCH ACTIVITIES IN TOKYO.

Bishop Motoda, writing to the Department of Missions, expresses the gratitude of the Diocese of Tokyo for the generous help that has come in the past from the Church in the United States. He is laying plans to aid all of the present churches in the diocese to become self-supporting within the next few years. Every church in the diocese made an offering for the Japan Reconstruction Fund on May 25. All of the congregations are now supplied with barrack churches. These are necessarily temporary in character and it is most important that permanent buildings replace them as soon as possible.

Bishop Motoda recently ordained the Rev. T. Takase and the Rev. H. Nose to the priesthood, and Mr. S. Yamaguchi and Mr. Y. Yumita to the Diaconate.

"I have opened two mission stations," he says, "in the suburbs, and expect to open two more soon. Some of them are having services in tents, and others in private houses

owned by Christians. I am trying to make them self-supporting from the beginning. It has been my long wish to do something in the suburbs of Tokyo. I now feel thankful for being able to do this even in a small way."

PROGRESS AT ST. FAITH'S SCHOOL, YANGCHOW.

Bishop Graves writes that he is greatly gratified by the progress made at the St. Faith's School, Yangchow, where the first class of students was recently graduated.

"It has been a long fight," he says, "to get the conservative people in Yangchow to take to the school, but they are manifestly doing so now and the ladies who are doing the teaching are doing very thorough work indeed. Incidentally the policy of moving the school from Mahan School compound has been justified by the results. The real cause of the success is the ability and energy of Miss Bremer. While she is in charge the Church has a thoroughly sound institution and she is ably seconded by the other ladies.

"Marriage has worked havoc in the ranks of our women workers. In this way, we have lost Miss Stephanie Bradford, Miss Anne Piper and Miss Katharine Deahl. Fortunately all have married within the Mission, but do not forget that we shall need trained workers to fill their places."

Since the first of April Bishop Graves has confirmed three hundred and forty-six people in the Missionary District of Shanghai.

FAMOUS SHIPS.

Famous Ships in American History was the subject of an American Book Company calendar a few years ago. It might be amusing and profitable to make a list of Famous Ships in the Bible, both Old and New Testaments, Famous Ships in Church History, in "Missions." This could include small boats. How many boats, for example, are mentioned in the Gospel? And, to name only a few, there could be fitted into their proper lists the Ark, the ship that took Jonah from Tarsus, the ship that wrecked a later missionary, at Miletus—and the Golden Hind, the Morning Star, the Pelican. Does any one know the name of the ship that brought Chaplain Robert Hunt to Jamestown in 1607, the ships that took our first missionaries to three continents, the ship that brought Bishop Seabury, our first Bishop, back to us?

THE BISHOP OF LONDON ON RELIGIOUS KNOWLEDGE FOR TEACHERS.

The Bishop of London writes in his diocesan paper about religious education for children and young people, and the need of better provision for it, saying, ". . . Nor can we ignore the danger of 'drifting into secular education by a side wind' through the continued failure of the state to provide those who are training for the teaching profession with opportunities of acquiring religious knowledge. There are many vital issues of this nature concerning which the conscience of the nation needs to be awakened. The public assumes that all is well, and we know that much is amiss. The nation, we believe, desires a religious basis for all its public education; it is for us to see that such desire becomes articulate. This duty of educating public opinion is no less urgent than that of maintaining our schools, and there is no discrepancy between the two; for fidelity to our trust as Churchmen is quite compatible with our responsibility as citizens toward those institutions which are not under our immediate control."

MISSION HOUSE AT FORT YUKON DESTROYED BY FIRE.

A missionary family of fourteen, including nine orphans, were rendered homeless in the dead of night at Fort Yukon, Alaska, last Wednesday, when the Mission House connected with the Episcopal Hospital at Fort Yukon was completely destroyed by fire, according to a dispatch received at the Episcopal Mission House, 281 Fourth Avenue, September 25. Dr. Crafton Burke, Superintendent of the Hospital, and his wife, escaped in the clothing they had on. All supplies and perishable food and clothing for the winter were burned, and the last boat out of Fort Yukon for the winter was leaving as the dispatch was filed. No lives were lost and the hospital escaped damage.

Dr. Burke's dispatch says: "Am distressed to have to report that mission dwelling with all supplies and perishable food and clothing for the winter burned last night, total loss, leaving family of fourteen homeless, temporarily housed at school. Can send few children home, but must be responsible for nine orphans unable physically adopt native life. Mrs. B and I got out only with clothing we had on. Have written details last boat today."

The mission house was only recently completed. The orphans referred to in the dispatch are children whom Mrs. Burke had in her care. Dr. John W. Wood, Secre-

tary of the Episcopal Department of Missions said yesterday that an effort was being made to have the Postoffice authorities accept some clothing to meet the needs of the fire victims, especially with winter coming on, and forward it to Fort Yukon. This is the second mission house of the Church in Alaska, to be destroyed by fire in a few months.

Great marble tablets on the walls of the Cathedral in Hankow are engraved with the names of each communi-

cant who dies. The names are written in small characters so there is room for every one, rich and poor, to be remembered in this way.

Soochow Academy reports the largest number of Christian students in its history, about one-third of the entire student body.

A Chinese baby baptized recently represents the fifth generation of Christians in his family.

Church Intelligence

Nazarene Society Adopts New Policy in Forward Move at Washington, D. C.

The Society of the Nazarene in its Annual Conference-Mission held at Trinity Diocesan Church, Washington, D. C., September 14-19, adopted a new Constitution, framed a new policy and gave some practical demonstrations of its methods and teachings.

The attendance exceeded that recorded at any previous Conference and included representatives of thirty-four local Guilds in addition to a large number of unattached members.

The general subject of the Conference was "The Place of Healing in the Life of the Church," and this was dealt with under the following daily topics: The Divine Channels of Healing (Prayer and the Sacraments); The Agencies of Healing—Religion, Medicine, Psychology and Metaphysics; Cooperation in Healing—by means of the Priest, the Physician, the Nurse and the Deaconess; Missions of Healing, including Teaching, Evangelizing, Practical Healing and Follow-up Work. Friday, the closing day, was devoted to the work of the Society and its members.

A special feature of the Conference was the presence of Dr. Sinclair Bowen, a prominent physician and surgeon of Washington, who delivered an address on "Medicine as an Agency in Healing." Notwithstanding the subject as thus stated, his address was really a powerful argument in favor of spiritual healing and a plea for active cooperation between the Priest and the Physician.

Thirteen other addresses were delivered on the phases above mentioned and the quality and inspiration of these were such that the Conference resolved unanimously to have the proceedings printed in full and more than two hundred dollars was instantly subscribed to assist the Society in publishing a verbatim report of the Conference. This will be ready for distribution towards the end of October.

The chief business transacted was the discussion and final adoption of a new Constitution for the Society of the Nazarene. Substantially, this means that the Society now becomes a definite Church organization whose officers and active members must be communicants in good standing, though associate membership is still open to all Christian people. The annual report of the director showed that the work has nearly doubled in twelve months and that it has been found necessary to adopt a Provincial organization. A Provincial Director and Secretary have been appointed for each of the eight Provinces of the Church. These Provincial officers are all Priests of the Church.

Every night during the Conference a healing mission service was held in Trinity Church, conducted by priest-members of the Society. Frequently four of the clergy were simultaneously laying hands on the sick. Careful instruc-

tion and preparation were given to the sick people who came and it was required of them that they attend three services before receiving the laying on of hands. The Sacrament of anointing was also administered several times to those previously prepared.

All the clerical delegates at the Conference were guests of the Washington clericus on Tuesday afternoon at Epiphany Church. After luncheon the problems of Spiritual Healing were discussed and many questions were asked by the clericus and answered by the delegates. As a result of this meeting many of the Washington clergy assisted in the mission services, which were held each night. Eight Washington parishes have Nazarene Guilds actively at work. Bishop Freeman has written to the Society expressing his interest in its work and attended part of the opening meeting of the Conference at Trinity Diocesan Church.

Hobart College.

Hobart College, Geneva, N. Y., opened on September 19 with the largest enrollment in its history, and with a freshman class second in size only to that of two years ago, when entering class records were shattered in colleges all over the country. A preliminary survey of the registration figures indicates that there will be at least two hundred and forty students in attendance, ninety of whom are new men. The percentage of students coming from private schools and distant states has been found to be increasing slightly, while there is a marked advance in the number of candidates for Holy Orders.

During the summer months several thousand dollars were expended in improvements to buildings, grounds and equipment. The dormitories, Medbery Hall and Geneva Hall, were extensively repaired and redecorated, and every article of furniture in both buildings was refinished. At the opening of College, two excellent new tennis courts located on South Field were turned over to the Tennis Association for the use of the student body.

Announcement was made at the opening Chapel service that during the coming year there will be a daily Celebration of the Holy Communion at 7:30 o'clock in the morning. Heretofore the Holy Communion has been celebrated only on Sundays and Holy days.

President Murray Bartlett's course in the Philosophy of Religion and Chaplain J. B. Hubbs' Bible Study course, are proving popular. Not only candidates for Holy Orders, but students preparing for many vocations, have registered for these courses.

The registration of one hundred and forty students at William Smith College has taxed the capacity of that institution to the utmost. A large number of well-prepared applicants had to be refused for lack of dormitory facilities. The combined registration at Ho-

bart and William Smith is three hundred and eighty students.

A Question and Its Answer.

There are sixty-two days in the months of July and August. For every one of those days, including Sundays and holidays, expenses are accruing to the Church.

To meet these expenses the receipts applicable to the General Church Budget have been equal, during these sixty-two days, to the Budget quota for only twenty-three days.

Question: "Where do you suppose the Church obtains the income to take care of the other thirty-nine days?"

Answer: "By borrowing from the bank."

Receipts to September first are \$40,000 less than for the same period last year on an enlarged Budget quota.

Vacation time is over. Let's get busy and make up the lost ground.

LEWIS B. FRANKLIN,

Treasurer.

Straw, Bricks and Buildings.

It is a far cry from the Egypt of Moses and his Pharaoh to the United States of America and the Church Building Fund. But it is not so far from bricks without straw to buildings without bricks. The Israelites were effectually stopped from delivery of their quota of bricks because their base of supplies was cut away from them. The Building Fund cannot erect Churches, Rectories and Parish Houses, if it has not the supplies.

The September Meeting of the Trustees showed a fully-loaned Permanent Fund and a waiting list of applicants. Every week loans are declined from lack of funds. A recent day established a record of \$80,000 requested. Will the Church continue to hold up the supply? If so, Church building will receive as severe a set-back as they received who were told that they could not have straw for their bricks.

Meanwhile the Building Fund will continue its one hundred per cent efficiency with what it has. It has already loaned this year \$138,000 and has promised \$129,000 more when papers are prepared. It has given and granted \$26,000 and promised \$31,000 additional, including an initial Gift of \$5,000 for Japan Reconstruction Work.

But the bricks need straw and the buildings of many applicants need bricks. Will the Church supply its own Building Fund with the needed material?

From the Opening Address of Dr. Bell of St. Stephen's College.

With one hundred and thirty students, an advance of twenty-five per cent over the number enrolled in any previous year in its history, St. Stephen's College, Annandale-on-Hudson, N. Y., opened its sixty-first year on September 21, with an address by President Bernard I. Bell, on "A True Theory of Education."

In the course of his address Dr. Bell said: "Every educated man today knows that man, whatever else he may be, is

an animal, but against a common belief that man is nothing more than an animal this college, supported by the best educational theory and the leading scientific knowledge of today, stands firmly entrenched. The world is in danger of forgetting man's peculiar dignity, the God-like part of him. Because animals forage without restraint and if necessary fight with one another, by individuals and in packs, for what they can grab, it does not follow that man may do so also without killing all that is his glorious destiny. There is a type of education which consists in training people to be more successful predatory beasts than their fellows. Thousands of students are entering schools and colleges with no nobler notion than that by four years or more study they can go out and carve off more stuff and have an easier time than if they had gone directly to work. Against that utilitarian conception of education this college, and every really decent college, stands committed. Man has a soul, the part of him with which he loves. Love is a passionate investment of one's self in the furthering of causes nobler than one's own advancement. It is the divine spark which turns workmanlike efficiency into artistic achievement. A true education does more than enable a man to earn a living. Its most important purpose is to make poets, dreamers, sacrificers, men of vision, makers of a new world, fearless builders out of the accomplishments of the past of a new and better world."

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Meeting of the Executive Council.

The Executive Council of the Diocese met in Charleston on September 17, and received reports and laid out plans for the autumn campaign. Eighteen members of the Council were present out of a possible twenty-one. The Bishop presided and appeared to have regained his wonted vigor.

This diocese is unusually fortunate in its treasurer, who is Mr. William Godfrey, of Cheraw. Mr. Godfrey is not merely an able financier whose reports make clear at a glance the financial condition of the Diocese, but he is also a devoted Churchman, who shows his faith by his works, which have been unremitting and invaluable to this diocese for the past fifteen years or thereabouts. A resolution was passed by the Council expressing its appreciation of his services.

The Hon. George E. Grimball recently elected a member of the state legislature, was elected a member of the Department of Social Service.

Two laymen of the Council, Mr. O. T. Waring of Charleston, Superintendent of the Atlantic Coast Line, and Mr. W. A. Boykin, of Hagood, accepted appointments to confer with the vestries throughout the diocese as touching their acceptance of the quotas assigned them for 1925.

The chairman of the Department of Religious Education announced that week-day Bible and Church instruction in cooperation with the public schools of Charleston, had been arranged for during a trial period this fall; the children to be excused for one hour a week to that end.

The department of publicity reported the generous attitude of the Charles-

ton daily papers with respect to publishing Church news, leaving nothing to be desired in that direction.

F. W. A.

VIRGINIA.

Rt. Rev. W. G. Brown, D. D., Bishop.

Church Schools in the Diocese.

The condition of the Church Schools in the Diocese, which include St. Christopher's and St. Catherine's, Richmond; St. Margaret's, Tappahannock; Christ Church, Middlesex; St. Anne's, Charlottesville, and St. Agnes', Alexandria, is better than ever before, and prospects for the session now opening are more promising than in any year in the history of the Diocese.

St. Agnes' School for Girls, recently organized at Alexandria, while not operated by the diocese, has been formed under diocesan auspices.

The assets of the schools now total approximately \$800,000 and are constantly increasing. Current operation has already become self-supporting, and profits this year from the institutions give promise of being much larger than ever before. These profits will be expended for buildings and necessary equipment.

Christ Church School, Middlesex, was recently given \$10,000 for a gymnasium.

A new dormitory cottage was built during the summer at St. Margaret's School, Tappahannock, which increases the school's capacity for boarding pupils to thirty-six. Every accommodation at St. Margaret's is now filled. New gymnasiums are now under construction at St. Margaret's and at St. Anne's, Charlottesville.

Miss Louise deBerniere Bacot, B. A., of Charleston, S. C., has been chosen principal at St. Catherine's School, Richmond; Miss Laura Fowler, B. A., of Baltimore, has been elected principal at St. Margaret's, and Barton Palmer, B. S., is the new head of Christ Church.

Meeting of The Richmond Convocation.

The eighty-first meeting of the Convocation of Richmond, is to be held at St. James' Church, Ashland, the Rev. T. S. Russell, rector, on Wednesday, October 8, beginning with a Holy Communion Service at 10:30 A. M. All clergymen are urged to come, if possible, and to send, or bring with them, at least one lay member of each congregation. The meeting will last but one day, and all may, if they wish to do so, return to Richmond when the meeting closes.

St. George's Church, Fredericksburg: In the absence of the Rev. Dudley Booger during the month of August, the pulpit of St. George's Church was most acceptably supplied by the Rev. Joseph Baker, a retired clergyman of the Diocese of Virginia, now resident in Fredericksburg.

Mr. Baker's helpful messages from Sunday to Sunday will be remembered with pleasure and profit by all who were privileged to hear him.

An all-day meeting is to be held at the Church of Our Saviour, Hanover County, on Sunday, October 5. There will be a celebration of the Holy Communion at 11:30, with a sermon by the rector, the Rev. T. S. Russell, and lunch will be served on the grounds. A vestry meeting and a meeting of the Woman's Auxiliary will be held at 2 P. M., with an address by Miss Louisa Da-

vis of Leesburg. At three P. M. the closing Evening Prayer service will be held with a sermon by the Rev. W. H. Burkhardt, D. D., of Richmond.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D.

The Cathedral.

The afternoon service at the Washington Cathedral on Sunday, September 28, was emphasized as an anniversary service of the consecration of the Rt. Rev. James E. Freeman, D. D., which service took place on St. Michael's and All Angel's Day, September 29, one year ago. Bishop Freeman delivered the sermon and the hymns used at the consecration service were used again at this anniversary service. The Bishop has visited during the summer many resorts, where he has found a very responsive interest manifested in the building of the Washington Cathedral. In September he visited several New England cities, where he received most cordial interest and cooperation. Visitors to the Bethlehem Chapel of the Cathedral now average about five hundred a day and a curator has been appointed to answer questions and give information concerning the work of the Cathedral.

The District of Columbia Branch of the Lord's Day Alliance has established an office and permanent secretary at St. Stephen's Church, 3017 Fourteenth Street. The rector of St. Stephen's Church, the Rev. George Fiske Dudley, D. D., has been elected president of the Alliance and the Board of Managers will consist of representatives of all the churches and organizations which desire to endorse in this way the movement.

The Annual Presentation Service for the United Thank Offering of the Woman's Auxiliary will be held at St. Thomas' Church, October 19, at 8 P. M. The goal set for the three-year offering to be sent to the next General Convention from the Diocese of Washington is \$10,000, and if the offering this fall and next year is as large as last year, this goal will be realized.

M. M. W.

PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Bishop.

Service For Students.

The fall services at the Episcopal Chapel of the Transfiguration for the students of the University of Pennsylvania began Sunday, September 28. The chaplain, the Rev. John R. Hart, Jr., spoke in the morning, and in the evening the address was made by J. Hartley Merick, vice-provost of the University of Pennsylvania and a member of the Advisory Board of the Chapel. He spoke of the function of the Chapel in the life of the students.

The Rev. Llewellyn N. Caley, D. D., rector of St. Martin's Church, Oak Lane, delivered the first of a series of six sermons on "The Earthly Life of Christ" Sunday afternoon, September 28, in the Central Y. M. C. A. Auditorium, Philadelphia. He illustrated his address with slides copied from famous paintings.

Lecture Course: The services of Dr. Arthur A. Holmes, Professor of Psychology at the University of Pennsylvania, have been obtained by the Department of Religious Education of the Diocese, to conduct a free to the public lecture course in connection with the fall term of the Church Normal School, which opens October 9. Dr. Holmes' general subject will be "The Psychology of Prayer," and all sessions of the Normal School will be held in the Church House, Philadelphia.

Dr. R. B. Teusler, Founder and Director of St. Luke's International Hospital, Tokio, was the speaker Sunday night, September 28, in St. Michael's Church, Germantown. Dr. Teusler spoke on "The Reconstruction of the Church in Japan."

St. Mary's Mission, Chester: A class of nine awaited Bishop Garland's visit to St. Mary's Mission, Chester, Sunday morning, September 28. The Every Member Canvass was made in the summer with the view to the making of the budget for 1925. The minister in charge, the Rev. Charles S. Sedgewick, is a newcomer in the ranks of the colored clergy of the diocese, and has also been placed in charge of Holy Cross Chapel, Bryn Mawr. Mr. Sedgewick comes from the Diocese of Michigan, where he had been in charge of St. Cyprian's Mission, Detroit, since 1919.

The Rev. George Copeland, rector of St. Peter's Church, Weldon, has been appointed by Bishop Garland editor-in-chief of the Church News of the Diocese of Pennsylvania.

R. R. W.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.
Rt. Rev. W. G. McDowell, D. D., Coadjutor.

The Church of the Advent, Birmingham: The Rev. Middleton Barnwell held his farewell service in the church in which he has ministered for twelve years Sunday, September 21, and his successor, the Rev. Mr. Clingman, who comes from the rectorate of Trinity Parish, Houston, Texas, entered upon his duties on Sunday, September 28.

Bishop McDowell delivered an address on Wednesday, September 24, to the Kiwanis Club at their weekly luncheon in Ensley, making his main topic "The Religious Education of Our Young Folk." His audience was deeply impressed and very unmistakably voiced their concurrence as a body and severally. Afterwards Bishop McDowell held a Confirmation Service at St. John's, Ensley.

Bishop Beckwith has just returned from Asheville, N. C., where he conducted a week's teaching mission in Trinity Church, covering two Sundays.

St. John's, Ensley: On the evening of September 25 the DeMoulays, at their own request, came in a body to St. John's for a special service, which was presided over by the rector, the Rev. Edmonds Bennett. The church was filled, and with others, talks were made by the Rev. William Mansfield of the Methodist First Church, and Commissioner Cloe. The DeMoulays of Ensley comprise a fine fellowship of youths of marked intelligence, ability and character.

On the evening of September 26 the Y. P. S. L. of St. John's put on a very

successful social entertainment in the newly opened parish rooms, to which came both seniors and juniors, parents and friends in ample numbers.

E. B.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt. Rev. H. B. Delaney, D. D., Suffragan.

The Rev. H. B. Lane, of the Church of the Good Shepherd, Raleigh, has been made chairman for the Nation-Wide Campaign in the diocese this fall and is now engaged in preliminary plans looking to a vigorous campaign throughout the territory.

All offerings in the Church Schools of the diocese during October are solicited by the Bishop for the Tuttle Memorial and an appeal to this end has been sent to every rector in the diocese.

Plans are on foot looking to a student pastor at Chapel Hill to assist the Rev. A. F. Lawrence, rector, in the work of ministering to the scores of Episcopal students and others at the University. The other North Carolina Dioceses will be asked to contribute to his support.

T. F. O.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

The Trinity Lunch Room for business girls and women, run under the auspices of the Trinity Branch of the Girls' Friendly Society, opened for its eleventh successive year, on Monday, September 22. There were eight hundred and thirteen served that day. The average daily attendance for last year ending in June was eleven hundred persons.

The Rev. Donald Kent Johnston, rector of St. Peter's Church, Uniontown, is taking his vacation, and services are being supplied in his absence by the Rev. C. J. de Coux, of Pittsburgh.

J. C.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

Preparations For the General Convention.

Bishop Sessums has appointed the chairman and some of the members of the most important committees, in arranging for the next General Convention. The halls have been leased by Mr. Fry, Chairman. The place for the daily luncheons has practically been determined by Mr. Lake, Chairman, and, when all have returned from their vacations, the details of the Convention will be considered by the Executive Committee. The Hotel Committee, the Rev. J. Dirickson Cummins, Chairman, 1622 Sixth Street, New Orleans, will receive all applications for rooms at hotels, boarding houses, etc. Many of the people of New Orleans will probably desire to entertain some of the missionaries and other delegates, and the Rev. Mr. Cummins should be so advised.

The first formal application for hotel reservations was received recently from Dr. John W. Wood, Executive Secretary of the National Council.

EAST CAROLINA.

Rt. Rev. Thomas C. Darst, D. D., Bishop.

Group Meetings.

Group meetings of women in the Diocese of East Carolina are coming to be very popular. Usually from four to eight parishes or mission churches constitute a group for the study of problems affecting the peculiar work of the women, and three or four all-day meetings are held in the course of a year. Such a meeting was held in Christ Church, Creswell, on September 25, with a splendid attendance of delegates from Creswell, Columbia, Roper and Plymouth. Mrs. R. P. Walker, of Grace Church, Plymouth, is president of this group. The program was featured by an address on the "Discussion Group," by Mrs. C. W. Melick, of Christ Church, Elizabeth City. The picnic dinner, always a feature of the meetings, was highly successful on this occasion.

Dr. Carrol M. Davis, Secretary of the Domestic Division of the Department of Missions and Church Extension of the National Council, is to deliver a number of addresses in East Carolina in October, according to an announcement from the office of the Diocesan Executive Secretary.

T. P., Jr.

The Business Man's Hymn.

Lord, we are busied with a thousand cares
And sleep comes hardly to our anxious eyes;
Lo, in our dreams we climb the endless stairs
That never reach beyond our clouded skies.
Are there no angels, filled with holy calm,
Who can descend upon our troubled sea,
To do Thy bidding that no storm shall harm
Those who have put their confidence in Thee?
Lord heal the fever of our throbbing mind
Lift us above the fret and fear of strife,
Show us where in this turmoil we may find
The first pale promise of eternal life.

Grant us the vision of Thy steadfast Face,
Set with resolve that banisheth dismay,
And of Thy mercy let us surely trace
Thy blessed footsteps in the Heavenly Way.

So shall the joy of certitude be ours
That Thou art One with us in life and death,
And neither principalities nor powers
Can shake the Peace which us encom-
passeth.

—Home Words.

Where shall we find the first beginnings and the satisfying foretaste of our heavenly inheritance but in the experience of life with Christ on earth? It doth not yet appear—there are mercies in reserve; but the beginnings of Christlikeness will be visible to others, if not yet to ourselves, and heavenly-mindedness will be Heaven's forerunner, bringing us rest of heart.—Matthew John.

Family Department

October.

1. Wednesday.
5. Sixteenth Sunday after Trinity.
12. Seventeenth Sunday after Trinity.
18. Saturday. S. Luke.
19. Eighteenth Sunday after Trinity.
26. Nineteenth Sunday after Trinity.
28. Tuesday. SS. Simon and Jude.
31. Friday.

Collect for Sixteenth Sunday After Trinity.

O Lord, we beseech Thee, let Thy continual pity cleanse and defend Thy Church; and, because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness; through Jesus Christ, Our Lord. Amen.

Silver Poplars.

God wrote His loveliest poem on the day
He made the first tall silver poplar tree.
And set it high upon a pale-gold hill,
For all the new enchanted earth to see.

I think its beauty must have made Him
glad,
And that He smiled at it—and loved
it so—

Then turned in sudden sheer delight, and
made

A dozen silver poplars in a row.

Mist green and white against a turquoise
sky,
A-shimmer and a-shine it stood at
noon;

A misty silver loveliness at night,
Breathless beneath the first small wist-
ful moon.

And then God took the music of the
winds,

And set each leaf a-flutter and a-thrill
Today I read His poem word by word
Among the silver poplars on the hill.

—Selected.

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

The Last Discourse.

III.

The Rev. Louis Tucker, D. D.

Self-satisfied and godless men resent being shown God. They live in sin and do not know it; so that, to them, it is not sin; at least, not very sinful. To men in darkness enters one who brings light. If they have in them something of the Divine—they welcome him, for they have been puzzled and uneasy and felt that something was lacking, and he brings clear and perfect explanation. They receive and act on it. But if the spark of the Divine born in every man has flickered out, the bringer of light is hated, not welcomed. The man who sinned without blame and with very little intention of wrong-doing, suddenly finds himself exposed. He promptly flies into a passion and asserts that the light-bringer brings false light; that he is not really a light-bringer at all, but a shedder of darkness, and as such must be punished. He persecutes the light-bringer; and is made spiritually worse, because he fights what he feels to be right. He

is thus changed from an ignorant sinner to a living lie. The result is hatred of the light-bringer so thorough, so ample, so generous in outline and painstaking in detail, that we, who do not feel it, cannot understand it at all.

Our Lord let in a flood of light upon some tremendous corruptions. Therefore, He was hated, as, in lesser degree, His faithful followers and light-bearers have been. Spiritually, the hatred is without cause. From the worldly point of view it has the best cause in the whole world—the revealing of wickedness to itself.

The Holy Spirit is the Spirit of Truth. This is an aggressively truthful, a militantly truthful, a truculently truthful universe. We speak of a lying world, and David said, in his haste, that all men were liars; yet, against every liar we can set two children and a fool, besides those honest men and good women for whom earth is the richer. Full of falsehood as it may be, the world, on the whole, is virulently truthful. Whatever is not truthful breaks and perishes, from automobiles whose cylinders are not true to men whose souls are not. The scrap-heap of the universe is made of machines, theories, plans, projects, statements and men that did not fit the facts, that were not true.

How did the Scribes and Pharisees, hypocrites, commit the sin against the Holy Spirit? By refusing to acknowledge Truth when they met Him face to face. What IS the sin against the Holy Spirit? Is it not asserting that truth is a lie till you believe it yourself? The Holy Spirit is at discord with all lies. The most awful, the most deadly, the most dangerous thing in the world, transcending dynamite, is a lie. The danger of the lie is to the liar. Nothing that fails to square with facts can last very long. The Spirit of Truth is Giver of Life.

Our Lord was practical. He predicts the persecution He foresaw and thereby makes them aids to faith. If Christianity had gone unpersecuted it would have been untrue. Elsewhere He predicts corruptions. If Christianity had remained pure it would have been untrue. He adds the reason why He tells. He is going away. While He was with them they needed no warning.

In this, as at the cleansing of the ten lepers, Our Lord shows it possible to treat Him with a reverence unduly reverent. He missed the kindly note of human interest which would have asked where He was going. This, we take it, is the mistake of modern Christendom. We have made Him unreal, a phantom, a gracious misty Figure, when He was the realest man who ever trod this globe. He needed meals and a place to sleep. He had money-troubles and went hungry because of them. He now and then got angry, though without sin. He was the most eloquent orator the world has ever seen and the best teller of anecdotes and the deepest student of human nature and the shrewdest politician and the greatest philosopher. He far surpassed His apostles in all-round human qualities. Nay He was even the best maker of anathema. For concise eloquence, stating the facts and all the facts and nothing but the facts, nothing approaches His "Woe unto you Scribes and Pharisees, hypocrites." Denunciation, for two

thousand years, has hung its head abashed and fled to profanity in despair of that peerless peroration. He was the most human man who ever walked this earth, and we do err in losing sense of His humanity in His Divinity. And now He longed for one word of human sympathy, one kindly interruption, and did not get it. Of course He judged them rightly and kindly. It was because sorrow had filled their hearts, just as our kindred mistake is because reverence fills ours.

It was expedient that He go away. Suppose He had stayed. He would be somewhere, now—Jerusalem, for choice. When a hundred thousand Christian Churches worship him tomorrow—and there will be in each some flicker of true worship or there would be no church at all—He would be present in one and absent from the rest. As it is, He is present in all. Perhaps a few thousand would have spoken with Him next week. Now, every Christian man who walks this globe may speak with Him today. If He went to and fro in Galilee He might have turned a few from evil yesterday and healed a hundred. As it is, He walks by every loving soul, and speaks in every listening ear; and the ten thousand hospitals of Christendom, which would not exist except for Him, will this day discharge a hundred thousand cured or more. He is present with us through the Spirit more fully than if, without the Spirit, He were in person in the world.

There is a deeper presence of the Spirit, through Christ's absence. We have here but touched the fringes on the hem of a great curtain. We could tell more; but to what purpose? We cannot lift the curtain. There are some mountains whose lower slopes a man may climb, but whose upper peaks are hidden in the heavens.

The Holy Spirit is to convince the world that it is sinful, lacks righteousness and shall be judged, by making plain the nature of sin, righteousness and judgment. The world will make the application. The world does not yet understand these, though it has a partial and growing knowledge of all. But Christendom does. There is a new spirit abroad since Our Lord's time. Things the ancient world did not understand, things the heathen world does not yet understand, are axiomatic with us. Christendom has been convinced; not religious Christendom only. One who knows criminals, or others supposed to have little religion, will grasp the meaning. They may do wrong, but they know it. They sin, but know it is sin. They defy judgment, but expect the judgment they defy. Things any Roman philosopher would have done without a thought are abhorrent to the basest of Christendom. They may DO them; but they abhor them. Characters too lofty for any Grecian moralist to grasp are common knowledge for every coal-heaver. He may not imitate them, but he feels that there might be that kind of a person and ought to be. A few human monsters in the Churches have hardened themselves past feeling by hypocrisy, a few outside the Churches by misapplication of some principle of science, as, for instance, the principle of the survival of the fittest misapplied into the sense of let the weakest go to the wall; but, except such, all Christendom, religious and irreligious, knows and feels the axiomatic truth of principles to which non-Christendom, ancient or modern, is deaf and blind.

The eleven were in no condition for detailed teaching. The foundations of their earth were broken up. Their Lord

was leaving. It might really be that He was going to die. He seemed so sure; and they had let Judas the traitor get away. They were approaching true bewilderment, and could not bear deeper things.

Guidance by the Holy Spirit into all truth, here promised, is basis of the principle "Semper ubique et ab omnibus." Those things on which Christendom was once unanimous must be true. Their common belief is right.

Yet "Leading into truth" implies growth, and who shall say the growth is ended? Take the abolition of slavery. Freedom is a necessary deduction from the principles of Christ. For eighteen centuries the Christian Church itself did not see this. Here is a "Leading into truth," scarcely yet completed. What if there be other truths into which we are still to be led?

God Knows.

God knows, not I, the devious way

Wherein my faltering feet must tread,
Before, into the light of day,

My steps from out this gloom are led;
And since my Lord the path doth see,
What matter if 'tis hid from me?

God knows, not I, how sweet accord

Shall grow at length from out this
crash

Of earthly discords, which have jarred

On soul and sense. I hear the clash,
Yet feel and know that on His ear
Breaks harmony, full, deep, and clear.

God knows, not I, why, when I'd fain

Have walked in pastures green and fair,

The path He pointed me hath lain

Through rocky deserts, bleak and bare.

I blindly trust, since 'tis His will;

This way lies safety, that way ill.

His perfect plan I cannot grasp;

Yet I can trust Love Infinite,

And with my feeble fingers clasp

The Hand that leads me to the light.

My soul upon His errand goes;

The end I know not, but God knows.

—Selected.

The Call of Christ-likeness.

The most distinctive fact about Christ, that which sets Him in a place apart and supreme as the object of our admiration and imitation, is that He gave Himself without reserve, and without cessation to the service of others. Men are all egoists; He was completely an altruist. This is distinctive; this is what characterizes Him. No other person known to us in life or in history conveys this impression with such clear, sheer, absolute, unrestricted force. We find no instance, no suggestion, of His ever considering even for a moment His own welfare, gain, pleasure, comfort, or life.

"This is what He would have men do; He would have them like Himself in the sense that they should live for others, that they should conceive themselves as sent into life to serve the rest, that they should do this at all costs, even to the sacrifice of self and life. 'Take up your cross and follow Me' is the call of Christ-likeness.

"We have to learn the secret of our Master, that every true service, however slight, is in touch with the whole, has an effect on the whole, is not only particular but universal. It is this secret of Jesus which enables us to work effectively and cheerfully at obscure tasks, to do the thing which comes to hand, and yet to feel that in doing it we are contributing to God's great purpose, promoting His Kingdom on earth. This secret of Jesus is the

spring of joy and of effectiveness. Three men were working in a stone-mason's yard. 'What are you doing?' said a visitor to each. One answered, 'I am just squaring and finishing that stone, as you see.' The second answered, 'I am working to get my wages to support myself and family.' Third said, 'I am building a Cathedral.' That assuredly is the teaching of Jesus."—R. F. Horton in "The Mystical Quest of Christ."

For the Southern Churchman.

Spiritual Radium.

The Rev. Thos. F. Opie, D. D.

Radium is one of the basis elements. It is our most priceless substance. There is doubtless lots of it hidden away in the world somewhere, but at present man is in possession of less than a pound of this valuable product. At the present price, a pound of radium would be worth only a little under \$50,000,000.

This remarkable substance throws out powerful rays. The American revised version of the Bible translates Psalm 34:5 as follows, "They looked unto Him and were radiant!" Here is a helpful analogy, indeed!

While "spiritual radium," like the material product, is rare, according to present appearances—and according to the actual conduct of men—yet the world is full of it! Those who are really charged with the spirit of God are "radiant." They radiate powerful forces.

Now, this is no mere hyperbole. The spiritually radiant man sends out beams of joy, beams of spiritual force, beams of pure light, beams of radiant happiness. We have mistaken religion for moroseness and gloom long enough. Religion is happiness in its sweetest essence.

Christ was the most preeminent exponent of the spiritually radiant that the world has ever seen—or felt. Even after nearly two thousand years and despite the inadequate appreciation and perception of those who wrote about Him, we still sense this indescribable force. He literally radiated goodness, truth, beauty. He was like our rarest substance, radium. He threw off or radiated spiritual force that has surcharged the world with the very life of the race.

God is the source of all this radiance—this luminous, radiant force. Those really in touch and communion with Him are radiant Christians. They looked unto Him and became "radiant." Their faces shine with the Spirit of Christ. They send out, they radiate power, purity, personality—as a dynamo or a magnet emits unseen forces that we call electricity.

The world needs radiant Christians. The times call for men and women who radiate peace, kindness, cheer, joy. God, give us more of this rare force in our individual and national life—spiritual radium!

Don't Enter Into Children's Quarrels and Arguments.

"I don't like Dick's mother," Bud confided one day when he, Aunt Emmy-Lou and I were having a little heart-to-heart talk.

"And why not, Bud?" we wanted to know.

"Well, every time us fellows get into an argument, she's always poking her head out of the window and asking, 'Now what's wrong? Can't you play without quarrelling?' And then

out she comes to settle matters. Seems pretty nibby to me. She's always spying on what we're doing. I tell you, we don't often go to Dick's—not any more'n we can't help."

After Bud left, Aunt Emmy-Lou, whom all children love, scolded, "Why will mothers alienate the affections of their children's friends! When Dick is older, and Margaret wanting him to bring his friends home, she'll be wondering why they won't come. I dislike these mothers who are always taking part in children's arguments and little quarrels. Children should have a little privacy of their own, and we grown-ups should respect it, the same as we expect them to respect ours."

"Well, you're right, Aunt Emmy-Lou," I admitted, surprised as always at her wisdom.

"Margaret will make Dick unpopular all his life if she keeps this up," she continued. "I was there one day when Dick came home with a torn shirt, grimy hands and all the ear-marks of a scuffle. After she had fairly forced the child to tell his tale of woe, she started toward the door. 'Where are you going, Mother?' Dick asked. 'I'm going to see that rough Dowds boy!' she snapped. 'Oh, Mother, please don't do that!' Dick pleaded. Margaret was determined. But I was determined she shouldn't go. And she didn't. I gave her some good straight-from-the-shoulder advice, but I guess she didn't heed it."

After Aunt Emmy-Lou left, I thought, "Well, I know one thing. I'm never going to have my boy's friends dislike me, if I can help it." And I deliberately walked into the house and closed the door, leaving a crowd of youngsters in our front yard having a most heated argument.

When Sonny hopped in a while later with, "Gee, Mother, you're a brick!" I only smiled, for I knew why he thought Mother a "brick."—Helen G. Green.

Evening.

At evening time—when day is done,
Life's little day is near its close,
And all the glare and heat are gone,
And gentle dews foretell repose;
To crown my faith before the night,—
At evening time let there be light!

At evening time—when labor's past,
Though toils and storms have marred my day,
Mercy has tempered every blast—
And love and hope have cheered the way;
Now let the parting hour be bright,—
At evening time let there be light!

—Selected.

Wesley Always Ready.

Mr. Westey was once asked by a lady, "Suppose that you should die tomorrow night at twelve o'clock, how would you spend the intervening time?" "How, Madam," he replied; "why, just as I intend to spend it now. I should preach this night at Gloucester, and again at five tomorrow morning. After that, I should ride to Tewkesbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my Heavenly Father, lie down to rest, and wake up in glory."—Selected.

For the Young Folks

A Month of Gold.

We crown thee with gold, Queen October,
We clothe thee with purple today;
But we leave King November the ermine
To wear with his garments of gray.
The maples, brave knights of thy kingdom,
The oak trees, thy counselors strong,
Are gracefully spreading their mantles
For the queen they have waited so long.

The gentians and asters, thy pages,
Creep lovingly close to thy feet;
The pansies, thy maidens of honor,
Lift faces all dewy and sweet.
Resplendent thy ladies in waiting
Stand graciously near to thy side,
The cardinal flower in her beauty,
The golden rod stately with pride.

—Selected.

For the Southern Churchman.

Simple-Liza.

Louise H. Powell.

It was queer, I own, to see the sense and devotion of a pet like Simple-Liza. I never thought a cat could possess so much sense. Why Mammy said whenever "Miss Connie," went to her Aunt Robie's for the summer, Simple-Liza would whine and cling to Connie several days before her departure, seeming really to sense her going. There always had to be a "shutting-up" of Simple-Liza while Connie rode away in the big carriage through the fine grounds and out of sight.

Constance was the adored little sister in a large family, there being six brothers older than she. Every summer Mr. Gregory sent Constance to her Aunt in Carolina, thinking it better for her there than at his plantation home on the Alabama River. Connie had been a delicate child and Mr. Gregory might have lost his little girl if Mammy Elsie had not been so faithful and used the good judgment that so many of our white-souled black mammys possessed.

Connie had always seemed willing to make the summer trips until the time for parting came. Then she cried when she left Simple-Liza and kept it up until her father kissed her tears away at the train, telling her each time that Simple-Liza would be happy and not fare the worse for being left to seek her resorts in shady nooks at home.

When Constance was nine years old, her good and beautiful Mother went to live with the angels. On the very day Mrs. Gregory died, Connie found Simple-Liza. It was very hard on Constance to give her Mammy up. Mammy had said many times, "De globrious saints! Can' noboddy cry like dis here chile," and the saying proved true on this day surely, for slipping away from the house, Connie ran to the barn where she and "Red" and "Freck" had always gone when things went wrong with them. As she jumped sobbing into the hay, a faint cry caught her ear. Up she bounced and found a tiny kitten at her feet. Its big, pretty eyes told her that it too, was in trouble.

Now where did the kitty come from? For a minute Connie forgot her own grief, and went to work to find the

kitty's mother. But the little cat seemed to be quite alone.

Hugging the kitten close to her heart, Connie sat very still on the hay and soon her tears stopped flowing.

In the meantime, Mammy having missed Connie, was searching everywhere for her. At length a dear old head, tied in a bandanna kerchief, was stuck inside the barn door. "Umph huh, O yas, here mah chile." She went closer to Connie. "Dyah now, baby chile doné foun' her a little simpleliza. Bless mah chile, she done quit crying. Wheresomever did yer git dat, precious?" Connie flung herself with the kitten into Mammy's protecting arms. From that day on, the kitten bore the name Mammy gave it then.

Now, the summer that I want to tell you about, when the time came for Constance to prepare to go to Carolina, she told Mammy she was not going one step unless they'd let her take Simple-Liza along.

"Honey," said Mammy, "you couldn't take no cat fur as dat. An' laws-a-mussy, you's a gittin' on now ter where's the gemmens is a-lookin' round at yer, and ef dey sees 'a pretty girl a-luggin' er cat erlong, dey never ax yer to marry 'em," said Mammy.

"Why, Mammy dear, what do I care? Haven't I a Daddy and six big brothers to care for me?"

"Das alright, but jus' yer wait an' see, yer gwine ter be sorry fer fetchin' ol' Simple-Liza 'long sho is."

All this time, Simple-Liza was purring away on the open valise which Mammy was trying to pack. Nevertheless, the next morning, a box was found for Simple-Liza and she was ready. Mr. Gregory and Mammy Elsie felt doubtful about the cat's trip, but Constance insisted they'd get along, splendidly.

When Mr. Gregory left them on the train in care of his friend, the conductor, he saw that Constance was in gayer spirits than she usually was on leaving him, and he was very glad for he knew the change was good for her.

Soon after the train had started, Connie took off her hat, arranged her curls, and took Simple-Liza out of her box. But the rumble of the train frightened Simple-Liza so badly, she begged to be put back into her box.

By and by the coaches began to get crowded. There remained only one vacant seat, and that was beside Constance, who was getting anxious to talk to some one, but she dared not open a conversation with just any one, for Mammy had cautioned her so often, "Don' yer never fool 'long wid noboddy yer don' know nothin' 'bout; dey liable ter be po' white trash, and not eben got a rooster ter wake 'em up when day come."

But presently the train stopped at a little way-station and a splendid looking young man got on. He entered the coach in which Connie was sitting and walked up and down the aisle looking for a seat. Just as he was passing Connie's seat, the conductor came along. He recognized the young man and introduced him to Connie as Captain Yancy, the son of one of Mr. Gregory's best friends. Connie offered Captain Yancy a seat beside her and soon the two were chatting away as though they had been friends all their lives.

Soon it was lunch time and Connie

opened her basket, displaying all sorts of cakes and sandwiches which she and Captain Yancy began to work on in real earnest. Connie knew that little Simple-Liza was hungry, but she remembered what Mammy had said and she feared she might lose her companion if she let it be known that she was taking her cat with her. So poor Simple-Liza slept away her blessed trip, which took from early dawn to past twilight and never once did she betray her mistress with a "me-ow."

Finding that Captain Yancy was to be a guest at her Aunt Robie's, Connie began to figure to herself how she was going to take her cat from the train without his finding out her secret.

At last the train pulled into the station. The conductor came to help with Connie's baggage and she gave him Simple-Liza's box. As she handed it to him, Simple-Liza just couldn't help but move and Captain Yancy said excitedly, "Why, what's in that box? It moved." In an instant Connie replied, "O, those are my evening slippers. I shall need them tonight." But the old conductor knew that this was not true for he had seen the cat and he knew why Connie did not want to own Simple-Liza now. Chuckling to himself, he turned away with his charge.

Having been often in Mr. Gregory's home and knowing the story of the cat, the kind old man knew that Connie would be deeply grieved if she should really lose her pet. He, too, had some little girls and he understood how Connie felt. He thought Simple-Liza stood a slim chance of being entertained, even if she should ever reach her destination. Suddenly he thought of a way out of the situation. Going to his locker, he took Simple-Liza out of her box. Then fastening the box up as it was before, and leaving kitty secure, he reached the car steps just as the passengers began to get off.

At the steps were Aunt Robie, Doris and a young man. Now dear little Connie was in trouble. She just could not let Captain Yancy know about Simple-Liza. Mammy had said it would never do and—she liked Captain Yancy. But while the box was being packed away at their feet in the carriage, Connie longed to take Simple-Liza to her heart and beg her pardon. "Why doesn't she make a little noise?" thought Connie, and a big lump came in her throat.

At the house, Simple-Liza's box was found to be empty. Constance saw her Aunt Robie throw it aside and the lump in her throat grew larger, but she didn't tell any one about it. Where was her precious kitty now? This thought kept her awake all night.

Every kind of good time was provided for Doris' guests and each day seemed fuller than the ones that had gone before. Captain Yancy was the life of the crowd, but he seemed to know that there was something biting on Connie's heart and he made a special effort to keep her laughing all the time. Once he caught her with tears in her eyes, and he believed she was homesick. Connie was never so ashamed in her life as when he caught her crying, but she would not tell him what was the matter.

Soon the day came when Captain Yancy was to leave. Every one hated to see him go, but Connie most of all for he had been specially kind to her.

Constance had been at her Aunt Robie's only three weeks when her father received a letter from her saying that she must come home for she was "kind-er ill" and the climate wasn't agreeing with her. Mr. Gregory wasn't

greatly surprised at this letter for something that might explain it had happened at the old home on the Alabama River.

As Connie's train stopped at the home station a very sad-faced girl stepped from it into her daddy's big arms. "Why, my darling," he cried, "you aren't looking well. We must go by to see Dr. Hooper about you."

In the carriage Connie burst into tears that had been pent up so long. She told her father of her naughtiness and of how she was now suffering. Mr. Gregory listened patiently to it all. When Constance had done, he said in his kindest tone, "Little daughter, there is a beautiful lesson to your story. Shall I tell you what it is?" Connie could only nod her head as her face was buried in her daddy's arms.

"Now since Simple-Liza has left you, you see how very badly you can hurt yourself as well as others by saying what is not true, and by denying, neglecting or shunning old friends when they need you most. If you had listened to your Mammy Elsie, you would have been spared all this."

By the time he had finished speaking, the big house came in sight and Connie began to dry her eyes to keep "Red" and "Freck" from seeing that she had been crying. As she was getting out of the carriage, Mr. Gregory said to her, "Mammy has a surprise for you, Pet. Run, see it."

And what do you suppose it was? Well, there was Simple-Liza. I cannot tell you our little girl's joy on seeing her kitty again. Mr. Gregory said Mammy wept to see her baby's joy, and Mammy said that she shed a few tears also.

"Mammy, darling," said Connie as she sat on Mammy's lap that night, "I promise never to do anything again without asking your advice about it."

Simple-Liza lived in luxury for many years after this. But that is another story and I must not tell you all at once.

Old Dobbin's Joke on the Twins.

The Martin twins, Bobby and Betty, who had lived in a city all of the seven years of their lives before, now stood in the barnyard of their Uncle Ned's farm waiting for him to come home from town their round little faces all puckered into worried, anxious frowns.

"And to think it happened today just after we had promised dear Uncle Ned to take care of everything while he was away!" mourned Betty.

"I don't believe that Uncle Ned will think it is our fault that it happened," answered Bobby hopefully.

At that moment their Uncle Ned came into sight, and the twins raced down the lane to meet him.

"O Uncle Ned!" they both cried at once. "We are so sorry! We have let something bad happen. We've let old Dobbin get sick."

Dobbin was Uncle Ned's gentle, old gray horse, on whose broad, flat back the Martin twins had taken their first horseback ride.

"He must be very sick," said Bobby. "He just stands there with his eyes shut; but he is not quite dead yet, for when we called his name he opened one eye and looked at us just once."

Then the three went to look at poor Dobbin.

"Why, children," said Uncle Ned, "Dobbin is all right. He is just taking a nap."

"A nap?" Standing up like that?" cried the excited twins. "Why, Uncle Ned, can horses sleep standing?"

"All horses do most of their sleep-

ing standing, just as Dobbin is now," answered Uncle Ned; "and a great many animals never sleep any time except standing."

"Oh!" said the twins, looking very blank and feeling very foolish.

"Elephants always sleep standing, and dogs and cats sleep in more different positions than any other animals," said Uncle Ned. "In this they are more like human beings, for they will sleep lying on either side or upon their stomachs with their chins resting upon their fore-paws and sometimes flat upon their backs."

"I saw old Rover sleeping that way only this morning," said Robby.

"Wild animals, such as lions and tigers, generally sleep flat upon the side; while squirrels, raccoons and opossums sleep curled up in round, furry balls. And raccoons, which old hunters and woodsmen tell us sleep through the cold winter months without water or food, suck one of their paws while they sleep."

"I'd think it would keep them awake to suck their paws," said Betty. "I didn't know one could sleep and do anything else."

"Ducks sleep out in the open air," said Uncle Ned, "and to keep the waves from drifting them ashore they keep paddling the water with one foot, which keeps them swimming slowly around in a circle. It seems to me that it would be easier to sleep while sucking a paw, as the coon does, than it would be to keep paddling the water with one foot, as the ducks do. Gulls and cranes and all the long-legged water fowls sleep standing on one leg with their heads tucked beneath their wings. And nearly all the song birds sleep in this way a great part of the time. Chickens sleeping on a perch usually sleep with one leg drawn up under their feathers. Then, too, we read of birds that sleep hanging head downward, very much as a bat sleeps."

Just then wise old Dobbin opened both eyes and whinnied softly. "That's his way of reminding us that it is about dinner time," said Uncle Ned. "We will feed him and then go in and get our own dinner. I'm sure your aunt has it ready."—Selected.

For the Southern Churchman.

A Child's Prayer.

Alice B. Joynes.

Lord, hold my hand,
Lead me aright;
Be near by day
And through the night.

Dwell in my heart
From day to day.
Let no wrong thought
Lead me astray.

Keep me from harm
Where'er I be.
Take me at last
To dwell with Thee.

The Proud Dahlia.

Gorgeous was the name of a beautiful, big dahlia who bloomed most abundantly all summer and fall. Ever since early Spring, good old Mother Earth had fed her just the right food to make her grow. Then the rains had come, so that her thirsty roots might be satisfied. The sun gave her warmth, and the soft winds stirred her leaves and stem for exercise. So she grew and grew, as all healthy, well-cared-for children will. The Man-Who-Owned-the-Garden kept the weeds away, and Gor-

geous was very glad. She did not like weeds. They seemed to her as wild animals seem to little human boys and girls. Gorgeous wanted to thank the man, and Mother Nature, and the sun, and the winds, and the clouds that sent the rain. So one morning, she gave them something she had been making for them for weeks and weeks, such a beautiful something that all the world seemed happier for having seen it. She was glad it was a success, for she had tried very hard to make it beautiful. What do you think it was? Yes, it was the lovely red bloom that made every one call her by name.

So she blossomed right through the Summer, and when the first beautiful flower grew old and faded, she had another all made to take its place. Each one she tried to make lovelier than the last. Now, when Gorgeous was a child plant, she was very sweet and modest, but she had heard so many say how beautiful she was that at last she opened up her blossoms, not in gratitude for what had been done for her, but just to hear them say:

"Isn't this one beautiful?"

The summer passed, and fall came. The winds grew cold. Jack Frost lightly touched Mother Earth and Mother Earth shivered.

"Come, children, it is time for your naps," she whispered to her flower children and her tree children. All of them obeyed her except Gorgeous. That silly little dahlia had become so vain that she thought she was better than any one else and didn't have to take a nap.

"Come, Gorgeous, crawl into your little brown bed, and get to sleep before Jack Frost bothers you."

"Let him come! Jack Frost won't bite me. He loves beautiful things. Look at the pictures he paints. He couldn't destroy anything as lovely as I."

"But your bloom is about gone, and if you will not mind, the sun and the wind and the rain won't help you to make another. Then where will your beauty be? See, your sisters have slept for a week. You will be sleepy next spring if you do not come now," coaxed Mother Nature.

"I won't come!" replied impudent little Gorgeous.

"All right, Gorgeous, but when children won't mind their mothers, something always happens. Remember that, dear." And Mother Nature went on looking after her other children.

That night, Jack Frost was fitting about, looking to see what mischief he could do. He saw Gorgeous, standing so straight and tall, with her last red bloom just starting to fade.

"Well, look who's here!" he said, laughingly. "So you are the little lady who wouldn't mind her mother. I'm afraid I'll have to bite you for that," and he gave her wonderful red bloom such a nip that every bit of it turned an ugly old brown.

The next morning the Man and his children walked in the garden.

"The frost got the last dahlia," said the Man. "Last night I thought of cutting it, but it looked so sort of impudent there that I hadn't the heart. Its beauty is all gone, now, isn't it?"

"Nasty old thing! Ugly old thing!" cried the children, stamping the wilted blossom under their feet. Gorgeous hung her head lower and lower, then she saw that even her stem was dark, and she was so ashamed that she lay right down on top of the ground, so she could whisper to Mother Earth:

"I'm sorry, Mother dear."

And because she had once been so beautiful, and because she was truly

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sorry, the clouds pitied her and that night sent a nice, white blanket to cover her.—Presbyterian Banner.

For the Southern Churchman.

The Echoes.

Eugenie du Maurier.

Deep down in valleys, surrounded by high mountains or even some hills, very often across lakes or ponds, live the beautiful nymphs called the Echoes. They are lovely little people, laughing at the whole world from among the hills. Their hair and eyes are dark like shaded pools. Their necks and arms are white as snow. No earth child can ever see how very fair and beautiful the Echo children are. They can run faster than the deers and ever so much more gracefully. Their teasing, mocking voices are all we can ever know about the Echo children. And yet we can hear them calling to each other at night. We can hear them laughing under the stars, in shaky nooks and even where the sun shines brightest. But we never hear them unless they are disturbed by the earth children.

We can never see the Echo children. They fly far away as soon as the earth children follow them. They laugh at the earth children just over the next hill or around the corners of places where big houses nestle close together. Their fairy mother has taught them to "talk back" when the earth children become too much in earnest about looking around to find their home in the woods.

And the earth children say they are being mocked when they hear the Echo children speak. But that is only because the earth children have been impolite enough to speak to them without an introduction. The little Echoes are too shy to show themselves to the earth children; indeed, if they did, they would not be Echoes any longer. They live far away in the shady, pleasant, cool woods, and beautiful surroundings have a great deal of influence upon everybody's disposition. That is one reason why all the earth children love the Echoes. They are always so good-natured, and they always make people laugh.

"Open mine eyes, that I may see
More beauty blessed Lord, in Thee;
Unstop mine ears, that I may hear
Thy voice in accent soft and clear.
Keep Thou my body, spirit, soul,
Completely 'neath Thy blest control,
And fill me with Thy fulness, Lord;
Then Thou alone shalt be adored."

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HELP WANTED.

WANTED—COMPANION NURSE FOR elderly invalid. Address Miss Price, Jefferson Park, Alexandria, Va.

WANTED—COMPANION AND HOUSEKEEPER for elderly couple. References required. Address 411, care Southern Churchman.

WANTED—TEACHER FOR MOUNTAIN Mission School. Qualifications: Episcopalian; First year High School work; Latin; able to play small organ. Address P. O. Box 1068, Roanoke, Va.

WANTED—A WORKING HOUSEKEEPER for an elderly lady who lives in town and has all modern improvements in her home. Address "A," Eastville, Sta., Va.

Births

NOE: On September 18, 1924, in Memphis, Tenn., to the Rev. and Mrs. Israel Harding Noe, a daughter, MARGARET CAMBLOS NOE.

Obituaries

GREENABAUM: Entered into life eternal, in the early morning of September 12, 1924, at the home of her daughter, Mrs. E. M. Rice, Oriental, N. C. MRS. SARAH GREENABAUM, widow of Leon W. Greenabaum. Interment was in Oakdale Cemetery, Wilmington, N. C., September 13. "Until the day break, and the Shadows flee away."

MRS. HORACE WELLFORD JONES.

In His Sermon on the Mount our Lord Jesus Christ said: "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

Some souls there be who instinctively obey this command, whose good works, quietly and unobtrusively done, shine in their homes and communities.

Such an one was MRS. HORACE WELLFORD JONES, daughter of Dr. Wilmer Nelson and Sally Berkeley, his wife, and descended through both her father and mother from many notable Virginia families.

Born at old "Timberneck," the home of her paternal grandfather, Hon. John Walker Catlett, in Gloucester county, with but a narrow strip of lawn between the house and the broad York River, Fanny Nelson's earliest impressions of the world were a happy, holiday place, all blue sky and blue water and ancient trees filled with song birds. She was too soon to find herself an orphan in the bleak years following Civil War. In later times she was a childless widow with the roar of the battle of life in her ears. But she was always a shining example of courage.

Though never robust, she was energy personified and gifted with marked executive ability. In choosing from the few doors to independence then open to gentlewomen that of keeping a boarding house, she carried the traditions of plantation life into a business whose success depends upon progressive ideas. These she furnished and not only made of her ever expanding house a home, but of her work a career and not merely a means of keeping soul and body together. Her generosity was unbounded and she gave liberally of her handsome earnings to many charities. When there was need she gave herself as when she remained all night in a hospital with a woman whom she had befriended, never leaving her until the cry of a new-born child announced that her vigil was over.

During the World War she made her home the Richmond headquarters of a group of Pennsylvania soldiers at Camp Lee, entertaining them hospitably whenever they chose to come over for weekends. A recent letter from one of them calls her the "mother of the soldiers."

Part of her heritage was love of the Episcopal Church. She was never too tired or too busy to serve St. Paul's, of which she was long a member. Letters of both the present rector and his predecessor witness her valuable and remarkable work there.

An illness in 1923 made her realize that she had earned a rest and that the time had come for the fulfillment of her lifelong dream of seeing foreign lands. After nearly a year in Europe she went to England to meet her only sister, Mrs. Sally Nelson Robins, the author, with whom she was to continue her travels; but when the sister arrived she was having an enforced rest in a London hospital. The sister, accompanied by a daughter, yielded to her wish and went on her way,

fully assured that Mrs. Jones would be able to join them ere long in Paris. She met them in the French capital, but only to be laid low again, and, from the American hospital at Neuilly, on August 26, 1924, to pass peacefully on to that port where sickness and sorrow are unknown and whence no traveler returns.

The mortal part of her was bought home to Virginia, and Gloucester, and interred, on September 10, in the family plot at Ware Church, the old colonial church of her forefathers, in the presence of many of those who had been her earliest neighbors, and others. Masses of flowers from old gardens she had loved in her youth mingled their fragrance and beauty with those that went from friends in Richmond and elsewhere.

She is gone, but long will linger the influence of the light that so radiantly shone before those who saw her good works.

M. N. S.

Personal Notes

The Rev. William L. Gardner, D. D., Executive Secretary of the Department of Religious Education of the Episcopal Church, with headquarters at New York, has accepted the rectorship of the Church of the Messiah, in the Back Bay District, Boston and will begin his duties on November 9.

The Rev. Randolph R. Claiborne, of Marietta, Ga., has taken charge of St. John's Church, Camden, Arkansas.

The Rev. Dr. Stuart L. Tyson will give a third series of lectures on the Bible in the early autumn in Philadelphia.

Mr. Franklin H. Spencer has accepted the position of Executive Secretary for the Diocese of Springfield and should be addressed at St. Paul's Parish House, Second and Lawrence Avenue, Springfield, Ill.

The address of the Rev. William L. Braddock is changed from Mechanicsville, Maryland, to 834 Park Avenue, Baltimore, Maryland.

The Rev. Harold F. Morton has accepted a call to Trinity Parish, Princeton, N. J., succeeding the Rev. John McDonald, who last January accepted the position of assistant at the Chapel of the Intercession, New York. The Rev. Mr. Morton is still in deacon's orders, but will be ordained to the priesthood some time in October by Bishop Matthews. Mr. Morton will assist the rector of the parish, the Rev. Robert Williams, in parish work and will reside at 28 Mercer Street, Princeton.

The Rev. Charles H. Collett, formerly of Wrightstown, Pa., has accepted a call to the rectorship of St. Paul's Church, Grand Forks, N. D.

The Rev. W. A. Cash has resigned the rectorship of St. Paul's Parish, Bakersfield, Cal., Diocese of San Joaquin, and accepted a call to St. Luke's Church, Merced, Cal.

The Rev. Ridgeley Lyttle, Jr., who until last June was the student chaplain of Princeton University, has accepted institutional work in the Diocese of Western New York.

The Rev. W. E. Dowty, dean of All Saints' Cathedral, Spokane, has accepted the rectorship of St. George's Church, Central Falls, R. I.

The Rev. William H. Jordan, formerly of Trinity Church, Pawtucket, R. I., has entered upon his duties as rec-

tor of the Church of the Ascension, Auburn, R. I.

The Rev. E. L. Howe, formerly Director of Religious Education in the Diocese of San Joaquin, has accepted a call to Trinity Church, Madeira, Cal.

The address of the Rt. Rev. Clinton S. Quin, D. D., Bishop Coadjutor of Texas, is changed from 3708 Fannin St., to 5309 Mandell St., Houston, Tex.

The Rev. Cleveland Benedict, D. D., formerly Dean of the Theological Department, University of the South, Seawane, Tenn., is in charge of Christ Church, Glendale, Ohio, during the absence of the rector.

The Rev. R. R. Phelps, formerly rector of Randolph Parish, South Boston, Va., has accepted a call to St. Mary's Church, Hillsboro, Ohio.

The Rev. L. A. Peatross of St. Andrew's Church, Columbus, Ohio, has accepted the call to be assistant in the Allegany County Mission, Belmont, N. Y.

The Rev. H. F. Hohly, formerly rector of Christ Church, Hudson, Ohio, has accepted a call to St. John's Church, Columbus, Ohio.

The Rev. Rob Roy Remington, of Sandusky, Ohio, has resigned to become assistant at St. George's Church, New York City.

The Rev. M. M. Hankins, formerly in charge of the Church of the Redeemer, Longport, N. J., has entered upon his work as assistant minister at Christ Church, Little Rock, Ark.

The Rev. S. Whitney Hale has accepted the position as head of the Allegany County Mission, Belmont, N. Y.

The Rev. John Leacher, formerly rector of St. Andrew's Church, Eureka, Utah, has entered upon his new work under Bishop Moulton as vicar of St. Peter's Church, Salt Lake City, Utah. He will live at 655 North Second West Street, Salt Lake City.

The Rev. Maurice Clark, formerly rector of St. Peter's Church, Delaware, Ohio, has taken up his work as Executive Secretary of the Department of Religious Education of the Diocese of Southern Ohio, with residence at 98 Erie Road, Columbus, Ohio.

The Rev. John A. Furber, formerly rector of Grace Church, Everett, Mass., has now become rector of St. John's Church, Bangor, Maine, and should be addressed at 74 Forrest Avenue.

The Rev. F. C. Wissenbach, formerly rector of St. Thomas' Church, Lovell, Wyoming, enters upon his new duties as rector of St. Peter's Church, Sheridan, Wyoming, on October 5.

The Rev. Peter Deckenbach, of Grace Church, Westwood, N. J., has accepted a call to Christ Church, Belleville, N. J.

ORDINATIONS.

In St. Cyprian's Church, Pensacola, Fla., on Wednesday, September 17, 1924, E. S. Shirley was ordained deacon by the Rt. Rev. T. DuB. Bratton, D. D., Bishop of Mississippi, acting for the Ecclesiastical Authority of the Diocese. The Rev. Mr. Shirley comes into the Church from the Congregational ministry.

In St. James Church, Kemmerer, Wyoming, on the Twelfth Sunday after Trinity, September 7, 1924, the Rt. Rev. N. S. Thomas, D. D., Bishop of the District, ordained to the priesthood the Rev. Wallace Bristor. Mr. Bristor was presented by the Very Rev. D. W. Thornberry, Dean of St. Matthew's Cathedral, Laramie, who also preached the sermon. The clergy of the Green River Deanery, then in session at Kemmerer, joined in the laying on of hands.

The Rev. Mr. Bristor will have charge of St. James' Church, Kemmerer, and the adjacent mission in the Kemmerer coal field.

On Thursday, September 11, in St. John's Church, Lakeside, Duluth, the Rt. Rev. Granville G. Bennett, D. D., Bishop of the Diocese, ordained to the priesthood the Rev. Manfred Lilliefors, Ph. D. Bishop Bennett preached the sermon, and the Rev. Oscar Lindstrom presented the candidate. Several clergymen of the diocese participated in the service, and assisted in the laying on of hands.

The Rev. Dr. Lilliefors, who came into the Church about a year ago from the Unitarian ministry, is Field Secretary of Men's Clubs in the Diocese of Duluth, and also has charge of St. John's Church, Lakeside, and St. Paul's Church, Two Harbors.

In Christ Church, Crookston, Minn., on Saturday, September 13, 1924, the Rt. Rev. Granville G. Bennett, D. D., Bishop of the Diocese, advanced the Rev. Walter G. Griggs to the priesthood. The candidate was presented by the Rev. Dr. Frank H. Hallock, of the Seabury Divinity School, and the sermon was preached by the Rev. Dr. Charles C. Rollitt, of the Seabury Divinity School.

The Rev. Mr. Griggs becomes rector of Christ Church, Crookston.

DEATHS.

The Rev. Gouveneur Cruger, the founder, and for many years the pastor, of the Church of the Divine Love, Montross (formerly known as Verplank's Point), N. Y., died on Sunday, September 14, in St. Luke's Hospital, New York. The funeral was held on September 16, at the church, of which he was founder.

The Rev. William Naylor Webbe, rector emeritus of Emmanuel Church, Great River, N. Y., died at his home in Warwick, N. Y., September 8.

Parables of Prayer.

There are some plants whose leaves and flowers fold themselves when the sun goes down and unfold again when softly touched on the morrow by the sun's light. In this way, they absorb the warmth and light of the sun so necessary for their existence and growth. So, in prayer, our hearts are open to the Sun of Righteousness; we are safe from the dangers and difficulties of darkness, and grow into the fullness of the stature of Christ.

We may not change God's plans by prayer, but the man who prays is himself changed and is brought into harmony with God's plan.

Ctenophores are so extremely delicate that the splash of a wave would tear them into shreds. Whenever there is even a hint of an approaching storm, they sink deep into the sea, beyond the reach of the storm. So, when the man of prayer anticipates Satan's attacks and the storm of sin in the world, he may enter into the ocean of God's

love where there is eternal peace and calm.

The wonderful peace which the man of prayer feels while praying is not the result of his own imagination or thought, but is the outcome of the presence of God in his soul. The vapor rising from a small cloud cannot become large clouds and descend as a great shower of rain. It is only from the mighty ocean that large clouds, filled with the rain, can come to quench the thirsty earth and make it fertile. It is not from our little subconscious minds, but from the illimitable ocean of God's love, with which we are in contact in prayer, that the peace comes.

The sun shines perpetually with the full light of noonday, day and night, and the succession of the seasons is not due to changes in the sun, but to the rotation and movements of the earth. The Sun of Righteousness is "the same yesterday and today and forever." We may be alternately exalted with joy or sunk in gloom, but this is owing to our changed position towards Him. When we open our hearts to His light and love, in meditation and prayer, then the rays of the Sun of Righteousness will heal the wounds caused by our sins and will give us health and joy.—Sadhu Sundar Singh, India.

A Triumph of Friendship.

A fine story comes from India. The famous and influential Hindu, Mahatma Gandhi, was recently attacked by acute appendicitis while he was in prison, whither his opposition to the British government had brought him. Something had to be done at once. In other times such a man—a rebel in the eyes of the prison authorities—might have been allowed to die while the red tape of the prison rules was being unwound; but the English doctor, Colonel Maddock, seeing that no time ought to be lost, ordered out his own car and hurried his patient to the Poona Hospital, where he operated upon him.

Gandhi was under chloroform and the doctor was ready to use his instruments when suddenly the electric light went out, and everything was in darkness. There had been a breakdown in the machinery, but there was no time to wait for repairs. Under the pale gleam of a hurricane lantern the doctor calmly proceeded with the operation and thus saved the man's life.

Doctor and nurses attended their patient with all possible skill, and their tenderness and consideration made a deep impression not only upon Gandhi but upon the Indian population far and wide; for in the eyes of the Hindus, Gandhi's life is sacred because of his love for the poor and his self-sacrificing career.

When he was released from prison Gandhi, whose gratitude to the man who had saved his life was touching, said to the doctor: "I trust you will allow me to remain your patient a little longer." And he remained there at the prison until he was quite strong again. A warm friendship has sprung up between the two men,—two of the finest specimens of East and West,—and that friendship may have the happiest consequences for India. The British doctor, by his devoted conduct toward his prisoner, has genuinely touched the hearts of thousands who were previously only too ready to call themselves the enemies of his race.—Youth's Companion.

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No. 41.



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 With chiselled touch
 The stone unhewn and cold
 Becomes a living mould.
 The more the marble wastes
 The more the statue grows.

—*Michelangelo*

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"Be thou faithful" is the word that rings from heaven in every ear, in every smallest piece of work we are doing. Faithfulness is a lofty standard. It means our very best and most always. Anything less is unfaithfulness.—J. R. Miller.

Dr. Parker was discussing with some impatience the long words which are used to express simple concepts. "You talk," said he, "of heredity; you mean the flesh; of environment, you mean the world. You talk of tendency; you mean the devil."

"I never knew a night so bleak
Light failed to follow on its track;
I never knew a storm so gray
It failed to have its clearing-day.
I never knew such bleak despair
That there was not a rift, somewhere.
I never knew an hour so drear
Love could not fill it full of cheer."

Human perfection is reality of desire, and sincerity of endeavor, and that in Christ is accepted; perfect righteousness was attained only by Christ, and that is imputed; these are two joyful truths of our religion; and I know of no other that can quiet the soul, or carry it on with so swift a progress towards real holiness.—T. Adam.

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EDITORIALS

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CAN A MAN KNOW GOD?

It is a difficult task for the mind untrained in science to grasp the significance of the discoveries that are being made in the laboratories. We had hardly accustomed our thought and speech to the early tenet of the science of evolution that nature always works in uniform fashion and never proceed by leaps, before the new discovery is announced that nature has no concern with uniformity, that every advance is by leaps, that all life is creative and continually seeks new forms of expression.

In biology as in physics we are confronted with the statement that there are no "things," only "action" in the universe. We are told that the ultimates that constitute the atom are so charged with potential energy that should the energy latent in a few drops of water suddenly be liberated, this sudden play of energy would in an instant wreck our planet, and fill the space about us with debris more impalpable than star-dust. The further statement is made that if the ultimates of the atom could be broken up, the result would be free energy; and the belief is expressed that somewhere in the universe these ultimates are so broken up.

The mind staggers when it is invited to contemplate a condition in which matter is being made and unmade. Some dreamers in the laboratory tell us that life is but one mode of this primal energy.

The poetic imagination of the ancients used to picture a cave of the winds where lived the forces that roamed at will through the open spaces. The facts of science have passed beyond the furthest reach of poetic fancy. Eager and unafraid men follow the track of creative energy till the breath of the infinite is in their faces.

Marvelous as has been the progress in the knowledge of the constitution and laws of the physical universe, it is hardly too much to say that this increase of knowledge has furnished us no data as to the being of God. The most that science can do for man in his quest is to furnish him with a vocabulary of thought, convenient symbols in which to frame ideas. The term "free energy" promises great aid to the student of the spiritual.

Truth conceived as the faithful image of physical reality has intrinsic value but truth so conceived cannot lead man to God.

The value of beauty is an intrinsic and not a derived value, yet not even beauty can aid man in his unending quest. The child, who turns in his hand a kaleidoscope, creates an almost unparalleled beauty of form and color from the casual grouping of a few bits of broken glass. The experimenter in the laboratory, who runs his fiddle-bow along the edge of a mounted plate of brass upon which sand has been scattered, beholds an ever-changing

scene of beauty in forms as graceful and intricate as those seen in a spider's web. Neither the consciousness of power nor that of beauty can give us God.

The scientists and their philosophic disciples seem to have forgotten that the one great problem of philosophy and religion is to grasp the personality of God. The ancient physicists and philosophers alike never failed to keep this truth in plain view. With the data of physics and the data of psychology before them, they one and all asked: "Does it mean anything?"

The story of the quest of the English scientist, George Romanes, is one of the most interesting narratives in Christian history. The intimate friend and associate of Darwin and Huxley—a child of the law if there ever was one—he was forever asking the question of the ages: "Does it mean anything?" Year after year he wrote out the data gleaned in the laboratory. Geology, physics, biology furnished the material. The story of the rocks, the stars, the flora and fauna of earth was taken in evidence; and still the sum of the equation always proved to be a finite result. One day as he was checking his data, he asked himself: "Have I put down all the facts? Under the head of 'man' I have written out the data gleaned in the laboratory, but there are facts learned outside the laboratory upon the truth of which I would more readily stake the integrity of my intelligence than upon any ascertained data of the laboratory."

When next he wrote out his data, instead of the abstract term "man," he wrote "my mother and my wife," and then made the addition. With something like a shout of jubilation he exclaimed: "I have found the infinite. Nothing but an infinite source of characterized energy can explain these two human beings whom I know better than I know all else of earth." This is the Christian revelation. Through the human we reach a knowledge of the divine. Character is the essence of divinity. It is difficult to grasp even the idea of character in an isolated and utterly unique deity. This is where the ancient philosophy broke down. It attempted to predicate a bald unit of knowledge and power; and however predicated, it was forced to deny to that unit, character, or to man any possibility of communion therewith. Personality means penetrability. It is this mark of penetrability that gives meaning and worth to the terms "human" and "social." It was Christ, and Christ alone, Who gave to the world the conception of a God in whom is all that we call "human" and all that we mean by "social." The Trinity, human in its penetrability, and social in the fact that character directs its energies, is an essential assumption for a philosophy that keeps in view the one great question of the human mind: "What does it all mean?"

IS THE BUNG-HOLE A PART OF THE BARREL?

In other days there lived in Augusta County, Virginia, a cooper who enjoyed a wide reputation for skill at his trade. He advertised his business by proclaiming that if any one sent him a barrel stave or hoop or a part of the barrel head he would guarantee to reconstruct the barrel in the exact form of the original. To this statement he added a footnote, saying: "There is no use sending me a bung-hole and expecting me to reconstruct the barrel. I

cannot build a barrel with nothing but a bung-hole to start with."

The story of this cooper is respectfully submitted to those ingenious critics who are casting away the staves, the hoops and head of the historic faith, and proclaiming their ability to reconstruct the container of human hopes by a computation based on a unit of measure which is the size of the auger hole made by the latest investigator.

WHITE TO HARVEST

By the Reverend W. S. Claiborne

The summer is gone, and with it, conferences on rural work. How much has been accomplished, God alone knows, but much that has been said and written during and after these conferences seems to miss the mark.

The rural people haven't horns and hoofs. They have minds and souls like other people, and can easily be taught to make the most of themselves, given proper leaders. They even have certain advantages not generally recognized by settlement workers direct from large cities—country people are patient. They know nothing of pretense and veneer; their ideas are simple and direct. They know nothing of the nervous rush of urban life. They live with nature and long to know God. Regardless of locality, they are always interested in religion and politics. One can always rouse their constructive interest in God and good government, if one has something to give in the way of faith and sound counsel.

The Church has an excellent opportunity to go into the highways and by-ways, and bring men to Christ. But how can this be done? In our judgment, by establishing a small mission school in each little settlement, and giving each school a leader who is interested in the things that interest the people of the community.

This teacher must understand and love the people, and be capable of teaching them to do the things they needs must do, in a better way.

A group of half a dozen small mission schools, with a priest going from one to another, is preferable to one large institution with its urban atmosphere and inevitable tendency to grow out of touch and sympathy with the rural attitude toward life.

We Americans have been worshipping "big" things, forgetting that the really worth while things in life are the smaller ones—such as the little village school, whence the mission teacher goes from home to home, listening sympathetically to the trials and troubles of everyday life, suggesting, as occasion arises, remedies for these troubles, gathering the children to school, teaching them to read and write, and keep their hands clean and their clothes neat. That is a big job, and one well worth while. Such a way of doing things is far more valuable than one large institution, reaching but a few people.

One woman, with the love of God in her heart, and the grace of common sense, is far more valuable than

the best professionally trained person turned out by the large institutions. Training that does not give constant personal contact is almost valueless in rural work. To make efficient rural workers, we must get away from cut-and-dried professional training, and somehow obtain a more natural development, under conditions similar to those the trainee will later serve under.

We must get all the consecrated, common-sense women we can find, and put them to work in the mission stations. Then we must find (if we can) real missionary priests who are willing to serve God and man. Thus only can it be done.

After twenty-five years in the mountains of Tennessee, having had all sorts and conditions of helpers, I realize that the best help I have ever been able to get, came from those who have written me that they had no training in the kind of work I wanted done, but only understanding and a desire to be of service. Many a time have I replied "Come on—we will do the training." We worked together, and they were successful. No two people can do everything alike. Each individual personality must be used, and this factor is of great value, provided common-sense and love exist in the individual.

Religiously speaking, our rural sections are in frightful condition. The Christian Churches have very largely deserted, and the country is being left to quacks. As a result the more intelligent men and women in the country have no contact, with the Church and of course will have nothing to do with the quacks. They prefer to sit under a tree and discuss crops, politics, and their own theories of religion, rather than listen to the harangue of the illiterate and untrained. Revivals are becoming a thing of the past in the country.

A few grown people who live on excitement, and the young who are out for a lark, welcome the revival, but I am persuaded that rural persons of intelligence remain uninterested. This does not mean that they are less religious, but more religious, and more intelligent, for uninformed fanatical preaching seems to them irreverent. We will have no trouble getting these intelligent people to church, if we have anything to give them. As a matter of fact, it is easier to interest them, than to interest their city prototypes. So, if we expect to save America, we must get hold of rural America.

How Criminals Are Made

By the Rev. William E. Cashin,

Chaplain of Sing Sing Prison, in the New York Times.

"Many philanthropically inclined persons of means have become interested in aiding in the restoration of ex-convicts to normal civil life. While their intentions are to be commended, it is more difficult to praise their methods.

"Not long ago I was invited by the wife of a prominent banker to take tea with her and several friends who were interested in the after-prison problem. I met a young banker, a young attorney of considerable prominence, a business man with large interests and another guest whom I took to be a gentleman of leisure. The hostess explained to me that each of these men, as well as she herself, wanted to interest themselves in one released prisoner. She said it was their intention of lending these unfortunates a helping hand until they were capable of helping themselves.

"They were surprised when I shook my head in dissent. I said that I couldn't see it at all. I pointed out that they could never hope to get the viewpoints of the men they would try to assist. I made it plain that the gulf between them was far too wide. The benefactors would

find themselves reaching down to the beneficiaries and there would be all sorts of friction and misunderstandings. The former convicts would either ridicule or be in awe of the banker, the lawyer and the business man.

Home Influence Counts Most.

"I had what probably seemed to be an even more brutal message for the woman. I had seen her hastily dismiss her children who had come into the room to talk with her. She had impatiently sent them off to the moving pictures with a governess, saying that she had to discuss important matters with me.

"I told her that she should give her personal attention to those children and not disturb herself about other people's erring offspring. I made it plain that 70 or 80 per cent of the criminals had come from unsympathetic homes and that there was no greater preventive for wrongdoing than a great desire on the part of parents to understand their children, to pay attention to them and become their confidants. Social work, like charity, should begin at home, I told her.

"Her husband vigorously applauded my sentiments, told me later that she had been so shocked and unnerved by what I said in the presence of her pleasant callers that she had taken to bed for three weeks, but he said he didn't mind and the way he shook my hand convinced me that

he felt I had rendered his family a service.

"Whenever I speak to people about my work at Sing Sing I stress the need for more amicable relationship in the home. It is not surprising that children, after they get old enough to select their own friends, do little more than eat and sleep at home. If they get in some minor scrapes they know that they cannot get sympathy at home. They go where they will get a comforting pat on the back and where they will not be nagged by the hour.

"It is, perhaps, a far cry from answering the endless

questions of a child to the clanging of the big gates of Sing Sing. And yet I have seen how closely the two are related. Only seldom do we get boys from homes where there was understanding. I do not refer to wealthy homes. Even the poorest parent can give what the richer one often neglects to provide—the whole-hearted effort to make the boy feel that his parents are his best friends. The boy should not be coddled, of course, as that deprives him of his individuality. But there is a happy and safe medium which should be the goal of every parent."

THE CHURCH IN PALESTINE

By the Right Reverend Rennie MacInniss, D. D.

Bishop of Jerusalem, in "Bible Lands."

IN regard to the political position of things in Palestine I think not much is happening either way. That is to say, the people of the country, the great majority of whom are in such intense opposition to Zionism and British policy in Palestine, are not becoming more bitter.

Palestine proper is populated by only three-quarters of a million people. Of this number, 620,000 are Mohammedans, 75,000 are Christians and 80,000 are Jews.

You will see, therefore, that the Jews in Palestine only number one in ten. A great many people think of Palestine as populated with Jews, with a few Arabs living amongst them.

It is just the reverse.

Amongst the Mohammedans most is being done by the hospitals with their excellent influence, and by the schools teaching the children. It is indeed remarkable how much they earn in these schools that remains with them all through their lives. I am glad to say that the attitude of the Mohammedans in Palestine is nothing like as fanatical or bigoted as in many other parts of the Moslem world.

But first let me tell you how good it is that there are encouragements in the missionary work amongst the Mohammedans. The results, of course, are small; we cannot expect that they will be anything else.

No man could be baptized in Palestine before the war without instant risk of death and the certainty of having to go off to Egypt. Last Summer I had the great satisfaction of baptizing a young Mohammedan openly by immersion in a specially-built font. It was really a very thrilling opportunity. The Church Missionary Society asked me if I would do it, saying very wisely: "We want this to be as public as possible. We want it to be well known. We want the people to know that their own Chief is in entire sympathy with us. Will you have it at St. George's?" "With all my heart," I replied.

When the moment came, I took him by the hand and led him down the steps, he into the water and I into the part that was dry. There, standing facing him, I immersed him thrice, under the water in the Triune Name. Then I took him by the hand and led him up the steps again. A cloak was flung around him; he was taken out through a door close by to resume his clothing, and we had a hymn and a short address until he came in for the conclusion of the service. That is only one example of work that is going on today, live work in which we are privileged to take our part, work which I believe is going to be and should be multiplied indefinitely.

In regard to the Jewish position in Palestine, I believe the opportunities are very unique, owing to the great number of Jews coming into the country.

There are already about 80,000 Jews in the population, and about 10,000 Zionists a year are coming in. Of these a large proportion—I should suppose the greater number of them are orthodox Jews who are religious people and keep up the old customs and the old ideas of the Jewish people.

At the back of our work is the hope that the day will come when, possibly by means of the efforts we are making, just like all the Societies in Palestine, the Jewish people will again be a blessing to all the nations of the world. They were in the past. Do not forget that. It is the most wonderful thing. We ourselves trace back all that we hold most dear to Jewish sources, Jewish writers who wrote our Holy Book, Jewish men who went out to be the first martyrs, the first apostles, the first missionaries; and as they were the first, so they have ever remained the finest missionaries that the world has ever produced. It is possible to imagine the time when Jews, who lived in Palestine, Jews who are now coming into Palestine once again, revived and redeemed by the blood of Jesus, will go forth into all the world to make Him known; and none can make Him known better than the Hebrew Christian.

But these Jews are not evangelized. We cannot do it. It is only the Church alive in many lands that can give us

in Palestine the means to make the Gospel known to the Jews in that country. It is of great importance, because there is a very remarkable change of mind on the part of many of the Jews today.

A very large number, particularly, perhaps, of the non-orthodox Jews, hold an entirely different view of Jesus Christ from what they held years ago. Years ago it was impossible for any orthodox Jew to name His Name without spitting on the ground or showing some other evident mark of contempt and abuse. Now, on the contrary, in a very large number of cases, that attitude has gone altogether, and I could give you many examples of this. I know Jews in good positions who are not merely ready to read the Old Testament, but are reading the New Testament with pleasure and profit. They say, "Well, but this Jesus of Nazareth is not only yours, but ours."

That was put to me most forcibly again in America last year by several people, but the most striking example of it was in the case of Rabbi Stephen Wise.

Rabbi Wise, of New York, is known, of course, all through the United States and the rest of the world. I came into contact with him and felt very much drawn to him. I went to see him one day and, while I was waiting in his room, I was surprised to see a picture of an incident from the life of Christ, I think the Baptism; then I looked around and, to my surprise, every picture in his drawing room was a picture taken from the Gospels. When he came into the room, he said, "I see you are interested in my pictures. I expect you are surprised to find these pictures from the life of Christ in a Jewish Rabbi's room."

I said, "It is very surprising to me. I had not the least idea that that would be your mind. Tell me what it means."

"We regard Him," he said, "as not yours only, but ours. He was the greatest Jew that ever lived. We want to venerate Him; we do venerate Him. I could tell you at length of all that I have written about Him, of what I say about Him when preaching." He went on at some length speaking in a most interesting way of his views of Jesus.

I said, "Yes, that I can understand entirely, but what beats me are these pictures of the Crucifixion. What do they mean to you? Why have pictures of the Crucifixion? Who was He whom you crucified?"

He looked very grave. "Well," he said, "that was the most tragic blunder we ever made. But there are bad men in every age. Caiaphas was a bad man. We have suffered for his iniquity ever since. But you want to know more of what I think of Him whom we crucified. I think the position is this. We regard Him not so much as God come down to man, as a Man who lived so near to God that He drew others with Him into the Holy Presence."

If that is not a change of mind, I do not know what is. This Jewish Rabbi ended up by saying, "Now I want you to preach in my Synagogue on Sunday morning." We tried to plan it out. Unluckily my berth was booked for the Saturday and I could not do it. He tried hard to persuade me, saying, "I have not only the Sabbath service on the Saturday, but a large service attended by about two thousand people in the Synagogue on the Sunday morning. A great many Christians come, and I would like you to preach."

I said, "Do you mean to say you would let a Christian Bishop loose in your pulpit to say what he likes, because, of course, I would not come under any other condition?" He replied, "Of course I should not expect you to come unless you told us all you wanted." I assured him that I, too, would have loved to come, and that I hoped later to have the opportunity offered me again.

So, then, if there be only ten men like that in Palestine, and there are far more, if there be only a hundred, if there be only a thousand Jews in Palestine who feel like Rabbi Wise in regard to Jesus of Nazareth, how great is the call to you, the members of the Church at home, to give them the chance of hearing about Him.

"I WAS IN PRISON AND YE VISTED ME"

By Frank Moore, President of the American Prison Association

THE last Sunday in October, has, for years, been set aside as Prison Sunday in the Churches.

The American Prison Association, therefore, wishes to make an appeal to all churches to observe the day this year on October 26. Each minister is asked to make the work of the prisons their subject at least at one service.

That which effects the prisons of the country has an important bearing on the lives of a large number of its population. These prisoners are often times forgotten because they live behind walls where the public does not see them. They are, however, human beings, whose needs are very great, and whose interests must not be overlooked by those who are followers of Him Who said, "I was in prison and ye visited me."

Crime is on the increase in this country to an alarming degree:

The Census of 1904 showed one hundred prisoners for every one hundred thousand of our population.

The Census of 1910 showed one hundred and twenty-five prisoners for every one hundred thousand of our population.

The Census of 1922 showed one hundred and fifty prisoners for every one hundred thousand of our population.

The Census, therefore, shows that from 1904 to 1922, crime increased in this country at the appalling rate of fifty per cent.

Every year approximately one out of every six hundred and sixty-six citizens of the country greets the New Year in prison.

In 1910 the entire number confined in prisons was 479,736. A population greater than any one of our ten smallest states, and larger than the combined population of four of our smaller states: Wyoming, Nevada, Alaska, and Delaware.

Therefore, the question of what can be done in handling the offender is a subject which should require the suggestions and combined wisdom of all who seek to make this a better land in which to live. And the discussion of this topic throughout the country in every pulpit by those who are interested in the betterment of mankind is earnestly sought.

Recently, it was found in one of the penal institutions of the country that only one out of every hundred inmates attended church regularly before they were arrested. This certainly ought to be food for thought. It is not a question of one being out on the mountain, and ninety and nine in the fold, but of the reverse. What ought the churches to do about a problem like this? What can they do? If the churches could solve this problem they would greatly decrease the number who are in prisons.

That which the penal institutions of this country needs more than anything else is the establishment within them

of a strong moral power that would turn men from sin to righteousness. There was a prison two thousand years ago where a man was bound by chains, hand and foot, and closely watched by strong guards, both when he awoke and when he slept; but it is said of this prison that an Angel came into it and a light shined in the prison and Peter's fetters fell off and he girded himself and went out a free man. But the other side of that story is that in a certain house in that city there was a company of men and women praying for him, and the Angel entered the prison in answer to their prayers; and so Peter was freed.

If men in prisons are going to be made free from sin and from the fetters that bind them, the churches must take an interest in the prison problems of the country. It is not a question of punishment but of reformation that must be worked out in the prisons. Revenge does not belong to man—"Vengeance is mine; I will repay, saith the Lord."

Prisons are influenced too much by politics and by business, and this is largely because the religious world has not made itself more potently felt in backing up the moral work which the prisons ought to do. The force of no influence of the country is so needed to be brought to bear upon the prisons of today as the influence of the churches, in order that the prisons may more strongly enter into the work of "Character Building," which is their highest duty.

If the churches would be more like the little band of Christians that prayed for Peter, no greater power could be brought to bear upon the prisons to make them better.

There are many men in charge of prisons of the country who are anxious to do a great amount of moral work with their charges, but are not able to do it because they do not have men and women who would be willing to work with them in reaching the individual offender. The head of a penal institution with hundreds and it may be thousands under him has so many duties that personal work with each individual is to him a physical impossibility. The Church could be of valuable help to him if it would only offer its assistance.

A new light is needed in prisons. It is the light of religion which is the foundation of morality that should be more fully let into prisons so that there might be no moral darkness in them.

Therefore, the Prison Association makes an earnest appeal that this year the churches see their opportunity, which is a great one, and that beginning with the present time they may exercise a greater and more constant influence upon the moral and religious work of penal institutions.

It is with this in view that it is hoped that every pulpit in the land shall take "Prison" as its subject Sunday, October 26, 1924.

Internationalism and Christianity

By John Fredstrom.

The enormous development of trade and intercourse between the peoples of the world during the past century has made nations dependent on one another to a very great degree. The time is therefore ripe for undertaking, as a common task, not by isolated efforts, the creation of a new and truer civilization. Old dogmas and prejudices, the baneful outgrowth of ignorance and selfishness, must yield to a higher conception of the world and the interests of humanity.

The foundation for that judicial order which is destined to unite men into a brotherhood of international cooperation was laid by the Great Master of Nazareth two thousand years ago. He was called the Saviour of the World. In His teachings, a religion of wonderful ethical beauty, we not only find the wisest laws of conduct, based on divine love supreme, but we discern therein the ground plan for a civilization that shall make for human happiness and welfare.

Holy Writ tells us that when the Lord came in the flesh, under the simplest circumstances, the angels sang this song in the hearing of the Bethlehem shepherds:

"Glory to God in the highest,
And on earth peace and good
will to men."

No matter how we interpret this glorious hymn from the realms above, it remains a prophecy of a new world order to be established along lines of true Christian doctrine.

On one occasion Jesus said that He was come to kindle a fire on earth, and that He wished it were already burning. What was the fire Christ had in mind? We may be sure that He meant the fire of love, divine truth, and eternal righteousness, destined to destroy all evil and untruth in the world. The great Nazarene proclaimed powerfully, especially in the Sermon on the Mount, that lies and all manner of evil shall be overcome by the power of truth and Christian love. He exhorted to righteousness and peace in these words: "Love your enemies, and pray for them that persecute you." The Master's parable of the Good Samaritan likewise instructs us how to deal even with strangers and enemies according to the individual and the nation.

Christ taught us to pray: "Thy kingdom come. Thy will be done on earth as it is in heaven." But the kingdom of God cannot be realized on earth until the peoples of the earth have been taught to deal in the spirit of Christ one with another.

Under prevailing political and religious conditions a most vigorous and highly systematized campaign of education in all lands is called for to bring about in actuality the brotherhood of man.

A World Peace Mission is necessary. The time has come when the people of all nations must obey the mandate of the Prince of Peace requiring us to love all men.

When the various nations shall have been brought to the

knowledge of wisdom and truth it will be a comparatively simple matter to outlaw war and put an international system of jurisdiction in its place. All that remains then is for each nation to declare by popular referendum for complete disarmament.

The United States of America, with a population representing all races and nationalities, offers the very best

field for the work of an affective World Peace Mission. There is not the slightest doubt that among more than a hundred millions of people speaking all the languages of the earth are found a great number of high-minded and well qualified persons who, with lectures, pamphlets, newspaper articles, will enlist as missionaries in the cause of peace and an international judicial system.

DR. FOSDICK RESIGNS

Dr. Fosdick's Letter to the New York Presbytery, Presented October 6, Was as Follows:

THE REV. EDGAR WHITAKER WORK, D. D.,
Center Lovell, Maine.

My dear Dr. Work:

I have before me your letter of September first, informing me of the action of the General Assembly with reference to my relationship with the First Presbyterian Church of New York. I agree with you that this action is a sincere and kindly endeavor to find a solution for a trying situation and, from my first acquaintance with the Assembly's decision I have so understood it. It is with the more regret, therefore, that I must write you my declination of the proposal which you so courteously have transmitted to me.

My declination to become a Presbyterian minister is not at all due to denominational reasons. Were the transfer of my membership from one denomination to another the only question involved, I have no sectarian loyalties that would make the change difficult. But that is not the only question involved. The proposal of the General Assembly calls for a definite creedal subscription, a solemn assumption of theological vows in terms of the Westminster Confession.

In answer to this proposal I must in all honesty set my long standing and assured conviction that creedal subscription to ancient confessions of faith is a practice dangerous to the welfare of the church and to the integrity of the individual conscience.

There have been two historic attitudes toward creedal subscription among evangelical Christians. Some have welcomed it, have founded their churches upon acceptance of definite formulations of faith, and then with the passage of time and the coming of new ways of thinking have sought liberty from the literal meanings of their confessions by emendation and interpretation.

Others, equally evangelical, have felt that this practice is perilous to honesty and hampering to the free leadership of the Spirit. They have distrusted the ethics and feared the effect of subscription to ancient forms of statement, involving successive reinterpretations of the meaning attached to the words. They have refused to require this in their churches, and, as individuals, they have not submitted to it. To this second way of thinking I unreservedly belong.

There are many creedal statements such as the Augsburg Confession, the Westminster Confession, the Thirty-nine Articles, which express in the mental formulas of the generations when they were written abiding Christian experiences and convictions. I honor all of them; they represent memorable achievements in the development of Christian thought. But for me to make a creedal subscription in terms of any one of them would be a violation of conscience.

Let me add also that this general and longstanding attitude toward creedal subscription is necessarily heightened by the particular situation in which I now find myself.

In theology I hold the opinions which hundreds of Presbyterian ministers hold. I am an evangelical Christian. So many men of my position have been cordially welcomed into the Presbyterian ministry, as holding the substance of doctrine for which the church stands, that I have no reason to suppose that the Presbytery of New York would

fail to receive me. But, after two years of vehement personal attack from a powerful section of the Presbyterian Church, I face now an official proposal which calls on me either to make a theological subscription or else leave an influential pulpit. Any subscription made under such circumstances would be generally and, I think, truly interpreted as moral surrender. I am entirely willing that my theology should be questioned; I am entirely unwilling to give any occasion for the questioning of my ethics.

One further reason for my declination remains. I undertook my present relationship at the First Church with entire good faith. Knowing nothing about Presbyterian regulations with regard to the employment of ministers from other denominations, I refused to take responsibility for any decision in the matter. When, however, the Session of the Church, the Presbytery and the Synod had passed upon the proposed arrangement without a dissenting voice, I supposed that my relationship with the church was without taint of irregularity.

It was the interdenominational character of the arrangement which chiefly attracted me. Here was an object lesson in the new freedom with which Christians could disregard denominational lines and work together. The arrangement at the First Church has been so regarded in popular thought and I have rejoiced in that aspect of the relationship.

The proposal of the General Assembly, however, would reverse all that. I recognize that the Assembly's decision concerns the particular relationship at the First Church and cannot fairly be interpreted as a general rule excluding the ministry of non-Presbyterians from Presbyterian pulpits. Nevertheless, the principle involved in the decision, if logically applied, would certainly tend to discourage the employment of any except Presbyterian clergymen as ministers in Presbyterian pulpits.

It may not enact a rule but it suggests a precedent. It encourages a return to the principle of a denominationally "closed shop." It represents, so it seems to me, a retrograde sectarian movement. As a convinced interdenominationalist, therefore, who does not believe in an exclusive but in an inclusive Church, I must not consent to the decision. To concur with it would be to agree with an attitude with which I radically disagree, to fall in with a denominational spirit which I regret and deplore.

As you see, my reasons for declining the courteous invitation which you have extended to me spring from my conscience. I must not do what for me would be a disingenuous and fictitious thing, under the guise of taking solemn vows. I am sure you would not have me do it.

Let me add a final expression of my cordial thanks for all the goodwill which I have met in my Presbyterian associations in New York. As associate minister at the First Church I have spent five of the most memorable and enjoyable years of my life. I sincerely regret that so much uproar has attended the latter part of my ministry, but I am grateful that it has been uproar from a distance and that among my brethren in the Church and Presbytery I have had such unfailing friendship and such generous support. I leave these relationships now with a most lively sense of my indebtedness to you and to those whom you represent and with prayerful good wishes for the prosperity of the great Church to which you belong.

I am sending a copy of this letter to the Clerk of Session of the First Presbyterian Church together with my resignation as associate minister.

(Signed) HARRY EMERSON FOSDICK.

When one that holds communion with the skies
Has filled his urn where these pure waters rise,
And once more mingles with us meaner things,
'Tis even as if an angel shook his wings:
Immortal fragrance fills the circuit wide,
That tells us whence his treasures are supplied.

So when a ship, well freighted with the stores
The sun matures on India's spicy shores,
Has dropped her anchor, and her canvas furled
In some safe haven of our western world,
'Twere vain inquiry to what port she went:
The gale informs us, laden with the scent.

—Cowper.

Book Reviews

THE DEEPER VOICE. By Annie Steger Winston. George H. Doran Company, New York. Pp. 134.

Annie Steger Winston, some twenty years ago endeared herself to a discerning group of readers through her *Memoirs of a Child*. So simple a delineation of the thoughts and preoccupations of childhood that its art was forgotten in one's frank amazement at meeting oneself "in a book" after many years. In her new volume, Miss Winston's art is found to have gained and her spiritual insight to have been quickened, while her knowledge of child nature has taught her to bring home to us the lesson of the *Deeper Voice*—that the one remedy for the evils from which our faith suffers today lies in that childlikeness of approach to Christianity enjoined by Christ Himself. "Most of us, nowadays, feel the need of finding our way home out of wildernesses of perplexity, confusion, dismay . . . the very goodness of God ceases to be a certainty to be carelessly assumed. It becomes a faith to be fought for" and for this faith as it is in Christ Jesus the book is an exquisite plea, so striking in diction that we are tempted to quote phrase after phrase.

N. P. D.

MAN'S FIRST DISOBEDIENCE. By Leander S. Keyser, D. D. The MacMillan Company, New York. Pp. 81.

The author of this little volume sets out to discuss the age-old problem of sin and suffering. He addresses himself to this question of antiquity "with the hope that cheer may be brought to burdened souls." He is a vigorous advocate for the literal interpretation of the Book of Genesis, his method being to state his own position in the first chapter, then to prove it by setting up the various other opinions, and demolishing these to his own satisfaction. He then proceeds to put forward his arguments which are excellent ones, and well stated for the historicity of Adam and Eve and the Garden of Eden. The book is an interesting, and well-written contribution to the discussion now going on as to the interpretation of the Bible.

M.

DEEP IN THE HEARTS OF MEN. By Ba Mary E. Waller. Little, Brown and Company, Boston, Mass. Pp. 459. Price \$2.00.

This book represents the best side of life—real goodness, where all the characters are worth while and trying to do their bit.

The plot of the story is laid in the coal mines, and every nationality is represented. While the hero and heroine have been brought up in a cultivated atmosphere, with every luxury that money can give, their chief aim and effort in life is to uplift and help their fellowman and snobbery or superiority seems absolutely foreign to their nature. Social Service is splendidly demonstrated all through the story. It is an inspiration to come so closely in touch with such a spirit of helpfulness.

The love story is clean and interestingly developed and gives one a fine insight into the home life of the miners.

The book is splendidly summed up in two verses, preceding one of the chapters:

"What care I for caste or creed?
It is the deed, it is the deed;
What for class or what for clan?
It is the man, it is the man.

"It is the heart within the breast;
It is the faith, it is the hope,
It is the struggle up the slope,
It is the brain and eve to see—
One God and one humanity."

M. H. M.

BOOKS AND PAMPHLETS RECEIVED. To Be Revised Later.

- THE MODERN READER'S BIBLE. By Richard G. Moulton. The MacMillan Company, New York.
HISTORICAL METHOD IN BIBLE STUDY. By Albert Edwin Avey, Ph. D. Charles Scribner's Sons, New York.
GOD WILLS IT. By William Stearns Davis. The MacMillan Company, New York.
THE NEW DECALOGUE OF SCIENCE. By Albert Edward Wiggam. The Bobbs-Merrill Company, New York.
THE HEAVENLY LADDER. By Compton Mackenzie. George H. Doran and Company, New York.
CHURCH AND COMMUNITY RECREATION. By Albert B. Wegener. The MacMillan Company, New York.
MODERNISM AND ORTHODOXY. By Reginald Stewart Moxon, D. D. George H. Doran and Company, New York.
BEST SERMONS—1924. By Joseph Fort Newton. Harcourt, Brace and Company, London and New York.
THE MASTER BUILDERS. By S. B. Lacy. Longmans, Green and Company, New York.
THE SACRAMENT OF SILENCE. By Noel Sylvestre. The MacMillan Company, New York.
PROFESSOR HOW COULD YOU? By Harry Leon Wilson. The Cosmopolitan Publishing Company, New York.
THE PEEP-SHOW MAN. By Padriac Colum. The MacMillan Company, New York.
SING-SONG AND OTHER POEMS FOR CHILDREN. By Christina Rossetti. The MacMillan Company, New York.
A BABY'S LIFE OF JESUS CHRIST. By Mary F. Rolt. The MacMillan Company, New York.
HIDDEN TREASURE. By Ethel M. Wallace—Society for Promoting Christian Knowledge, London.
THE DRIFT OF THE CATHOLIC PARTY. By The Rev. Wallace Carnahan (Pamphlet).
SUNDAY OBSERVANCE AND FACTS AND PRINCIPLES. By the Rev. T. T. Walsh. The Morehouse Company, Milwaukee, Wis.
THE VICTORY OF THE CROSS. By the Rev. N. R. H. Moor. The Witness Publishing Company, Chicago.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions. No "Letter to the Editor" will appear in our columns except over the signature of the writer.

A LETTER OF THANKS.

Mr. Editor:

I ask the privilege of your columns to make an announcement which is most gratifying to South Dakota and its friends. On June 14 last we suffered a disastrous tornado which totally destroyed six of our Indian churches and wrecked others. Through the kindness of the National Council and the Church Press an appeal for reconstruction was widely and effectively circulated. The response, even during the summer when congregations are scattered, has been so unexpectedly generous that we find ourselves on October 1 absolutely assured of receiving the total sum asked, which was \$15,000. Cash receipts have been remarkably prompt and there are definite pledges of further help when congregations reassemble this fall. From these two sources the authorities of the District are confident that our needs will be met, and we do not feel justified in further promoting the appeal.

It seems right also that we should notify those who may be planning to help, but have not expressed their intention, in order that we may not be receiving surplus funds when so many other worthy causes are in urgent need of help.

May I, in closing, express my profound gratitude to the astonishing number of friends who have come so promptly to our aid and assure them that through their help we are able to push forward the reconstruction. Before the winter sets in we hope to have more of the destroyed churches restored and the injured ones repaired, and by the first anniversary of the disaster we ought to have all of them again in use and in better condition than before the tornado.

We are deeply thankful for the prayers and gifts of this host of friends, and we gladly look upon this achievement as a demonstration that the generous heart of the Church will always respond to the appeal of a definite need.

Sioux Falls, S. Dak.

HUGH L. BURLESON.

First Things First

By Laird Archer.

"We are spending too much for relief—we can't afford it."

A man of large business affairs said this to me when I told him what I had seen recently in the Near East. He is a wise man. Certainly he knows business conditions. Therefore I thought he must be right. Possibly we can't afford it—foreign markets are upset—farm values are not what they ought to be—collections are slow. I became concerned. I began to investigate. Had we overspent ourselves on refugee children? I brushed aside the Biblical philosophy that he who gives prospers in the end. No idealism. Only cold facts.

Fact Number One surprised me. Government figures showed that we paid thirty-three million dollars in a year's time for—peanuts!

Thirty-three million—and I had been dubious about ten million for the lives of orphan boys and girls.

But I wasn't convinced. We need peanuts. They are food. University figures rate peanut butter as one of the necessities of life.

I went further. It took a hundred and seventy thousand people working hard to keep us supplied with the corsage bouquets and dinner flowers we demanded last year. Goodness knows what we paid for the flowers. A florist explained the other day that coal conditions were the reason I had to pay more than I used to for a half dozen roses. But flowers are necessary.

And if it has to be orphans or flowers—as compared with a lusty, travel worn, foot-sore orphan a beautiful, fragrant flower may be preferable, although it does cost more per half dozen than would feed that boy for a month.

I looked on. We spent sixteen million dollars in a year for paper flowers.

Paper? No fragrance—no life?

Only color! And I thought of the need for color in the cheeks of a child I saw in Syria.

However, color is necessary in our drab lives.

I found that we made up for what the paper flowers lacked by fifty million dollars worth of perfumery. That was the value of smelling stuff made for Americans last year.

But perfumery is necessary in the city's congestion of choking fumes.

Then I found that we spent \$115,000,000 in the year for pictures of ourselves. In these "hard" times we still must have ourselves photographed. That is right. Photographers must have work. Our friends must have pictures.

But I had a picture in my mind of a lean lad fresh from a period of starvation getting out of Turkey and weakly trying to learn how to make shoes in an American orphanage at Beirut. I wondered what kind of a picture of him in a year's time would be produced by the saving of a few pictures of each photographed American.

After that I learned that the plumes of our hats cost us \$16,000,000. Thinking again of my manufacturer friend, I agreed that the plumes were necessary—although I'm inclined to believe that the best feather in our hat last year was the ten million invested in young lives.

I went on through the list of necessities as compared with unnecessary orphans.

We spent \$93,000,000 for regalia and society badges.

I prize my lodge and my fellow lodgemen and I am honored by the badge I wear, although I might have paid less to the jeweler and got a less expensive one. This led me back irresistibly to the white star badge of Near East Relief I saw on the arms of women and men toiling to rescue children on the Anatolia frontier.

We invested fifty-two million in chewing gum.

We are chewing thirty-five million dollars more of it than we were in 1914.

It took sixty-two factories and nearly four thousand busy people to keep us supplied.

They also need the work.

But I couldn't forget the boy I saw chewing a black crust of bread that the average American boy would throw to the winds.

Twenty-three million for sports—two hundred and nine million for ice cream and confectionery—but why go farther?

The money is spent.

Is there more? Have we anything left for boys?

We paid \$15,000,000 alone for pocket books in which to carry our earnings for 1923.

How about a few million for children?

Appeal for World Peace

The time has now come when powerful efforts must be made to create a new spirit in world affairs. If selfishness and hate are to continue to be the ruling passions of nations, the human race is irredeemably doomed to a greater disaster than that of 1914. But such folly must not be again. The dominant perils of earth must be conquered by Christian love and the divine power of truth. This can be brought about only by an effective campaign of enlightenment carried on systematically among all the nations of the world. A World Peace Mission is imperative. Noble, clear-visioned champions of peace must show the peoples how a system of international justice is to be put into practice.

The time to begin this work is now. Now, if ever, nationalism and chauvinism can be superseded by a sound world conception making for a union of all peoples in a common world parliament.

For the reasons stated the World Peace Mission appeals to all noble-minded men and women possessed of a desire to go to other countries as missionaries for world peace to unite with this movement by applying at once to The World Peace Bureau, Minneapolis, Minnesota. Applications should be in by the first of November, each applicant giving age, occupation, state of health, education, and language used, besides English. In addition, send certificate by the Governor or other higher official as to qualifications as speaker, writer or organizer.

The plan contemplates that every peace missionary shall, within the field of his or her activity, by public addresses, published articles, and pamphlets, in a forceful and convincing manner show up militarism as an inefficient and antiquated system, disastrous in its consequences, therefore to be supplanted by an international system of jurisdiction.

A truly civilized world order can be evolved only by an intensive campaign of education raising the intelligence and moral conceptions of nations step by step. The World Peace Mission must teach men to think soundly before they can act nobly. From a sense of brotherhood and unity of interests will grow other human virtues, essential to the establishment of a new world order, in keeping with high culture and true civilization.

Very respectfully,

THE COUNCIL OF THE WORLD PEACE MISSION.

REV. E. J. WERNER, D. D.

JOHN FREDSTROM.

MAURICE KENET.

AMONG THE REFUGEES IN GREECE.

When Dr. Landes, the General Secretary of the World's Sunday-School Association, visited Greece in March of this year, he met a group of Greek and Armenian students from the School of Religion of Constantinople. These students because of their nationality were obliged to leave Constantinople and were continuing their studies in Athens. Inasmuch as these students are all ardent Christians and preparing to give their lives to Christian work, arrangements were made to have ten of them give four months of their summer time to organize Sunday Schools in the refugee camps located in and around Athens and Saloniki. Over a million Greeks and Armenians are now to be found in these camps.

A letter has been received at the World's Association headquarters from one of the students working in the Salonica District, in which he says: "There is a whole community here from Pontus in Asia Minor on the coast of the Black Sea. They are Greek Evangelical Protestants. We helped them organize a church in a house and also a Sunday School for the children, the whole town is now a refugee Protestant town. An appeal has gone to the Greek government officials for a place of worship and they have consented to the use of the old now unused Moslem mosque.—World Wide Sunday-School News.

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

SOMETHING DEFINITE.

The ideal organization of a Diocese for Social Service Activities is to have a Social Service Committee in every parish. When, however, one comes to the practical side of this matter the question immediately arises, "What shall the Social Service Committee in the parish do?" In order to answer this question in a way that shall be both definite and practical the Board of Social Service of the Diocese of Virginia has prepared a circular offering suggestions for specific purposes along this line.

As there is nothing local about the problems that are presented for consideration we are quoting this folder in full, in the hope that it may be helpful to rectors or heads of Church organizations in planning their social service activities. The folder reads as follows:

A Parish Program—Christian Social Service.

Dr. J. R. Brackett, in "Social Service Through the Parish," defines it thus:

"Christian Social Service is the practice of the good neighbor, of the warm heart and well informed mind, in the way of Jesus for the more abundant life of all; in fulfillment of the command to love the Lord thy God with all thy heart, and with all thy mind and THY NEIGHBOR AS THYSELF."

Christian Social Service may also be defined as: "Christianity in Action," or "Neighborliness"; in other words, any helpful thing voluntarily done for anybody in the name of Jesus Christ is Christian Social Service.

This little folder is a reminder or a call to all members of the Church to search themselves in order to find out whether they are obeying Our Lord's command to "love thy neighbor as thyself." It also calls attention to some activities that may be listed as Christian Social Service. But, if you contemplate going out to do anything in the name of Christ, it asks you first to take account of your self and see if you have steadfastly set yourself to accomplish those things that should come first in every Christian life.

1. Are you regular in church attendance?
2. Are you regular in attendance at Holy Communion?
3. Are you a regular contributor to Church expenses?
4. Do you give rightful attention to the Church's Missions?
5. Do you give regular time to prayer and daily reading of Scripture and meditation thereon?
6. Do you exert every effort to make your home happy?

No person can do the most effective work in Christian Social Service as herein suggested, unless he has carefully regulated his own daily life as suggested above. When this is done, it is next suggested that he should duly decide the amount of leisure time from other duties he may offer the Church for neighborly service.

In every community there are found more or less delinquency, crime, preventable accidents and diseases, and premature deaths. Every Christian is pledged to love his neighbor as himself. Your community is your nearest neighbor. What is your Church doing about the problems in your community? What are you doing about them? Do you love your community? Is it a safe place in which to live? Is it a good place in which to bring up children?

Is your school the best school possible?

Is your church the best church possible?

Are your roads the best roads possible?

Are your children healthy?

Are you healthy?

What is the situation and attitude of your community in regard to divorce?

Does your court have a long list of criminal cases?

What kind of Almshouse have you?

Is your community sanitized?

What is the infant death rate for your community?

These are questions to make you pause and think. Is any non-Christian blaming your Church for not taking an active part in the elimination of these evils? What can

you as an individual or your Church as a body, do to take away this reproach?

To "tithe time" may be objectionable to some of us who feel that all of our time as Christians is at the disposal of Our Lord, but if at present we are not giving any definite time to service to the Church, would it not be a good thing to plan to give a definite period of time daily or weekly? Let us try it out for a while until we have advanced to the place where we do not need to pledge ourselves but are actually known to be constantly on the Lord's business.

Suggested Community Activities For Christian People.

1. Take people to church.
2. Take invalids and old people to drive.
3. Act as "Big Brother" or "Big Sister."
4. Teach an illiterate to read and write.
5. Give volunteer service to State or City Health Agencies, Red Cross, Associated Charities, Juvenile Courts, Welfare Organizations, etc.
6. Conduct Sunday morning Day Nursery for babies and young children.
7. Help ex-prisoners to find friends and a job.
8. Help the handicapped and the unemployed to find jobs.
9. Visit the almshouse, orphanage, old people's home, hospital, or jail.
10. Establish a loan closet for welfare work in county or city.
11. Make some weekly recreation possible for over-worked mothers.
12. Organize a Community Chorus.
13. Visit shut-in, lonely or sick people and strangers.
14. Serve on Community Committees.
15. Give help in time of sickness.
16. Organize Little Mothers' Leagues, Mothers' Classes, Home Nursing Classes, etc.
17. Chaperone dances, picnics, excursions, etc., or provide other forms of wholesome recreation.
18. Assist in night school, day nursery, play grounds, etc.
19. Get treatment for crippled children and other invalids.
20. Teach regularly in Sunday School.
21. Sing regularly in the choir.
22. Organize corrective clinics for Sunday School or day school children.
23. Secure annual medical examinations for your Church's Cradle Roll.
24. Adopt an orphan.
25. Instruct one or more children daily in the practice of the principles of Christ.

It is suggested that every Christian give at least one hour a week (fifty-two hours a year) to neighborly service—the amount of time given should be in accordance with one's leisure time.

On a separate page which is arranged so that it can be detached is a pledge wherein a person may select and specify the particular kind of work that he or she is willing to do. The idea is to keep some record of what is accomplished, partly to inspire persons outside of the Church with information as to what is actually being done by the Church, and partly to check its own members and see if they are complying with their pledges.

We give herewith the pledge and paragraph that accompanies it:

Pledge.

The following pledge is binding only as long as the individual desires. It should be filled out, the desired work specified and noted, signed, and left with the minister or chairman of a Society designated by him. It is further suggested that a monthly report be given in order that the minister may know just what is being done by the members of his congregation in neighborly work. In order for the Central Office of the Church to know to what extent all its congregations are engaging in Social Service work, it is suggested that a summary of the monthly report be sent at the end of the church year to the proper recording official.

Christian Social Service Pledge.

I, as a Christian, member of.....Church and of the.....Society having a little leisure time, do promise that for the space of one year from date, I will try to give..... hours a week or a
(Continued on Page 23.)

OPENING OF THE NATIONAL CAMPAIGN FOR THE BISHOP TUTTLE MEMORIAL.

The national campaign for the Bishop Tuttle National Memorial and Endowment starts Sunday, October 12, and will continue during the month. A mass meeting will be held in Christ Church Cathedral, Sunday evening, when the opening address of the campaign will be made by the Rt. Rev. Thos. F. Gailor, D. D. The children's effort for Bishop Tuttle has already begun, boxes having been distributed with a story of Bishop Tuttle's life, in all the Church Schools of the country on the first Sunday of the month, with the request that each child make an effort to earn or save a dollar for the memorial to the dearly beloved Bishop who always signed himself in his annual messages to the children in "The Spirit of Missions," as "Your Commander-in-Chief."

The Memorial is to be a building in connection with Christ Church Cathedral, St. Louis, for General Church and Community Service, the two purposes so dear to Bishop Tuttle. It will be offered to the National Council as a central place for conferences and meetings, and there will be space, should it be desired at any time, to establish a sub-station of any department of the work. It will house the Bishop of Missouri and other diocesan officers and organizations, and it will enable Christ Church Cathedral to greatly enlarge the tremendous program of work it carries on as the only Protestant Church left in the very heart of business St. Louis. The memorial is planned to be a living, ever active reminder of Bishop Tuttle's great love and service for God and his fellowman, and men and women all over the country who knew and venerated Bishop Tuttle are asked to help in the erecting of his memorial.

Bishop Tuttle's life story is one of the great chapters of our American Church, and one that should be familiar to all of us that we might take



pattern after it. His courage and faith in his days as a pioneer of law and order in the Far West with a great territory of 300,000 square miles, his untiring service for God and his fellow man, his great humility, his heart like that of a little child, his wise brain and his limitless tolerance, his unerring guidance of the affairs of the Church during his twenty years as Presiding Bishop, his tremendous influence over the lives of thousands of bishops, priests, men of his own communion, other faiths and men of no church at all—all of these are to be treasured in

our hearts and minds.

The memorial was endorsed by the National Council and has the hearty commendation of the Rt. Rev. Ethebert Talbot, D. D., Presiding Bishop, and the Rt. Rev. Thomas F. Gailor, D. D., President of the Council, and on the list as national chairmen are many prominent bishops, and laymen. The headquarters of the campaign are in the Arcade Building, St. Louis, Clinton Whittemore, Treasurer, and contributions may be sent there, or made through Diocesan Memorial Organizations or to the Church School Children.

Church Intelligence

From the Presiding Bishop and Council.

Bishop Gailor announces the resignation of the Rev. Lester Bradner, Ph. D., from the Department of Religious Education.

Dr. Bradner began his work in national education in 1913 as Secretary for Teacher Training in the General Board of Religious Education. His contribution to the educational work of the Church has been far-reaching in the field of teacher training, and in the production of Christian Nurture material he has set standards for religious education not only in the Episcopal Church, but in other communions. He has been called the "father of teacher training," for the many teacher training institutes, normal schools, summer conferences, the Standard Course in Teacher Training, and other movements were due to his initiative and conviction that the secret of success in religious education rested in the trained teacher.

Dr. Bradner's home during the coming winter will be in Summit, N. J. From there he will act as consultant in religious education for parishes and dioceses desiring his services.

The Church's Program: A very important feature of this fall's work is the program for studying the princi-

ples of Christian Stewardship in the Church Sunday Schools. No such systematic educational program for the young people of the Church has been offered by the Field Department since 1919, the year the Nation-Wide Campaign was inaugurated. The plan proposes a brief presentation, in story form, of Stewardship fundamentals on four Sundays beginning October 12, followed by a written exercise by all the pupils of the School on November 9. Each parish is urged to select the writers of the best papers and have them expand their papers into essays, entering them in a Stewardship Essay Contest—parochial, diocesan and national. Full information on the plan has been communicated to the clergy and is contained in the Field Department's publication No. 2113. It is expected that one of the most important by-products of this program will be the education in the principles of Stewardship which parents will receive from their children.

October will see the educational work in full swing all over the Church. Massachusetts will have three Western Bishops covering the Diocese—Bishops Johnson of Colorado, Cross of Spokane, and Remington of Eastern Oregon. Rhode Island will hold Normal Institutes on the book, "My Father's Business," followed by Group Meetings on

the subject in November. Bishop Page, of Michigan, will also spend a week speaking in the Diocese. Connecticut has a strong laymen's committee at work to reach every parish. Mr. Franklin will conduct a city-wide Conference on the Church's Mission in Waterbury, October 19.

New Jersey has secured a full-time Executive Secretary, the Rev. Walter Mitchell, D. D., and is planning to push the Church's Program with full vigor. The work opens with a series of "Bishops' Conferences" for vestrymen and other laymen the middle of October. In Western New York, the Rev. L. G. Wood will devote the major part of October in preparing the cities of Buffalo, Rochester and Bath for city-wide conferences on the Church's Mission in November; to be led by Mr. Alfred Newbery, Bishop Cook of Delaware, and the Rev. Dr. R. W. Patton.

The Diocese of Chicago opens its work with a Diocesan Training Institute the middle of October, led by Mr. Franklin. The Diocesan Field Department, under the leadership of its new chairman, the Rev. George H. Thomas, has been hard at work since last Spring preparing for a thorough educational program this fall. Chicago has made an advance each year on the Church's Program and expects to continue the process this year.

The Erie Diocese is directing the thought of its membership towards the Program this fall through Preaching Missions. The Rev. Dr. Loaring Clark is holding a Diocesan Clinical Mission in Oil City, Pennsylvania, October 12-19 to train the clergy for the work.

These are but a few indications of the work that is going on all over the Church. It would seem that the Dioceses are doing the most constructive work yet in preparation for the final year of this triennium. If results are commensurate with the efforts, 1925 ought to mark a decided advance over preceding years.

Meeting of the Prayer Book Commission.

The Prayer Book Commission held its final meeting before the Convention of 1925, at Swansea, Mass., September 15, and was in session for three days. Its Fourth Report, completed at this time, will, it is expected, be published early in the winter. There were two questions before the Commission: Whether there were any "obviously necessary or advisable changes" to be recommended in those services or sections of the Third Report passed at the Convention of 1922; and whether the sections of that Report not yet acted upon by Convention ought in any particulars to be amended. In regard to the first, it may be said that only a few changes will be put forward by the Commission, the chief alterations recommended being in the Baptismal Service. As to the second, the sections will be reported substantially as before, the more considerable amendments being in the Collects, Epistles and Gospels and in the Offices of Instruction.

JOHN W. SUTER, Secretary.
Prayer Book Commission.

The Annual Advent Corporate Communion for Men.

For seven years the confirmed men and boys of the Church have been persistently called into Corporate Communion on the First Sunday in Advent, November 30.

Steadily, year after year, has the movement gathered force till now many thousands are brought together, and hundreds of parishes and missions are enjoying the happy results wherein so many have been led to renewed faithfulness to this great celebration.

A score of bishops have signified their hearty approval and are giving it their active support.

The Brotherhood of St. Andrew, from its National Office in the Church House, Philadelphia, is fostering this movement for a Corporate Communion. It supplies cards of invitation for distribution by parishes.

Distinguished Clergymen to Be Associated With the Washington Cathedral.

Three distinguished clergymen have accepted invitations from the Rt. Rev. James E. Freeman, D. D., Bishop of Washington, to associate themselves with the activities of the National Cathedral, Washington, D. C., according to an announcement made by the National Cathedral Foundation. These men are the Rt. Rev. Philip M. Rhinelander, D. D., former Bishop of Pennsylvania; the Rev. Anson Phelps Stokes, D. D., LL. D., for twenty-two years Secretary of Yale University, and the Rev. Henry Lubeck, D. D., of New York City. Although Bishop Rhinelander is a member of the Chapter and Canon of the Cathedral, the announcement of his decision to make his permanent residence in Washington, D. C., has been received with enthusiasm by all the friends of Washington Cathedral who recall his pioneer work last year in connection with the College of Preachers.

On the other hand, the election of Dr. Stokes and Dr. Lubeck as Canons

of the Cathedral is an indication of Bishop Freeman's determination to bring to Washington Cathedral outstanding clerical leaders in the United States. At the recent meeting of the Cathedral Chapter letters of acceptance from Dr. Stokes and Dr. Lubeck were presented by Bishop Freeman.

Dr. Stokes' main responsibility will be as a preacher in connection with the Cathedral. It is understood by the Cathedral Chapter that he will continue his membership in various national educational and philanthropic boards, with which he is connected, and that he will have the time necessary to complete the work in which he has been mainly engaged since leaving his position as Secretary of Yale University three years ago, namely, the writing of the "History of the University Movement," from its origin in the Twelfth Century until the present time. Dr. Stokes will take up his residence in Washington about November 1.

Dr. Lubeck was for twenty-eight years rector of the Zion and St. Timothy's Church, in New York City, and was regarded as one of the most outstanding preachers of the Diocese of New York. He was a deputy to several General Conventions from that Diocese. Dr. Lubeck will take up his residence in Washington about January 1.

Bishop Rhinelander was for twelve years Bishop of the Diocese of Pennsylvania, retiring from that position because of ill health. Since then he has been spending much of his time in Gloucester, Mass. While Bishop Rhinelander will reside in Washington he will continue to lecture in various parts of the United States and carry on his literary activities.

Conditions in China.

Bishop Graves, writing from Shanghai on September 2, just after the outbreak of hostilities between the so-called Kiangsu and Chekiang armies, says:

"The military authorities at Soochow, Wushih, Zangzok, Nanking and Yangchow have been seizing all soldiers and boats and commandeering coolies. A good deal of suffering among the Chinese and an immense amount of inconvenience has been caused. At Quinsan the soldiers have occupied our chapel and relieved our Chinese clergyman. The Rev. C. K. Wei of all his goods: all shops are closed in that city and most of the people who are able to flee have escaped. None of our places have been destroyed in other cities. Everybody is running for Shanghai. Rents have soared and rice has gone up nearly double—\$21 a picul at present."

Opening of Berkeley Divinity School.

The seventieth year of Berkeley Divinity School, Middletown, Conn., opened on Monday, September 22, with Evensong in the School Chapel. Dean Ladd made an address welcoming the new men and speaking of plans for the ensuing year. The Department of Pastoral Theology and Homiletics in the present year will be in charge of the Rev. Gilbert P. Symons, rector of Christ Church, Glendale, Ohio. Mr. Symons' Parish, in response to an appeal from the School, consented to release Mr. Symons for this work. It is an example of cooperation between school and parish which should be helpful to both. Mr. Symons is a graduate of St. Stephen's College and of Bexley Hall. He did graduate work at Oxford and at Gottingen. He has been active in good works in the neighborhood of Cincinnati, and, with Dr. Keller, instituted

the summer extension course for divinity students in the Diocese of Ohio. He was field chaplain to the German prisoners of war in Great Britain in 1917-18, and is now an active member of the Fellowship for Reconciliation. Mr. Symons' ripe scholarship and record of parish administration seems to fit him in a peculiar way for training young men for pastoral activities. The Rev. Percy L. Urban, who has recently become rector of St. John's Church, North Haven, Conn., will continue to act as visiting Lecturer on Missions, and the Rev. George A. Barrow, St. Luke's Church, Chelsea, as Lecturer on Christian Doctrine.

There is an enrollment of twenty-two students, a larger number than at any time since before the war. The school buildings have a limited capacity, and there has been difficulty in finding accommodations for the seven new men who have entered the School this fall. That Berkeley is maintaining its tradition of inclusiveness is shown by the fact that the twenty-two students enrolled in the School come from fourteen different dioceses and seventeen different colleges.

Church Work Among Sailors in Europe.

That Christian work now being done for sailors in Europe is maintained on the same plane as such work done in the United States, is the observation made by the Rev. Dr. George S. Webster, secretary of the American Seamen's Friend Society, following his return from a two-month's survey of English and European conditions.

Dr. Webster, who returned on the latest trip of the S. S. Mauretania, had visited fifty sailors' missions in seventeen ports of England and the Continent. In all of those visits he discovered only one institution not operated under Christian patronage which was erected and maintained by an atheist. He also visited only one mission where alcoholic liquors were served; the argument for an open bar there being that the sailors would observe moderation in such a setting. Among the stations visited by Dr. Webster were those in Genoa, Leghorn and Naples, Italy, where the American Seamen's Friend Society has affiliated work. Dr. Webster found this work being carried on ably and saw a number of American sailors availing themselves of the facilities there.

For Wyoming Church Girls.

One of our Church boarding schools follows a plan which is possibly unique. This is Ivinson Hall, Laramie, Wyoming. There is no resident faculty. The girls are sent to the University High School while they live at Ivinson Hall. In this way the fine educational advantages of the high school are made available to many girls from rural communities who could not possibly afford the tuition for a private school, but at the same time they live in and are trained by a home of culture and of course receive definite religious training there. Scholarships have aided in making it possible for girls from extremely poor surroundings to have the whole course of their lives altered for the good.

Resignation of the Bishop of Idaho.

The Editor of the Idaho Churchman states that, as his September number is going to press, he has received the intelligence that the Rt. Rev. Frank Hale Tourret, D. D., Missionary Bishop of Idaho, has tendered his resignation

to the House of Bishops. It is understood that Bishop Touret's health has been bad for some time.

Bishop Touret was born in Salem, Mass., March 25, 1875. He was consecrated Missionary Bishop of Western Colorado, February 2, 1917, and was translated to Idaho in 1919 to succeed Bishop Funsten.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Death of the Rev. Angus Crawford, D. D.

The Rev. Angus Crawford, D. D., former Dean of the Virginia Theological Seminary, died at his residence on the Seminary Hill, on Wednesday, September 10th, after a short illness, aged seventy-four years.

Dr. Crawford was born in Canada, and after his college course entered the Philadelphia Divinity School, from which he graduated in 1876. He was ordained that year to the Diaconate by Bishop Stevens of New Jersey, and advanced to the Priesthood in the following year by Bishop Scarborough. He received the degree of Doctor of Divinity from Roanoke College, and later from the Virginia Seminary.

Dr. Crawford spent the first ten years of his ministry in the rectorship of Trinity Church, Mount Holly, N. J. In 1887 he was elected Professor of Oriental Languages and Literature at the Virginia Seminary, and held that chair until his retirement in 1920. He was the Dean of the Seminary from 1898 until 1916. He represented the Diocese of Virginia in the triennial meetings of the General Convention consecutively from 1901 to 1916.

Dr. Crawford gave himself unstintingly to the development and upbuilding of the Seminary. He took especial interest in the physical development and beautifying of the Seminary property, and was chiefly instrumental in bringing it to the present state of attractiveness. The Seminary in every department, in its curriculum, its social life, and in the wise administration of its property, prospered and grew stronger under his able leadership, and shows in every phase of its larger life of to-day the influence of the life he gave to its service.

Albemarle Convocation.

"The Fall meeting of the Albemarle Convocation will be held at Grace Church, Cismont, November 4th, 5th and 6th. An interesting and inspiring programme has been arranged, and a full attendance is expected.

REGINALD F. HALL, Secretary.

Opening of New Colored Mission at West Point.

The Rev. John H. Scott, who for the past twelve years has been rector of the colored churches in Essex and adjoining counties, has been assigned by the Bishop to the charge of the new and most promising Mission which has recently been established among the colored people in West Point.

There are about a thousand colored people living in West Point, with only one colored congregation, and there was a strong desire on the part of a number of the colored residents to have the Church establish a Mission in their community. An abandoned church building has been secured and fitted up for services. Mr. Scott entered upon his duties on the first Sunday in September. A Sunday School has also been established and regular services are

being held. The attendance has been most encouraging, and has been increasing from the first service.

The Mission started off with just one colored communicant, Mr. W. R. Bowie, a native of Washington, who is the principal of the public high school, and was a lieutenant in the American forces in France.

Mr. Ashton Hamilton, a recent graduate of the Bishop Payne Divinity School, has been assigned by the Bishop to the charge of the colored churches in Essex and adjoining counties, made vacant by the removal of the Rev. Mr. Scott. Mr. Hamilton has entered upon his work.

The Rev. John F. W. Field, who resigned as rector of Trinity Church, Fredericksburg, and accepted a call to Grace Church, Wilkesbarre, Pennsylvania, entered upon his new duties on October 1st.

Mr. Field's departure will be a great loss to the work of the Rappahannock Convocation, as he has been one of the leading men in the development and growth, which, in recent years, has made the Rappahannock Convocation one of the best organized parts of the Diocese.

In addition to his work at Trinity, Mr. Field took charge and maintained the services in Overwharton Parish in Stafford County, giving to the two churches in that Parish his Sunday afternoons.

The Hand Book containing the Programme of the Young People's Service League can be obtained at the Diocesan Offices, 110 West Franklin Street, Richmond, for ten cents.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

The Woman's Auxiliary.

At the monthly meeting of the Pittsburgh Branch of the Woman's Auxiliary held in Trinity Parish House on October 2, Memorial Scholarships in behalf of Missionaries in Liberia were paid, and a gift of \$200 from the Sybil Carter Memorial Fund was given to Bishop Burleson, of South Dakota, toward the repairing of his Indian Mission Chapels, wrecked by the late tornado. Addresses were made by Miss Monteiro, of the Diocese of Anking, China; and Madame Angeline, in behalf of the work among Waldensians, in Italy.

The opening monthly dinner for the Diocesan Girls' Friendly Society took place on Thursday, October 2, in Trinity Parish House, with an attendance of two hundred and fifty. It was characterized by great enthusiasm.

J. C.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

An Interesting Service.

At Camp Robert Hunt, on Sunday morning, August 31, there was held a most interesting service: The Holy Communion was celebrated by Bishop Thomson, in connection with the regional conference of associates and members of the Girls' Friendly Society.

The Rev. Philip Tilghman, a deacon, and for the Summer assigned by the Bishop as Director of the Camp, had prepared a rustic altar from wood, rough hewn upon the ground and sur-

mounted by a wooden cross. At a rail, consisting of the branches from nearby cedars, the communicants knelt, and in the quiet of the early summer morning, a spirit of devout reverence fell upon all. Bishop Thomson selected and used the prayers from the office of Consecration, which ask divine blessing upon all who shall here take the sacred pledges of Christ's love, and gave thanks for the blessed memory of the man of God for whom the Camp is named.

The Camp is situated very near the eastern end of Lake Joyce, which, with the little stream flowing therefrom, was anciently known as Pleasure House Creek, and is reputed to have been the probable site of the actual first landing April 26, 1607.

It is the purpose of the Camp Committee that services shall be held regularly whenever the Camp is in use.

R. A. G.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Work in the Associate Mission Field

This field includes eight and a half counties in Southwest Virginia, with some eighteen or twenty preaching points. There are eight churches and three community houses. Eight women workers, two of whom are deaconesses, are employed giving their entire time to the work of the Church.

Rev. H. H. Young is dean of the Associate Missions, and is assisted by Rev. E. W. Hughes. These two clergy are on the go continually, holding many week-night services, besides engagements every Sunday morning, afternoon and night.

During the current year Mr. Young has been able to arrange for nine missions lasting from one to two weeks. Those who have helped have been the Rev. Thomas Semmes, of South Richmond; the Rev. J. R. Ellis, of Peddler's Mills; the Rev. L. B. Gwathmey, of Wytheville; the Rev. Charles W. Sydnor, of Clifton Forge; the Rev. J. C. Wagner, of Petersburg; the Rev. Dennis Whittle, of Luray, and the Rev. Douglas I. Hobbs, of Rocky Mount.

Bishop Jett takes keen interest in this work, and last year gave an entire month for visitation, confirmations and services at all the various preaching points. This year he spent twenty days going over the same ground.

So far the Church has not penetrated Bland County, having no members or mission points in that county.

Miss Elizabeth Barber has recently taken up the work left by Deaconess Mills, at Richlands, in Tazewell County, and, with Miss Lillie Stout, will live in the Community House, conduct the Sunday school, and carry on recreational groups and other community activities through the Church.

At Dante, where Deaconess Williams is locally in charge of the work, preparations are under way for the building of a rectory, which will accommodate another clergyman whose services are badly needed in this field.

The Rev. R. Cary Montague, Executive Secretary for Social Services for the Dioceses in Virginia, conducted meetings from October 2 to 6 at five points in this field, outlining a practical plan for the organization of Parochial Social Service activities.

Under Mr. Young's direction careful records of all communicants and prospective candidates for confirmation have been compiled, and parish registers prepared and filled in with all available data for each mission.

Excellent cooperation prevails among the various churches working in this

section, and the work of the Church is in a healthy and promising condition.
R. C. M.

Great Meeting of Laymen.

On Thursday, October 2, a meeting of the Laymen's League of the Diocese of Southwestern Virginia was held in the parish house of Christ Church, Roanoke. Mr. W. D. Mount, president of the league, was chairman. The meeting opened with the singing of two hymns, followed by a prayer offered by Colonel William King, Jr., of Lynchburg. "Stand Up for Jesus" was then sung, after which the guests were welcomed by the Rev. G. Otis Mead, rector of Christ Church. The chairman discussed the purpose of the meeting and made a short address on the subject of "Service." He then introduced the principal speaker of the day, Mr. George P. Elliott, who is vice-president and general counsel of the Atlantic Coast Line Railway, Chancellor of the Diocese of East Carolina and one of the most prominent laymen in the South. Mr. Elliott made a wonderful address, impressing upon his hearers their duty as laymen to assume the chief responsibility for the practical work of financing the needs of the Church.

The central theme of Mr. Elliott's whole talk was the proper relation of the laymen to the Church. He stated that:

1. The purpose of the Church is to bring the message of Jesus Christ to every man, woman and child in the world, and to bring to man a knowledge of Jesus Christ.
2. To the extent that any individual church fails to achieve this result, to that extent does it fail in its ultimate purpose.
3. The Church has a definite object to achieve, just as a manufacturing plant strives for a definite output.
4. The same kind of ability and effort should be used in accomplishing the work of the Church as is used in the conduct of any secular business.
5. The laymen have a very definite obligation in connection with the practical side of Church work. Not every layman can be a pioneer or a missionary. It is the business of those who cannot to finance adequately the work of those who can.
6. The power of the laymen is unlimited if they will use it as members of the great organization, and maximum results can be obtained through full cooperation.

Mr. Elliott then described the situation in the Diocese of East Carolina, and described the present system of apportionment in his Diocese, which is very similar to the new plan adopted by the last Council of Southwestern Virginia, broadly speaking the self-apportionment system for parishes in determining their respective obligations in relation to the Diocesan and General Church Programs. He stated that this system, since its adoption, had worked in his Diocese, and has produced a good psychological effect and eliminated a good deal of the unfortunate friction which previously existed and has placed the finances of the Diocese on a much higher plane and a more stable basis.

At the close of Mr. Elliott's address his hearers gave him a rising vote of thanks to express their appreciation of his great assistance. Then followed an "open forum," at which time short inspirational talks were made by several gentlemen.

At the afternoon session Mr. W. C. Rierson, of Altavista, described in considerable detail the progress that has been made in our own Diocese along various lines since its organization December 19, 1919.

Mr. W. D. Tyler, chairman of the Field Department of the Diocese, outlined his plan of organization, which included the division of the Diocese into seven districts, each with a chairman, these district chairmen to appoint local vice-chairmen in each church.

Mr. C. Edwin Michael, chairman of the Department of Finance, described the new system of apportionment and the several steps that will be taken to put this into effect.

Several gentlemen from various parts of the Diocese expressed their conviction that the new plan of apportionment is logical and sound and will undoubtedly receive a full measure of co-operation.

Bishop Jett addressed the meeting, describing conditions in the Diocese and his certainty that the laymen will do their utmost to see that the work of the Church goes steadily forward.

There were fifty-eight laymen registered as present, representing twenty-one churches, and in addition eighteen clergymen were in attendance, and this was agreed on all hands to be one of the most inspiring and successful meetings that the laymen of the Diocese have had.

Miss Julia Katherine Cook sailed on October 9 from Vancouver for China, where, under a four-year engagement, she will take a place as teacher in the Primary Department of St. Mary's Hall, which is connected with St. John's University, Shanghai, and is under the care of Bishop Graves.

Miss Cook, a communicant of St. John's Church, Roanoke, the Rev. Karl M. Block, D. D., rector, has been the principal of the Primary Department of the Church School of St. John's Parish, where her loss will be keenly felt. Miss Cook is the first member of this parish to go into missionary work in the foreign field.

Christ Church, Roanoke: The laymen of Christ Church have reorganized for the coming year their Men's Club, and on the night of October 1 the attendance at the club supper was probably the largest on record. The feature of the evening was a splendid inspirational address by the Rev. O. F. Blackwelder, pastor of Virginia Heights Lutheran Church, Roanoke, who spoke on "Sun-Crowned Men." The program included a few amusing "stunts," with the singing of a number of popular songs, in which Mr. James Breakell was the leader, and the introduction of several out-of-town guests. Mr. H. C. Neren, of the Viscose Company, is president of the club, and Mr. A. C. Dunlap is secretary.

The Rev. Wilfred E. Roach, rector of Christ Church, Martinsville, has been appointed probation officer of the Juvenile and Domestic Relations Court of Henry County.

T. A. S.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D.

A Meeting of Interest.

A meeting in connection with the annual convention of the Sunday-School Institute of Washington, which promises to arouse much interest, is that planned especially for young people and their friends at Epiphany Church on October 22 at 8 o'clock. The address will be delivered by Dr. Karl Morgan Block, formerly of Washington, but now of Roanoke, Va., and well known for his successful work among young people.

The Bishop of Washington will preside.

Intercessory Services.

Daily services of intercession have been inaugurated by the Rev. T. W. Cooke, rector of Ascension Church, to be held in the Chapel of Intercession, which stands back from the street alongside the main church building, and is especially suitable for small numbers of people and for daily prayer services.

The Community Bible Readers' League of Washington, recently organized for the stimulation of a more general and accurate reading of the Bible, has a council of twelve members, one of whom is Canon William Devries, of the Washington Cathedral. All churches are represented, including the Jews and Roman Catholics.

The Rev. Raymond Wollen, now vicar of Trinity Diocesan Church and formerly assistant rector of Epiphany Church, and Miss Elsie Freeman, daughter of Bishop Freeman, were married Saturday afternoon, October 4, in Epiphany Church. The ceremony was performed by the Rt. Rev. James E. Freeman, assisted by his brother, the Rev. Henry Freeman.

A reception to the family and friends of the bride and groom and the clergy of Washington was held immediately after the service at the Bishop's House, Cathedral Close.

The Bishop of Washington was the preacher at the afternoon service at the Washington Cathedral on Sunday, October 5.

M. M. W.

ERIE.

Rt. Rev. Jno. C. Ward, D. D., Bishop.

Memorial to Bishop Israel.

On the Feast of St. Michael and All Angels, a processional cross in memory of Bishop Rogers Israel was consecrated at Evensong in St. Paul's Cathedral, Erie. Bishop Brent, of Western New York, was the preacher.

Preceding the consecration, the Laymen's League of the City of Erie gave a dinner in St. Paul's Chapter House in honor of Bishop Brent, who addressed the men on being true to the ideals of manhood.

The processional cross is the work of Mowbray, London, and has incorporated in it the episcopal ring and pectoral cross of the late Bishop; also a ring about five hundred years old, which was given by a priest of the diocese. This beautiful cross is the gift of friends of Bishop Israel.

WESTERN NORTH CAROLINA.

Rt. Rev. J. M. Forner, D. D., Bishop

Conference for Clergy: Assembly Grounds for Southeast.

In preparation for the fall work of the Church in the Diocese, a conference of the clergy was held at Trinity Church, Asheville, on October 1 and 2. The conference dealt with the Program, its evolution, adoption, and challenge; the foreign and domestic fields. A considerable part of the conference was devoted to the discussion of the budget, general, diocesan, and parochial. Its relation to the Priorities elicited live interest. This led logically to the topic of parish conferences, group meetings and leaders, and the Every Member (Continued on Page 22.)

Family Department

October.

1. Wednesday.
5. Sixteenth Sunday after Trinity.
12. Seventeenth Sunday after Trinity.
18. Saturday. S. Luke.
19. Eighteenth Sunday after Trinity.
26. Nineteenth Sunday after Trinity.
28. Tuesday. SS. Simon and Jude.
31. Friday.

Collect for Seventeenth Sunday After Trinity.

Lord, we pray Thee that Thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ Our Lord. Amen.

Thoughts of the Holy City.

And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the Light thereof (Rev. 21-23).

We talked of heaven, the soul's dear home

Whither our footsteps tend;
And each his longing told that night,
Friend answering to friend.

"What vision haunts your dreams the most?

Not radiant, sun-lit air
Not glowing skies nor gates of pearl,
Though these will all be there!"

"It is a place," said one with tears,

"Where we shall never part!
That is the promise, treasured most
And oftenest in my heart."

"And Love, the only bond," I said;

"Each soul redeemed, shall know
Love that for all and every one
From heart to heart shall flow."

"Ah, we shall know," said eagerly

Wistful Evangeline;
"There we shall know as we are known,
And not a cloud between."

"To sin no more!" the mother said,

(The purest soul of all)
"Never to have a thought of wrong
Never a moment's fall!"

Then, all our wisdom was abashed;

For, as in olden days,
Upon the lips of innocence
God set His perfect praise.

Our baby-girl was listening,

Her sweet eyes deep with prayer.
Leaning upon my knee she said:
"And Jesus will be there!"
—Martha Elvira Pettus.

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

The Last Discourse.

IV.

The Rev. Louis Tucker, D. D.

We see Easter past Good Friday and Ascension Day past both and so we understand—or think we do. He saw more. He saw them all come home—Andrew, and Thomas, James and Jude, Matthew who was once a publican and Simon who was once a zealot, and Si-

mon Peter and John and the rest; saw them all come home; worn and weary, and old and glad, so glad, to get home; with holes in their hands and holes in their feet where the nails had pierced; scourged, crushed, beaten;—and triumphant. They walk with Him now through the eternal halls. They have fought the good fight, they have run the straight race, they have kept faith. Ten thousand times ten thousand follow them. The angelic host sweeps out to meet them. They see their Lord and part with Him no more; and they are glad, so glad, to get home.

The fact of a great vision, and the vision of a great fact, are hard to tell. Our Lord's promise, "Ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you,"—so gracious and apparently so mystical, is not mystical, hardly a promise so much as sheer statement of fact. Their sorrow in the darkest dark the world has ever known; their joy when He came again; are things so very obvious. As for the rejoicing heart and the permanence of that joy, they knew the truth that transforms the universe. They did not merely believe it, as we do; they knew it. They held the key; they had the Master-word. The seven-fold veil was drawn aside for them. They were let look through the opened door. The cloud was cleft, the earth-mist cleared away. They new the Fact, the most tremendous fact in all the universe, and, knowing, were content.

Our Lord harks always back and back to prayer. The vast complexity of the spiritual universe, rising rank on rank to regions beyond our ken, Pelion piled on Ossa, Everest on Chimborazo, ranges of created beings grander and still more grand, emphasizes the majesty of prayer. To pray is to speak, past all created beings, direct to the Uncreate. It makes man a free Baron of the Empire. It is greater than the right of the Roman Citizen to appeal to Caesar. It may even be the motive power of the universe. This world is under government of angels, as every accurate theologian knows; yet it is not by their own power that they work the works of God. The power by which Christ wrought His miracles (and that is prayer, most surely) seems that by which the great Angels of the Throne send the earth sweeping down its echoing orbit and bring about the sunrise every morning.

Our Lord keeps coming back to prayer. Our comment on this last speech of His may, in other respects, be like a water-runner, held up by surface-tension. But in this we are not shallow. He has made this so very plain that, all long this current, we can dive deep.

For He keeps coming back and back to prayer. He speaks about one thing and ends concerning prayer. He tells of another, and the finish is concerning prayer. He begins on a third and the termination touches prayer. Prayer, and always prayer, and ever prayer, interfuses this last great speech as a background integrates a picture.

Perhaps God uses prayer to make blessings, just as dust is the raw stuff out of which He made man; as the vapor which rises from water is the raw stuff out of which He makes rain and rivers, and so food and all green things. The earth receives no water

from the interstellar spaces. Every drop that falls must first have been distilled as water-vapor from ocean lake river field or tree. So may not every human blessing have been transmuted from some one's prayer?

Under whatever form we image the origin of evil it must have come because the first evil one avoided prayer. Having seen how things were done by God's power, the first evil one did something: himself, not drawing on God's power. The absence of prayer was a necessary pre-requisite (we think it the only necessary pre-requisite) to evil. This will bear repetition. Christ keeps coming back and back to prayer.

His next saying may mean no more than that He came forth from the Father as you and I came forth from the last person we talked with; that is, by separation in space.

The first general rule of interpretation, given by Christ Himself, is that Scripture cannot be broken. The next is that Scripture must not be inflated. Take the minimum meaning; unless some other statement, counter-checking, shows the meaning more than minimum. Then take the minimum meaning of the combination. The wild vagaries of superstition and fanaticism into which taking the maximum meaning, unchecked, has led, are witnessed by the manifold sects of Christendom. In Bible interpretation keep cool, use common sense, and pray for more; for common sense is guidance of the Holy Spirit.

Olshausen points out that the eleven did not really understand. They only thought they did—like Olshausen. The phrase, "Needest not that any man should ask thee," may mean that there was no need, by further questions, to obtain further proofs.

Our Lord warned them that their present belief was so feeble that they would leave Him that very night; adding that He was not alone because of the presence of the Father. When we are solidly and stolidly comfortable this may mean nothing. When, in agony of body, mind or spirit we cling close to the comfort of God's presence as our one hope, it means more than all else in earth or heaven.

The statement that they would scatter and leave Him is direct and practical. To catch its force, imagine a modern general telling his staff that they would soon be under fire and adding, in casual explanation of some arrangements just made, that they would then run away and leave him. The staff would be angry, incredulous and downcast; or, if they loved and respected him too much to be angry and found him right too often to be incredulous, would be downcast to heartbreak.

But after they HAD run away their chance of peace would be that he foresaw and forgave it. Peace once attained, tribulation in the world would necessarily follow. The most peaceful place in nature is the low-pressure area in the centre of a cyclone; but the low pressure MAKES the cyclone. When the peace of God descends on a man's soul things begin to happen. The liveliest place on earth, if spiritual and worldly disturbances be averaged, is the immediate neighborhood of a man with any notable measure of the peace of God in him. Nothing can hurt him, nothing can ruffle him, he is not afraid of anything and he don't care. Therefore he has an incorrigible way of saying and doing the truthful thing, and truth and rectitude are disorganizing as dynamite.

The peace of God is a most enviable possession and the eleven, after Pente-

cost, the most enviable of men. If I be poor and care, I am indeed poor; but if I be poor and do not care, literally, sincerely, truthfully do not care, then no Rockefeller or Rothschild so rich as I. If I be a wanderer and homesick, then am I indeed a stranger; but if I do not care, sincerely and really do not care, then the whole wide world grows hearth and home for me and no cozy householder, so at home as I. If I be scourged and ashamed, then am I beaten in deed; but if I be scourged to save one I love, and so don't care, then they may lay bare my ribs with their cat-o-nine-tails and not one blow but really misses me. If I be hungry and care, then am I anhungered, if I be sick and care then am I feeble; but if I be hungry or sick and truly and unaffectedly do not care, then no man in all the world is so healthy and well-nourished as I. Now, a man with the Peace of God upon him does not care. Such a man may be struck through his affections only; and, even so, not by the death of his loved ones, for then he resigns them to God; not by their sin, for God will bear with them now and bring them to their senses and forgive them at last; not by their illness, for they are in God's hands. Only by the lesser things their unsatisfied desires for what he cannot give them, will he be troubled, and not over-greatly even then; for, after all, the lesser things are lesser and do not greatly matter. Such were the eleven after Pentecost. As such they wandered through the world; and as such they are enviable in this world and redeemed and blessed in the next.

For the Southern Churchman.

The Marriage at Cana.

A Wedding Poem.

Mary Laird Tucker.

Thou who wast guest at Cana's wedding
And Thy first miracle didst there perform.
Not for some weighty end of life or death,
But to relieve a host's embarrassment;
And that, in after years, that little bride
Might not remember that the wine had failed.
Grant us, who join our hearts before
Thee here,
To keep Thee for our constant wedding guest;
That we may see each other through Thine eyes,
And there may come no disillusionment,
Nor in our lives the wine of romance fail.

For the Southern Churchman.

Religion in Practice.

The Rev. Thomas F. Opie, D. D.

"Good morning. This is your paper. Compliments of Southern Railway System." As I took my seat in the diner, I was handed the daily paper with this agreeable salutation on it. Then, while I was reading, and before my breakfast could be prepared, the dusky waiter brought me a small cup of coffee—irrespective of my order, and without cost to me.
Now, this seems a trivial thing, but it is not so trivial, after all. One paper costs little, but hundreds of papers cost considerable. One small cup of coffee costs little, but hundreds cost considerable.

This was a generous act. It made me feel that the generous impulse had not died with the war, after all! It "set me up" for the day, to have a great railway system wish me good morning and not only to wish me it, but to take steps to make the wish possible and tangible.

A generous deed is a religious impulse! You cannot account for it otherwise. Well, it is good business psychology also. Yes, it is good business. There never was a religious impulse that was not good business!

One of these fine days more of our great corporations will awake to the fact that generosity, like honesty, is the best policy. Many great businesses have already discovered this fundamental law. When more of them find it out and begin to act upon their discovery, the whole fabric of our business and industrial life will be transformed.

We have had religion in debate. We have had religion in dogma. We have had religion in books, in art, in architecture. We have had religion in creed and in formal declaration—but what the world has needed more than anything else, is to have religion in practice. If there had been more practicable and demonstrable religion and less hazy and mystical and dogmatic religion in the life of the race, the Church would not now find itself torn with internecine strife—nor would she meet with indifference and contempt at the hands of the thousands who now treat her with little concern and with no serious attachment of love.

Yes, a railway system may be "religious," and not know it—not even intend it! Corporations that are generous, thoughtful, fair-minded, profit-sharing and just and merciful and kind—these are spreading the gospel of the Golden Rule.

The early followers of Jesus were called Followers of the Way, before they were derisively termed "Christians." Those who are following the way of Jesus, in kindness, generous impulse, thoughtful helpfulness, fair treatment, justice and magnanimity—these are easing the burdens of men, making their way more cheerful and ushering in a better day. This is religion in practice.

All Things to All Men.

The missionary must be all things to all men. The people look to him to be able to do everything. One day a policeman brought to the writer a document written in Portuguese—or something else—and asked for a translation, stating that it was probably a death certificate. It turned out that a citizen of the town, a sea captain, had sailed for the South Seas, and while there had sickened and died. The man had died in Malta. They brought back his body for burial and I was asked to translate the document into Japanese. I have never yet decided what the language was in which it was written; but since he died in Malta it must have been "Maltese." Whatever it was, it resembled Latin, and so I was able to get it fixed up so the body could be buried. It was very evident that the man was dead.

The missionary is closely watched, even to his wearing apparel; and whatever he does is rated as all right. "For," say they, "that must be the way they do it in America." And whatever America does is all right—except in an international way.

A barber was once cutting my hair. When he was through, I asked him if he could sing it, telling him of the beneficial results therefrom. He rooted around in an old drawer and found

some wax tapers and singed me. A few weeks afterwards I saw the barber again and he told me that since he saw me everybody in town was having his head singed after hair-cutting.

By the way, while the above performance was going on, the barber had his assistant bring out a graphophone and entertain me. This little screechy thing played for half an hour or longer and every number was a Christian hymn, words and music. Some of them were, "There is a Fountain Filled With Blood," "Jesus Loves Me, This I Know," "Joy to the World," and "Onward, Christian Soldiers."

They are looking to us, too, for moral and spiritual leadership. A few years ago a young man, a student, came into my English Bible class. We studied together for several months. He was very earnest. Finally he graduated and I lost track of him. About a year ago he wrote me the following postal card in English:

"Dear Sir: How are you getting on? I have a question: Would you kindly write me about next question through God? Now I was forced to marry with dislike woman by my parents. I will never do a marriage without love, but it is disobedience to parents. O, what should I do? How Christ Bible teach us in such a case? Very truly yours."

I replied that he should not marry any woman whom he disliked; it was he, and not his parents, who had to live with the woman.

After a few weeks here came another letter which ran:

"Dear Mr. H.: The spring passed by like an empty dream and summer has come. At this time last season I call at your house and talked with you about religion. You taught me one must believe the true God. From that time I have thought that Christianity is the best of all religion, and now I believing it. Thank you for your kind words concerning marriage. I resigned to it on account of misfortune that I was obliged to marry her with most displeasing feeling. We had the wedding feast but now we are not living together. O, I am very painful, but I am going to receive the consolation from God. I am, yours truly."

Is there any work you can do greater than helping these young Japanese solve their eternal problems by sending them the Gospel?—Rev. J. W. Hassell, in Christian Observer.

"Come Out To Vote!"

"Express yourself!"—at the polls to paraphrase a popular song is the cry of the hour. The indifferent voter is to be the thing of the past, this election if the present nation-wide activities of the League of Women Voters accomplishes its goal.

"Vote as you please—only vote" is its energetic and hospitable nonpartisan slogan that is predicted to swell by the thousands in every locality the local registration and returns. The Young Women's Christian Association is heartily cooperating in hundreds of cities, towns and villages in the campaign. No stone will be left unturned to remind every man and woman, girl and boy of legal voting age that a vote is theirs and to come out and use it.

Booths at county fairs, moving picture slides, floats, radio talks, stuffers in bills and pay envelopes, posters, stickers, and letters to friends urging their personal vote are among the methods being employed.

Would it not be possible for every man to double his intellectual force by keeping much in the company of Infinite Wisdom?—E. P. Tenney.

For the Young Folks

For the Southern Churchman.

Baby's Smile.

Francelia Leonard.

A sun ray flickers through the trees;
When Baby smiles;
A crescent moon lights dancing seas;
When Baby smiles.
And oh! When Baby laughs in glee
Then sing all birds most lustily.

Shadows from a dull heart must flee,
When Baby smiles.
Life's vision glows so hopefully
When Baby smiles.
And oh! When Baby laughs outright!
God's very kingdom comes in sight.

Getting By.

Fred came home from high school at the end of his first month, and extended to his father a large white envelope.

"Sign it," said the boy.

Mr. Thomas extracted a blue card from the envelope. "What's this?" he asked.

"My report."

"Yes, to be sure," and Mr. Thomas felt for his glasses. "English C, History C, Algebra B, Latin C," he read. "What do those letters signify? Um—here it is: A—excellent; B—good; C—passable, but not satisfactory; D—deficient."

He looked inquiringly at Fred, who could not quite face his father's gaze.

"How does it happen that you have no A's, and only one B?" asked Mr. Thomas.

Fred felt uncomfortable, and looked at it. "Well," he said defensively, "I didn't get any D's, did I? Bill Crowley got all C's."

Mr. Thomas said nothing.

"You can get by on C's all right," Fred continued. "They don't drop a fellow out of school unless he gets some D's, and not even then the first time. That report's good enough. You ought to see some of the fellows' reports. I'd think you'd be proud to have me do so well." Fred spoke in an aggrieved sort of tone, as if his father had really done him an injury.

There was presently heard a faint scratching of a pen as Mr. Thomas affixed his signature to the report. Then he handed it back to his son without further comment.

Fred tucked the envelope into his coat and escaped from the room. "Say, but that was lucky! I never thought I'd get off so easy as that!"

The day following was Saturday, and that night Fred asked his mother to fix him up a lunch for the holiday, as the scouts were going on an all-day hike.

But after a hasty breakfast, as Fred grabbed up the lunch, it was so carelessly wrapped that the string came off and the paper dropped away.

"Say, mother," cried Fred in considerable disgust; "My lunch isn't wrapped up right."

"What's the matter with it?" inquired Mrs. Thomas indifferently. "I thought it was good enough."

"And say!" continued Fred hotly, hardly hearing her, for he had been investigating the lunch; "there's nothing here but bread and butter, and there isn't a whole lot of butter on the bread,

either!"

"You can get by on bread and butter," was Mrs. Thomas' unfeeling rejoinder. "Plenty of boys would be glad enough of the bread alone."

There was no time to get anything else, but it was a disgusted and disappointed boy who stuffed the lunch into his pocket. Half tearfully he thought of the wonderful lunches his mother used to put up for him, and he wondered if she had ceased to feel any interest in his happiness and welfare.

But Fred speedily forgot his troubles in the fun of the hike, from which the scouts did not get back until late in the afternoon.

One of Fred's tasks on Saturday night—indeed, we might say about his only regular task—was to wash the automobile. To Fred the work was rather distasteful; he much preferred being allowed to run the car, but since his father was usually more likely to let him act as chauffeur if he did a thorough job in the washing, he almost always took pains to leave the body, wheels, and mud guards looking as if they had just come from the factory.

Tonight, however, he was tired after the hike, and so he gave the car what his father would have termed "lick and a promise—more promise than lick." Mr. Thomas, noting the streaked, badly-washed automobile, spoke his displeasure.

"Aw, it's good enough," rejoined Fred. "She won't run any worse for a little dirt."

Sunday dinner was usually a very important event in the Thomas family, an event to which Fred looked forward with much enthusiasm. This Sunday, however, everything seemed to be wrong. The beef roast was nearly raw, and was undeniably tough; the potatoes were hopelessly soggy; the lettuce in the salad was flabby and wilted; and the dessert—Mrs. Thomas was a wonder at desserts—was as dismal a failure as was the rest of the meal.

No one said a word about it, and Mrs. Thomas seemed just as cheerful as if she had set before her family a rare treat. Finally Fred could stand it no longer.

"My!" he exclaimed, after vainly trying to find something on the table that suited his palate; "what struck the dinner today? It's the worst ever!"

"It's good enough, as far as I can see," retorted his father, decorating a half-cooked potato with some burned gravy.

"Certainly it's good enough," added Mrs. Thomas. "You should be thankful for food as good as this. Think of the poor boys in Belgium and in lots of other places who haven't anything at all to eat today. You can get by on this dinner all right."

Fred shot a glance across the table at his sister, Margaret, five years older than he. He expected her to come to his rescue with some criticism of the food, but Margaret seemed entirely satisfied with what she was eating.

Every Monday morning at Fred's plate was a little envelope with his allowance of spending money for the week—fifty cents. He could spend all at once if he chose, or make it last until next pay day, but he knew better than to ask for an advance when that was gone. But this Monday morning the envelope contained only three dimes

—thirty cents, instead of the customary half dollar.

"Say, father you made a mistake," said Fred.

"No, I guess not," rejoined Mr. Thomas. "What's wrong?"

"I've got only thirty cents here; there should be fifty."

"Oh, yes, to be sure. Thirty is enough, I think. You can get by on thirty all right. A little practice of economy will take care of that, and be a fine thing for you as well."

"My!" cried Fred; "suppose I can get by on it; that isn't any sign that I want to, is it?"

Unfortunately for Fred, this logic failed to make any very great impression, for Mr. Thomas went on placidly eating his breakfast, as if his son's financial problem of how to get by on thirty cents a week was the least of his troubles.

After the meal Fred sought out his sister, of whom he thought a great deal, and who very often helped him to straighten out his difficulties.

"What's the matter with this family lately, anyway?" he demanded petulantly.

Margaret looked surprised. "Do you really mean to tell me that you don't understand it yet?" she asked gently.

"Understand it? What are you driving at?" Fred wanted to know.

"Well, perhaps I can make you see. What sort of father have you? What's your idea of him?"

"Oh, he's all right," Fred conceded.

"What does he do for you?"

"Oh—he buys my clothes and food, and gives me a place to sleep, and he gives me fifty cents a week—I mean he used to—and—and—oh, lots of things."

"And what do you do for him?"

"Me?"

"Yes, you!"

"Oh! Well, I clean the car, and—and—oh, I help around the house quite a bit, and do lots of things."

"I wish you'd name some of those things."

Fred tried, quite hard, to do so, but the effect fizzled out into something of a failure. It made him realize, as never before, how little actual use he was in the world. Margaret certainly could make a fellow feel awfully ashamed of himself, couldn't she? Somehow he wished he hadn't started this little talk.

"Can't you think of something you could do to show father that you appreciate the things he gives you?" Margaret continued.

Fred thought a moment, and at once he began to see things. He wondered why he had been so blind during the past few days.

"I get you," he said abruptly. "It's all come from what I told dad about my report, isn't it?"

Margaret nodded.

"Father and mother worked up a conspiracy to make you see it," she explained.

"And I s'pose dad would rather have me do well in school, and do what few jobs I have to do well, than most anything else, wouldn't he?"

"Is that too much for him to expect of you? When you come right down to it, hasn't he a right to expect that of you?"

"I guess he has; I never quite looked at it that way before." Fred was silent with his thoughts for a second or two; then he laughed. They did give me a dose of my own medicine!" he chuckled, "but now you can tell 'em to call off the dog. I'm cured."

"And you won't be satisfied with just 'getting by' any more?" Margaret persisted.

THE LITTLE POET'S CORNER.

For the Southern Churchman.

The Moon.

Clarence A. Neff, age 10 years.

There's a jolly good fellow high up in the sky,
 He looks down on us, he's ever so high;
 He looks down on meadows and cows fast asleep,
 He looks down on children, a good watch will keep;
 He likes to be shining, and hates a thick cloud,
 He hates to hear thunder, it's ever so loud!
 He looks down on roses there, drooping their heads,
 He looks down on babies asleep in their beds.

"Say," Fred assured his sister, "I'm going to plug in so hard now that those teachers up at the school will all worry themselves half to death for fear I'll get brain fever. You just wait and see!"—Christian Observer.

Jimmy Butler the Weaver.

Uncle Ray came with two lollipops. He gave one to Mary Ruth and the other to her little sister Betty Anne. Mary Ruth is five years old; her lollipop was yellow. Betty Anne is two years old, and her lollipop was red. Uncle Ray didn't bring a lollipop for Barbara Jane, the wee baby sister, because she is only three months old and cannot even hold a lollipop stick.

After a while Uncle Ray said, "What is your favorite story, Betty Anne?"

The red lollipop had to wait a few seconds while Betty Anne said, "Jimmy Butler."

"You mean the story of the lost man?" asked Uncle Ray.

"Yes, if you please," answered Betty Anne.

Now it happened that I had never heard the Jimmy Butler story, and so I asked Uncle Ray about it.

He said that it was an old, old story—so old that no one knows who told it first. The babies' grandfather told it to his little boys and girls, and their grandfather's grandfather told it to his little boys and girls; so Jimmy Butler must have been lost in the woods more than one hundred years ago.

Uncle Ray told the story for me while the yellow lollipop and the red lollipop grew smaller and smaller; here it is:

Once upon a time there was a man whose name was Jimmy Butler. He was a weaver, and he had come sailing over the seas to live in this country. One lovely day in summer Jimmy Butler wished to visit his cousin Larry O'Tooley who lives some distance away. Jimmy Butler thought that he should like to walk through the woods to Larry's house, so he asked a man to tell him how to get there.

The man told him. He said that it would be all right for Jimmy Butler to go through the woods if he didn't get lost.

Jimmy said, "I get lost? My father was the best navigator that ever sailed the seas!"

So he started through the woods, and he walked and he walked and he walked and he WALKED, and he kept on walking till it began to get dark.

After a while Jimmy Butler was so tired that he sat down under a tree to rest and to think. He began to realize that he was lost; so he called:

"Man lost! Man lost! MAN LOST!"

Just as he finished he heard some one above his head in the tree say, "Hoo? Hoo? Hoo?"

Jimmy then said, "Jimmy Butler the weaver."

The same cry came again: "Hoo? Hoo? Hoo?"

"Jimmy Butler the weaver, I tell you!"

The cry came again: "Hoo? Hoo? Hoo?"

Now it happened that Jimmy Butler had never heard of an owl, and he didn't know that there was such a bird anywhere in the wide world.

When the cry came again for the third time, "Hoo? Hoo? Hoo?" Jimmy Butler started to climb the tree. He said, "If I go up there, I'll 'hoo' you!"

Up Jimmy climbed. Then he broke a stick off the tree and tried to hit whoever was crying Hoo?" at him. He whacked and he whacked and he WHACKED hard with the stick. He climbed far out on a limb of the tree, and he whacked and he whacked harder and harder with the stick. Then the limb broke and Jimmy Butler fell flat to the ground.

Soon he heard the tinkle of a bell in the distance, "Ding-a-ling, ding-a-ling, ding-a-ling." He knew the bell was on a cow.

"I will wait," said Jimmy Butler, "and follow the cow because there must be a settlement near, and the cow is going home."

When the cow came by, "Ding-a-ling, ding-a-ling, ding-a-ling," Jimmy Butler grabbed the cow's tail.

The cow began to run, and Jimmy Butler began to run. The cow ran faster and faster, and Jimmy Butler ran faster and faster. The cow ran faster and faster and FASTER, and Jimmy Butler ran faster and faster and FASTER.

They ran and they ran and they ran, straight to Larry O'Tooley's house, because it was Larry O'Tooley's cow.

When Larry O'Tooley heard Jimmy Butler's story he told Jimmy about our bird called the owl that was in the tree and cried "Hoo?" at him.

Then Larry O'Tooley laughed and and laughed. After a few minutes Jimmy Butler laughed too. And that is all.—Youth's Companion.

Thank God For Variety.

The long and glorious summer day would hardly be so full of joy and gladness did we not carry around with us some subtle memory of the cold and storm of winter. It is the fret and noise and worry of the day that help to make the calm, cool silences of night so grateful. How monotonous life would be if day after day there were skies without clouds, summers

without a storm, the sun in its undimmed splendor throughout an unchanging year. Thank God for the sunrise that follows darkness, for the clouds that come and go and are never the same, for the storm and the cold that help to give zest to living, for the landscape that changes with every passing moment, for the green of the meadow that differs so from the green of the forest, for the great world that is so crowded with things no two of which are ever alike. The mountains differ from the plains; the quiet fields differ from the surging sea; the birds, with their myriad different forms, colors and songs, differ from the plants. There are few things indeed that we need to be more grateful for than for this great fact of variety in life. But we cannot be grateful and appreciative unless we see and realize. So one of the most constant prayers of our life from day to day should be, "Lord; help me this day to keep my eyes open to see and my soul to feel."—Selected.

He Dared To Tell the Truth.

Mr. Jones was accounted a hard master. He never kept his boys; they ran away or gave notice they meant to quit. So he was half his time without or in search of a boy. The work was not hard, opening and sweeping out the shop, chopping wood, going on errands and helping around. At last Sam Fisher went to live with him.

"Sam's a good boy," said his mother.

"I should like to see a boy that had a spark of goodness in him," growled the new master.

It is always bad to begin with a man that has no confidence in you, because, do your best, you are likely to have little credit for it. However, Sam thought he would try. The wages were good, and his mother wanted him to go. Sam had been there but three days when, in sawing a cross-grained stick of wood, he broke the saw. He was a little frightened. He knew he was careful, and he knew he was a pretty good sawyer, too, for a boy of his age; nevertheless, the saw broke in his hands.

"Mr. Jones never makes allowances," said another boy who was in the wood-house with him.

"Why, of course, I didn't mean it, and accidents will happen to the best of folks," said Sam, looking with a very sorrowful air on the broken saw.

"Mr. Jones never makes allowances," said the other boy. "I never saw anything like him. And Bill might have stayed, only he jumped into a hen's nest and broke her eggs. He daren't tell of it; but Mr. Jones kept suspecting and suspecting and laid everything out of the way to Bill, whether Bill

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was to blame or not, till Bill couldn't stand it and wouldn't."

"Did he tell Mr. Jones about the eggs?" asked Sam.

"No," said the boy; "he was afraid. Mr. Jones has got such a temper."

"I think he'd have better owned up at once," said Sam.

"I suspect you'll find it better to preach than to practice," said the boy. "I'd run away before I'd tell him." And he soon turned on his heel and left poor Sam alone with the broken saw.

The boy did not feel very comfortable or happy. He shut up the wood-house, walked out in the garden and went up to his little chamber under the eaves. He wished he could tell Mrs. Jones, but she wasn't sociable.

When Mr. Jones came into the house the boy heard him. He got up, crept downstairs and met Mr. Jones in the kitchen.

"Sir," said Sam, "I broke your saw, and I thought I'd come and tell you."

"What did you get up to tell me for?" asked Mr. Jones. "I should think morning would be time enough to tell of your carelessness."

"Because," said Sam, "I was afraid if I put it off I might be tempted to lie about it. I am sorry I broke it, but I tried to be careful."

Mr. Jones looked at the boy from head to foot, then stretching out his hand, he said heartily: "Sam, give me your hand; shake hands. I'll trust you, Sam. That's right; that's right. Go to bed, boy. Never fear. I'm glad the saw broke; it shows the mettle's in you. Go to bed."

Mr. Jones was fairly won. There never were better friends after that than Sam and he. Sam thinks justice had not been done Mr. Jones. If the boys had treated him honestly and "above board" he would have been a good man with whom to deal. It was their conduct which soured and made him suspicious. I do not know how that is. I only know that Sam Fisher finds in Mr. Jones a kind master and a faithful friend.—Selected.



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I Walk with the King
The Old Rugged Cross
Half Has Never Yet Been Told
Carry Your Cross with a Smile
Life's Railway to Heaven
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I Will Sing of My Redeemer

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ANNUAL MEETING.

The Sixty-second Annual Meeting of the Life and Contributing Members of the Evangelical Education Society will be held on Thursday, October 16, 1924, in the Board Room of the Platt Building, 130 South Twenty-second Street, Philadelphia, Penna., at 3:45 P. M., for the election of officers, and the transaction of such other business as may be brought before it.

WANTED BY LADY, WHO IS GOOD reader, work with those who wish to be read aloud to. Reasonable charge. Address "Z," care of Southern Churchman.

HELP WANTED.

WANTED—A WORKING HOUSEKEEPER for an elderly lady who lives in town and has all modern improvements in her home. Address "A," Eastville, Sta., Va.

Obituaries

WHITEHEAD: Died September 28, 1924, at her home near Lovingson, Virginia, SARAH, daughter of the late Robert and Margaret Baldwin Whitehead.

BOGGS: Entered into eternal life, September 27, 1924, HANNAH GARRISON, wife of George Bunton Boggs, and daughter of the late Hon. J. S. Thompson and Frances Garrison Thompson.

TEBEAU: Died at her home in Gainesville, Florida, September 15, 1924, MARGARET TEBEAU. Miss Tebeau was born in Staunton, Virginia, February 22, 1839. She was the daughter of Michael and Elizabeth Tebeau, and grand-daughter of John and Elizabeth Vezey Clarke.

BERKELEY: Died in Staunton, Virginia, on Saturday, September 23, 1924, in his 80th year, EDMUND BERKELEY, last of the ten children of the late Dr. Edmund Berkeley, of Staunton, and Mary Randolph Spottswood Brooke, his wife. A Christian gentleman of the old school of the Dominion.
"Numbered with Thy saints in glory everlasting."

B. M.

TYLER: MISS LETITIA CHRISTIAN TYLER, daughter of Colonel Robert Tyler, Register of the Confederate States Treasury, and grand-daughter of President Tyler, who was born in the White House, Washington, D. C., April 3, 1842, entered into rest July 15, 1924, at her home, Montgomery, Ala., and was buried from St. John's Church in that city.

IN MEMORY OF ROBERT McCLUER PAXTON.

September 19, 1909-1924.
\$50.00 for the Leper Mission. When "Out of our stony griefs" we rear monuments like this to those who have passed into the higher life—can it be said that they are dead?
Does not their influence still live for the uplift and comfort of the unfortunate? By them we are led to a greater consecration of our lives to the service of God, and we are brought to "See the King in His beauty; and to behold the land that is very far off."

MISS SADIE WHITEHEAD.

Resolutions.

The Ladies' Aid Society, and The Women's Auxiliary of Trinity Church, Nelson County, in joint session, desire to give expression to the feeling of great loss sustained by them in the death of Miss Sadie Whitehead.

Her interest in everything connected with the work of the church was unflinching. Her intelligent and earnest cooperation was helpful and inspiring to those who worked with her, and will be sadly missed by them.

We pray that the memory of her kind, selfless useful life may abide with us, and bear fruit.

Committee.

MRS. FREDERICK M. HORSLEY.
MRS. J. THOMPSON BROWN.
MRS. B. T. GORDON.

CHURCH INTELLIGENCE.

(Continued from page 16)

nvas. The conference was led by two representatives of the National Council, R. L. Galliard and the Rev. Louis Wood.

At the conclusion of the conference

about ten of the clergy and laity drove over to Hendersonville, twenty miles away, for the purpose of looking over the Kanuga Lake property, three miles from Hendersonville, as a prospective site for a Church Assembly Grounds for the dioceses of the Southeast. After luncheon twenty men, including Bishop Horner, Bishop Finlay of Upper South Carolina, and the Rev. F. A. Juhan, Bishop-elect of Florida, and others from various dioceses, drove out to Lake Kanuga and with Bishop Finlay as chairman, held a two hours' conference on the desirability of purchasing the property for church purposes. The property is for sale at \$125,000. It embraces a large inn, forty cottages, a recreational pavilion, a lake, and four hundred acres of land. It is secluded and yet only three miles from a railroad station, easily accessible from all points in the South. The great value to the Church in the Southeast of such a property for a Church Assembly Grounds is plain.

The purchase of this property has been before the dioceses for about a year, but no definite action has been taken as a whole by the dioceses. Inasmuch as the property will not be held for sale until all the diocesan conventions shall have met for definite action in regard to the matter it was imperative to take definite steps at this meeting. Those present, therefore, not as representatives of their dioceses, but unofficially as individuals merely, elected a committee of five to form a holding corporation with power to buy the property in order to retain it until the diocesan conventions meet and decide either to accept the offer or to reject it.

It was pointed out that with about seven dioceses undertaking this project, each holding institutes for fourteen days, the inn and cottages could be kept open for three or four months every summer and would be self-supporting. It was the general opinion that the Church in the Southeast would derive great benefit from the holding of conferences and institute for young people of the Y. P. S. L. Church School teachers, Church workers in general, and for the clergy. It is a big undertaking and a venture of faith. Its contemplation evinces the spirit which is animating the Church in the Southeast.

A. G. B. B.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Missionary Work Among Colored People.

An important step was taken in the progress of the missionary work among the colored Churchmen in the diocese, when the Church of the Good Shepherd was consecrated on Sunday morning, September 28, in Sumter, S. C., by the Rt. Rev. William A. Guerry, D. D., Bishop of South Carolina. The Bishop celebrated the Holy Communion and preached an eloquent sermon from Haggai 2:9.

Those assisting the Bishop in the service were Archdeacon Baskerville, the Rev. Wm. H. Brown, Jr., rector, and a former rector, the Rev. J. Clyde Perry, of Brunswick, Ga. A brief history of the Good Shepherd was read by Dr. C. W. Birnie.

During this service Bishop Guerry dedicated an oak lectern as a memorial to the late Major Wm. Sinkler Manning, son of ex-Governor Manning, and also a hymn board as a memorial to

CHRISTIANITY AND THE COMMUNITY.

(Continued from Page 12.)

total of..... hours a year to Christian Social Service:

(State the kind of work you expect to do.)

Name

Address

Monthly report of hours in chosen work:

January..... April..... July..... October.....
February..... May..... August..... November.....
March..... June..... September..... December.....

Copies of this folder may be procured by writing to the Rev. R. Cary Montague, Box 1274, Richmond, Va., at the nominal price of thirty-five cents per hundred, the price of printing and postage.

the late lay reader of the Good Shepherd, Samuel C. Richardson.

A special memorial service was held in the afternoon in the memory of the late lay reader, Samuel C. Richardson. A short sketch of his life was read by the rector, the Rev. Wm. H. Brown, Jr., and an impressive and a touching memorial address was delivered by the Rev. J. Clyde Perry. Other ministers taking part in the service were the Rev. J. B. Walker of Sumter, and Archdeacon Baskerville.

Both of the services were largely attended by white and colored friends. High water and bad roads prevented Governor Manning from being present. He sent his regrets.

A program to increase the communicant list in the congregations among the colored people in the diocese by holding a preaching mission in each congregation before Easter 1925, has been arranged and is being carried out.

During the latter part of August the Rev. J. Clyde Perry, of Brunswick, Ga., conducted a preaching mission at Atonement, Walterboro, the Rev. H. C. Banks, rector. The Rev. J. J. Thomas conducted a preaching mission at Redeemer, Pineville, from September 7-14. The Rev. E. H. Hamilton, of Hampton, Va., will hold a preaching mission at Calvary Church, Charleston, from October 7-17, Archdeacon Baskerville, rector. Preaching missions have been scheduled to be held at the Good Shepherd, Sumter, St. Augustine's, Sumter County, and St. Andrew's, Charleston County, before December 31, 1924.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.
Rt. Rev. F. W. Sterrett, D. D., Coadjutor.

The Diocesan Campaign.

The Field Department of the Diocese has issued four papers entitled, **Let's Have Diocesan Unanimity**. Every parish and mission is urged to do four things:

(a) Start the fall work with Parish Program Conference. Decide what they ought to do.

(b) Organize the group system as a permanent asset of the parish—not only to help in the annual canvass.

(c) Make a thorough study of the question of Stewardship, using as a basis Mr. Kemerer's book on Christian Stewardship.

(d) Adopt a well-prepared and adaptable educational program for the whole parish.

The reports which have come from the regional chairman thus far are very encouraging. The clergy and laity want definite objectives.

Appointments.

Since the lamented death of Dr. Mitman last spring, who was the warden of Leonard Hall, the Bishop's school for postulants, the position has been vacant. On October 4 the Bishop appointed the Rev. Arthur T. Reasoner, Diocese of Ohio, but for several years past a fellow in the General Theologi-

cal Seminary. Mr. Reasoner had come on from New York to see the hall and was so well pleased with the students and building and opportunity that he accepted the appointment at once.

Last year the students of Leonard Hall stood first scholastically in Lehigh University. They all attend Lehigh for their academic training.

The Rev. S. F. Custard, curate at the Pro-Cathedral Church of the Nativity, Bethlehem, has just been elected rector of Grace Church, Allentown. He will begin his new work on All Saints' Day.
H. P. W.

DALLAS.

Rt. Rev. H. T. Moore, D. D., Bishop.

Preparing for the Nation-Wide Campaign.

Doctor Robert W. Patton, of the Field Department of the National Church, conducted a two days' conference at St. Matthew's Cathedral, Dallas, for the clergy of the diocese as the beginning of the diocesan preparation for the Nation-Wide Campaign.

The conference was not only a success in itself, but was attended by all save two of the clergy on the active list; and at the close of the diocesan clericus, it was unanimously resolved to send to National Headquarters an expression of their appreciation of the inspiring and informing conference which had been led by Doctor Patton.

On Friday evening, September 26, at the close of the clergy conferences, Doctor Patton was the principal speaker at a largely attended banquet of the leading laymen of the City of Dallas, and was successful in arousing the keenest interest in the whole program of the Church.

Personal Notes

After forty years of service, the Rev. J. J. Wilkins, D. D., rector of Grace Church, Kirkwood, Mo., has retired from active parochial work. Dr. Wilkins will be succeeded as rector of Grace Church by the Rev. F. J. F. Bloy, who has been head of the Missouri Mission to St. Louis Institutions for eighteen months.

The address of the Rev. C. A. Jessup, D. D., rector of Saint Paul's Cathedral of the Diocese of Western New York, is 88 Lexington Avenue, Buffalo, N. Y.

After serving for nearly thirty years as rector of St. John's Church, Cynwyd, Pa., the Rev. Henry A. F. Hoyt, D. D., has retired from active service. The Rev. Albert E. Clattenburg, formerly rector of St. Peter's Church, Hazleton, Pa., succeeds Dr. Hoyt.

The Rev. Frederick Blount Drane, Archdeacon of Alaska, was married to Miss Rebecca Bennehan Wood, of Edenton, North Carolina, in Seattle, Washington, on September 20, 1924, and sailed for Nenana immediately afterwards, where he expects to make his home.

The Rev. F. C. Wissenbach, at one time a student at the Virginia Theological Seminary, Alexandria, Va., has been called to St. Peter's Church, Sheridan, one of the three most important Parishes in Wyoming. He has entered upon his duties there and should now be addressed Sheridan, Wyo.

The Rev. Thomas F. Opie, D. D., rector of the Church of the Holy Comforter, Burlington, N. C., has been called to a position on the staff of Epiphany Church, Washington, D. C., and now has the matter under consideration.

Ordinations.

At Gethsemane Church, Minneapolis, on the Feast of St. Michael and All Angels, the Bishop of Minnesota advanced to the priesthood the Rev. Charles M. Brandon. The sermon was preached by the Rev. E. H. Eckel, Jr., and the ordinand was presented by the Rev. A. D. Stowe, D. D. The Rev. Mr. Brandon continues his work at Calvary Church, Waseca, Minnesota.

In St. Andrew's Church, Roswell, New Mexico, the Rt. Rev. Frederick B. Howden, D. D., Bishop of the District of New Mexico and Southwest Texas, advanced to the priesthood the Rev. D. J. Williams, on September 14, 1924. The candidate was presented by the Rev. H. King Stanley, and the sermon was preached by the Rev. F. A. T. Eller, rector of Grace Church, Carlsbad, N. M. The Ven. T. A. Schofield and the Rev. Raymond Brock assisted.

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The clergy generally are urged to call to the attention of the men and boys of their parishes the advantage of attendance, and to make an earnest effort to assure that their parishes are represented. Registration cards may be had from the National Office, 202 S. 19th Street, Philadelphia, Pa.

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Prayer

These are the gifts I ask of thee, Spirit serene—
Strength for the daily task;
" Courage to face the road;
Good cheer to help me bear the traveler's load;
And for the hours of rest that come between,
An inward joy in all things heard and seen.

These are the sins I fain would have thee take away—
Malice and cold disdain;
Hot anger, sullen hate;
Scorn of the lowly, envy of the great;
And discontent that casts a shadow gray
On all the brightness of a common day.

—Henry van Dyke.

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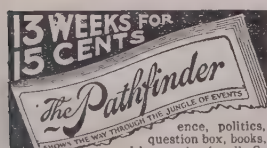
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The shadow falls, the path I cannot trace;

Fear not, my heart, if only faith abide;
If faith abide, thou conquerest time and place;

Some day, somewhere, thou shalt behold His face;

O yearning heart, thou shalt be satisfied.

The shadow falls, the shadow cannot stay;

Hope on, pray on, thou wilt not be denied;

Over the burnt-out embers of today
The golden morrow rises, and alway

The promise stands—thou shalt be satisfied.

I cannot say to what far land I go,
When I embark upon the foamless tide;
Or if I'll find the things I yearn for so,
Ever at all, O heart, I do not know:
I only know thou shalt be satisfied.

I follow, moving toward the deep and vast,

I follow hope, my star and faithful guide;

I shall rejoice in trails overpast,
And see that face, O heart of mine, at last,

In whose dear look thou shalt be satisfied.

—Sam V. Cole, in the Congregationalist.

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Good manners are made up of petty sacrifices.—Emerson.

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It is the weight of self that overpowers; Take up another's load, it carries ours.—Langbridge.

Whenever you feel moved to do anything that is good, do it. That impulse is God's inner call.—Spurgeon.

We should all of us be hoping to work some deliverance in the earth before we leave it.—Marcus Dods.

No power of the Holy Ghost can fill you while you are full of your own ideas, your own importance. All that must go.—Bishop Winnington-Ingram

There is far too much trimming and see-sawing in our day, the age wants men of stern fidelity to God and His cause.—Davidson.

"The hills of Zion yield
A thousand sacred sweets,
Before we reach the heavenly field,
Or walk the Golden streets."

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Help us, O Lord! with patient love to bear

Each other's faults, to suffer with true meekness;

Help us each other's joys and griefs to share.

But let us turn to Thee alone in weakness.

—Selected.

Love makes people believe in immortality, because there seems not to be room enough in life for so great a tenderness, and it is inconceivable that the most masterful of our emotions should have no more than the spare moments of a few years.—Robert Louis Stevenson.

Open, thou trembling one the portal wide,

And to the innermost chamber of thy breast,

Take home the heavenly Guest!
He for the famished shall a feast provide,

And thou shalt taste the Bread of Life, and see

The Lord of angels come to sup with thee.

—E. F. Eliot.

I have known a malignant human being throw in the face of two poor broken-hearted parents the certain truth that their son had fallen into sin and

shame, and been compelled to fly his native land, and I have thought that truth may sometimes be spoken in a way that shows the very spirit of the devil. But oh, how different it is if the truth be spoken in love, as St. Paul would have it!—A. K. H. Boyd.

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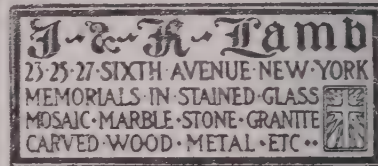
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EDITORIALS

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No. 42.

IS MIRACLE AN ESSENTIAL OF CHRISTIAN BELIEF?

Today when theology is groping towards a new language in which to speak to the experience of men, there are many who have assumed that this language can be found in the laboratory alone. They are looking for a God of power, seeking some adequate suggestion, if not proof, that behind the forces there is One who uses those forces as the channels of an energy that belongs to Him as a quality of His being. This is a natural attitude of mind and one that so far from being the mark of superior intelligence, is as much the mark of a savage as of a sage. This natural expectancy belongs not to the higher but to the lower nature of man. It is common to the race. The classic picture of Elijah waiting for the revelation of God is a picture of mankind. Man wants the proof of a God of power. Even the prophet thought that the mighty wind, the earthquake and the fire were fitting vehicles of the promised message from God.

If the proposed betrothal of religion and science be no more than a joint quest for a God of power, we do not hesitate to say that it is an unholy and an unnatural union. Science is reasoned knowledge, but the reason must have the knowledge wherewith to build the thesis men call science. For centuries whatever there was of science was predicated on the indestructibility of matter. It is still an item in the news columns that scientists have been forced to the conclusion that matter is made within the universe itself. The corollaries of this conclusion have not yet been written, but inevitably they will form the foundation of practically a new science of physics and biology. The arguments against miracles will have to be recast; for if in the universe there be "free energy" convertible into chemical and physical energy and even into vital energy all that is needed to make miracle a commonplace, is for man to establish such communion with the directing will of the universe as to be able to give direction to this free energy. This is just what historic Christianity proclaims was fulfilled in the person of its founder. As Phillips Brooks says: "What are those miracles of Jesus, over which the world disputes, except the recognition by the world of its Master who speaks to it? If Christ be a manifestation of God, miracle is the very first condition of His Life. I look for it the very moment I know His nature." It is interesting to compare with this statement that of one of the spokesmen at the conference of Modern Churchmen recently held in England. He declares: "Miracles were not brought to an end with the New Testament period. They continued as long as the mentality which produced them prevailed." This was meant as a sneer at the credulity which recorded the miracles and the superstition which today accepts that record as true. With the

enrichment of a single word we are willing to accept this sneer as an exact statement of the history of miracle in Christian history. "Miracles were not brought to an end with the New Testament period. They continued as long as the change of mind (conversion) which produced them prevailed." So long as Christ was to the believer the Lord of life; and thorough-going loyalty to Him the consuming passion of a few of those who called themselves disciples, miracles did prevail and were bound to prevail. "The finger of God" is the means by which Christ declared His miracles were wrought, and this means He declared He could and did put into the hands of His faithful ones.

What He gave to His chosen ones, was something that the crowd begged for themselves: "What must we do that we might work the works of God?" Christ's answer to those worshippers of power, is the Christian doctrine of miracle. "This is the work of God, that ye believe on Him whom He hath sent." This work of belief is the fulfillment of the conditions under which the divine elements in human nature have play. The work is within; and this work (ergon) in man becomes the energy whose outward sign is miracle. The teacher here as always is concerned that His disciples master the principles of man's inner being. Christ's attitude towards His own miracles has never been fully studied. To Him they are as much a part of the revelation of God's nature and man's power to share that nature as is the revelation in terms of ethical values.

Man has approached the study of God's nature from the standpoint of the evil in the world. It is as hopeless a quest as to seek to learn the principles of biology in a charnel house. To know God we must make our tests of what human life, attuned to the life of His which did function in miracle and revelation, can do.

The physiologist who declares that he has proved that perspiration from the brow of a man in fierce anger contains a toxin so strong that when it is injected into the veins of a small animal, causes death, would sneer at the suggestion of power to heal a lesion in the brain or restore a nerve to normal functioning that Christ declares to abide in the touch of one who by prayer and discipline of appetite has linked his life to God's. So firmly are we persuaded that Christ so wrought and taught that we willingly accept the sneering taunts of men who may mock the statement of our belief that if a group of Christians should be able to say the prayer Our Lord taught us to say, with undivided heart and thorough-going sincerity, that once more the directed free energy of the universe would as a mighty wind fill the house and pentecostal power be once more loosed on earth.

ROOF TALK

In the fables of Aesop the Wise there is a story of a goat who, perched upon the roof of a house, flung taunts at a wolf who was passing by. The wolf walked on without even an upward look. The goat, angry at being ignored, cried out: "Don't you hear me, the goat, talking?" The wolf answered: "I hear a roof talking but no goat."

What is here written is in mild protest against roof-talking. Luther declared that he would go to Worms if every tile on every house along the road were a devil. It is doubtful whether such a journey would have been much more uncomfortable than one along life's highway with every roof occupied by some goat of learning and specialized omniscience who flings taunts at you as you pass. This is the age of the many omnisciences. The man who corners pig iron knows the only secret of success, and is invited to a University to tell his secret to eager youth. The Doctor of Philosophy knows that he has been appointed receiver of a world bankrupt of all knowledge. The germ theory of medicine has made every physician a priest of new Eleusinian mysteries esoteric and forbidden to the common mind. No village is safe from the inroads of the roof-men who crowd their victims under tents and sell them the secrets of the universe serially or singly. A newly chartered omniscience bears the modest title of secretaryship. To become a secretary is an infallible guarantee of omniscience. If the many secretaries of many movements in an age when movement has become a fetish of the mind, should ever organize themselves into a guild, then we should have a syndicated and titulated omniscience which would speedily put every individual thinker out of business. The popular clamor for speedy knowledge has fly-blown every part of the body social. The maggots of learning develop into titled dispensers of systems and theories. The whole American people is suffering from a bad case of titularity. The doctors tell us that everybody has had tuberculosis at some time in his life. This may or may not be true, but it would be difficult to find an American citizen of either sex who is not affected with titularity or does not show scars from some former affliction of this malady. These titularians or roof-men, immune from any further doubts of their limitations in knowledge, fill the air with their taunting certitudes. The revulsion from a barren agnosticism has taken on strange forms. Nothing is so cheap as knowledge. The writer recalls with a smile the scorn of a somewhat tattered dispenser of knowledge who offered to sell him for a quarter a book which would clear away every doubt he ever had. He told the roof-man that his doubts were his burglar alarms, and that until thinking became a safer occupation than he had ever found it, he would have to keep his doubts about him. The roof-man left, thinking he had stumbled on a lunatic.

Bacon has a charming essay on vanity, which, he says, is characteristic of genius. He tells us it is a sort of varnish which gives a gloss and lasting power to reputation. Disraeli, we may infer, might have been forgotten, but for the checked waistcoat. It is really very amazing what reverence has been paid to the roof-men in all ages; and how immodest even recognized worth has ever been. Aristotle has left us his portrait of the ideal man—the great-souled man, he calls him. We have met him frequently of late. By these tokens ye shall know him, "His movements are slow, his voice is deep, and his diction stately." He is in fact a roof-man.

Taine says somewhere in his writings that vice was once so popular in France that there was not a hypocrite in the land. Something of the same kind has happened in

America. Knowledge has become endemic. There seems to be no escape from it. Thought has become meaningless in a world where everything is known. It is a startling paradox, but there seems to be a gradation and caste even among the omniscient ones, and the lesser omniscience becomes a parasite of the larger. It is difficult to give description of the condition. There is the temptation to call it intellectual snobbery; but snobbery is one of the most contagious of the diseases of the mind, and a healthy terror of becoming infected therewith keeps the writer from dealing with anything that bears that name. The air is charged with crude generalizations made by these dwellers on the roof. It would be a safer world if the signs at the grade crossings: "Look out for the locomotive" were taken down and replaced by signs reading: "Watch your neighbor's major premise."

This is but the complaint of a lonely soul: one who loves the company of his fellow-man, but one who loves, too, to sit and gaze into the infinite; one who, even as a child, used to wonder what was behind the stars. Somehow the world seems smaller than it once was. The roof-men have walled in the world and shut out the stars; and the wisdom of the many Aesops grows stale and flat. Sometimes the glare of knowledge and the gibes of the motley ones drive the lonely soul away from the haunts of men. His journeys seem to his friends folly unspeakable, for he deliberately sets out to lose himself in the big woods. Leaving the high-road, and without map or compass, he follows for hours the beck of the densest shadows. When he has lost all sense of direction and is tired and hungry, he begins his search for the way out. He chooses a cloudy day, for he wants no sun to be his guide. The woods themselves must tell him of the movements of the stars and whence comes the dawn. The moss upon the trees, the spider's web, the way a flower leans, a bird's choice of a place to nest, the mold upon a fallen log—these are the voices that speak to him; a thousand seeming contradictions, but one law beneath them all. After such a day he counts the many new truths learned, and lists the many puzzles he had not sense enough to solve.

Out in the woods he learned one of Nature's secrets, which gave him joy unmeasured. This is the secret, that he who finds for himself and all alone the hidden place where truth lies hid, can, if he approach with slow and reverent tread, take the brood of truth along with the parent bird. A young truth (the phrase means nothing, save to the lonely man) bears little likeness to its parent, for a young truth is a question. It is an ugly duckling of the mind that seems sadly out of place among the graceful, wide-beaked ducks of knowledge. How rich he counts himself when he returns and uncovers in his brain the new truth and all its strange young questions, that will some day be themselves new truths and bring forth after their kind. He likes to think there are more stars than he can count, and yet he likes to try to count the stars. He does not wish to know all things, nor everything about the commonest things of earth. He likes to think that all he learns but helps his eyes to see, his hands to form. The smooth, round stone, flecked with tiny fragments of shell, that he picked up in the garden of his mountain home, has told him many things about the ancient ocean and the young earth. Some day, it may be, when he has larger grown, it will tell him something of the stars, and something, too, of Him of whom 'tis written: "He maketh the clouds His chariot, and walketh upon the wings of the wind."

ANNUAL CONVENTION OF THE BROTHERHOOD OF ST. ANDREW

Albany, N. Y., October 8-12, 1924

BROTHERHOOD man and Churchmen from all over the country, and Church boys from most of the states in the Union, gathered last week in the city of Albany, New York, for five days of intensive consideration of the general topic, "First Things First," in Christian life and work.

The Convention was opened with a great dinner for men, and another for boys, the keynote being set by Bishop Nelson of Albany, who began his address with the words "Grace be unto you and peace from God Our Father and from the Lord Jesus Christ." He urged clearness of vision and definiteness of purpose, reminding the men that "the Brotherhood of St. Andrew was organized to perpetuate an ideal of human relation to God which is vital to the preservation of our bewildered civilization, and an ideal of Christian service which has lost nothing of its validity since a fisherman of Galilee brought his brother to the living Christ."

The Bishop Coadjutor of Albany, the Rt. Rev. G. Ashton Oldham, D. D., the Bishop of Washington, the Rt. Rev. James E. Freeman, D. D., and Mr. John L. Alexander, Training Division, American Youth Foundation, Chicago, were the other banquet speakers.

Thursday morning the daily prayer hour, led by Mr. Edward H. Bonsall, President of the Brotherhood, was followed by the initial business session. Mr. Lawrence H. Choate of Chicago was elected Convention Chairman, Mr. Cecil H. Eby of Shreveport, La., Secretary. The Rev. W. H. Owen, of Harlem, New York City, contributed delightful reminiscences of Brotherhood men of an earlier generation, and the Convention divided into general conferences. Leaders were Mr. E. E. Piper, Superintendent of Religious Education, Diocese of Michigan, "The Individual Christian"; Mr. John H. Frizzell, Field Secretary, "The Older Boy," and Mr. H. L. Choate, "The Senior Chapter."

The discussion groups continued daily, afternoons including the subjects: "Organization and Work of Diocesan Assemblies," led by Mr. S. Mendelson Meehan, Corresponding Secretary of the Brotherhood; "Work Among Men and Boys in Rural Parishes," led by Leon C. Palmer, Brotherhood Field Secretary; "Bible Classes," led by Dr. Howard A. Kelly, Baltimore; "For Workers With Boys Twelve to Fifteen Years Old," led by Francis A. Williams, Brotherhood Secretary for Junior Work; "For Lay Readers," led by George H. Randall, Editor of St. Andrew's Cross; "For College Men," led by John H. Frizzell; "For Workers in Jails," led by the Rev. H. H. Hart, D. D., of the Russell-Sage Foundation; "For Workers Among the Foreign Born," led by William Lamkie of the Foreign Born Americans Division, New York, and "For the Clergy," led by the Rt. Rev. Arthur S. Lloyd, Suffragan Bishop of New York.

The first public meeting of the Senior Convention was held in St. Peter's Church on Thursday evening. The subject was: "The Progress of the Kingdom," speakers being the Rev. Duncan M. Genns, of Brooklyn, and Leon C. Palmer, Spartanburg, S. C. Mr. Genns discussed the subject from the viewpoint of the Organization and Use of Personal Influence, pointing out that personal influence, from the time of the apostles had been organized by means of prayer. "Prayer," he said, "was to work in three ways. It was to influence high Heaven to send down upon the one hundred and twenty, the Gift of the Holy Spirit; by the power and influence of the Holy Spirit they themselves were to be enabled to live the Gospel which Jesus had commanded them to preach; and it was to give them forceful influence to their example and preaching when they stood as witnesses for that Gospel before the world."

The speaker defined personal influence as being "that subtle, irresistible power which one person exercises over the thoughts and actions of another, and nobody is entirely beyond its power." He vigorously scored those who by their lives particularly as to their recreations, fail to turn their influence into a power for good. "We are appalled at the flood of juvenile delinquency all over the country," he said; "we are alarmed by the bad manners and loose morals of our younger generation; and yet the 'Tired Business Man' who knows the necessity for law and morality and looks to the Church to produce trustworthy, moral young men and women, is destroying the Church's influence over the young by his own Sunday pleasures. The need of the Church today is not more persuasive preaching, not the revision of its creeds, but the honest support and cooperation of sane, loyal laymen in the

pew who are using their personal influence intelligently for the progress of the Kingdom of God."

Mr. Palmer spoke on the general topic from the standpoint of Religious Education. He sketched the growth of the Sunday School, from the ancient Hebrew Church, emphasized the importance of the Church School in the Church's forward movement, and demanded a large conception of the Sunday School, improvement in Sunday-School lessons, and a more complete training for Sunday-School teachers. He said that the present needs of the Sunday School include: More Time. The Schools now have but a half hour of actual teaching time per Sunday. "It is said that the Roman Catholic child receives two hundred hours per annum of religious instruction, and the Jewish child three hundred and thirty-five hours. The average child in public schools receives about eight hundred hours per annum of secular instruction. In the Church Schools he receives about twenty-six hours." The Schools must have Better Equipment, he said, and Trained Leadership and Adequate Finances, if they are to develop properly the future leaders of the Church. Mr. Palmer, in closing said: "The challenge of religious education to the Church today is that we shall put first things first; that we shall, like Our Lord, set the child in the midst and recognize that the chief task of the Church in each generation is the religious education of the next generation. We may have done our bit to 'help make the world safe for democracy,' but democracy itself will never be safe for the world until knowledge and character, intelligence and godliness, are the common possession of our citizenship. Then and only then will the kingdoms of this world become the kingdoms of Our God and of His Christ."

Friday night's public meeting was held in St. Paul's Church, the speakers being Mr. Alexander and Bishop Moreland of Sacramento. Bishop Moreland spoke on "The Value of a Boy," estimating it first in dollars, based on the cost of his clothes and food and education. "What return are you making for the money, for the love, and care invested in you," he demanded of the large group of boys present. "You are bound," he said, "to contribute service to your home, to make home the finest place on earth, to render affection, gratitude, helpfulness, to your parents." He continued that the boys of America are but half educated. The spiritual side is neglected. You must build character upon religion. You can't be a success in life if you neglect the soul. "Boys in America," the Bishop continued, "know less about God than any other subject. We know fellows who have finished High School and College, who think themselves educated, yet who don't know at this moment why they were born or for what they are destined. When the Bible wants to go to the fountain head of evil it doesn't name lying, drinking or stealing. These are only the sores on the outside. The disease is within. The Bible says, 'The wicked do not seek God, God is not in all their thoughts.'" He pleaded for discipline in the home, for the effort, continued and constant, to bring the boys and girls to God, closing with the appeal, "O be strong, be brave, be unselfish, and let Christ help you!"

The speaker at the Junior Convention on Thursday evening was the Rev. Dr. P. T. Edrop, of Boston. Dr. Edrop's subject was "The Wonderful Comrade," and he called attention to the universal interest in religion so apparent at this time. "Editors of newspapers," he said, "are coldly calculating men when it comes to matters of news policy. They are not giving over their front pages because they have become evangelists over night. They are giving over their front pages because their readers want knowledge of the consoling Gospel of God." Religion demands to be voiced. It must mean something when from a recent Anthology of American verse, a compilation is made showing that more poetry on religious themes is being printed at this time than ever in the history of American verse. The world, in a word, and this is the whole story, is yearning for religious truth and the expression of it.

"You boys," Dr. Edrop continued, "have come into a world of questioning. Do not delude yourselves into the belief that the experience of your generation in that respect is unique. It is right that you should question the basis of your mothers' and fathers' belief. It is right, for no one is really religious until he has battled out his own questionings, until his beliefs, transmitted by his parents, have become transmuted into his own." The challenge of Jesus Christ is not so much a challenge to a creed

(Continued on Page 23.)

MEETING OF THE HOUSE OF BISHOPS

THREE new Bishops of the Church were added to the long list of the Episcopate at the special meeting of the House of Bishops which met in New York October 8-9, preliminary to the first joint meeting of the House with the National Council of the Church. The new Bishops are the Rev. Eugene Cecil Seaman, rector of the Church of the Holy Comforter, Gadsden, Diocese of Alabama, who succeeds the late Rt. Rev. Edward Arthur Temple, D. D., as Diocesan of the Missionary District of North Texas; the Rev. Dr. Edmund Pendleton Dandridge, rector of Christ Church, Nashville, Diocese of Tennessee, who succeeds to Missionary Bishopric of Idaho through resignation of Bishop Touret, which was accepted at this meeting of the House; and the Rev. A. A. Gilman, who becomes Suffragan Bishop of the Missionary District of Hankow.

The new Suffragan Bishop of Hankow, who is President of Boone University, Wuchang, was elected in response to a request from Bishop Roots, that he be given a Suffragan to assist him in the discharge of the rapidly accumulating duties in the important District of Hankow. Bishop Gailor, President of the National Council, made the gratifying report to the House of Bishops that Bishop Roots had withdrawn his resignation, and resumed his duties as Diocesan at Hankow. Through the election of President Gilman as Suffragan, Bishop Roots will now be enabled to give a portion of his time to the work of the Chinese Christian Council, in which the Bishop and the entire Church are deeply interested.

Because of the complicated situation in Mexico, action on the vacancy in the Bishopric of Mexico was deferred until the next General Convention, in consequence of a report submitted by Bishop Kinsolving, of Texas, from a committee appointed at the Dallas meeting of the House to enquire into the Mexican situation. The House by resolution requested Bishop Capers of West Texas to continue his administration of the Missionary District of Texas, and the Council is requested to designate two representatives to visit Mexico, enquire fully into the situation

there, and report at the next General Convention. It was also decided by the House to defer action on the vacancy in the Missionary District of Nevada, which will be administered temporarily by the Bishop of Utah. The resignation, on account of ill health, of the Rt. Rev. Frank Du Moulin, D. D., Bishop Coadjutor of Ohio, was accepted by the House.

This special meeting of the House of Bishops, which lasted through October 8 and the morning of October 9, was one of the most important, successful and largely attended special meetings ever held by the House. It began on the morning of October 8 with the service of the Holy Communion in the Cathedral of St. John the Divine, at which following a procession of the ninety-nine members of the House in attendance, the Presiding Bishop officiated, assisted by the Bishop of New York. The Bishop of Virginia read the Epistle, and the Bishop of Tennessee read the Gospel. An address of welcome was delivered by the Presiding Bishop, who also paused at the entrance to the Cathedral and delivered an invocation for the speedy completion of the imposing edifice. In connection with the service which followed memorial prayers were said for the nine members of the House of Bishops who have died since the last meeting.

With the service in the Cathedral at an end, the House went into session in Synod Hall in the Cathedral Close, where routine business in connection with Mexico and the election of bishops to fill existing vacancies occupied the time of the House for the remainder of the day. The entire House were the guests of Bishop Manning at luncheon. The morning of October 9 the House met in Calvary Church, adjoining the Church Missions House, and proceeded to the election of the Bishops named above. This was followed by luncheon with the National Council as the guests of Mr. Haley Fiske and Senator William J. Tully, in the Metropolitan Life Insurance Building, following which, after a brief session, the House adjourned to meet at the call of the Chair, and then proceeded into joint session with the National Council.

JOINT CONFERENCE OF THE BISHOPS AND NATIONAL COUNCIL

A JOINT Conference of the Bishops and the National Council, the first of its kind, was held in New York on October 9 and 10. The Bishops met with the Council at the invitation of the latter to talk over the National Program for the next triennium, which, under the Canon, the Council must prepare for submission to the General Convention meeting in New Orleans next October. The Council desired to have the advice of the Bishops and the benefit of their knowledge of local conditions and sentiment in determining the contents of the Program, the allocation of responsibility for the required support and the best means of promoting its support.

The Conference proved to be a pronounced success, not only in achieving the object for which it was called, but also in promoting a clearer understanding of national policies and of the relationship of the dioceses and the National Council. The meetings were of the nature of executive sessions and were characterized by a frank discussion of difficulties and problems. The discussions proved of such value that at the close of the session a resolution was adopted recognizing the inspiration gained by all and recommending the holding of similar Conferences in the future from time to time.

There were present one hundred and three of the Bishops and all of the National Council except three. The sessions were held in the Assembly Room of the main building of the Metropolitan Life Insurance Company at the invitation of its President, Mr. Haley Fiske. On both days all who were in attendance were entertained at luncheon as the guests of Mr. Fiske and Senator William J. Tully, a member of the Council.

Bishop Burgess of Long Island was made Chairman of the Conference and the Secretary of the House of Bishops and the Secretary of the National Council were made Secretaries. A Committee on Despatch of Business was appointed, consisting of Bishop Reese of Georgia, Bishop Davies, Bishop Oldham, the Rev. Dr. Stires and Mr. James H. Pershing. A Committee on Findings was also appointed, consisting of Bishop Bratton, Bishop Freeman and the Rev. Dr. Milton.

The agenda prepared in advance for the Conference included a considerable number of questions and problems. As it was evident that all could not be given adequate

attention in the limited time which the Bishops found themselves able to give to the Conference, the Committee on Despatch of Business was instructed to select a limited number of the most important problems for consideration and to prepare a time schedule. All speeches were limited to five minutes.

The first group of problems considered had to do with the building of the Program. The first topic discussed was the equitable distribution of funds to meet the needs of the dioceses and missionary districts. The consensus of opinion expressed was that the whole missionary Program should be considered in its entirety without making undue distinction between diocesan missions and work in missionary jurisdictions. There were repeated appeals for equity in the distribution of funds as the results of a more complete study of the field and a more accurate knowledge of the relative merits of the work done in the dioceses and districts. Definite recommendations were agreed upon which will be presented to the National Council at its December meeting. There was also discussion of the policy of making specific appropriations in the budget, such as to Church colleges and to the various organizations classed as cooperating agencies, in regard to all of which definite recommendations are to be made.

Another subject considered was possible economy in administration. This afforded an opportunity for constructive criticism, but there was evidenced a desire to lay less stress upon retrenchment in the administration of the Church's central agencies, except through wise economies, or upon the mounting cost of the Church's Mission, but rather to make more evident to the Church at large both the privilege and the opportunity of carrying out the Church's great missionary program, in fine, to fulfil the supreme command of Christ to preach the Gospel to every creature. On this subject of economy no recommendations were made. But it was resolved: "That the question of economies in administration be recommitted to the judgment and action of the National Council with the full confidence of the Bishops present at this Conference."

The question of how large a budget ought to be presented to the next General Convention was next considered and various recommendations in this regard will be laid before the National Council. This problem necessarily

involved the matter of quotas apportioned to dioceses under the Canon and the response of the dioceses through the offerings. A ringing challenge to the Bishops was made by Bishop Darst, who said that this was not a time to scale the budgets down to the will of the dioceses, but to scale the giving up to the will of God. There was evidenced a desire to readjust quotas rather than to reduce the total and a disposition to feel that the real solution to the problem lay in arousing the Church to a deeper sense of responsibility for the Mission of the Church, which would necessarily express itself in providing a larger support.

Under the general subject of Priorities, various questions were proposed and considered, such as the size of the list of Priorities, whether quotas should be allotted on the Priorities and the Budget combined, or on the two separately, or on the budget only, whether there should be any Priorities at all and whether the advance work covered by the Priorities should not be provided for under some other name and by some other method. Here again definite recommendations were made. This discussion involved the whole problem of "Specials" and it became apparent that there was no disposition to revive the old system of "Specials," while at the same time it was very necessary to bring before the Church in some way enterprises of strategic importance and also desirable to facilitate an approach to the larger individual givers of the Church with the cooperation of the Bishops.

Among other problems given consideration were the following:

What is the best method of establishing a more equitable method of division of funds as between the dioceses and the General Church?

How can the Bishops most effectively lead the dioceses in the execution of the Program, in contacts with the parishes, parochial clergy and vestries, in contacts with leading laymen and in supervision of diocesan organizations?

How can the diocese best acknowledge its responsibility for its share of the Program?

What is the best policy with regard to parishes making no effort to comply with the Canon?

The Committee on Findings; in addition to reporting the various resolutions and recommendations, said, among other things:

"The discussions indicated an increased desire on the part of the Bishops to recognize the relation which the Diocese bears and the responsibility it assumes for the whole work of the Church. Only as this fact is recognized and adhered to is there any assurance of financing both the missionary enterprises of the Dioceses and the wider missionary enterprises of the whole Church.

"It is clearly demonstrable that the Church at large has vastly increased the efficiency of its enterprises, diocesan and general, through what has been commonly known as the Nation-Wide Campaign. The increase of receipts for Diocesan enterprises bears a distinct relation to the increase of interest and support accorded the general work of the Church. Notwithstanding the fact that the income for general work has declined in part during the present triennium the results are so immeasurably greater than those under the old system that the present plan of operation should be widely commended and encouraged.

"It was evident from the discussions that this fact was generally recognized by Diocesan and Missionary Bishops and it was felt that there should go forth to the whole Church at this time an expression of confidence, and an appeal for a more intelligent and deepened interest in the Church's Program. It is widely recognized that there is an increased demand for a fresh accent upon the national solidarity of this Church, a national consciousness, else

the work of the Church must be seriously embarrassed and hindered and ultimately fail of its high purpose."

The final question asked was this:

What kind of a general or Church-wide effort of a more intensive character should be made in order to increase the missionary and evangelistic spirit of the Church?

During the various debates of the sessions many suggestions, based upon experience, were made as to ways, both educational and inspirational, of awakening interest and deepening the sense of responsibility. In addition to these Bishop Darst proposed a plan for a Church-wide effort to revive the spiritual life of the Church. The proposed project was in the nature of a crusade, led by the Bishops, assisted by outstanding priests and laymen of the Church, involving the holding of a series of meetings in hundreds of places in the Church in the early part of 1925, in which would be stressed the dominant notes of evangelism, religious education and social service. These meetings would be conducted simultaneously in many places and the whole project was to be concluded within a limited number of weeks. The belief was expressed that an intensive movement of this sort would have an uplifting and inspiring effect which would be permanent in the Church, and which, through the widespread publicity it would provoke, would have an influence upon the whole nation.

There being so little time to give the necessary careful study to such a proposal, a committee consisting of Bishop Darst, Bishop Brent and Bishop Slattery was asked to take the matter under consideration and report to the National Council at its December meeting.

On the subject of Stewardship the Conference took action by adopting the following resolution offered by Bishop Tyler:

Resolved, That in view of the splendid progress that is being made by the Kingdom of God on earth and the fine opportunity there is for this Church in these times to assist in conquering the kingdoms of this world for Our Lord and Christ, this Conference would earnestly request the people of the Church who are not already doing so, to consider proportionate giving from their incomes so that the Church shall have ample material means for carrying on its work and thus be freed from the paralyzing effect that the continual need for such means entails.

A telegram of greeting was received from the Brotherhood of St. Andrew, assembled in Convention at Albany, to which a cordial reply was sent.

The following resolution bearing on the situation in Japan, offered by Bishop Freeman, was adopted:

"Whereas, This joint Conference recognizes the urgent need of restoring the institutions of our Church in Japan, believing that in this way the Gospel of Christ and of good-will is most effectively proclaimed, therefore be it

"Resolved, That the Bishops assembled in New York for conference with the National Council, recognizing the need for prompt reconstruction of the Church in Japan, assure Bishop McKim by cable that we pledge our earnest effort to the Japan Reconstruction Committee in the hope that it will bring about the early completion of the Fund."

In reporting this resolution the Committee on Findings said: "The foregoing resolution envisions the Church's statesmanlike conception of its obligation to the devastated institutions and churches in Japan and the determination to lend at this critical time such aid as will confirm to the Japanese people our desire to exemplify the high purposes of our Christian faith. The Conference believes that the restoration of our Japanese work is a matter of urgent importance that should engage the unfailing support of every diocese of the Church and therefore requests that it shall be considered as an imperative claim during the first six months of the year 1925."

PRAYER.

It is plain that in Heaven prayer is made in behalf of God's people in the earth. The Scripture teaches this clearly with respect to Christ. That the angels remember us in their supplication is quite certain. And that the blessed themselves unite with Christ and the angels in prayer for the triumph of the Kingdom of God in the earth, can scarcely be taken in question. But we follow along this line as far as Scripture allows, it is self-evident, that neither the angels nor the blessed can join us in the prayer: "Give us this day our daily bread, forgive us our debts, and lead us not into temptation, but deliver us from the evil." The blessed may pray that they might be clothed upon, but their state is not one of need, misery, lack, and want. They are blessed and drink with full draughts from the fountain of bliss. And when we are permitted to look at life in the heavens, as in Revelation, we are told almost nothing else of angels, seraphim and cherubim, and of the blessed, saved that they worship. Holy, holy is the Lord of Hosts. The whole earth is full of His glory.—A. Kuyper.

THE NEED FOR ENTHUSIASM.

If the school-boy believes himself a dunce, he loses heart, his lessons become irksome, and there is great danger of his becoming the dunce he fears he is already. If a man takes up a business without much hope of succeeding, if he imagines he sees the bankruptcy court ahead, it is not unlikely he will see it indeed. How can he achieve any considerable success without enthusiasm? So in Church work; if we expect large success, we are much more likely to realize it than if there be no such expectation. Notice how this spirit of expectancy works: It stimulates prayer. It stimulates effort. It promotes cooperation. It promotes consistent Christian living.

Why should we not have success? Think of the material we have to operate upon—in the congregation, the Sunday School, the town. 2, Think of the power of the Gospel. 3, Think of the capabilities of the church. 4, Think of the experience of the past. Has not God granted success when the conditions have been fulfilled? Experience should work hope. He may be depended upon for the future.—H. M. Booth.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

THE IMPORTANCE OF WORK AMONG COLLEGE STUDENTS.

Mr. Editor:

Those who work among college students can but rejoice in your able editorial of September 20, "A MISSION FIELD AT HOME." You have put the case strongly as to the supreme need of Church influence in modern educational life, and also have pointed out the total inadequacy of the Church's equipment for its all important task. As one of those who can speak from personal experience in the field, I would present the specific case of one of our oldest institutions.

William and Mary College, famed for its age, its traditions, and its classical atmosphere, is attracting attention by the rapidity of its growth. From an attendance a few years ago of two hundred students, it has now one thousand in the winter session, while nearly as many receive instruction in the summer school. There has been a corresponding increase in the size of the faculty. The college not only prepares a number of men to enter the Theological Seminary, but is especially known for its preparation of teachers, offering as it does unusual inducements in the form of state aid to those who pledge themselves to work for a while in the public schools. It is therefore making a specialty of training leaders, and through them its decided influence is to be felt in the educational policy of the state, and the character development of the next generation. Hence it is difficult to over-estimate the importance of proper spiritual influence at William and Mary College.

Along with this special importance just mentioned there is also special opportunity for the exertion of such influence. All students of William and Mary College while here are steeped in the peculiar atmosphere of this ancient institution, and fed upon its inspiring history and solemn memories. They can but be impressed with a church, whose early traditions while linked with those of the college, go back behind it, which was the place of worship of the great men whose names fill the pages of our colonial records, a church whose pew doors through the plates upon them bear witness to the worship of the most distinguished alumni of their venerable alma mater, a church which is rightly referred to by the late Bishop Randolph, himself an alumnus of the college, as "the noblest monument of religion in America." It is not strange that many gravitate to this sacred shrine, who have not before known the church or her ways, that here prejudices brought from remote mountain side or river valley are removed, that from here men and women with a new friendship for this old church of ours go forth as leaders of thought to our small hamlets and big cities.

But there is one dire need in the face of great opportunity. May the people of the Church awake to it, and double the work which is here being done for the youth of our land. Our parish house is utterly inadequate. It is a small brick structure, with lean-to addition, formerly servants' quarters for a nearby residence, sold at a small figure to the parish before the beginning of the present century by a late vestryman, Mr. R. T. Armistead. At that early time it was converted to its present use with little spent upon it. Here under uninspiring surroundings our Student Bible Class must be taught, our Service League for students must meet, and all of our work must center. There should be adequate places for assembly, suitable provision for committees, and especially large and attractive rooms for social gatherings. William and Mary is co-educational; nearly half of the students are young women, and among these much of our best work is done. The fact that we have both sexes gives unusual opportunity for social gatherings and contacts, and for the refining of these by the sacred influences of the church. A place for worship on Sundays, however inspiring, can never in itself be sufficient. There must be adequate provision for the six days of the week. We should have the best and most attractive quarters in town for recreation and work, for reading and for social life.

I would not have you think that Bruton is appealing for a parish house for selfish use. We can provide for our

strictly parochial needs, but hesitate to spend five to ten thousand dollars on the present building, which sum would be largely lost if, soon after, reconstruction were begun on a scale adequate to student needs, which would require thirty to forty thousand dollars. Meanwhile our own young people are suffering loss, which cannot be made up to them, for they are young but once. Who will catch the vision of a great opportunity and come to our assistance? More and more people are realizing the importance of increasing the educational equipment of the college, and are giving of their names for this purpose. Let us in the name of the Master make similar provision for the increasing spiritual opportunity that is ours.

Here is a challenge to God's People.

E. RUFFIN JONES,
Rector of Bruton Parish Church.

Williamsburg, Va.

A CORRECTION.

Mr. Editor:

The Rev. R. B. Drane, rector of St. Paul's, Edenton, always a zealous advocate of whatever historical distinction belongs to North Carolina, yet too accurate a historian to claim for the State anything which lacks sufficient proof, calls my attention to a loose statement in a recent news letter I sent to the Southern Churchman.

In my mention of the Virginia Dare celebration I spoke of her as the "first white child born and baptized in North America." As compared with the modest statement on the historical marker at Old Fort Raleigh, Roanoke Island, this statement is entirely too wide.

Dr. Drane writes: "Virginia Dare is affirmed to be the 'first child of English parents born in America,' and the inscription on the historical marker at Fort Raleigh closes with: 'These baptisms (of Manteo and Virginia Dare) are the first known celebrations of a Christian Sacrament in the territory of the thirteen original United States'."

THEODORE PARTRICK, JR.

Plymouth, N. C.

BACK TO COLLEGE.

The month of October is the beginning of months to the men and women of our Canadian colleges. Back they come in their laudable search after knowledge and the mental equipment for the tasks of life. We say "mental" advisedly, since it is quite obvious that such is the primary objective of the higher institutions of learning and of those who patronize them. There is nothing wrong in this emphasis. These institutions exist because generations have found that there is everything right in such an isolation of one out of the many possibles in establishing the distinctive purpose of their existence. The Church, however, has a duty and a privilege made urgent and possible by reason of this very academic limitation. She is interested in the moral and spiritual equipment of these young people. She will be ready to inject into this special environment what she is commissioned to make available to men for the realization of life's ideal and the performance of life's tasks. The problem is not acute in our colleges and universities under definite Church supervision. In these the Church is patiently the mother of her family and explicitly assumes all the responsibilities and joys of such maternity. There is a problem, however, in the larger number of universities under secular control. Here the Church, while still maternal in her attitude, must be content to guide and advise from without and with full appreciation that those in whom she is interested have other loyalties which she must respect. What can the Church do in such a case?

We wonder if the congregations in our college towns and cities have adequately grasped the situation which is begging for recognition at their very doors. At first sight it seems as if the college student problem is a special problem to be met by special and somewhat exclusive machinery. In real life it is no such thing. The young men and the young women of our colleges are no more and no less than others, plain, normal newcomers to your parish, newcomers with a yearning for friendship, in many cases with a strong prejudice in favor of the Church, but fearful of a new clergyman and a strange congregation, in comparatively few cases with a bias against the offices of religion in their freshman year at any rate. The point is that when these young people come to churches in academic centres they come with a heart to be won and a soul to be saved, and, in spite of a native reticence which forbids the admission, positively anxious for the Church to

take them in. To do this nothing more is required than the normal parish organization and personnel. Personal contact and friendship is the answer. Surround these newcomers with this genuine and unobtrusive influence and the results will be a surprise and a joy.

The practical suggestion is obvious. Let home clergy send to the clergy of these towns and cities the names and addresses of the college newcomers as they would a permanent departing parishioner. And let the clergy count such a notice a first call on their attention. The clergy at either end of the connection are the key men. Their activity established, Brotherhood, Bible Classes, open homes, and all the rest follow as a matter of course.—The Canadian Churchman.

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

OVERLOOKED OPPORTUNITIES.

In this issue of the Southern Churchman will be found a very interesting editorial entitled "Roof Talk," in which our beloved editor uses the old fable of the goat on the roof, giving advice to the wolf, plodding along the road as a basis for some very clever comment on the modern method of organizing movements directed by executive secretaries to cure all the ills of modern life.

There is a verse that sums up the whole situation very neatly and in only four lines, as follows:

"The toad beneath the harrow knows
Exactly where each tooth pick goes.
The butterfly upon the road
Preaches contentment to the toad."

It is certainly much easier to float comfortably in the air and think about contentment and happiness than it is to go down to earth where the harrow teeth are crushing along, and must be avoided, and there to practice it.

So also it is a very much simpler thing to prepare a parish program along any line, social service, religious education, or anything else than it is to go to work and put that program into effective operation.

Nevertheless, we can but feel that an outline of "activities for Christian people" may be helpful by offering some suggestions that are worth consideration.

One reason that we feel more strongly on this subject than usual is by reason of some experience we have had within the past two weeks.

The writer has been doing some campaigning for social service outside of the office in a number of small towns and rural communities.

In one place he came to a thriving, prosperous looking town in which there were no less than six well-built churches, and five resident ministers. Upon inquiring he found that the county almshouse was situated about two miles from the town. An accommodating friend offered to drive him out there.

On arriving we found that there were thirteen inmates. The floors and walls of the place were fairly clean, but the bedding (one could not truthfully use the expression "bed-linen") was indescribably filthy. The inmates do their own cooking without supervision.

We have not space to consider each individual case, but shall mention three of the thirteen, as they present opportunities for the consideration of Christian people of a peculiarly striking character.

The first is a young man, probably twenty-five years old, who has an infirmity of the legs which prevents him from walking without help. He has lived all his life in that almshouse. By reason of his affliction he could

not go to school, and no one has ever taken enough interest in him to try to teach him to read and write. His face has not the expression of a mental defective, and he said himself that he believed he could learn to read and write if some one "would take an interest to learn me." His arms and hands appear to have normal strength and dexterity so that there would be no reason why he could not do some kind of hand work, like basketing, or knitting or crocheting.

The second case that attracted special attention was a girl about twenty years old who is evidently far gone in consumption. She coughed almost incessantly, and had the two bright red spots on her cheeks, that show the last touches of that dread disease. There are in this same state two state sanitariums for the treatment of this malady, each one of which has provision for free treatment for those who cannot pay for it. There was no segregation for this girl. She cooks and eats with the other inmates, and sleeps in a little room with one small window, only one sash of which can be raised.

Another and the last case we shall refer to was that of a colored man, only a little past middle life, in full strength, whose sight is almost gone, compelled to sit with folded hands, day after day, though strong enough to do something if only he could be taught to do some of the numerous things that can be given to blind people for occupation.

The last comment that we have to make upon this tragic place, is, perhaps, the most striking of all, especially in its reflection upon the six churches, and the five resident ministers within two miles of it. The person in charge told us that no minister had visited it, and no religious service had been held there in the five years that she had been there. So far as receiving Christian ministration, hearing the Word of God, or being treated like fellow members of God's family, those thirteen people there in that supposedly Christian community might just as well be living in the midst of an African jungle, instead of within a twenty minutes' drive of churches and preachers.

We went from this almshouse to the county jail, and found it infinitely cleaner and more comfortable and that the bad people were taken better care of than the poor people.

We should not condemn too strongly, however, those clergymen and Church people who are permitting this heathen situation almost in their very midst. They are busy looking after the needs of their own congregations. They have to prepare two sermons a week and a program for the mid-week evening service. (We are glad to say in passing that none of these five men were Episcopallians.) They have the sick in their flocks to visit. They just hadn't thought of the almshouse. That is all. It isn't deliberate neglect, but simply an oversight.

That, however, illustrates the value of the suggested parish program that was published on this page last week.

Its purpose is not dictatorial, but suggestive. It offers an outline by which a clergyman, or a member of any church can "check up" and see whether the things that could be done by members of a congregation are being done.

For instance there are three suggestions on that list, that, if heeded, would remedy the conditions we write about.

The first is "visit the almshouse." The institution we have described is no exception to most such places. We went to another in the following week in quite another part of the state and found almost exactly the same conditions.

Other suggestions on that list are "teach illiterates," and "find occupation for the handicapped." There is the crippled young girl and the blind colored man waiting to be ministered to along these lines.

We cannot believe that these opportunities will be neglected if they are appreciated.

Meeting of the National Council

An important meeting of the National Council, with every member present except two, was held in New York, October 7 and 8, 1924. This meeting took on a special importance because of the arrangements made for a joint session with the House of Bishops, meeting at the same time and place, and also because this is the meeting at which the budgets for the ensuing year are adopted.

The Council adopted a budget of \$4,400,000.

In the budgets was included an item of \$4,000 to cover the salary of the Bishop Suffragan of Montana, provision having been made for his salary for the balance of the year 1924. The Bishop of Montana was present at the meeting and pointed out to the Council that in losing \$70,000 of the Endowment Fund for the Episcopate the Diocese had suffered such a loss that it seemed impossible to carry on without some help.

The following statement signed by every member of the Executive Board of the Woman's Auxiliary was read:

"We, the members of the National Executive Board of the Woman's Auxiliary, are deeply concerned over the grave financial situation facing the National Council.

"We are even more alarmed by the probable cause of the situation than we are by the possible effect upon the Program of the Church. Believing that the apathy of many church members is due to failure to use the Power of Christ to meet the needs of the World today, and, conscious of our own lukewarmness, we have dedicated ourselves anew to our Saviour and will strive to give proof in our own lives, of our conviction that He is the only way of life.

"Further, we offer, with your approval, to try to awaken the women of the Church to such a conception of Christ that we may all become more effective instruments of His power in the accomplishment of His purpose for the World.

"Finally, we declare ourselves willing and ready to cooperate in any plans which the National Council may set before the Church to meet the immediate emergency."

November 8, 1924, marks the fiftieth anniversary of the consecration of Bishop Holly, first Bishop of Haiti. The President of the Council and the Secretary of the Department of Missions were authorized to arrange, if possible, for a representative of the National Council to attend the commemoration of this event, and a message of congratulation was sent to the Church people of Haiti.

The Rev. William E. Gardner, D. D., Executive Secretary of the Department of Religious Education, after twelve years of devoted service in the general work of the Church, announced his resignation in order to accept the rectorship of the Church of the Messiah, Boston.

Mr. Harper Sibley, in response to the invitation of the International Committee of the Y. M. C. A. was appointed representative of the National Council to meet with the Y. M. C. A. and other bodies for student work and boys' work, and the Department of Religious Education was designated as the Department with which this body should have its communication.

The Rev. Lester Bradner, Ph. D.,

the Rev. Paul Micou, and Miss Agnes Hall, all secretaries in the Department of Religious Education, presented their resignations; Dr. Bradner and Miss Hall on account of ill health, and Mr. Micou to accept a rectorship in Pennsylvania.

The Rev. J. A. Schaad, General Missioner of the Field Department, presented his resignation, which was accepted.

The Rev. A. R. Kinstry was elected as the representative of the Field Department on the National Student Council in place of the Rev. J. M. B. Gill, resigned.

The Commission on Preaching Missions felt that its name is not inclusive enough and asked that it be changed to the Commission on Evangelism. This request was granted by the National Council.

The Rev. J. I. B. Larned, of St. John's Church, Yonkers, was unanimously elected a General Secretary of the Field Department.

The following in reference to the Near East Relief was adopted by the Council:

"A group of representative Bishops, priests and laymen having met in conference with National Officers of the Near East Relief and desiring to secure through the National Council a closer relationship between that body and this Church, have elected the following committee to present the matter to this body:

The Bishop of Georgia, Chairman,
The Rev. Dr. George Craig Stewart,
Mr. Burton Mansfield."

The committee therefore submitted the following resolutions:

"Resolution I. That the National Council of the Church indorses (anew) the work of the Near East Relief and commends to all the clergy and laity of this Church the program of the Near East Relief, which includes a three-fold ministry to the bodies and minds and souls of these little children.

"Resolution II. That the President of this body be respectfully requested to appoint from this Council a committee to be known as the Near East Advisory Committee of the National Council with power to add to its membership, which committee shall serve as representatives of this body in all matters involving relief of our Christian brethren in the Near East."

Mr. Franklin reported on the Japan Reconstruction Fund that the Diocese of Pennsylvania is making a determined effort to raise \$250,000, of which \$35,000 is now on hand, the effort being made with practically no expense to the Japan Reconstruction Fund.

CHURCH SERVICE LEAGUE, FALL MEETING.

The autumn meeting of the Church Service League's National Commission, held on September 29 and 30, calls attention again to this serious effort on the part of Church workers interested in every aspect of parish work in the five fields to extend that work.

The general interest and scope of the League may be seen from the organizations represented: the Woman's Auxiliary, Church Periodical Club, Daughters of the King, Church Mission of Help, Guild of St. Barnabas for Nurses, Churchwomen's League for Pa-

He also reported that it had been decided to enter into an Interdenominational Campaign in New York for St. Luke's International Hospital, Tokyo. This campaign to culminate in December.

Mr. Franklin reported that the total receipts in cash and pledges on account of the Japan Reconstruction Fund amounted to \$641,000.

The National Council took a recess on Wednesday afternoon, to meet again at the call of the Chair, the first meeting to be held in joint session with the House of Bishops on Thursday afternoon.

THE DEPARTMENT OF MISSIONS AND CHURCH EXTENSION.

October 6, 1924.

In the Department of Missions, which met on Monday before the Council meeting, out of the many who volunteered for service the Department was able to appoint sixteen new missionaries of whom eleven were women. Four missionaries went to the Domestic Field, three to Latin-America and nine to the foreign field, and four were also employed in the field.

The Committee on Literature for the Blind reported that the Committee had arranged to issue a special edition of one hundred hymns and in this they had the approval of the Church Pension Fund.

The resignations of Mr. John R. King as Treasurer of the Missionary District of Cuba, and Mr. Welton E. Johnson as Treasurer of the Missionary District of the Panama Canal Zone were received and the President was requested to thank these men for their services.

Bishop Demby was appointed as an additional member of the Committee on the National School for Training of Colored Women as Church Workers.

The Executive Secretary reported that the Department was in receipt of plans for residences to be built for two of the doctors of St. Luke's Hospital, Shanghai. Both of these houses have been given by relatives of these doctors and will not cost the Domestic and Foreign Missionary Society a dollar. The Department expressed its appreciation to the donors of these two residences.

The death of Dr. Brandreth Symonds, Chief Medical Examiner of the Mutual Life Insurance Company, of New York, was announced. Dr. Symonds for years has been the Medical Advisor for the Department of Missions, giving his services generously and counting no amount of labor too much. The Department of Missions, speaking as well for its staff of missionaries throughout the world as for itself, recorded its gratitude for the life and work of Dr. Symonds.

triotic Service, Brotherhood of St. Andrew, Girls' Friendly Society. The Commission includes also certain members at large, who attended, together with members of the Field Department and several diocesan representatives of the Church Service League.

In connection with the budgets presented, the organizations made reports demonstrating the practical usefulness of the work of each. Any person familiar with any one of the organizations has only to imagine the effect of a great reduction in its work to appreciate something of the total value of all the parish, diocesan and national work carried on by these Church agen-

cies. Much of the work is done by volunteers without pay.

People in the parishes generally are becoming more familiar and sympathetic with the Church Service League principles. Twelve summer schools included the League among the matters studied last summer. Diocesan annual meetings help to show its value in interesting communicants in Church work which is both definite and comprehensive. The principles of the League may be stated as:

A Parish Council thoroughly organized.

A Parish Program comprehensive in scope.

A division of responsibility among organizations and individuals for the purpose of carrying out the Parish Program.

A spirit of fellowship and sympathetic cooperation in the light of a common goal.

This may of course be adapted to small and large parishes, in city or country.

The National Commission is handicapped by lack of funds in getting in touch with the field and responding to requests, the present annual appropriation from the National Council being but \$200. More field workers are needed. An effort to supply them is to be made by electing competent men and women throughout the parishes to serve as workers in the field without pay.

The work of the National Commission is going forward in connection with plans for next year's summer schools, and for General Convention in New Orleans. The secretary of the Commission is the Rev. A. R. McKinstry of the Field Department, 281 Fourth Avenue, New York. A committee of advice and information was appointed to cooperate with him between meetings of the commission.

Church Intelligence

Negroes Honor Friend of Race.

The Rev. Dr. C. B. Wilmer, retiring rector of St. Luke's Church, Atlanta, was paid many high tributes on his recent departure for another field of labor, but none, I dare say, more spontaneous and genuine than that accorded him on behalf of the sixty thousand colored residents of the city. On his last Sunday here several hundred Negroes, representative of all denominations, gathered at Big Bethel Church to participate in the presentation to Dr. Wilmer of a handsome loving cup, in appreciation of his long and effective service in behalf of justice and good will between the races.

In most cordial and appreciative terms the mind of the group was interpreted to Dr. Wilmer by Jesse O. Thomas, Secretary of the Urban League, Dean W. D. Alexander, of Morris Brown College, and President John Hope of Morehouse College. The cup was presented by Dr. E. P. Johnson, chairman of the colored section of the inter-racial committee, with which Dr. Wilmer, as chairman of the white section, has worked for many years in closest harmony for the betterment of race relations. Representing the contributions of more than a hundred individuals, the cup bears the inscription: "Presented by the colored people of Atlanta to Dr. C. B. Wilmer, pioneer in inter-racial good will. Love is his creed and his neighbor is all mankind."

In accepting the cup Dr. Wilmer reviewed the history of the inter-racial movement, in which he has been one of the moving spirits from the beginning, and expressed the confidence that friendly and helpful relations between the races will increasingly prevail. "I shall treasure this cup," he said, "not so much as a personal tribute, but as an evidence that colored people appreciate and respond to the spirit of good will and justice."

R. B. E.

St. John's College, Greeley, Colorado.

St. John's College opened September 29 with a celebration of the Holy Communion by the Rev. Dr. Bonell, founder and Dean. Bishop Johnson preached the sermon.

During the summer extensive improvements were made in the material fabric. St. Hugh's Hall was completed adding four new rooms and a large

commons, and the first of a series of faculty cottages were built.

The Rev. Charles Brown has been added to the faculty. A new course in Religious Education has been opened, in which the Christian Nurture Series will be thoroughly studied.

St. John's has an enrollment of over forty, the largest in its history; twelve states are represented. The dormitories are filled to capacity and several men are rooming in private homes.

The Provincial Commission on Social Service.

The Provincial Commission on Social Service met at the call of the Chairman in the Diocesan House, Baltimore, on Friday, October 3. There were present the Rt. Rev. George W. Davenport, D. D., and the Rev. Messrs. Trapnall, Humphries, Barnwell and Bigham; and the Rev. Frank Orr Johnson, attending as a substitute for Mr. James E. Brown.

The Rev. Romilly Humphries reported on the Toronto Conference. The following topics and speakers were suggested and adopted for the Social Service feature of the program of the Synod which meets on November 18.

Rural Work—The Rev. Fred D. Goodwin, Warsaw, Va.

The Boy Problem—Mr. Reinhold Rogers, Covington, Va.

Social Service in the Parish—The Rev. Samuel G. Dunseath, Newark, N. J.

Dr. Humphries was appointed a committee of one to prepare a report to be presented at the Synod.

Upon motion of Mr. Trapnall it was decided to ask the Synod for an appropriation of \$300 to cover the expenses of members in attending two meetings each year.

Cathedral at Portland, Oregon, Burned.

According to a press dispatch, "St. Stephen's Pro-Cathedral and parish house, Portland, Oregon, was completely destroyed by fire Tuesday night, September 30. The loss, amounting to about \$60,000, is only partially covered by insurance. The blaze was set by an incendiary, evidently some insane person. The fire started in the chancel of the Cathedral, spreading to the parish house."

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

The Piedmont Convocation.

The Piedmont Convocation held its one hundred and fourteenth semi-annual meeting in Emmanuel Church, Rapidan, Va., the Rev. W. L. S. Rommily, rector, October 6-8, 1924.

On the two evenings the Rev. Dr. Caley, of Philadelphia, gave his lectures on the Life of Christ, illustrated with stereopticon pictures to an audience filling the parish hall, and most appreciative. Dore's and Tissot's were largely used by him.

Tuesday morning the Holy Communion was celebrated by the Dean, the Rev. R. Allen Castleman, assisted by Dr. Caley. The sermon was preached by the Rev. Mr. Powlis of Clarendon, Va., on "Ye are the Salt of the Earth." The Rev. Arthur H. Mellen, General Secretary of the American Bible Society in Mexico, spoke on the Power of the Bible.

In the afternoon the Rt. Rev. Dr. Tucker, Professor in the Theological Seminary at Alexandria, administered the rite of confirmation for Bishop Brown, and later made an address on Some Principles of Missionary Work, as illustrated by the work in Japan.

Wednesday morning, the meditations of the "Quiet Hour" was conducted by the Rev. Mr. Craighill of Leesburg, Va., on the fourteenth chapter of St. John's Gospel. The Rev. Percy F. Hall, of Alexandria, gave an essay on "The Poetic Element on the Gospels," and the subject was discussed by the Rev. Messrs. Sadtler and Penniman. Miss Sallie Deane of Richmond spoke on "Stewardship."

The chief business of the Convocation was the "Program" for 1925. It was discussed and a Committee was appointed to provide a plan of action for the parishes and promote the presentation of the subject in the parishes. The Convocation expressed its great appreciation of the generous hospitality of rector and congregation, and adjourned after accepting an invitation for the spring meeting from the rector and congregation in Marshall, Va.

Besides those clergymen mentioned here, there were present the Rev. Messrs. Everett, Galt, Gibson, Hammond, Harari, Hinkel, Marshall, Morton and Tucker.

K. J. H.

The Richmond Convocation.

The eighty-first semi-annual meeting of the Richmond Convocation was held in St. James' Church, Ashland, the Rev. Thomas L. Russell, rector, on Wednesday, October 8. The opening service of the convocation was a celebration of the Holy Communion by the Rev. T. L. Russell, Dean of the Convocation. The Convocation sermon was preached by the Rev. W. E. Cox, rector of the Church of the Holy Comforter, Richmond.

Immediately after the close of the service, the Convocation assembled in business session, and ordinary routine business was transacted. The Rev. W. W. Brander, rector of St. James-Northam Parish, was elected Dean for the ensuing year; the Rev. P. W. Reed, of Christ Church, Richmond, was elected Secretary, and the Rev. Thomas L. Rideout of Richmond, treasurer. St. John's Church, Columbia, was selected as the place of the Spring Meeting next year. After a bountiful luncheon served by the ladies of St. James Church, the Convocation reassembled for business. At the opening of the

afternoon session of the Convocation there was held a brief memorial service in memory of the Rev. Angus Crawford, D. D., as a spontaneous expression of love for the former Dean of the Virginia Theological Seminary, under whom most of the members of the Convocation had studied.

One of the main features of the afternoon was the discussion of plans for the carrying on of the fall campaign for the Church's Program. Addresses were made by the Rev. William D. Smith, D. D., Chairman of the Diocesan Committee, and the Rev. J. F. Ribble, D. D., rector of St. Andrew's Church, Richmond. An essay was read by the Rev. B. D. Tucker, Jr., D. D., rector of St. Paul's Church, Richmond, on "An Approach to Unity."

After a dinner served by the ladies of St. James' Church, the evening service was featured by an address by the Rev. Elmer C. Pedrick, rector of St. Thomas' Church, Ginter Park, on the subject of the Young People's Service League.

Richmond Clericus.

The annual corporate celebration of the Holy Communion for the Richmond Clericus was held in St. Andrew's Church, Richmond, on October 6, the Rev. J. F. Ribble, D. D., the President of the Clericus, and the Rev. J. J. Gravatt, D. D., a former President, taking part in the service. A strong and most helpful address was read by the Rev. W. E. Cox, on "Tithing As The Base Line in Proportionate Giving." After the service the Clericus was entertained at luncheon by the ladies of St. Andrew's Church.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Cathedral Fund Campaign.

Announcement is made that for ten days beginning on January 18 a campaign will be on for \$15,000,000 with which to complete the Cathedral of St. John the Divine. Through the efforts chiefly of Bishop Manning 3,000,000 in even figures are in sight, and work on the nave is to be started this coming summer. Hon. Franklin D. Roosevelt, who was candidate for vice-president of the United States four years ago, and prominent in the Democratic Convention in New York last July, is the leader in the campaign, but has assistants in Hon. Elihu Root, Hon. George W. Wickersham and others.

Religion in Public Schools.

In Larchmont, N. Y., the problem of religious instruction in the public schools has been worked out very successfully. The scheme adopted there is fully in accord with the laws of the State of New York, is perfectly free and fair to all religious bodies in the community, and could probably be inaugurated successfully in any like community in the land.

At present the instruction is given only in certain grades, but it could be extended to the other grades upon the same principle.

The plan is as follows: Upon a given day of each week the scholars of those grades to be instructed are dismissed forty-five minutes earlier than usual. The Episcopalians assemble in one room of the school building, the Presbyterians in another, Roman Catholics, Christian Scientists, etc., each in a

room of their own, where they are instructed by teachers supplied from their respective religious bodies. Attendance is voluntary.

In Larchmont there are only two public schools, and so it has been possible for the pastors themselves to give the instruction, thus bringing about an important contact between the pastor and the children. The fact that the attendance is voluntary makes it necessary for the pastors to interest the children and not bore them, which is an excellent thing for the pastors as well as for the children. The parents and the teachers have both cooperated splendidly in encouraging the children to attend. In the class taught by the Rev. Francis J. H. Coffin, rector of St. John's Episcopal Church, there has been to date only one unexcused absence, every Episcopalian is on the roll and children of other families—Lutheran, Universalist, etc., who have voluntarily joined the class, increase its membership by 20 per cent.

The fact that the teaching is done in the school building, instead of in parish houses, churches, etc., is a very great help. The school atmosphere, desks, blackboards, etc., make the teaching much easier.

Mercer and Hadley in Larchmont.

St. John's Church, Larchmont, N. Y., the Rev. Francis J. H. Coffin, rector, is joining with the Larchmont Avenue Presbyterian Church in a very successful preaching condition, conducted by Messrs. Mercer and Hadley. These men have a quiet sincerity and simple strength, which is making a strong appeal to the people, and the Mission is doing a great deal to build up a spirit of community interest between the two congregations.

St. Mark's in the Bowery, the Rev. Dr. Guthrie, rector, has determined by act of its vestry to forego the rhythmic dances for one year. It was because these dances, given in the Church, that Bishop Manning cut off the parish from visitation.

PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Bishop.

Activities of St. Stephen's Parish.

The contract for building the Community House for St. Stephen's Church, Philadelphia, the Rev. Dr. Carl E. Grammer, rector, has been awarded to Myers and Son, and work has already been begun. The contractor has agreed to have the new building complete on May 1. No effort has been spared to make the building of such a character that it may be widely serviceable and all the supports have been erected of such strength that a fourth story can be added, if the needs of the parish or the development of the community work should require it. The building will be completed and furnished for about \$100,000.

On October 1 the Rev. Frank M. Crouch came to St. Stephen's, as assistant. Mr. Crouch began his ministry with the Rev. Dr. Howard Melish, in Holy Trinity Church, Brooklyn, and was for some years the Executive Secretary of the Joint Commission on Social Service of the Protestant Episcopal Church. He will organize new activities in the Community House.

Mr. Edward Shippen Barnes, of New York, has become choirmaster and organist of St. Stephen's. Mr. Barnes is a graduate of Yale and student of mu-

sic in Paris, and comes with the best endorsements. St. Stephen's has always enjoyed the distinction of possessing one of the best choirs in the city.

The Japan Fund.

The campaign to raise \$250,000 as Pennsylvania's share in the \$2,500,000 fund which is to be raised by the Church in the United States began with a dinner in the Ritz-Carlton Friday night, October 10. Lewis B. Franklin, of the National Council, was the principal speaker and Dr. R. B. Teusler, director of St. Luke's International Hospital, Tokyo, also made an address. Pledges amounting to \$50,300 were announced at the first meeting and Drexel and Company will act as treasurer of the fund. Addresses in the interest of the campaign were made in the churches on Sunday by a large corps of visiting speakers, including several bishops and prominent laymen. The Rev. Charles W. Shreiner is the active chairman of the campaign. The Laywomen's Division is under the leadership of Mrs. Charles R. Pancoast, of Germantown, the Laymen's Division under William H. Jefferys, M. D., Superintendent of the City Mission, and the Clerical Division under the Rev. B. N. Bird, St. Asaph's, Bala. The team captains and members number one hundred and twenty-one, and the campaign will continue until October 20.

The Associated Vestries of the Diocese of Pennsylvania, an organization composed of vestrymen representing parishes of the Church in Philadelphia, Chester, Delaware, Montgomery, and Bucks Counties, held its fall meeting on Wednesday afternoon in Holy Trinity Parish House, Philadelphia. Following a brief business session there was an informal supper about 6:30, at which Roland S. Morris, former U. S. Ambassador to Japan, delivered an address on Japan.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D.

The Cathedral School For Girls.

The twenty-fifth year of the National Cathedral School for Girls in Washington began Wednesday, October 1, under circumstances that promise to round out a quarter century of effort with a record in American educational annals highly satisfactory to the Episcopal Church.

Every year since the school opened in the fall of 1900 all accommodations have been filled and applicants have been turned away. This year as many have been turned away as are in the school. Plans are now being formulated for building the club house of the Alumnae Association on Wisconsin Avenue between Woodley and Lowell Streets. Eventually it is planned to have all this block fringed with buildings and an interior quadrangle in the center facing toward the Cathedral grounds.

Although the school opened October 1 for registration of new pupils, the formal opening exercises took place Friday evening, October 3, when the school met for assembly in the gymnasium and an address by Bishop Freeman. After the address the students gathered in the Cathedral Close for the annual ceremony of raising the Stars and Stripes over the school.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt. Rev. E. B. Balaney, D. D., Suffragan.

The New Church at Chapel Hill.

Progress is being made on the handsome new church at Chapel Hill, the seat of the University of North Carolina, the Rev. A. S. Lawrence, rector. The building is under roof and will seat four hundred and fifty people. It is Gothic in architecture, with high ceiling and deep chancel and well-proportioned transepts. It is of stone and has a tower that gives it beauty and distinction. The building is a gift from Mr. William A. Erwin, of Durham, and is a memorial to his grandfather, the late William Rainey Holt, of the class of 1817, at the University. The architect is Mr. Upjohn, whose grandfather years ago planned the old church. This latter is held intact and is connected to the new building with a stone cloister. An up-to-date parish house is also being erected and when the whole building project is completed the Chapel of the Cross will be one of the most complete and one of the most commanding churches in the Southland.

Young People's Work: Arrangements are being made for a convention of representatives from the various Young People's Societies in the Diocese to be held in Greensboro some time in November. The young people's work has had great stimulus under the direction of the Rev. Charles B. Scovill, religious education secretary of the diocese.

The Rev. Lewis N. Taylor, who has done a splendid work in connection with his rectorship at Roanoke Rapids, has been called to Grace Church, Morganton, and now has the matter under consideration.

T. F. O.

EAST CAROLINA.

Rt. Rev. Thomas C. Darst, D. D., Bishop.

Church Work Among Colored People.

The colored churches in the Diocese of East Carolina are giving many signs of a renewed life. A new Mission has just been started at Hallock's Cross Roads, near Ayden, and several other points recently opened up are giving promise of permanency and growth. The Rev. E. S. Willett, field secretary for the Colored Convocation, is visiting all of the congregations. He has held preaching missions in a number of churches, and conducted conferences on the Church's Program in others.

Church Unity: At a service in St. James', Ayden, recently the whole community came together to worship and to extend a welcome to the Rev. George F. Cameron, the new rector of St. James'. The pastors of the local Methodist, Baptist, Christian, and Free Will Baptist Churches attended the service,

and made addresses. They assured Mr. Cameron that they expected him to become a servant of the whole community as well as of his own Parish. The rector preached the sermon on this occasion, and special music was rendered by a choir recruited from all the churches.

St. Paul's, Edenton, in some ways one of the most outstanding parishes of East Carolina, has recently suffered heavily through the death of two of its communicants, mother and son, who died within ten days of each other. Mrs. Mary Shaw Wood was a representative of the best culture and charm of the women of the old South, and was a most active and useful member of St. Paul's. Her son, Dr. H. M. S. Cason, was one of the most beloved and useful physicians in North Carolina.

Missionaries On Furlough: Two of East Carolina's representatives in Alaska are at home on a furlough. The Rev. B. W. Gaither, who went to Alaska five years ago as a lay missionary, came back in deacon's orders. After making a visit to relatives in the State, he entered the Seminary in Virginia, at Alexandria, for a year's training. Miss Lottie Cotchett, who has been serving at St. John's in the Wilderness, Allakaket, is visiting relatives in Wilmington, N. C. In this connection it will be recalled that a third East Carolinian, the Rev. F. B. Drane, is now Archdeacon of the Yukon. Miss Florence Huband, also from Wilmington, has just arrived in Alaska after volunteering for service there.

T. P., Jr.

TENNESSEE.

Rt. Rev. Thos. F. Gallor, D. D., Bishop.
Rt. Rev. J. M. Maxon, D. D., Coadjutor.

Memorial to the Rev. Dr. Beckett.

Friends of the late Dr. George Beckett, who was for twenty-eight years rector of Columbia Institute, the oldest school for women in the American Church, will be glad to know that there is being built in Columbia (Tennessee) a cloister in his memory.

The cloisters will connect the parish church of St. Peter of which Dr. Beckett was rector for twenty-two years and the parish house, which is to be finished next month. They will be seventy feet long.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.
Rt. Rev. R. E. L. Strider, D. D., Coadjutor.

The Wheeling Clericus reassembled at St. Matthew's Parish House, Wheeling, after the summer adjournment, enjoying the hospitality of the Rev. E. B. Andrews, rector of St. Matthew's. Dr. Jacob Brittingham, D. D., presided. There were a number of new members due to clerical changes in this part of the diocese.

St. Matthew's, Wheeling: A weekday school has been started at this church. The pupils leave the public school Wednesday afternoons and come to the church for instruction by the rector. There are about forty scholars who take advantage of this opportunity.

The Rev. E. B. Andrews is holding a series of special services in connection with the general organizations

of the church, such as the Girls' Friendly, the Brotherhood of St. Andrew, the Woman's Auxiliary and others.

C. G. C.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.
Rt. Rev. F. W. Sterrett, D. D., Coadjutor.

Meeting of Executive Council.

The Bishop and Executive Council had a full fall meeting in Bethlehem this week. The Bishop reported that all vacancies, but St. Barnabas, Reading, were filled.

The Field Department presented its objectives for the Diocese. At the conclusion of the report of the Chairman, the following resolutions were unanimously adopted: "That the Bishop and Executive Council heartily commend the Diocesan Unanimity papers presented by the Field Department; and they recommend and urge the clergy and laity of the Diocese to put into effective operation the provisions of the recommendations," which are:

(a) Parish Program Conferences in every parish and mission.

(b) Organization of the group system as a permanent asset of the parish.

(c) An intensive campaign on Christian Stewardship.

(d) The adoption of a practical educational program for all parishes and missions.

The second resolution says "That the individual members of the Council be assigned to the Group Chairmen in their neighborhood to assist said chairmen to put into operation the four objectives of the Field Department as outlined in the Unanimity Papers."

Altar Cross and Vases.

On Sunday, October 5, 1924, in St. Stephen's Church, Wilkes-Barre, there was dedicated to the glory of God and the service of His Church an exceedingly beautiful Altar Cross, and a handsome set of four vases, the gift of Mr. W. Carlton Sterling and Miss Leila Sterling. The cross bears the inscription: "To the glory of God and in memory of Emma Elder Sterling, 1849-1919, and her son, Knight Sterling, 1877-1899." The two large vases are inscribed: "In memory of Emma Elder Sterling." The two small vases are inscribed: "In memory of Knight Sterling."

H. P. W.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Work of the Department of Religious Education.

Special attention is being called by the Department of Religious Education of the Diocese to the National Accredited Teachers' Association. There are several teachers in the various Church Schools who have sufficient credits for membership, and others will be able to obtain them through parochial or inter-parochial teacher training classes which the Department proposes to promote. All of the Church Schools have received their mite boxes for the Bishop Tuttle Memorial Fund, and the Stewardship Contest for the junior and senior department is to be handled by the Department of Religious Education at the request of the Diocesan Field Department.

Death of Colored Deacon.

The Rev. G. R. Jackson, Deacon of St. Ignasius' Chapel, St. Simon's Island, Ga., died on Sunday afternoon, September 7, after a short illness. This faithful servant of the Lord served first as a teacher in the parochial school of the Island under the late Rev. A. G. P. Dodge, Jr. After serving for some years he decided to enter the ministry of the Church and entered the Theological School of King Hall, Washington, D. C., where he graduated in 1897 and was made Deacon. He taught again in the schools on the Island of St. Simon's, and became "rector's assistant for colored work," serving under the present rector, the Rev. D. Watson Winn. One of his white friends, who knew him well, said: "He was endowed with a stern sense of duty, and a high conception of personal responsibility and character, so that these things were recognized in him as characteristic, with the result that all who knew him best respected him accordingly."

The Church of the Atonement, Augusta, the Rev. Jackson H. Harris, rector, observed a Parish Reunion Day the last Sunday in September, by having a Corporate Celebration of the Holy Communion at the eleven o'clock service. The previous Friday a "Get-together" supper was held in the parish house, which was largely attended. During that week the Woman's Auxiliary had a Corporate Communion, at which time the United Thank Offering was presented. An interesting service was held at this church the first Sunday in October, when the members of Vigilant Lodge No. 2, Knights of Pythias, attended in a body and took part in the service.

St. Andrew's Church, Darien, sustained a great loss during the summer in the death of its senior warden, Mr. Thomas B. Marshall. He was a native of Scotland, and helped to build the little mission in which he rendered loyal service. At the completion of the building he was made senior warden and retained this office until his death. He was also superintendent of the Church School.

E. D. J.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.
Rt. Rev. W. G. McDowell, D. D., Coadjutor.

For The Church's Program.

The Church's Program will be presented to the clergy and representative laymen of the Diocese in a series of three Convocations as follows:

Birmingham, October 20 and 21.
Montgomery, October 22 and 23.
Mobile, October 24 and 25.

At each Convocation one phase of the Church's Program will be presented by the Bishop-Coadjutor, and another by the Rev. Charles Clingman, a volunteer Field Secretary of the National Council, who will demonstrate the group discussion of "My Father's Business." The Rev. John Gass of Parkersburg, West Virginia, another volunteer Field Secretary, will discuss "How the Parish Can Put It Across." The Rev. E. C. Seaman, Executive Secretary of the Diocese and Diocesan Treasurer of the Nation Wide Campaign Fund, will present facts and figures relating to Diocesan and National Council Budgets.

Bishop McDowell and his family moved in to the newly acquired Episco-

pal Residence in Birmingham on October 1, and on the afternoon of October 9 entertained with a house-warming.
E. C. S.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

Parish Organized in Atlanta.

A new parish, which has grown from forty to seventy communicants in one month, has been formed in Atlanta, named by the Bishop the "Church of Our Saviour."

The proposed permanent location of the new parish is in the Virginia-Highland section, a rapidly-growing part of the city, where a church is badly needed. Until a new building can be erected the congregation is worshipping in the old Druid Hills Presbyterian Church.

The Rev. G. W. Gasque has accepted the rectorship, and is conducting two services every Sunday and a Wednesday evening service, all of which are unusually well attended.

The first service was held Sunday morning, September 7, and since that date a Sunday School, a Woman's Guild, an Auxiliary, and a Vested Choir have been formed.

The parish now has three licensed lay readers. One is Superintendent of the Sunday School, another the teacher of the adult Bible class, and the third the teacher of the Sunday-School class for Churchmen at the Atlanta Federal Penitentiary (Mr. A. H. Thomas), where recently he prepared two men for baptism and five men for confirmation.

The Rev. Cyril E. Bentley, Executive Secretary of the Diocese, began this work more than a year ago, and it is under his direction that the work has been carried on so effectively.

The new parish publishes a monthly paper of eight thousand words, named "Our Saviour's Messenger." The first issue contained two thousand copies.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

Sunday-School Rally.

On Sunday afternoon, October 5, a grand District Church School Rally for the schools of the Monongahela Valley was held at St. Paul's Church, Monongahela. The schools taking part were those at Clairton, Charleroi, Donora, Monessen and Monongahela. The schools carried banners, and the children wore badges of various colors, and marched into the church, where places had been reserved for them. The rest of the church edifice being filled to overflowing by the adults of the different congregations. The attendance exceeded three hundred and fifty persons, and the gathering was one of the most successful of its kind ever held in the Diocese. Familiar hymns were sung heartily, and the service was shortened Evening Prayer. There were three addresses, the first by the Rev. F. C. Lauderburn, of Trinity Church, Pittsburgh; the second by Miss Charlotte E. Forsyth, Diocesan Superintendent of Religious Education; and the third, Miss Margaret Monteiro, of Anking, China. At the close of the meeting Miss Forsyth distributed souvenir rally cards, which enumerated ten points of excellence to be attained by the pupils.

The Whitehead Club.

This club is composed of students in Pittsburgh attending the University of Pittsburgh and the Carnegie Technical School, who belong to the Episcopal Church. On Sunday evening, October 5, at the parish house of the Church of the Ascension, Pittsburgh, the Club gave a supper as a welcome to the new students at these institutions who are members of that Communion. It was well attended. Four Corporate Communion have been arranged for during the year, in October, December, February and May, two each at the Church of the Ascension and the Church of the Redeemer, which are parishes nearest to the University and School of Technology.

Interdenominational Noon-day Services.

Noon-day Interdenominational Gospel services are to be held each Wednesday from October 8, 1924, to February 18, 1925; in Trinity Church, Pittsburgh, from 12:30 to 1:00, up to November 26, and from that date to the finish of the series at the First Lutheran Church. Churches sharing in these services are the United Presbyterian, the Methodist Episcopal, the German Evangelical Protestant, the Episcopal, the Lutheran, the Baptist, the Christian, the Presbyterian. Those who will make addresses as representing the Episcopal Church, are the Rt. Rev. Alexander Mann, D. D., the Rev. Dr. Kammerer, rector of Trinity Church, and the Rev. Dr. Budlong, of the Church of the Ascension.

J. C.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

Meeting of Woman's Auxiliary.

The semi-annual meeting of the Woman's Auxiliary was held in the auditorium of the Cathedral Parish House, on Friday, October 10.

Miss Winston, Diocesan President, having but just returned from the National Board in New York, brought an eloquent message of hope, and appeal, but also of solicitude, reflecting the mind of the National Council then in session with the House of Bishops, gravely considering the state of the Church respecting its resources for the spread of the Kingdom. Even the most optimistic must view with deep anxiety the gravity of present day conditions, the evident luke-warmness of interest in the great cause, and the imperative need of a widespread awakening if the Church is in any degree to measure up to its obligations and responsibility. As usual, the central topic of the semi-annual meeting stressed the progress of the Woman's Triennial Thank Offering in general, its present, past, and future, as effecting Kentucky's record, in particular. General reports were also heard and a note of encouragement sounded when Calvary Parish announced every pledge in Auxiliary work fully paid to date.

A very pleasing and effective pageant was presented, written by Mrs. H. L. Maury, Diocesan Educational Secretary, artistically impersonating Prayer, Faith and Money, hopefully entering a much expanded model of the "Little Blue Box," joyfully to emerge as Deaconess, Nurse, and Teacher, hastening forth to waiting fields at home and abroad.

(Continued on Page 22.)

Family Department

October.

1. Wednesday.
5. Sixteenth Sunday after Trinity.
12. Seventeenth Sunday after Trinity.
18. Saturday. S. Luke.
19. Eighteenth Sunday after Trinity.
26. Nineteenth Sunday after Trinity.
28. Tuesday. SS. Simon and Jude.
31. Friday.

Collect for St. Luke's Day.

Almighty God, Who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist and Physician of the soul; may it please Thee that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of Thy Son, Jesus Christ Our Lord. Amen.

Collect for Eighteenth Sunday After Trinity.

Lord, we beseech Thee, grant Thy people grace to withstand the temptations of the world, the flesh and the devil; and with pure hearts and minds to follow Thee, the only God, through Jesus Christ Our Lord. Amen.

For the Southern Churchman.

An Old-Fashioned Garden.

Helen Bayley Davis.

Morning-glories, lady's-slippers, every sort of hue,
Trembling in the summer breezes,
drenched with early dew;

What is shyly peeping out
Gazing timidly about?
Violets, in purple gowns,
Johnny-jump-ups, too, the clowns!
Mignonette and heliotrope, breathing in
the air
Perfume, straight from Arcady, fragrance
everywhere!

Pansies, lovely velvet things, thoughtful
little faces,
Stately Prince's-feather there, with its
airs and graces;

Gaudy, careless marigolds
Dresses creased in many folds;
Bleeding-hearts: a lover gay,
Jilted them, alas, they say!
In the corner by the lilacs there's a smell
of mint,
Butterflies, God's roving flowers, in the
sunshine glint.

Borders of the pungent box-tree guard my
flowers, rare;
Courtly lords and powdered ladies must
have wandered there.
Bluebirds, robins, bobolinks,
Homely sparrows, saucy minx,
Love this garden gay of mine,
Love my phlox and columbine,
Preen their many-colored jackets, flaunt
their gorgeous frocks,
In this quaint, old-fashioned garden, with
its hedge of box.

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

The Great Intercession.

The Rev. Louis Tucker, D. D.

In the Great Discourse Our Lord speaks much of prayer. Now He prays; and the first prayer is for glorification; mutual glorification. The popular idea of "Glorifying" is connected with speaking, speaking largely, boasting. We glorify each other by praise, largely untrue. But there is a glorifying which needs no speech. When a general gives one of his staff command of a forlorn hope he "glorifies" him as fit to do the work. If the officer succeed, or even if he bravely fail and die, he glorifies his general by proving the choice good.

That "The hour is come" may mean merely that Our Lord had determined to move on with His plans. Our Lord in His passion was not the sport of circumstance. He was in control. He could have stopped the whole tragedy at any minute. Things happened to Him because He allowed them. He could have reversed events, confounded His prosecutors, taken control of Jerusalem, made Himself Emperor of Rome and then Dictator of the world and founded on an earthly basis that kingdom which He is still toiling to found on a heavenly one. He had power over all flesh.

More particularly, His power was to give eternal life to those whom God had given Him. Man receives from God a life temporal which, because of sin, is slowly dying out. If, at any time before he is too far gone, man admit that death-in-sin, Christ can give him a new life which is not dying but eternal. We shall triumph over evil by the simple process of outliving evil and look down, half-pitying, on sin as some hale old men now look down on the graves of their oppressors. The deadliest thing in this world is a lie, either spoken or lived. Reward of Christ-like living is Eternal Life.

Our Lord, in direct accord with the profoundest philosophy of all ages, bases eternal life on knowledge of God; but, with philosophy profounder, couples it with knowledge of Himself. As Logos Christ created the universe and is thus the nexus between create and uncreate. Knowledge of God is impossible except through Him.

He went on to a cherished glimpse behind the veil, giving new information surpassing parallel. We are told, quite casually, of a time before the world was (And, by implication, before the universe was) while Our Lord dwelt in glory with the Father. The nature of that glory, since God is love, was fathomless happiness in love. After Time began, after the Universe was created, yet before the world was made (Space and Time mutually measure each other, and so began together) we can cast back and recover knowledge enough to be of use. That knowledge is of a group, a society, a monarchy, a universe, of intelligent beings, wise, strong, happy, deathless and busy, each with his own work; and of this ordered universe the Monarch is the Logos, the Word. From that high throne He came for us into this world; yet not for us alone. They lacked there something

He brought back from us; the knowledge of what sin will do, the certainty that it will try to murder God; the knowledge of what Love will endure, the certainty that it will die for the beloved. Without these certainties evil was possible in even that society, for angels fell. With them we think that all God's universe is clinched and settled on foundation of righteousness eternal. That Christ is the rock, the root, the sure and firm foundation, means more than we small earth-blind souls yet know. It has a universe-significance, and reaches beyond time to the eternal. And to that glory, voluntarily laid down for us, though not for us alone, He was to return. "Post hoc exilium, ibo."

The Name referred to is not the ineffable name of God, but a much deeper thing; in fact, the whole superstition concerning the Ineffable name, as that Solomon controlled demons by it and much like dream-stuff, is a symbolic shadow of that deeper thing. We who give names in infancy, without regard to character, do not grasp the thought; though even we give nicknames. The name of a spiritual entity is the setting forth of that entity. "Jehovah," for instance, means "I AM"; or, more fully, "The Self-existent First Cause." To manifest the Name of God to eleven men was not to impart to them some combination of syllables, but to make them understand something of the real nature of God.

That the eleven were God's men and that the Father gave them to the Son out of the world does not, as Olshausen makes plain, imply that some men belong to God and others not. Some are more obedient than others; some are in rebellion and not obedient at all; but all belong to God. The parable of the Lost Didrachma illustrates.

The rest of the speech is limpidly clear, or turbid past comprehension, according as one understands the psychology of faith. In either case comment is superfluous. The statement that Our Lord "came forth from" God, quoted as it is by Emanationists, does not necessarily mean emanation. A courier may "come forth from" a general without "emanating from him."

Our Lord speaks of Himself as no more in the world when He was; as far as suffering goes, on the eve of fuller immersion in the affairs of the world than ever before; so full, in fact, as to revolutionize them. Perhaps being "In the world" meant, to Him, submission to the authority of the Prince of this world. Up to this time He was under the law in many ways, of which the simplest and most superficial were the laws of food and sleep. But now His last meal was eaten. He had no more need of sleep. Never any more would His eyes close until Joseph of Arimathea, or Nicodemus, the some time coward grown very brave at last, should close them. For the thousand things which make the sum-total of mortality He had now no need. As for death, He was planning to destroy death, braving that dread in its own stronghold and giving it the mortal wound which shall kill it, so that His living servants shall serve Him long after death is dead. The eleven were still in these things. They had need of food and sleep and many like matters; but He had let these go.

The Master speaks of the Father as Holy, in connection with the idea of spiritual unity among the eleven. God alone is holy. No human beings do more than distantly approach the pure and awful whiteness of that tremendous absence of all stain. Yet, if there be noticeable approximation, however

distant, men far apart as the very poles in other things are filled with a respect for each other genuine, a brotherhood most winning, a glorious and, to others, incomprehensible companionship. Who has not seen, even in the ranks of some narrow communion, a face clear-cut as a cameo, an eye of level lightning, and known the owner, however intellectually mistaken, one of that great brotherhood which shall stand before the throne? We dread holiness, we deny holiness, we fear holiness, and, truly, among men there is no absolute holiness. Yet when we meet an even partial holiness every clean heart cleaves to it.

These are facts; great and peaceful and calm as the eternal hills. More, they are touched with joy, as the eternal hills are touched with light at dawn. Also, there are deeps in them which we have not sounded; most joyful deeps. Therefore it is no accident that Our Master next said that we might have His joy fulfilled in ourselves.

The Christ, as well as His message, is a Word of God. The Lord Jesus had given His message and Himself. The eleven and those they stand for are not of the world; yet, if that which overthrows is power, if that which survives is life, if that which gives strength from within its a constituent, then the eleven and their followers proved more in the world than is anything else. The Jewish government antagonized them and is gone; the Roman Empire attacked them and perished. Men taught by the eleven lead the world today. Out of the classical world grew the fruitful world-chaos of the dark ages; and the coherent principle which made growth possible was work of the eleven. From the dark ages emerged mediaeval feudalism, crude and evil, but instinct with life; and the life came through these eleven. From the mediaeval bulb blossomed modern Christendom, and the vitality which unfolded and developed came through these eleven. They were unworldly, but they remade the world. They, or the followers they trained, took the world to pieces and remade it, cleaned, revised and extended, as a man may rebuild a house. In very truth the Father did not take them out of the world.

The Blotted Record.

It was supper time in a Methodist minister's home a fortnight ago. In the course of our conversation at the supper table, I was reminding myself and telling two ministers present what I had heard from the lips of one of my pastors a few days before. This pastor was calling on a prominent physician in his community who was ill. As the pastor led the conversation with the sick man, naturally the primary matter of the physician's relation to Christ was talked. The doctor did not demur. He spoke with evident interest and concern but finally said to the pastor, "Pastor, you have been here four years. Why have you not talked to me about Christ when I was well?" As I heard this pastor relate this experience in the presence of a sympathetic circle and tell us how this just rebuke had chided and condemned him, I could recall many instances where men whom I had known could have stabbed me with a similar question that would have caused me to stand speechless. Wondering whether it was not altogether too tragically true of too many of us, I was voicing my lament to my two brother ministers. I desperately desire to talk to sick men—dying men—about Jesus Christ. I do not want any man to go into the

"outer darkness," banished from the face and friendship of Jesus Christ because of my neglect. But there is one sort of man who haunts me more vividly than the sick man, and he is the strong, sturdy, successful man who looks as if he could laugh death in the face because he is so full of abounding health. "What about these men," I asked of my brother ministers, "these men who walk our streets unafraid of disease; these men who are our neighbors; some of them our personal friends? Their children are in our Sunday Schools; their wives are members of our churches," I urged, "some of them have invited us to their homes to share their hospitality; others have contributed to our material support; others have known us in varied ways in social and community life. Suppose they should tell the truth about us; what would they say?"

It was then time for one of the other ministers to speak. He related with trembling tones and moist eyes an experience in a previous pastorate. He was speaking of an ideal family circle. The mother belonged to the church and adorned the Gospel of Christ. The children were a charm and a joy. The father was prominent in the city and a large owner in many of the most outstanding community enterprises. The city honored him with its confidence and admiration. He was a regular attendant at church on Sunday mornings and often was at worship Sunday evenings. But one thing was lacking. He was not personally, definitely and openly committed to Jesus Christ, so as to be an active partner in Christ's enterprises in that city. One evening the pastor was a guest at dinner in the comfortable home of the banker. After the bounteous meal was finished and informal conversation prevailed, the pastor looked directly into the face of the banker and said, "Mr. M—, for a long time I have intended asking you in a friendly but easy way if you were not ready to surrender your splendid life to the dominion of Jesus Christ and place at Christ's disposal the energies of your whole soul." "For a moment," said the pastor, "there was a tense silence about that table and then the banker spoke. Said he in substance: 'Pastor, you have been our preacher for three years. You have been in our home often. Whenever you have been here and gone, I was always disappointed, because you never opened the door of the Kingdom and invited me in. Of course,' continued the banker, 'I will give my life to Christ and do it now.' We were all mellowed by this recital of another tale of how many a minister and many a layman looks backward into the faces of men who have never come to Christ because we have never opened the door and invited them in. We have done it publicly; so had the pastor of the banker. He had publicly pleaded with men in that congregation for three years to yield themselves to God. The banker had heard these appeals, but had never acted. It required the personal plea face to face, eye to eye, heart to heart.—Bishop Henderson, in Wesleyan Christian Advocate.

THE PARABLES OF SAFED THE SAGE.

The Parable of the Taxi Meter.

Once upon a time there was a man who said, All my life I have either walked or ridden on the Street Cars, and it is time for a Change. And he ordered a Taxi, and climbed in. And he looked out at other men, scrambling for a place to enter the street cars, or

standing within and holding to the straps, and he felt like Croesus.

But after a time he ceased to watch his less fortunate Neighbors, and looked at the Meter, and, behold, it was working steadily at its job, and every now and then it jumped another Dime.

And he began to figure how much it was going to cost him to get home.

And as he noted the intervals at which it jumped, and considered the distance from his home, he was almost constrained to get out and walk the last four blocks lest the Meter should jump two or three times before he pulled up at his own Curb.

Now I also have walked to save carfare, and have counted myself rich when I had a nickel that I thought I could spare for the trolley-cars, in the days when a car-ride cost a nickel. And I also sometimes ride in a Taxi. For, while I am far from Rich as the world doth esteem wealth, Money is the cheapest thing I have.

And this is the way I feel about it. I can afford to walk, and I can afford to ride on the Trolley, and I can afford a Taxi if there is sufficient reason for it, but I cannot afford to die of Nervous Excitation watching the Meter. I will either walk and save it altogether, or ride on the Street Car at such price as they who run those cars ring up, or ride in a Taxi and pay like a man. But I will not ride and worry.

And the same I hold concerning Life. I am a Passenger on this here old Taxi that is racing through History, and I see no very decent and very desirable way of getting out until I reach the Destination, and I do not want to get out.

Wherefore I and Keturah we sit in this old Taxicab of life, and we know that just as much of the road belongeth unto us as it doth to any man who payeth an hundred times our Income Tax. And we are going with the Race, that is to say the Human Race, and getting our money's worth out of the Ride.

And thus do I speak unto Keturah, There is no couple that hath a Mileage to equal ours that hath had more or happier Experiences, and those Experiences keep right on. And I know not how long this old Machine will run, nor with what it may yet collide. And I am well aware that our Chauffeur, Old Time, is working hard at the Meter and registering an increasing account against us. But no watching of the Meter shall prevent our enjoying the ride.—Selected.

The Influence of the Missionary.

The modern missionary is often a man—and more often a woman—of affairs. The idea that he is likely to be a narrow and somewhat foolish fanatic has vanished. The great missionary organizations are of international importance. Their leaders are consulted by statesmen, and their advice is not without influence on public policy. The sympathy of missionaries with native races and their knowledge of where the shoe pinches are of obvious value to officials. Their criticisms are sometimes resented, but they can seldom be ignored. They have expert knowledge and only one axe to grind. While they wish to spread the Christian faith, they are free both from political and from financial motives. Then, too, they have the ear of the religious communions which they serve; and, though we hear much of the weakness of institutional Christianity, the influence of the churches in matters of political morality shows no signs of lessening.—London Times.

For the Young Folks

My River.

My river winds across the fields
 With many a haunting curve;
 It cannot see around the bend,
 It knows not where its travels end
 Beyond the little hills that serve
 As barriers to its view.
 And yet it ever craves the new;
 With hungers strange its waves are
 rife;
 —And so it is with life.

My river looks up from its bed
 Upon a roof of leaves;
 The trees low-arch along its bank,
 And cast their shadows rank on rank,
 And all the shimmering foliage weaves
 A tapestry of light.
 But o'er the green the sky shines bright;
 It pierces through like some sharp
 knife;
 —And so it is with life.

My river flows through quiet lands
 Where peace and beauty brood;
 It laves the humble nodding reeds;
 It waters kine on fertile meads;
 It feeds the listening poet's mood.
 But finally the hour
 Of service comes; in helpful power
 It seeks the humming city's strife;
 —And so it is with life.
 —Congregationalist.

Mary Beatrice Visits China.

Mary Beatrice's father was a silk merchant, and because some of the most beautiful silks in the world come from China, he made many trips to that country, and bought yards and yards of the shimmering goods. One day he decided to take Mary Beatrice and her mother with him, so they bid their friends good-bye, and sailed away across the Pacific Ocean to China.

The very first thing that Mary Beatrice noticed when she got off the boat was the narrowness of the streets. Now China is a very old country, and its streets were laid out years and years ago, when wide streets were quite unknown. But though they are narrow, Chinese streets are not dark like our narrow streets, because all the houses are only one-story high.

There is an idea among the Chinese that there are evil spirits about, always ready to do harm. Of course this is a horrid idea, and not true, but the Chinese believe that these spirits can reach them if they are near the earth, and they would like to have their houses built high. Only the rich could afford to build high houses and since it wouldn't be fair to the poor people to leave them to the evil spirits, all houses are built low. The churches and pagodas are made high, so that no evil spirit will ever venture near them!

Mr. Hayes, Mary Beatrice's father, wanted to see his Chinese agent so he took Mary Beatrice, and her mother with him to Lee Chang's house. Lee Chang had been Mr. Hayes' agent for many years, and they had become very good friends.

In order to reach the inside rooms they had to turn many corners, because the Chinese believe that evil spirits can travel only in a straight line.

The windows were made of paper, and the doors were wide open. There were many beautiful screens and rugs everywhere; pictures hung on the walls.

Lee Chang's little boy and girl looked very queer to Mary Beatrice when she first saw them, but of course she was too polite to stare. They were dressed just alike in silk trousers, silk coats, and queer shoes with white soles. The boy's head was shaved, all but a small part on top, and the piece that hung down was braided into a "queue." Many little Chinese boys were proud of their queues, but they are not worn as much as they used to be before the Chinese Revolution.

The little girl wore her hair combed high like her mother's but unlike her mother's, her feet were unbound. That is another thing that the new government did; the girl children no longer have bound feet.

The little girl was named Ah Foo, and she and Mary Beatrice became friends at once, although neither understood one word that the other said. Ah Foo took Mary Beatrice to see her garden, and looked on with a pleased smile while the little American girl admired it. Of course it was very different from any garden that Mary Beatrice had ever seen before. It was laid in many patterns with beautiful trees and flowers. In the center was a little pool filled with goldfish. And such goldfish! Mary Beatrice had goldfish of her own, but these were unlike any that she had ever seen. Their tails were very large, and they had lumps over their eyes that made them look hideous.

Lee, who had been named for his father, took Mary Beatrice to see his kites. In China, only the little boys and men are allowed to fly kites; little girls cannot play with them. Mary Beatrice couldn't understand this, but she found the kites worth looking at. There were all sizes, and shapes; one was a bird, another was shaped like a fish, and still another looked like an enormous butterfly.

Lee had lanterns, too. All the Chinese love their lanterns, which are made of paper, and shaped like flowers, animals, and balls. Nearly everything in China is made of paper, and there is an old Chinese saying that "paper is made of everything."

On the first full moon of the year they celebrate The Feast of the Lanterns, there are processions, and fireworks, just like our Fourth of July, and lanterns everywhere.

At last supper time came. Mary Beatrice thought the table set very queerly. First there were candied fruits, and nuts cut in small pieces, for the Chinese eat everything with chopsticks. The chopsticks are two little ivory sticks held between the thumb, and first two fingers. Then came the rice—the people in China eat rice as we do potatoes—and last of all, tea. Mary Beatrice had never had tea without sugar, cream, or lemon in it, but her new friends drank their tea plain.

Naturally Mary Beatrice was interested in schools. She wanted to know if the Chinese schools were at all like her wonderful school in America. She also learned that many Chinese do not think a girl needs an education. Ah Foo's father thought his daughter did, so a teacher came to the house every day. Mary Beatrice was surprised when she heard that little girls are not always welcome in China, particularly among the poor, who often throw their girl babies into the river.

It was fun to watch Ah Foo study. Instead of having an alphabet to learn there were thousands of characters, each having a different meaning, and in order to read and write she must learn most of them. She began to read at the right of the sheet, instead of the left, and read up instead of across as Mary Beatrice did. When it came for her writing lesson, she used a brush, and had a cake of ink, instead of a bottle of ink. When Ah Foo recited her lessons she stood with her back to her teacher, as that is the polite way to do, and the Chinese never forget to be polite. When she had finished her lessons for the day, Ah Foo thanked her teacher. Mary Beatrice thought this very strange, indeed, for it had never occurred to her to thank her teacher for helping her.

Ah Foo's brother went to school with the other boys. He was up at dawn, and studied until ten o'clock, and then came home for breakfast and went back again and studied until five o'clock. There were no vacations except on special occasions. Lee studied the books of Confucius, a great Chinese philosopher, and had hard problems in arithmetic to work out, but he didn't mind it at all for he was fond of study. Lee's school was very noisy; all the boys studied out loud so that the teacher would know that they were doing their lessons.

Lee and Ah Foo had a great many pets, they had grasshoppers, crickets, goldfish, and dogs. When they took Mary Beatrice fishing they took their tame cormorant, leashed to a rope. He would dive into the water, and catch fish for them.

When they needed their shoes repaired a man came to the house to do it. Mary Beatrice had heard her grandmother tell about the old cobbler that came to her house when she was a child to make shoes for the whole family and fix any old ones that needed his attention, so this did not seem wholly strange to her. But when she found that they must ride in a covered chair, carried by two men every time they went on the street, she thought it very queer.

Mary Beatrice was much interested in everything she saw in China, and she grew very fond of her new friends, but when the time came to return to her own country, she was glad there were not so many strange customs in America.—Christian Observer.

The Three Little Alligators.

Once upon a time there were three little alligators and a big daddy alligator. They lived in a place called Florida.

Now one day the three little alligators were playing all alone on the sunny sandy beach. Along came a little colored boy with a basket. The little colored boy's name was Rastus. As soon as he saw the three little alligators he caught them and put them in his basket. The basket had a cover, so that the three little alligators could not get out, although they tried as hard as they could.

Rastus rested quite often, and as he had not done so for an hour, he decided to lie down and take a nap. But just then the old daddy alligator came swimming along to find the little baby alligators. He walked right up close to Rastus, and not knowing what to say, he just coughed a little.

Rastus turned his head, saw the old daddy alligator, and then he ran as fast as he could to his mother.

The old daddy alligator saw the basket and decided to take it home as a

present to Mrs. Alligator. But just then a funny thing happened. You see there were holes in the bottom of the basket, and the feet of the little alligators came right through. As they walked the basket moved right along up the sandy beach.

"Gracious!" said the old daddy alligator. "Never before did I see a basket walk. What do you s'pose makes it?"

He followed the basket, which walked along up the beach rather slowly. He decided to take the basket home right away, so he put it on his rough scaly back and swam home.

"See what I have brought you," he said to Mrs. Alligator. "Here is a queer basket that walks right along." And when he put it on the floor it did walk right along.

"Well! well!" said Mrs. Alligator, "how queer! Let us open the basket and see what is inside." They carefully opened the basket and out jumped the three little alligators.—Selected.

For the Southern Churchman.

"When Old Friends Meet Again."

Clarence A. Neff, Jr., aged 12 years.

There is a land so far away,
Where old friends meet again,
Where the sun shines brightly all the day,
And there is never rain.
And in this land so far away,
True happiness doth reign,
'Tis but the land of peace and bliss,
When old friends meet again.

This land is bright with flowers
That blossom all the year,
There roses grow in bowers,
For no one sheds a tear,
For in that land so far away,
There is no toil nor pain,
It is a land of peace and bliss,
Where old friends meet again.

Ah, many friends have gone there,
And you will go there too,
The sun shines brightly all the day
And the sky is always blue,
And when it's time to go there
Walk down the shady lane
Into the land of peace and bliss,
Where old friends meet again.

A Young Hero.

One afternoon, almost a century and a half ago, three lads were idling along a country lane in Ireland.

"Come on, let's go swimming," said one.

"Oh, yes," chimed in the second, tossing his cap into the air. "Come on, Arthur. You haven't any objections, have you?"

The lad called Arthur, a blue-eyed, freckled-faced fellow with a shock of brown hair that half covered his high forehead, hesitated briefly before he answered.

"No, I haven't any objections, and I think a swim would do us all good, but we promised old man Goodhue that we would hoe his garden for him, and should keep our word."

"Oh, come on, don't be a ninny, Arthur. As if you, an earl's son, would hoe a poor man's garden."

"But we promised," replied Arthur, "and besides, he is an old soldier, and I mean to be a soldier, too, and a soldier must always do his duty."

"Oh, pshaw; as if it was your duty to care for a old man's garden. I am going to the river."

"And I am going to keep my word. I can have my swim afterwards."

"Well, I wish you joy in your task," shouted the others, as they kept on their course to the swimming hole, where the boys of Dublin School were used to take their weekly swim.

The boy called Arthur turned in at the rustic gate of a poor cottage, where an old man with a crutch and a wooden leg greeted him.

"Well, you have not forgotten the old soldier. Some boys would."

"I could not forget a man who lost his leg at Culloden," Arthur answered.

The old man gazed at the proud face and grave eyes of the boy, and something that he saw there made him say, "My lad, you will be a great man some day."

The boy's face flushed. Praise from an old soldier was very pleasant.

"But I want to be a great soldier, like Marlborough."

"Well, if you are a soldier you will be great, too. Determination, hard work and faithfulness to duty will help any one to succeed."

With these encouraging words lingering in his ear the boy stripped off his coat and vest and went to work. It was toil he was unaccustomed to, and before an hour's time his hands were sore. But he worked on with a brave spirit till the task was done.

* * *

That very afternoon that same young student, Arthur, as he was returning from his belated swim in the river, showed himself a hero of another kind.

A carriage, driven by a coachman in livery, was dashing along one of the streets of Dublin. Suddenly the leading horse took fright. In the driver's attempt to hold in the frantic steeds, one of the reins snapped, and the coachman sat dazed and helpless in his seat.

A glimpse of a young girl's face, pale with terror, and that of a middle-aged gentleman, evidently her father, and the frightened, tearing horses and the heavy coach lurching dangerously from side to side, was enough to set young Arthur's feet a-flying.

Darting swiftly across the street the lad rushed out in front of the galloping horses. A leap like that of a blood hound and he had the frightened animals by the bridle.

He was lifted from his feet, but he clung like grim death. He could not be shaken off. Dragged forcibly along, he did not relinquish his grasp, and at last succeeded in checking their mad pace.

In a few minutes more they came to a halt, and as the coachman and out-riders sprang to the ground, the coach door opened and the gray-haired gentleman and the girl alighted. The gentleman said in surprise:

"Why, if this is not my friend, Lord Morington's son! You have saved our lives and proved yourself a hero. I am Lord Longford, and this is my daughter, Catherine Pakenham."

"Young man, I predict great things for you. England will not hold your fame," and as he marked the lad's flashing eyes he placed his hands upon the boy's head as if pronouncing a benediction, "and dying, you will sleep with England's great men."

These words all came true, for young Arthur became the great Duke of Wellington, field marshal, conqueror of Napoleon and peer of the realm, who was accorded honors beyond those given to any other of England's heroes.

Great victories were to be his, great honors and moments of supreme exaltation, but never in a life that was destined to touch the summit of earthly glory did he show greater manhood

than in keeping his word with Master Goodhue, nor did he ever perform a braver deed than when he saved the life of his future wife at the risk of his own.—Ex.

Fall-Time.

A red leaf came a-floating down,
As I ran by to school.
It joined another leaf of brown,
A-sailing in the pool.

A chestnut clattered down, ker-pop!
I picked it up, you see.
I saw a ripe, red apple drop
From off a neighbor's tree.

Some sister seeds, without a sound,
Hopped out to take the air,
And in the orchard grass I found
A juicy russet pear.

Then all at once I laughed right out—
It came to me so clear.

That's why we call these days, no doubt,
The fall-time of the year!

—The Mayflower.

Dream-Fairy.

One evening, just as the sun was saying "Good-night," the beautiful moon came riding through the sky.

Dream-Fairy, who lives in the moon, stepped into her airship made of a fleecy, misty white cloud, and started to the earth.

By and by, she came to the home of Little Papoose. He was swimming in his little birchwood and deerskin cradle under a pine tree. Little Papoose saw Dream-Fairy in her beautiful white airship, and said, "Dream-Fairy, where are you going in your beautiful white airship?" And Dream-Fairy whispered, "I am going to the Land of Dreams, where birds sing at night, where butterflies can talk, where babies ride ponies and chase the wild deer."

Then Little Papoose said, "Please, Dream-Fairy, take me with you in your beautiful white airship. I want to hear the birds sing at night and the butterflies talk, and ride a pony, and chase the wild deer."

Dream-Fairy smiled a sweet smile, and said, "You may go with me, Little Papoose, if you will shut your eyes." So Little Papoose shut his eyes. Then Dream-Fairy lifted Little Papoose up, and up into her airship, and on and on they sailed while Dream-Fairy sang a song of the wind.

By and by they came to the home of Little Brown Boy. He was playing in the sand by the sea. Little Brown Boy saw Dream-Fairy in her beautiful white airship, and said, "Dream-Fairy, where are you going in your beautiful white airship?" And Dream-Fairy whispered, "I am going to the Land of Dreams, where tigers are kittens, and crocodiles have no teeth, and little boys ride on the elephant's trunk."

Then Little Brown Boy said, "Please, Dream-Fairy, take me with you in your beautiful white airship. I want to play with a tiger kitten, and a crocodile without teeth, and ride on the elephant's trunk."

Dream-Fairy smiled a sweet smile and said, "You may go with me, Little Brown Boy, if you will shut your eyes. So Little Brown Boy shut his eyes. Then Dream-Fairy lifted Little Brown Boy up and up into her airship, and on and on they sailed while Dream-Fairy sang a song of the wind.

By and by they came to the home of Little Blue Eyes. She was standing by a window playing with her doll. Little Blue Eyes saw Dream-Fairy in

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her beautiful white airship, and said, "Dream-Fairy, where are you going in your beautiful white airship?" And Dream-Fairy whispered, "I am going to the Land of Dreams, where dolls never break, toys grow out of the ground, and caramels and fudge grow on trees."

Then Little Blue Eyes said, "Please, Dream-Fairy, take me with you in your beautiful white airship. I want a doll that will never break, some toys that grow out of the ground, and I want to pick caramels and fudge from the trees." Dream-Fairy smiled a sweet smile, and said, "You may go with us, Little Blue Eyes, if you will shut your eyes."

So Little Blue Eyes shut her eyes. Then Dream-Fairy lifted Little Blue Eyes up and up into her airship, and on and on they sailed while Dream-Fairy sang a song of the wind. By and by, they came to the Land of Dreams. Little Papoose heard the birds sing at night, heard the butterflies talk, and rode all around on a pony, and chased the wild deer.

Little Brown Boy played with a tiger kitten, a crocodile without teeth, and rode on the elephant's trunk.

Little Blue Eyes found a doll that will never break, some tops growing out of the ground, and picked caramels and fudge from the trees.

So they stayed and stayed, and played and played in the Land of Dreams—all night long!—Christian Sun.

Twins At The Zoo.

There is a mother bear at our National Zoo who is just as careful to teach her children to do what is right as she would be if they were living in the wilderness and had to find their own honey with never a loaf of bread.

This mother bear at the Zoo has a new pair of twins. When they were big enough to receive callers the children of Washington were invited to visit the baby bears.

That is how it came about that a little girl named Maud and a little boy

named Nelson were taken to the Zoo on a Sunday afternoon to see mother bear and her family.

That day the children were allowed to give peanuts to the bears, and Maud and Nelson tossed theirs between the bars and watched the other children do the same thing.

Now it happened that one baby bear was selfish and the other was generous and polite. One would reach out his little paw and rake in all the peanuts that he could get for himself. The other little bear took only the peanuts that rolled so close to him that his brother couldn't reach them.

The children laughed at the selfish bear, but they liked the other one better. For a few minutes mother bear watched without doing anything, but it was soon plain to the children that she loved the selfish, greedy little bear just as much as she loved the polite, dainty little fellow; but she couldn't let him be spoiled.

When she thought the right time had come mother bear cuffed the selfish baby hard. He didn't cry when he was cuffed, but when mother bear kept passing the peanuts over to his brother he stood on his hind legs, dropped his front paws and cried "Uh-uh-uh!"—like that. You should hear little Maud tell how the baby bear cried.

As long as Maud and Nelson were allowed to stay at the Zoo that afternoon they saw that performance over and over until they had to leave; their mother said, "Come." As they walked away, they looked over their shoulders, and the old mother bear winked at them. It may be that she was glad to notice that when the mother of a boy and girl said, "Come," they went, even if they did go away crying softly, for fun, "Uh-uh-uh, we don't want to go!"—Youth's Companion.

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CONTRIBUTIONS TO THE LEPER MISSION MAY 1ST-OCTOBER 1ST, 1924.

Grace Church Branch Woman's Auxiliary, Berryville, Va.....	\$ 15.50
Mr. H. M. Kendall	12.00
A Friend	3.00
In loving memory of Lillian Boyden May Meeting	1.00
Mrs. J. M. Clift	7.80
Woman's Bible Class, Weddell Memorial Church, Richmond	2.00
Pete Bank	5.00
Grace Church Branch, Cismont, Va. (Pete Banks)41
From address at First Baptist Church, Petersburg, Va.	15.14
Mrs. Charles Warren, Smithfield, Va.	5.00
A Friend (Carville Church)	2.00
Mr. R. R. Harrison (Pete Banks)	5.00
Junior Auxiliary Emmanuel Church, Brook Hill, Va.	700.00
Millwood, Va. Branch (support of two lepers and untainted boy at Parulia, India)	13.00
From Petersburg, Va.	22.00
For Rev. J. Kelly Unger's work in Korea	2.00
Mrs. L. G. Edmunds, Halifax, Va.	21.75
F. B. Stone, Fairfax, Va.	3.00
Mrs. M. P. Robertson, East Orange, N. J.	2.00
A Friend, Montclair, N. J.	5.00
A Friend, Canandaigua, N. Y.	1.00
Miss Lucy Coleman, Sylva, N. C.	2.50
Miss Mary R. Whitfield Rutherford, N. J.	5.00
Mrs. P. W. Reynolds, Christiansburg, Va.	3.00
Mrs. E. W. Hazard, Chester, Pa.	5.00
Miss Julia Grosvenor, Utica, N. Y.	5.00
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Miss Mary Birkhead, Charlottesville, Va.	3.00
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Mr. John Letcher, Norfolk, Va.	10.00
Mr. Barton Myers, Norfolk, Va.	5.00
Mrs. John C. Taylor, Norfolk, Va.	5.00
Mrs. L. A. Saunders, Newport News, Va.	1.00
Miss Lucy R. Mason	5.00
Mrs. W. F. L. Lippitt, San Juan, Porto Rico	5.00
Misses Lou and Annie Jones	10.00
Circle No. 2 Woman's Auxiliary Second Presbyterian Church, Petersburg, Va. (Pete Banks)	50.00

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"On September 30th there was held in London, England, a celebration of the 50th anniversary of the founding of the Leper Mission. The Most Rev. Dr. D'Arcy Lord Primate of all Ireland, president of the Mission, was present; also Mr. W. C. Bailey, honored founder of the work. It is expected that missionaries from all the principal fields where the Mission is operating will be among the speakers."

In this time 95 asylums in 13 different countries have been established where 11,000 lepers are being cared for—also 30 homes for 500 untainted children, who when separated from their parents, generally do not develop the disease.

The whole world is aroused to the danger of leprosy. Work is extending to South America and Africa. France also established a Committee of Help for Lepers last year and work is being undertaken in Society Islands and in Madagascar.

What wonders God hath wrought in 50 years! The blessed season of Christmas is approaching. Please remember the lepers in your Christmas giving. They are very grateful and so are we.

EVELYN P. MERIWETHER, President and Treasurer, Richmond Branch-Leper Mission, 2346 West Grace Street, Richmond, Virginia.

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A LADY OF REFINEMENT AND EXECUTIVE ability desires position as private secretary, or companion, to a wealthy lady, who wishes to travel. Address "B. C.," care of Southern Churchman.

EXPERIENCED, EDUCATED STENOGRAPHER, now doing office work, desires position as social secretary. Would like to travel. Address "BX," care of Southern Churchman.

EXPERIENCED SECRETARY WISHES position in school, or institution combining clerical work with other duties of executive, or practical, nature. Excellent references. Address "Secretary," care of Southern Churchman.

A LADY WOULD LIKE TO BE A HELPING companion to some kind family. Address Miss K. S., 215 High Street, Petersburg, Va.

WANTED BY MIDDLE-AGED LADY position as matron, housekeeper, or practical nurse. References exchanged. Address Miss Anderson, Free Bridge Road, Charlottesville, Va.

WANTED BY LADY, WHO IS GOOD reader, work with those who wish to be read aloud to. Reasonable charge. Address "Z," care of Southern Churchman.

EXPERIENCED, CULTURED LADY DESIRES position as companion, housekeeper or care of widower's home. References. Address "Companion," care of Southern Churchman.

YOUNG MAN, COLLEGE GRADUATE, desires position as tutor, or companion, to boy. Broad education. Experience. Best references. H. P. Brinton, West Chester, Pa.

LADY OF REFINEMENT AND EXPERIENCE wishes position as matron, companion, chaperon, or hostess. References exchanged. Address Mrs. M. H. Calhoun, Barnwell, S. C.

HELP WANTED.

WANTED—A WORKING HOUSEKEEPER for an elderly lady who lives in town and has all modern improvements in her home. Address "A," Eastville, Sta., Va.

Obituaries

WOODHOUSE: Entered into life eternal, at Christ Church Hospital, West Philadelphia, Pa., on Monday, September 13, 1924, MISS ELIZABETH T. S. WOODHOUSE, formerly of Princess Anne county, Virginia.

CHURCH INTELLIGENCE.

(Continued from page 16)

Consecrated Service is the keynote of the Church's call to its newly assembled forces throughout the diocese, and the response is distinctly encouraging. The Louisville Church Normal School is conducting a ten-week session in various lines of study, assembling weekly at St. Paul's Church, while Conferences, and study classes mark progress in other parishes. Church attendance campaigns are in progress, blazing the trail, it is hoped, for the great Every Member Canvass approaching.

L. L. R.

Personal Notes

The Rev. Paul Due, formerly of Darlington, S. C., has taken charge of the work in Winchester and Cynthiana, Ky.

The Rev. J. R. Mallett, rector of St. John's, Wilmington, N. C., leaves the first of November to become associate dean of Trinity Cathedral, Cleveland, Ohio. His resignation was accepted with great regret by the church in Wilmington. He has served as an examining chaplain of the Diocese for the past year.

The Rev. Robert N. Perry, formerly of Columbia, S. C., is the new Vicar of the Church of the Good Shepherd (colored), Thomasville, Ga.

The Rev. G. F. Weida, formerly of Kenyon College, is now professor of chemistry in Centre College, Danville, Ky., and also has charge of the churches at Richmond and Mt. Sterling, Ky.

The Rev. C. W. Nauman, the assistant, has been placed in charge of Ascension Parish, New York City, and it is stated that no rector may be chosen for some time.

The Rev. W. P. Stanley has taken hold with a determination to win at St. Andrew's Church, Lexington, Ky., the Negro Mission; and already good things are being accomplished.

The Rev. Wythe Leigh Kinsolving, Presbyter of the Diocese of New York, conducted a mission for the Rev. W. S. Shacklett at Columbia, Virginia, from Thursday, October 2, until Sunday, October 7. Congregations and general interest were remarkable and full of encouragement.

In the Chapel of the General Seminary, at Evensong on October 9, Dean Fosbroke conferred, in the name of the Seminary, the degree of Doctor of Sacred Theology upon the Rt. Rev. Dr. Herbert Shipman, Suffragan Bishop of New York; the Rt. Rev. Dr. Frederick B. Howden, Missionary Bishop of New

ANNUAL CONVENTION OF THE BROTHERHOOD OF ST. ANDREW.

(Continued from Page 7.)

as to an experience. You believe there was such a person. You know that His story has wrought a wonderful change in the course of human affairs. You are members of the Junior Brotherhood of St. Andrew, and as such, have no hesitation at all in accepting the articles of the Christian faith as contained in the Apostles' Creed. And yet, perhaps, you have never experienced any sense of comradeship with Him. Therefore I say the real challenge of Christianity, of Jesus Christ, is not so much a challenge to a Creed as to an experience.

"There is only one way to know Jesus. The entrance to that knowledge is through an open portal of knowledge about Him. Some have defined Jesus as the very essence of God. Some have called Him the portrait of an invisible God. Read the Gospels for a working description, and then having fixed that description firmly in our minds, set out to seek the One Who answers to it."

The Friday morning speaker at the Senior session was Mr. G. Warfield Hobbs, Editorial Secretary of the National Council of the Church, and Editor of The Spirit of Missions and The Church at Work, whose subject was, "Printer's Ink and Evangelism." Mr. Hobbs urged widespread use of the printed word as a practical and available means of spreading the Gospel to the man who cannot be reached otherwise, also appealed to the audience to read and support the press of our Church. "The condition of ignorance of our Church," he said, "can only be described by the word 'abysmal.' Our people do not read our publications. Of all periodicals, the circulations of religious periodicals are the saddest. Let us realize the power of the printed word and use it as a ready tool of our business, the business of bringing men to a knowledge of Christ."

In the afternoon group conference, Bishop Lloyd urged the clergy to develop and use the lay power of the Church. "The Brotherhood of St. Andrew," he said, "has been a potent influence in helping the Church to learn this, and how to do it. The Brotherhood must go forward with strength in this day of transition when men are bewildered not knowing their right hand from their left, while all things seem to be shaken. But its progress now as from the beginning depends as it should on the guidance and inspiration of the clergy."

On Saturday the convention considered the next place of meeting, referring invitations to the National Council

for decision. The new Council was elected, and the session was then opened to the Juniors, Alan Rose, Nashville, Tenn., Junior Chairman, presiding for the remainder of the session. The subject was "The Parish Need for a Junior Chapter from Different Viewpoints," the first being that of a Junior, discussed by Harry R. Young, Harvard student from Swampscott, Mass., from the viewpoint of a Senior, by Mr. Stephen F. Bayne, twenty years a Brotherhood man, and District Superintendent of Schools of New York City, and from the viewpoint of a rector, by the Rev. Charles D. Broughton, rector of the Church of the Ascension, Buffalo.

Saturday evening a Service of Preparation for the great Annual Corporate Communion of the Brotherhood was conducted by the Rev. H. P. Almon Abbott, D. D., of Baltimore.

On Sunday morning the Corporate Communion was held at All Saints' Cathedral, Bishop Nelson being the celebrant, with Bishops Oldham, Coadjutor of Albany, Guerry of South Carolina and Brewster of Maine, with Dean Carver and Canon Roney of the Cathedral, assisting. A memorial service for the late Robert Hallowell Gardiner, former President of the Brotherhood was conducted by Bishop Brewster.

At eleven o'clock services, pulpits in the various churches of Albany and surrounding cities were filled by Brotherhood speakers.

The Sunday afternoon mass meeting took place at the Cathedral, with Bishops Nelson, Oldham, Guerry, and Bennett, and many of the clergy of the diocese in the processional. The Rev. Hastings H. Hart, D. D., of the Russell Sage Foundation, New York, spoke of the opportunity of Christians for work among prisoners, and the Rt. Rev. Granville G. Bennett, D. D., Bishop of Duluth, preached, calling Brotherhood men to practical appreciation of their obligation as their brothers' keeper.

Sunday evening the speaker was Bishop Guerry of South Carolina, the text being, "I Can Do All Things Through Christ," and who closed by asking the Brotherhood men to join with him, kneeling, in repeating the words of consecration, "We here offer and present ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice unto Thee."

The memorial roll of the Brotherhood was held, and a short informal closing service, with five-minute impressions of the convention from various speakers.

Mexico, and the Rt. Rev. Dr. Robert H. Mize, Missionary Bishop of Salina.

The Rev. Clarence Stuart McClellan, Jr., formerly rector at Canton, N. C. (Diocese of Western North Carolina), has accepted the call to the rectorship of old Calvary Church, Fletcher, N. C., adjoining Asheville, in the same Diocese. The rector and his family will occupy Calvary Rectory after October 24.

The Rev. T. D. Harari, of St. Paul's Church, Hamilton, Va., has returned after six months' absence in the Near East and Europe.

The Rev. and Mrs. G. H. Harris, of Versailles, Ky., spent the month of September in Springfield, Mass.

The Rev. Henry Scott Miller, who has served as curate for the past two years of Trinity Parish, New York, has been appointed vicar of Epiphany Chapel, Epiphany Parish, Washington, D. C., and has already entered upon his duties there.

Mr. Miller is a graduate of Earlham College and the General Theological Seminary, New York.

After serving four months at Trinity Cathedral, Cleveland, Ohio, the Rev. Dr. Alfred W. Arundel has returned to New York City and may be addressed at 145 West Twelfth Street.

The Rev. Robert G. Boville, founder of the World Association Daily Vacation Bible Schools, addressed the students of the National Cathedral School for Girls, Washington, on Sunday evening, October 12.

ORDINATIONS.

On September 21, the Sunday after Ember Week, being also the Festival of St. Matthew, the Bishop of Haiti ordained the Rev. Etienne Victor Louis Gilles to the priesthood, at Saint-Marc, Haiti. The Preface to the Ordinal was publicly read by the Rev. Edouard C. Jones, and the Bishop preached the sermon. The candidate was presented by the Venerable Albert R. Liwyd. There were also present and joining in the laying-on of hands: the Rev. Leon Jones and the Rev. Elie Octave Najac. A large congregation was present and showed the deepest interest in the service, possibly the first of the kind to take place in this city. The Rev. Mr. Gilles will continue his ministrations at Saint-Marc.

On September 29, in Calvary Church, Bridgeport, Conn., the Rev. William MacDougal Hay was advanced to the priesthood by the Rt. Rev. Chauncey B. Brewster, D. D., Bishop of the Diocese.

The candidate was presented by the Rev. Kenneth Mackenzie. The Rev. J. A. Racioppi sang the litany, and the sermon was preached by the Rev. H. S. Whitehead.

Mr. Hay will continue in charge of Calvary Church, where he ministered as deacon.

The man who recognizes new duties above those he has been taught to observe, who sees, beyond the circle of conventional obligation, the dim forms of new claimants on his heart and service, is a moral innovator, an enlarger of human life. How many such have still to arise!—Cotter Morrison.

To each man is given a marble to carve for the wall;
A stone that is needed to heighten the beauty of all;
And only his soul has the magic to give it a grace;
And only his hands have the cunning to put it in place.
—Edwin Markham.

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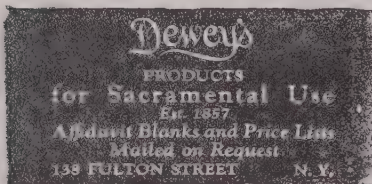
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Vol. 89.

RICHMOND, VA., OCTOBER 25, 1924.

No. 43.



Alas! for thou must learn,
Thou guileless one! rough is the holy hand;
Runs not the Word of Truth through every land,
A sword to sever, and a fire to burn?

If blessed Paul had stay'd
In cot or learned shade,
With the priest's white attire,
And the Saints' tuneful choir,
Men had not gnash'd their teeth, nor risen to slay
But thou hadst been a heathen in thy day.

—J. H. Newman.

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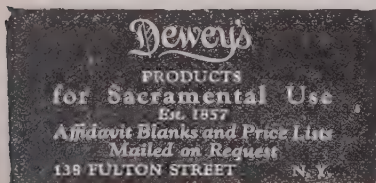
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"A clouded face
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Guard well thy thoughts, for thoughts are heard in heaven.—G. Herbert.

We do not take up the Cross at all unless we take it up daily.

"This is a lost world to be saved, and not simply an ignorant world to be educated."—Capen.

"Our commission is not to bring the world to Christ, but Christ to the world.—A. J. Gordon.

Give what you have to some one; it may be better than you dare to think.—Longfellow.

"The kingdom of God is waiting for the hard-earned leisure of the business man."

"A jewel is a jewel still,
Though lying in the dust,
And sand is sand though up to heaven
'Tis by the tempest thrust."

It is more needful to be able to suffer long and be kind, than it is to preach with the tongue of an angel.—Ex.

Speakest thou for God? Speak well;
Nor slight the mission of the King;
Spare no eloquence to tell

The vital message which you bring.
—Unidentified.

The house of my soul is I confess, too narrow for Thee; do Thou enlarge it that Thou mayest enter it; it is ruinous, but do Thou repair it.—St. Augustine.

"Be what thou seemest; live thy creed;
Hold up to earth the torch divine;
Be what thou prayest to be made;
Let the great Master's steps be thine.

Tempests may blow upon the earth, and kingdoms may rise and fall, and wars may clash and desolate the earth; but there remaineth a rest upon which shall come no storm, which shall not be upset by revolution, or changed except from glory unto glory—H. W. Beecher.



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EDITORIALS

Vol. 89.

RICHMOND, VA., OCTOBER 25, 1924.

No. 43.

"PRAY FOR ME"

The New Testament is no more a revelation of psychology than the Old Testament is a revelation of science. It is true, however, that the New Testament writers, every one of whom entered into the life of the world in a sense that none up to that time had ever entered, did derive from this experimental knowledge of life certain facts in regard to man's nature that had never been recorded in the teachings of any philosophy. The experience of the race has confirmed the accuracy of the knowledge gained. A single sentence from the prayer of St. Paul in his letter to the Thessalonians sums up the Pauline psychology. This sentence has been accepted as the basis of Christian theology, and it is hardly too much to say that upon its truth rests the validity of every reasoned argument for man's kinship to God: "I pray God that your whole spirit and soul and body be preserved blamelessly at the coming of our Lord Jesus Christ."

Modern history may be said to commence in the year when men discovered that the sea was not a barrier, but an imperishable highway. Mankind began its conquest of the infinite at Pentecost. It was then that the new world of spirit was discovered. Not until this discovery could such words as St. Paul uses have been intelligible to any one. Popular language in the gospel and even from the lips of Christ divides man into two parts, visible and invisible, "body and soul." We can almost trace the efforts of St. Paul to appropriate the meaning of his experience. At first he departs from the old formula and speaks of "body and spirit," and finally arrives at the full and scientific expression of man's nature, "body, soul and spirit." Body constitutes the whole physical structure. It is the organ of all sense perceptions and is the seat of those instincts and appetites which are necessary for its growth and continued existence. The soul includes the intellect, the affections and the wills. The spirit includes those aptitudes by which we appropriate God. These aptitudes function in prayer, contemplation and praise which is the spiritual manifestation of the appreciation of deity.

The soul has as its instruments the organs of sense. With the results of the sense perceptions acquired, either by instinctive or directed impulses, the soul constructs its world of ideas and values. Through the complicated tissue of the brain are established preference tracks worn by the feet of hurrying thought and eager desires. The soul, that trinity of energies which are distinguished among themselves as will, affections and intelligence, has within itself an ordered precedence of dignity. The emblem of authority is worn by the will. It has power to direct desire and concentrate intelligence; but it is first only in the logical sense, for instincts are forever summoning desire, and all the senses are bringing offerings to the intel-

ligence and demanding a name and place for their gifts.

The body may be said to exist for the nervous system which alone registers sensation. It is this system which constitutes the instrument with which the soul builds its world of conceptions. The soul cannot create, it can only build. If the unity of its trinity be preserved, the soul acquires a true judgment of values, and desires to possess these values, and the will translates this desire into action towards attainment.

If instinct be allowed to drive instead of point, habits are formed in the service of these instincts, and judgment of values become confused and disturbed, and the affections become attached to the false values so presented, and the will sets in motion the physical and mental energies that tend to the acquiring that which the judgment values and the affections crave. It is often said that there is nothing good but a good will, for it is the will that creates the action, but a will separated from an intelligence capable of judging values and affections that seek an object, is an unmeaning thing. The soul works with the body as its instrument. It is tied to the material, and strive as it may, it cannot build other than concepts of the material. Just as the soul has the body for its instrument, and builds therewith the soul-man, so the spirit has this soul-man as the instrument with which to work. In so far as the judgments of value be true, the affections directed towards worthy ends and the will working true, then the spirit has a perfect instrument. This is what St. Paul calls a glorified body—the tempered instrument for the spirit. Such a body is not bound by the laws of time and space. A spirit equipped with a good will, true judgment and right affections is equipped to share the life of God. Prayer is the binding of the spirit of man with God. When a man prays "God bless my son," this prayer includes the petition, "Make me a blessing to my son," or it is mockery. If this son be present the effort to share the best within the father's being, after acquiring that best by communion with God, is made through the medium of interpretative speech and touch. The spirit uses the soul with its ready-to-hand media of communication, voice and touch. If the son be absent, separated by space so that neither voice nor touch can reach, then the spirit is forced to use the soul alone as its medium.

If the intelligence be true, the affections clean, the will trained, then the spirit can enfold the absent one and be as truly the medium of divine blessing as if it were joined by voice and touch. That which stays the blessing is man's failure to keep his intelligence honest, his desires clean and his will trained. Just so far as he succeeds in cleansing his own soul, does the prayer become effectual.

TRUE GENEROSITY

By Bernard Gruenstein

THESE are generous impulses at some time or other in every human soul. There are sublime moments in our lives when unselfishness is at the peak. But, alas, only too often these are predicated on something other than that which we really have or really are or really can do. The doctor would perhaps describe them as psychopathic, wholly detached from the facts of our lives. Illusions of generosity are far from rare.

Who in a moment of make-believe munificence has not said to himself, "Ah, me, if I but had the wealth of a Rockefeller or a Henry Ford, what would I not give away to alleviate suffering, or prevent disease, or facilitate scientific research for the good of humanity, or found scholarships, or memorialize colleges and universities, or build hospitals and libraries, or perchance complete some majestic cathedral like that of St. John the Divine in New York?"

In such grandiose spells of liberality, how we would build public schools for America's immigrant children, like Julius Rosenwald has so nobly done for the pickaninnies of the Southland, if only we had the riches of Rosenwald! How we would rear a chain of humanitarian hospitals from coast to coast, modernly equipped and manned by famous doctors, if only we had the fortune of Henry Ford! How we would destroy both cancer and tuberculosis in a day, if only we had the resources of the Rockefeller Foundation! Aye, and how we would build greater Harvards and greater Yales for the deserving youth of the land, if only we had the wealth Andrew Carnegie piled up and gave away to escape the odium of dying rich.

And so we go on building these air-castles of philanthropy, all premised on the one thing we have not—money by the million. However much such vagaries do credit to the better side of our natures, still they are fatuous vagaries. The pity of it is we may go on living in such vacuous air pockets of the mind without doing one practical thing to make a poor fellow, who is all but down and out, hopeful and happy once more in the mournful struggle of life.

Consider the story of Peter, the fisherman. He was a rude, simple workingman eking out his miserable living in the early morning hours before an Oriental sunrise, spreading his home-made net to catch fish for the Galilean market. One day he heard from the lips of his own brother, Andrew, the inspiring story of the Messiah, Who had no place where to lay His head, though He had come to restore the spiritual glories of ancient Israel. Peter impetuously laid down his net at the bidding of Jesus to become a fisher of men. Once he wavered—in the shadow of the tragic cross. But he survived the sifting of his soul and steadied himself—after dark Golgotha, after that first bright Easter morning with the angels around the empty tomb, after that glorious ascension of Him Who was Peter's blessed Lord.

In the story from the third chapter of the Book of the Acts of the Apostles, we discover this same Peter still performing the pious duties of a Jew (a ben-Torah or son of the law), some years after his conversion to Christianity. Evidently Peter's Christianity did not interfere with his Judaism. Though an original Christian, he was still a Jew. We find him going into Solomon's temple to pray about 9 o'clock in the morning. Before going into the temple with John, he chances to see the familiar spectacle of a cripple at one of the gates of the royal shrine, a gate described in some detail by Josephus, as excelling the other gates in size and splendor. Corinthian brass, esteemed by the ancients as more beautiful than gold, covered the massive, folding doors, the lintel and the huge side-posts. In all, the gate presented so beautiful an appearance to worshipper and tourist alike that the very name of Beautiful is fastened to it in sacred history.

Come we now to the beautiful act of Peter at the gate called Beautiful, just before he and John go in to wrap themselves in prayer shawls and pray the old prayers of his fathers in that Jewish temple on the heights of Jerusalem. That act is in keeping with the noble architecture of the gate, for it is as beautiful a piece of humanity as one might wish to read anywhere in or out of the sacred Scriptures. What a preparation for his prayers—a beautiful act of mercy. May it not be often that our own prayers seem so empty simply because no deed of mercy has preceded them. How cold prayers must be when not warmed up with the spirit of practical charity.

In the story about Peter at the Gate Beautiful, a poor, crippled and desolate human being is made happy under touching circumstances. Like crippled men have always done from time immemorial, this particular and nameless cripple looks up to Peter with that wistful look of the friendless and helpless beggar handicapped permanently by his disabilities. Expecting a coin from Peter, the cripple

begs with the gesture of an outstretched hand, but Peter fastens his eyes upon him, profoundly moved by the pitiful spectacle.

Poor cripple! Poor Peter! One thinks he needs alms: the other knows he hasn't got it. What an embarrassing moment that would have been to us had we been there in Peter's sandals by the Gate Beautiful. Peter has no money. For the life of me I cannot understand why he wanted to go into that magnificent cathedral of the Hebrew faith without a shekel in his pocket, without a cent to his name, when everything about the place suggested money. The beggar was there for money. The gate where the beggar sat represented in itself a princely fortune. The great temple was a monument to silver and gold. Money poured like water at every service. Money-changers were there to change the coin of the Roman realm to the sacred money of the temple. We can recall how shocked our Lord was when He saw the heartlessness of these temple grafters. Even the poorest of the poor must buy and bring a pigeon for the sacrifice. Yet Peter went there without silver or gold. How strange, you think. But, ah, he had something richer than these tinsel symbols of earthly possessions. He had what money could never buy nor do. He had spiritual resources, not temporal.

The crippled man expected money, but Peter, we are told, "fastening his eyes upon him with John, said, Look on us, and he (the cripple) gave heed to them, expecting to receive something of them. Then Peter said, Silver and gold have I none, but such as I have give I thee."

You know the rest of the apostolic story, how Peter took that miserable cripple by the hand and bade him rise and walk in the omnipotent name of Jesus Christ of Nazareth. Literally, Peter gave the man such a lift as made him walk and work for the rest of his life, praising God. Peter had no silver or gold to give; gave the cripple just what he had, but that was enough to turn the miracle.

I love to picture Peter in my mind's eye through the little intimate personal touches that run through this story like a golden thread. Peter had no money. We might add that he had no college education. He had no social position. He had no political pull. He had mighty little of what we today think so essential to success in life, but, oh, Peter had a great faith. He had a great love. He had a great sympathy. He had a great heart, a great spirit, a great courage. He had great earnestness of nature, great simplicity of soul, a great desire to do what he could to make the other fellow happy and useful. He had a connection with the power of God, and by prayer he could turn on the switch, so to speak, and, behold, a cripple could walk and work.

Such were his spiritual resources. With them he could move mountains and stir the seas. With them he could bring light and love into desolate hearts. With them he could demonstrate the power of God the Father, show his co-religionists of the Jewish faith the way, the truth and the life of God the Son, and reveal the guidance and the workings of God the Holy Ghost. Peter was as practical as he was liberal with the use of this strange, miraculous force that straightened palsied limbs and hands, that gave sight to the blind, hearing to the deaf and riches of happiness to the poorest and most hopeless. There was no air-castle building programs with Peter: no theorizing about the cause and cure of poverty and disease. To him a cripple was a human being to be helped: not a case to be studied and classified by some welfare agency along the most scientific and efficient lines of the times.

I love to think of Peter as not sighing away his life in useless lamentations that he was not a millionaire like Abraham, a cattle king like Jacob, a powerful politician like Joseph, a born leader like Moses, a commanding general like Joshua, a dynastic founder like David, an imperial personage like Solomon, a wise premier like Daniel, a soul-stirring preacher like Amos, or a great national reformer like Jeremiah. He was not somebody else. He was himself just plain, poor Peter: simple and vacillating Peter; praying and believing Peter; loving and lovable Peter: stern and sanguine, fine and fearful, frail yet forceful, unlettered, unlearned, yet so intensely practical, full of the Holy Ghost and common sense. Such is Peter. The years cannot dim his figure. Time will never obliterate his memory.

When Peter saw the crippled man at the Gate Beautiful he believed the best thing he could do for him was to put him back on his feet. He didn't have a fortune, but he had a faith. He didn't have gold, but he had God. He didn't have silver, but he had sympathy. He didn't have learning, but he had love. He didn't have position, but he had the power of prayer. He didn't have science, but he had salvation. He didn't have education, but he had efficiency. He did the thing that should have been done,

at the right time and the right place, giving what he had, doing what he could, lifting how he was able, inspiring the crippled man with something of his own sublime courage and conviction.

Had Peter been like some of us, he would have pitied that poor cripple and let it go at that. Or he would have telephoned some social agency to investigate the case, or maybe roundly scolded the world for permitting poverty and disease and crime to disgrace the pages of civilization. But Peter, thank God, was not like some of us. He did what he could and put that cripple back on his feet, restoring him to the ranks of useful men.

How sorry we are for the cripples of society, the cripples of industry, the cripples of public service, the cripples of education, but we go on day after day minding our own business or dreaming perchance of what we would do for them if we had this or that, which unfortunately is not ours to control or bestow. Maybe I hear you say you would heal the sick and raise the cripples if you had the miraculous power of Peter. There it is again—sighing for what you have not. Do we think to give what we really have of genuine sympathy, of practical help in a common sense way, of our pious prayers, of effective optimism, of faith, of hope, of charity? We may not be able to heal the sick like Peter did, but we can visit the sick, and Jesus said that visiting the sick was visiting Him. Oh, it's the doing what we can that will bring sunshine into this old world of ours. We will never get anywhere wishing we had this or that. No sad heart will be consoled that way. No friendless soul will be cheered that way. No needy child of God will be supplied that way. If we have no silver and no gold, we can give what we have, we can be what we are, we can do what we can, we can love, we can pray, we can sympathize, we can work, we can grasp the friendless hand. We can do all these things even if we haven't a cent to our name.

I am nearing the end. The cripple at the Gate Beautiful is a picture of the need around us at all times, if we have but the eyes of faith and the heart of sympathy that Peter had. Think of the babies in every community that need fresh milk and cannot get it because of poverty. Think of the neglected boys and girls that need the friendly hand of some big brother or some big sister. Think of the students at our universities that need help by way of work we may offer them, or the encouraging letters we can write them, if we have nothing of money to give them. Think of the sick who need our cheery presence at their bedside, perhaps a few flowers to brighten up the dingy ward where they lie. Think of the widows who need comfort, the orphans who need love, the outcasts who need

friendship, the convicts who need friendliness, the down and out who need the uplifting hand. Think of all the pain and the sorrow, of all the sin and the shame, of all the discouragement and the desolation, of all the despair and the hopelessness in the world, and then think of ourselves with our health and our strength, with our faith and our courage, with our brains and our ordinary human affection, with our religion and our charity. Don't tell me there is no opportunity to practice what we preach, to do the things there are for us to do, to say the right word at the right time, to hear the hard luck story and be moved to compassion by what we hear. Across the threshold of every church and cathedral, of every synagogue and temple, of every mosque and shrine, lies a whole world of human need. Shall we go in to pray and then come out with blind souls and hard hearts and deaf ears and palsied hands while the cripple sits or stands at the Ugly Gate of Human Need.

Let us take stock of our charities, take an inventory of our benevolences. We who have silver and gold, are we giving of that where it will do the most good, reach the direst need in the shortest time, or are we giving recklessly, thoughtlessly, even absurdly? How about those of us who have neither silver nor gold; are we giving what we have, as Peter gave that nameless cripple at the Gate Beautiful? Giving is an art, one of the finest arts we know anything about. It is mercy in action and mercy is twice blessed, blessing him who gives as well as him who takes, as Shakespeare has so nobly put it in "The Merchant of Venice."

I do not plead for greater generosity in purse so much as I plead for more giving of ourselves, of love, our sympathy, our comfort, our personal interest and visitation. Even if we have no money we can give of our courage to those afraid, of our strength to those enfeebled, of our youth to those aged, of our health to those diseased, of our prayers to those downfallen. I plead for a keener recognition of human need, a diviner sympathy for human distress, a truer friendliness for human loneliness, a tenderer compassion for human frailty, a broader toleration for human infirmity. I plead for the kind of faith that Peter had, the kind of charity that Peter dispensed, though he had neither silver nor gold, the kind of practical benevolence that Peter bestowed. Thus shall we brighten the darker corners of life. Thus shall we put more sweetness into life, more kindness into the world. Thus shall we do our Christian part, even as we pray, towards the coming of that everlasting Kingdom of God on this terra-queous globe and hasten the coming of Christ the King. Thus can we truly say as Peter said, "Silver and gold have I none, but such as I have I give thee."

REAPERS FOR THE HARVEST

By the Reverend W. S. Claiborne

A STUDY of statistics concerning the Church is a most depressing thing. To be sure, according to the report of 1923, we had one hundred and six ordinations to the priesthood, an increase of thirty-seven over 1922. A hundred and six new clergy seems to be quite a group, until we compare this with the number of clergy in the United States today, and note the small percentage. Then make allowance for those who have passed away, or have been retired from active duty. Then consider the enormous amount of new work that presents itself each year. We are, in view of these facts, standing still, if not going back. In 1923 the number of candidates for Holy Orders was only fourteen more than 1922, and the increase in postulants only forty-six over the previous year. This is not the showing of a live organization.

There is much talk about lowering the standard of the clergy. An eminent ecclesiastic recently remarked that "that's impossible!" Our seminaries and clergy are being attacked, and we are terribly afraid of unknown things happening if we hasten a little in doing the work of the Master. There seems to be some difficulty in interesting young men in the ministry. Various reasons have been given for this, such as salary, lack of a real man's work, and lack of religious feeling in the young men.

To take up the first "reason" last—the trouble with the young men is not lack of religious feeling, but sheer ignorance. Thousands of young men—tens of thousands—are entirely uninstructed in even the rudiments of any belief, Catholic, Protestant or Jewish. Yet most of these men have a rather pathetic curiosity and longing, and many of them would, taught and enlightened, provide substantial material for the ministry. The term "young man" in this connection includes thousands of lads who ought to be confirmed—boys from twelve to eighteen. The general education of the American citizen is good, and his opportunities to earn a living are better than ever before. Life is made soft for millions—yet what profiteth it a

man if he gain the whole world and lose his own soul? Who is going to bring these untaught men into the Church? We haven't enough clergy to take care of well-organized work, much less enough to go into the extremely difficult and delicate task of drawing toward the light those who know it not at all.

The matter of salary never interests a man who has a real call to serve. Service comes first. Then, there is the objection that the Church does not offer a man a man's job. Of course, well-organized work in a well-to-do city parish, with its social life and formalities, its apparent ease and luxury, is not going to appeal to any except the dilettante at one extreme, and the frail but conscientious scholar at the other. But there are thousands of communities where only a real man—a man who knows the worst as well as the best of the world—can do anything at all. In these communities there are obstacles to overcome, building, spiritual and material, to instigate, foster and complete. There is so much to be done that a man can spend his lifetime, and do all in his power, and leave his successor just as much to do.

Rightly presented, this work will draw men to the service of Christ, exactly as the call to arms in 1917 brought out the flower of our manhood. They will answer, in the same spirit, and for much the same reason—to fight for what is right, and to make the world better.

That all this is not being done is no fault of the theological seminaries, or any other institutions having to do with the education of men for the ministry. They can only take those who come to them, train them, and examine them as to the amount of learning absorbed. They can, and do, unmercifully flunk those who don't come up to standard. This is as it should be.

The canons provide that no man may be ordained until he has been examined by the bishops and examining chaplains, no matter from what institution he graduates. This puts it squarely up to the bishops and Examining Board.

This is as it ought to be.

But a man may go to a seminary and fail, and in six months be ordained. With this loophole (or proper privilege, as we may choose to regard it) given the bishops and examining chaplains who are privileged to decide a man fit, even though he has failed in his seminary examinations, how can we blame the seminaries for the condition of the ministry?

The scarcity of able clergy is not due to a lack of men who want to enter the ministry, but to a lack of religious leadership. No interest is ever aroused without it, nor any improvement accomplished without sincere and constant work, and if we expect to get forward, and do even a little portion of that which needs to be done, we must see that leadership is developed. Conferences, which should be consultation as to work to be done, on the basis of successful work already accomplished, turn too often into conventions of pessimists. Banking and religion are two different things. They don't mix. They never did mix. They never will mix. Business leads us inevitably into war—the Church into peace. It is the place of business to inquire what the Church wants done, and then, to the best of its ability, to help. It is not the place of business to dictate the spiritual policy of the leaders of the faith. As a matter of fact, this cannot be done; efforts in that direction result in the loss of soul. There is a daring and courage far above that of the world. This courage, called moral and spiritual, should lead. It need not even ask "business" what is best to be done. All it need say is, "Follow me!" This spirit has been noticeably lacking of late, for "organization" has become a fetch, and the individual who feels the urge to do something has his enthusiasm crushed by advice to "organize," plan a

"campaign," and so forth. The real leader should be supported by "business methods," etc., but not dictated to by the rank and file. This applies to every field of life, including finance.

This idea of "doing things in a big way" is particularly repugnant to the people in country districts, where individual worth is still more thought of than "organization." High-sounding phrases, show, and flourish, and especially patronage, are looked on with well-justified suspicion. The parson's everyday actions are watched with great interest. People count the baptisms, confirmations, marriages, and check up on the progress of the redeemed in the country; in short, they measure a man solely by his works, and that is why the ministry is a real man's work. Choose such men as our Lord selected, and it is safe to say that the evils that are undermining our country would be half gone in fifty years. Neglect to do this, and they will increase to such an extent that historians a hundred years hence will class America with ancient Rome, dead from its own inward rottenness.

There is no such thing as rest in the service of our Lord. People are born every day, and the world goes on. The only way to do is to keep up with the population, and with the increasing material progress of the world—and to keep ahead of both. Material prosperity is of no value whatever without spiritual leadership—Germany recently demonstrated that, when she considered government to be God, and set out to take all the world for her own. Growth is not a matter of organization, but a matter of the highest development of which each individual is capable. Machinery can be handled in the mass—but each human being is an individual problem, subject to the basic laws of God, but really subject to nothing else, for all else changes. Were it not so, there would be no progress of any kind.

Getting Up Momentum

If the rector might impress upon every one some single thought concerning our practical life together, it would be the thought that the whole-time servants of the parish welfare are really here to fulfil directions from the parish. Even the rector is not technically called to the formulation of policies. What he finds growing upon him daily is the lay character of the true Church. We do not want to professionalize the church, allowing the special servants to feel the church is theirs or that they are the essential church. Individual initiative on the part of the layman and laywoman is ex officio due from them as such. As has frequently been said to you, "The parish is the parishioners; the Church is the Church people." Just as a chain is no stronger than its weakest link, no parish is stronger than its average lay member. Even if the minister is the coach of a team, remember it is the team, not the coach, which does the actual playing. Corporate Christianity cannot be of exploited lay membership. The clergy are made for the lay membership; not the lay membership for the clergy.

The faith of the people is in the long run the criterion of belief. Theologians and dogmatists may delve into esoteric, abstruse questions, but the faith of the folk is really the determinant, and usually this ignores the hair-splitting of the abstract professionals and with blunt common sense creates a sound body of actual belief which is the mind of the Church.

The work of the Church is not merely that work so obviously to be labelled as such. It is not only services and religious education and organizational activities. It is that, but also it is much more. Everything a Christian does every day because of his working creed is a part of the work of the Church. The affectionate undertakings of responsibility, the unselfish investment of time, money or strength in good causes, the pain-bringing relationships of personal redemptiveness toward the needy or erring or sad, the heart-outreaching of prayer coupled with action to make good a bit more powerful within the range of one's simple, unostentatious influence—all this is the work of the Church, in most vital truth. The unofficial Christian deeds and emotions and resolutions of all the Christians working in a unity which is none the less real because the team mates are oftenest unknown and out of sight, all add up into the true work of the Church! So largely unofficial and lay! No matter how fine the organization's projects may be of definite projects done under the name of the group, the preponderant mass of Church work is Christian living! The Kingdom of Heaven is as the leaven of this widespread, permeative way of life, for the sake of life more abundant in others—"Christianity is Christ," surely enough; but Christianity is also Christhood made everyman's in Christ's name and strength. His gift is a work to do and a life to live and to give, following Him. His secret is an art of living which imparts God! Just as the clergyman or other specialist may not and does not

desire to become the Church, so Christ does not desire to be the only Christ. He waits to be "the first born among many brethren." The prerogatives of the average Christian are straight from Him. There's no dodging the responsibility and blessing of it; passive beneficiaries are not in the plan of the Church. The Church must insist on the long pull and the strong pull and the pull all together. The layman or laywoman who does not recognize the duty of this team play of Christhood simply does not belong to the Church, no matter how intimately associated with churches. The yoke-fellows, wearing their half of that double yoke of which Christ wears His half, have come into the only membership God can recognize as valid.

Is it a dream impossible of realization that Christians should thus recognize their calling to the priesthood of all believers?—P. E. Osgood, in St. Mark's Outlook.

Ramambasoa

Ramambasoa is a queer name and one strangely unfamiliar. The name belongs to a native who lives in the far-away island of Madagascar. His people are known by the name of Malagasy. There is a Sunday-School Union on the Island of Madagascar and Ramambasoa is a bit of the fruit, matured and ripened, as the result of the teaching in a Protestant Mission Sunday School.

Ramambasoa was sent by the Inter-Missionary Sunday-School Union of Madagascar, to the West Hill Training School for Sunday-School workers, located near Birmingham, England, in order that he might study modern Sunday-School methods and take back the best of them to his own people. He is now the Sunday-School specialist for Madagascar. The situation in that far-away land is best revealed from his own pen which runs, as follows:

"When the first missionaries came to the island, it was verily the breaking of the day after a dark night. The ways of the sorcerer, polygamy, idol worship, adultery, all practiced openly throughout the country, have now been checked and new ideas and aspirations formed in the dominant races who have received Christian teaching.

The good results seen among the children and rising generation, since the advent of the Gospel, is a marked feature in the life of the Malagasy.

In the far off days when the Malagasy Queen left her capital city of Tananarive for a journey and when she returned, the canons were fired and the people knew through the sound of the cannon, honor was being given to the Queen—now the new day has come. The Christian Malagasy, children and adults, are giving glory to the King of Kings and Lord of Lords in their life and conduct and their praises to the Saviour, Jesus Christ are heard through many parts of the Island. To Him be the honor and glory for all time."—World Wide Sunday School News.

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

IS THE CHURCH HELPING OR HINDERING?

It is almost universally admitted that the clergy of the country, as a rule, represent a good type of citizenship. Of course there are the exceptions, occasionally very sad exceptions, who commit fearful crimes, but, generally speaking, the family of a minister is exceptionally fortunate both in environment and heredity.

According to an investigator out of the first fifty-one names in the Hall of Fame, ten of them are those whose fathers were ministers. The same authority asserts that in "Who's Who" one out of every twelve of all the persons therein is found to be a minister's child.

These facts are, of course, as true of the clergy of other churches as of our own. In the presidential campaign of 1916 both of the candidates (Woodrow Wilson and Charles E. Hughes) were sons of preachers, Mr. Wilson's father being a Presbyterian clergyman, and Mr. Hughes' a Baptist.

All this goes to show that it would be a good thing for clergymen to bring up large families. Yet the economic situation in the Church is such as to discourage this very thing. The salaries of our clergy are not such as to "make both ends meet" in the average parish.

Last year the writer wrote the Bishop in behalf of a clerical friend who had five children, and was feeling the impossibility of feeding and clothing them on the salary he was then receiving. The Bishop replied that he regretted to say that he had nothing to offer that would support a man with five children.

At this moment we know a man who had to leave a large parish where he was doing a fine work, because the salary simply would not support his family of three children, and we know of another similar case where a move is inevitable for the support of a family of this size.

Of course it is much easier to call attention to these conditions, and to point out the difficulties, than it is to solve the problem, and it is still more difficult to put into operation solutions that might seem possible.

However, at the present time it is certainly true that the condition in the Church is such as to discourage the production of more than one or two children in the rectories, and surely there ought to be some way in which such a situation can be improved, not only for the sake of the Church, but for the good of the country, for one of its biggest problems today is what is sometimes called the "differential birth rate," or the fact that the inferior types of citizens are reproducing very much more rapidly than are our better classes.

In a group of clergy not long ago one of them remarked in reference to the growth of the Church: "Of course we all know that we have to depend on proselyting to keep up our numbers. No Episcopal congregation reproduces itself."

What, then, shall we do about it?

Two plans offer themselves. The first is so to consolidate small parishes that two or three or even four churches can offer a clergyman a salary which will enable him to support a family of four or five children, at least in decency.

This plan is much more feasible today than it ever has been by reason of good roads and automobile transportation. A man today can serve four churches in a radius of forty miles far more efficiently than he could two churches within six or seven miles of each other ten or twenty years ago.

Another thing that should be done with such churches as receive help from the Diocese is to recognize the fact that there is a difference between a "married man" and a

married man with five children.

Nearly all our dioceses have a minimum salary for single men and married men. But there is no distinction between the married men. The salary is the same for the man who has no one to look out for but himself and wife, and for one who has a wife and five children, although in such a case the family budget is far larger than the difference between a single man and a man and his wife.

If the Church would recognize this situation, and make an allowance of \$100 or \$150 per year for each child, it would be doing something to encourage an increase in population of the most valuable type, to the country at large, instead of deliberately discouraging this increase, as is the case at present.

Another thing that is worth considering in this connection is a system of promotion for the clergy. As it is at present, if a young man, say just out of the seminary, goes to a small mission field, no matter how well he may work, and how faithful he may be, the chances are that his only hope of getting a call to a larger field, with a better salary, will be through such an opportunity coming to him from another Diocese.

So long as he is willing to stay where he is first put and to work there, the powers that be will leave him there.

It is all very well for people to talk in a superior way about a clergyman not considering money, but it might as well be recognized that a clergyman's children wear out as many pairs of shoes in a year as do other children, and that a minister's wife enjoys a new hat now and then as much as do other ladies in the same station of life, or in every station of life for that matter.

No man ever goes into the ministry to make money, but a clergyman has as much right to a decent living as has any one else, and no man can do his best work when he is continually harrassed by the thought of how he will meet his month's grocery bill.

Shall the Church continue to conduct its affairs in such a way as to limit population of the best type?

BREAD UPON THE WATER.

"The Diocesan Record (Atlanta) has this to say about Mr. Thomas' work at the prison: 'During the summer Mr. A. H. Thomas, our faithful representative, has taught his growing Bible class with good results and taken a strong part in the religious life both within the walls and at the honor farm. We just couldn't do this work without Mr. Thomas; and the Diocese owes him a debt of gratitude for his untiring labor which can never be expressed in mere words of thanks.'"

We take the foregoing item from the news of the Diocese of Atlanta because it is seldom that this sort of work receives much public recognition.

It is a real problem to decide how much is accomplished through religious work in prisons.

Occasionally, however, one gets quite unexpected returns, that encourage the belief that there are greater results than are evident on the surface.

One day the writer was stopped by a colored man, who said: "You don't know me. But I want to tell you that I heard you preach a sermon three years ago that I have been trying to live by ever since, and I have been getting on fine!"

Sermons that are remembered and lived by for three years are somewhat unusual, so we inquired where it was that our friend had heard that sermon.

The reply was startlingly straightforward, for he said without hesitation: "It was in the State penitentiary I heard you preach that sermon, and I made up my mind I was going to live by it. I have been out now for two years, and have been getting on all right."

To an inquiry as to the cause of his stay at that State institution, he said, "I was in there for bigamy," and then he added with an evident note of pride in his voice, "I had three wives in this town at one time."

We added to the memory of the three-year-old sermon a word of caution against getting mixed up with the ladies

to that extent in the future, and parted with the hope that this attentive listener would continue to "get along fine." One never knows how far words spoken in behalf of

the Master in such places go, but we do know that He gave us a solemn warning not to neglect this class of God's children.

A STATEMENT FROM THE NATIONAL COUNCIL

The Father's business demands both vision and valor. It also demands commonsense.

Economies in administration are necessary and must be vigorously enforced, but they must not impair efficiency. If they do, they are not economies, but waste.

Expansion of our work must go on if the Church is to live, but the measure of our receipts must be the measure of our expansion. Cords can be lengthened only as stakes are strengthened. The Father's business must be solvent. Its credit must be first class. (Imagination is necessary, but the winged flights of imagination must be balanced and guided by sound judgment.)

The National Council has scrutinized the budget of every department of the Church's work, and has pared the items of administrative expense down to the quick; every requisition for funds from every field has been examined and re-examined before it has been admitted. At the meeting of the last Council drastic reductions in the budget netted a saving of \$36,000. This is in addition to savings of more than \$100,000 made during the past year. We are now sailing as close to the wind as safety permits. No further economies on the budget can be recommended.

The next step is clear. We must increase our receipts or offer a retreat. If we go forward it must be on a guarantee of the present, not on a guess at the future. The Church of 1925 must make possible the Program of 1925.

The past is already helping the present. Legacies and gifts from people now dead have created a reserve fund of \$708,000, from which we may borrow to meet emergencies. It has all been borrowed. The National Council, when it took up its work on January 1, 1920, inherited from the Domestic and Foreign Missionary Society a deficit of \$478,652.48. This was the result of the operations of several years in which income was less than expenditures which had suddenly risen as a result of war conditions. To this deficit was added the original expense of promoting the Nation-Wide Campaign amounting to \$341,583.48, making a total deficit of \$920,246.23. During the past four years that deficit has been reduced only \$13,134.14.

The Church of the present is not pulling its own load. Even with the legacies from the past it is barely holding its own.

It must be clear to all, therefore, that a vigorous, determined effort must be made in 1925.

First, to raise every cent of the budget, which is \$4,400,000. This will enable us to pay back a large part of the reserve deposit accounts.

Second, to change the priorities (which represent the work we ought to do if we had the money) from numbered items in a printed program into realized advances for the Kingdom of God.

Church people have the money. The total giving of our

people for Church objects of every sort shows a great yearly increase. But the general work of the Church is not receiving one-tenth of that increase.

The Parishes Have Benefited from the Nation-Wide Campaign.

Within two years after it began the total annual salaries paid to clergy had increased more than \$2,400,000. This increase alone is nearly as much as the total amount of offerings received last year by the National Council.

The Dioceses Have Benefited from the Nation-Wide Campaign.

The total combined income of dioceses for their own missionary work has leaped from \$700,000 in 1918 to over \$2,500,000. For the first time in the history of the Church the combined income from offerings for Diocesan missions is greater than the total offerings for general missions. Add together the increase in clergy salaries and the increase in income for the Diocesan missions, and the result is four times the increase in offerings for the national and international work of the church.

Are we losing our perspective? Are we in danger of sacrificing the whole to the parts? Are we threatened again with the peril of parochialism and diocesanism? Are we unthinkingly committing ourselves to a policy that will in the long run defeat the one aim of the Church to "go into all the world and preach the gospel to every creature?" Is the command of the Master to be "His witnesses in Jerusalem and Judea and Samaria and to the uttermost parts of the earth" losing its power in our Church program?

We do not believe it. We have consulted with the successors of the Apostles, the Bishops of the Church of God in their several jurisdictions. They have with one accord called us to go forward. They have assured us of their ardent leadership in realizing the Church's Program for 1925. The women of the Church, through the Woman's Auxiliary, have pledged themselves to even greater sacrificial labors for the Church's Program. We now call upon all the clergy and all the laity in their several dioceses and missionary jurisdictions and under the leadership of the Bishops to join with us in making the final year of the triennium, the year 1925, one worthy of the great traditions of our Church. Sixteen hundred years ago the Council of Nicea was held. The best way to celebrate that event is to demonstrate the vitality of our faith by the abundance of our works.

Geo. Craig Stewart,
James H. Pershing,
John Stewart Bryan.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

TEAM WORK.

Mr. Editor:

Walter Camp, the athletic authority, says that no man under forty should play golf. This, because it is an individual game. Under forty a man should develop his co-operative faculties, Mr. Camp says, by learning team work in games like baseball and football, in which the coach very seldom praises, but ever stands over the candidate repeating, "Do it faster, do it harder" (and worse). Thus the youth learns to work with others, subordinating self. In no other way can the big jobs be done in business, politics or Church.

Mr. Camp gives us here a striking parable of Church life. Fifteen years ago all parishes and dioceses were frankly individualistic. They were "golf players." And they thought—we all thought—we were pretty good. We

took up a collection or two annually for missions, and exclaimed with pride, "We gave \$100!" Came the Nation-Wide Campaign, followed by the Church's Program. The coaches stood over us repeating, "Faster, harder." They called for team-work. They pointed to big definite tasks, and told us in detail how to go at them. They are still doing it. They call for group meetings, four-minute speakers, literature delivered by hand, and all the rest. For a while it was a novelty. But the cry of "Faster, harder" ("larger quotas") grew wearisome. And what was the reaction? How are the players on our teams reacting today? All over the Church rectors are "talking back to the coaches." "Who are you," they cry, "who presume to teach us the game? We know how to play it. We can manage our parishes in our own way." All over the Church vestrymen are saying, "These people of the Council can't tell us. We know what our people can do. We won't take orders from any one. We refuse to accept quotas suggested." And the official coaches are staggered! Imagine Walter Johnson talking back to Stanley Harris, manager of the Washington nine, like that! Is it not the truth that we are perhaps good "golf players," but have everything to learn about team work. Is it not also true that our task is too big to be accomplished in any other way than by honest to goodness team work? Hear an inspired "coach." "Stand fast in one spirit, with one mind striving together." "Look not every man on his own things, but every man also on the things of others" (Phil. 1:27; 2:4).

PERCY FOSTER HALL.

Alexandria, Va.

RUSSIAN CHILDREN AT THE CHURCH OF THE HOLY TRINITY, PARIS.

Mr Editor:

I enclose a photograph of thirty-eight little Russians taken in our deanery garden the day before they began their new year's schooling at Fontainebleau, Melun and other school centres near Paris.

Some months ago our Junior Guild, composed of sixty young American women and girls, issued an appeal through the Church papers at home for these children of the exiled Russians of France. The plan followed closely that of the fatherless children of France during the war, viz., a gift by a generous-hearted person or group of \$125, to cover the proper schooling, board and clothing of a child for one year.

This appeal, together with the Guild's own Amateur Dramatics Benefit, has assured the care of forty-five children, all selected by the Guild's exceptionally efficient and devoted Russian directress (Madame de Enden) from hard-working families, who, dispossessed of all they had by the Bolsheviks, are bravely beginning their new life in a strange land. (We wish we had funds for twice as many more.)

Madame de Enden, herself seated on the right of Mrs. Beekman, the Guild's president, with Miss Evans, the chairman of the Guild's Russian Committee, on her left, is the first cousin of Dr. Botken, physician to the Czar and his family, who was killed while imprisoned with them.

The Guild, through her, will be in constant touch with all the children. Regular religious instruction has and will be given them by one of the clergy of the Russian Orthodox Church, and during holiday times by a Russian priest in Holy Trinity's Parish House. This is in marked contrast to assistance given here by the Roman Catholic Church, which immediately seeks to compel these Russian children to leave the Church of their parents.

Cards with photographs and full data have been sent to those who have responded to this appeal, but the Junior Guild wishes to express through the Southern Churchman its public thanks to all who have helped and to the Southern Churchman itself for the generous use of its columns.

FREDERICK W. BEEKMAN,
Dean of Holy Trinity, Paris.

Paris, France.

ANSWERED PRAYER.

Mr. Editor:

A group of two or three pupils in the Woman's Bible Class of St. James' Church, Richmond, Va., decided to hold together this summer, and by prayer and works would have something to report to the others in way of results when the others returned to the city.

One evening while visiting one of this group she said she had a neighbor who was ill with cancer, and she was praying for her, and asked us to help. This mother was praying for the return of her wayward son before her death. No one knew where he was, so we prayed and prayed, on Friday we went to 11 o'clock Communion, asked prayers, also on Sundays, that her request would be granted (if it was His will). The patient became weaker and weaker, until the physician said she could live but a few days. The rector came and advised her to think about her own soul, and the world to which she was going, but she still prayed on to be spared until her boy would "come home." When we were almost ready to give up praying, one day her boy came in, saying he felt as if he just had to come back. Oh! such joy to know that God had allowed her boy not only to return to her, but was doing well and she could die happy. "The prayers of His children avail much, if we do as He commands us to do." Pray without ceasing.

MRS. C. E. LOWRY,
MISS A. B. CORLING.

Richmond, Va.



FOR SOCIAL SERVICE WORKERS.

Mr. Editor:

Will you kindly give space in your paper to the following notice?

The Twentieth Sunday after Trinity, November 2, is the Sunday on which the parishes are asked to give consideration to the subject of social service. Probably few people realize the very large number of the communicants of the Episcopal Church who are social workers in secular organizations. This Sunday has been useful in giving these social workers a recognition from the Church. Many of them are doing a distinctively religious work in their secular activities, and they need the consideration of the Church. In the last two years it has been found particularly useful to ask the social workers who are members of the parish to make a Corporate Communion, and in many places it has been arranged to serve breakfast afterwards. In this way in parishes throughout this whole country groups of social workers have been brought together and have appreciated their association as communicants of the Church. It has also made it possible for the rector to come in personal contact with those who are doing social work. In a number of our cities organizations of social workers have grown out of this Corporate Communion. In Chicago they have two quiet days a year and meet occasionally at a supper, when they discuss some subject related to social service and the Church.

The Sunday fits in with the program looking toward the Every-Member Canvass. It is hoped that the rectors in their sermons will give attention to the subject of social service.

The President of the Council has put forth the following Collect, which it is hoped will be used at the celebration of the Holy Communion on that day:

PRAYER FOR SOCIAL SERVICE WORKERS

For Twentieth Sunday after Trinity.

Almighty God, our heavenly Father, Who has taught us by Thy dear Son to love Thee and to love our neighbor as ourselves, send Thy blessing, we beseech Thee, upon all those who are giving themselves to the service of their fellowmen, and sustain them in all their work—striving with the consciousness of Thy Presence and approval—until at last by Thy mighty power, over this troubled world, the dawn breaks and the shadows forever flee away. Through Jesus Christ our Lord, to Whom with Thee and the Holy Ghost be all honor and glory, world without end. Amen.

CHARLES N. LATHROP,

Executive Secretary.

New York.

The Great Commission

SCHOOL OF METHODS, EASTERN OREGON.

Charlotte L. Brown.

"We are here to do the things others tell us can't be done," is one of the slogans of Eastern Oregon.

You would agree that "others," if not prevaricators, must at least be mistaken, in that it is going to be done, if you had been at the School of Methods, held under the leadership of Bishop Remington at the Ascension School Camp, Cove, Oregon, on September 25 to 28.

Eastern Oregon is truly a wonderful demonstration of God's marvelous handiwork, and Ascension School Camp is situated in one of the loveliest corners of her domain, nestled in the little valley of Cove at the foot of the Cornucopia range of mountains.

One could not but wonder if some of the trees along the Old Oregon Trail—now one of the finest roads in the country—did not feel that history was repeating itself in pioneer grit, when they saw Bishop Remington's car go by up the zig-zag trail over the Blue Mountains on its way from Pendleton to attend the Conference.

A "covered wagon," yes, and within it, the Bishop, his wife, his secretary, and the latest missionary in the Eastern Oregon field, and the Bishop's dog, Duffey—said human and animal freight so packed in with tent rolls, bedding, suit cases, cooking utensils, stereopticon and many other necessities of a summer camp, too numerous to mention, that it was hard to tell where dog began and bedding roll ended. That was a beautiful ride, and one felt it was a rare privilege to be called to the Master's service in such a majestic part of His world.

And, if the trees along the road felt the pioneer days had returned, what must the trees around Ascension School Camp have felt, when they saw the Bishop and his clergy, khaki clad, working like beavers putting up tent platforms, tents and acting as "jacks-of-all-trades"?

It was the splendid spirit prevailing throughout the camp, every one willing to do his or her part in making it one happy family, and all bent on finding out the work to be done and the best way to carry on that work, that made the conference such a success, help and inspiration to all.

There were present at the School Bishop Remington, eight of his nine clergy and a goodly number of laity.

And what a challenge to every member of the group assembled was the wonderful opportunity that the Task of the Church in this great field presented to them, as the Program for the coming year was unfolded by the Bishop and the Executive Council and the different departments of the Council.

And last, but far from least, as it was the outstanding feature of the School, was the inspiring demonstration by the Rev. Middleton S. Barnwell of how "Our Father's Business" was to be carried on. Mr. Barnwell is one of the Executive Field Secretaries of the National Council, and the way he entered into the life and fellowship of

the Camp endeared him to all, and made his message come close to every one individually.

Task is a grim, hard-sounding word, but the happy optimistic spirit with which this small regiment of Christian Soldiers is tackling the opportunity that lies before them in presenting the message of the Master and His Church to this new country, gives a new meaning to the word. Another one of their slogans is "Expect great things of God: Dare great things for God—and, get off my coat tails, I'm on my way."

There were meetings of the Executive Council and the various departments of the Council.

The Department of Religious Education has plans for intensive work during the coming year in the Church Schools, Young People's work, plans for further development and extension of next year's summer school, and co-operating with all lines of endeavor for installing Week-Day Religious Education in the District.

The Department of Missions and Church Extension is making wide-spread surveys of the field, particularly the rural communities, pushing extension work in every direction as fast as possible with the limited number of clergy to cover such an extensive field.

The Department of Publicity reported the venture in starting a District Paper, The Oregon Trail Churchman, as highly satisfactory. The paper has proved itself to be not only a useful organ of publicity, but a real necessity in uniting the work all over the District.

The Department of Finance held a meeting and acted on many important matters.

It can be said with emphasis that the report of the Field Department is the one which the earnest, interested Churchman looks forward to, with a hopeful, expectant heart, to see if the progress reported along all other lines is demonstrated in Christian Stewardship. It was, therefore, a fine climax to all the other reports when the splendid increase in gifts for "others" as well as "ourselves" was reported.

The last evening Bishop Remington gave a very interesting stereopticon lecture on Eastern Oregon, showing many of the beauty spots of the state, the churches and chapels and various and sundry sidelights on the progress of the work of the Church in the District. One clergyman was so interested and absorbed in what was being presented he knocked over the little stove in his efforts to see more. (Fortunately the fire had gone out.) However, not even the fall of the stove and several elbows of stove-pipe stopped the enthusiasm of the audience in the Bishop's lecture.

The Holy Communion was celebrated each morning at 7:30 in the Church of the Ascension, at Cove.

Not "the end of a perfect day," but the climax to the three days of inspiration was the service on the last morning before we broke camp. At the close of the service, after singing the hymn, "Ye Christian Heralds Go Proclaim," Bishop Remington asked that his clergy and lay workers come to the altar rail for the laying on of hands and supplication for power from on High to start out on the year's mission. All the clergy first joined in laying their hands on their Bishop's head, while Archdeacon Goldie offered the supplication; after which all came forward for the Bishop's blessing.

Yes, it is with this Power from on High that it "can be done."

Church Intelligence

Mission Property Destroyed by Typhoon.

In a cable received on October 9 Bishop Mosher informs the Department of Missions that a destructive typhoon swept over Sagada, in the mountain province of the Philippine Islands, and destroyed mission property valued at \$7,500. No particulars are given. It seems certain, however, that the recently completed stone church and the technical high school building have withstood the storm successfully. Doubtless the chief loss is in some of the older and less substantial buildings erected in the early days of the mission. The storm seems to have been specially severe in the Fidelisan Valley, where the mission saw-mill is located. The mill superintendent lost all personal belongings.

The Provincial Synod of Washington.

The eighth Synod of the Province of Washington will be held in the city of Charleston, in the Diocese of West Virginia, on Tuesday, Wednesday and Thursday, November 18, 19 and 20, 1924.

The opening service will be held in St. John's Church on Tuesday at 10 A. M. The President of the Synod will be the celebrant and the Bishop of Washington will be the preacher.

The Porter Military Academy.

The Porter Military Academy, Charleston, S. C., opened its fall session on September 23 with everything indicating an unusually prosperous year. The recently elected rector, the Rev. Gordon M. Reese, was present at

the opening, and remained for several days establishing personal contacts with the students, members of the faculty, and trustees. After completing his work in connection with the Bishop Tuttle Memorial Fund, Mr. Reese is expected to return to Charleston and take permanent charge of the school about November 1. In the meantime the academy will continue under the direction of the Rev. S. Cary Beckwith, as acting rector. The enrollment is somewhat in excess of that of last year, and a number of additional registrations are expected.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

A Successful Sunday School Institute.

An interesting and successful Sunday School Institute was held in Christ Church, Alexandria, October 12 to 14. Preparatory to the Institute, Roll Call Sunday was observed the Sunday previous. A unique feature was the calling of the roll alphabetically. When

the "Able A's" were called all whose surname began with the letter "A" arose and were counted, one of them reciting Exodus 18:21: "Moreover thou shalt provide out of all people able men, such as fear God," etc. The Believing, Busy B's responded with Mark 9:23 and Proverbs 22:29, and so on through the alphabet.

On Sunday, October 12, Miss Sallie C. Deane addressed the Primary Department. This was followed by a special sermon by the Rev. Wallace E. Rollins, of the Theological Seminary, whose theme was "The Teaching Junction of the Church." Dr. Rollins emphasized the importance of teaching and the place it held in the early Church, teachers being classed with apostles and prophets, while those holding administrative offices in the Church were placed low in the scale. At the evening service Miss Deane spoke on "How the Church Can Help the Sunday School and the Sunday School Help the Church," and earnestly and vividly presented this topic.

On Monday afternoon Dr. Llewellyn N. Caley, rector of St. Martin's Church, Philadelphia, spoke on "The Importance of the Home Department to the Church and of the Church to the Home Department." This was a most interesting conference, which was attended by representatives from the various home departments in Alexandria, and was followed by a social meeting, at which afternoon tea was served by the ladies of the Parish Aid. Miss Deane addressed the night session on "The Primary Department," and was followed by Dr. Caley's illustrated lecture on "Jesus Christ, the Great Teacher."

The meeting on Tuesday afternoon was in the interest of parents and teachers. This was addressed by the Rev. G. Otis Mead, rector of Christ Church, Roanoke, and Mrs. John Loman, of Philadelphia, both of whom gave most interesting and instructive talks. The night session was addressed by Mrs. Loman, who gave most helpful and practical suggestions to teachers; Mr. Mead, who gripped the attention of his hearers by his forcible and vivid presentation of the value of the Adult Bible Class to every congregation, and Dr. Caley, whose subject was "Jesus Christ, the Great Sacrifice."

The meetings were all well attended and much interest manifested, but the most noticeable thing to those in charge of the Institute was the intense spirituality which pervaded all of the sessions, and the hope was expressed that this was but the first of a series of such institutes.

J. W. H.

The Valley Convocation.

The one hundred and forty-third semi-annual meeting of the Valley Convocation opened in Calvary Church, Front Royal, on Tuesday night, October 7. Evening Prayer was read by the dean, the Rev. Walter Williams, and the Rev. Clayton Torrence. The sermon, on "Characteristics of Christian Service," was preached by the Rev. Dennis Whitte.

On Wednesday morning Holy Communion was celebrated by the dean and rector, and the Convocation sermon preached by the Rev. John F. Coleman on "The Divine Standard of Christian Service—Faithfulness."

The Rev. Cary Montague conducted a conference on Social Service, outlined the spiritual basis, and discussed practical methods for each parish.

Luncheon was served at the rectory, and upon reassembling the Rev. J. M. B. Gill spoke on the Church's Program.

The roll-call showed a hundred per cent clerical attendance and three lay

delegates—Mr. Prince, of Luray; Dr. C. O. Dearthmont, of White Post, and Dr. Creasy, of Front Royal.

The Rev. R. B. Nelson, of Christ Church, Winchester, was elected dean to succeed the Rev. Walter Williams, and the Rev. Messrs. John F. Coleman and Clayton Torrence were re-elected secretary and treasurer respectively.

Action taken in recess appropriating \$25 for the salary of a Junior Auxiliary Secretary was confirmed and a similar amount voted for the ensuing year if required.

The regular order of business was then dispensed with and a communication from the Diocesan Appropriation Committee asking for Convocational aid in securing full payment of the budget quotas was read and discussed at length.

The dean appointed a standing committee of three, Messrs. Nelson, Chambers and Dr. C. O. Dearthmont, to consider and report upon the best methods by which the several congregations can further the objects of the Church's Program.

The speaker at the missionary service was the Rev. J. M. B. Gill, of St. Paul's, Petersburg, formerly a missionary in China, who gave a most inspiring account of practical results achieved in his former field, as encouragement to continued faithful efforts on the part of the Church at home.

Invitations for the spring meeting were received from Winchester and Yancey, and that of the latter place accepted.

After a resolution of thanks to the good people of Front Royal and the singing of "Blest Be the Tie That Binds," the Convocation closed with prayer and the benediction by Archdeacon Neve.

Thursday, October 9, was Woman's Auxiliary Day. After the celebration of Holy Communion Mrs. Leathers welcomed the delegates to Front Royal, and Mrs. E. G. Smith responded.

There were present eleven delegates from the Woman's Auxiliary, nine from the Juniors, four from the Little Helpers, and eighty-five visitors, being a large increase in attendance. The reports showed much life and activity, though only five branches had yet attained the standard.

After luncheon a delightful talk was given by Mrs. Davidson, of Richmond, on educational work among the Juniors. Mrs. Gardner followed with a most interesting account of St. Hilda's School, Wuchany. Archdeacon Neve made a strong appeal for help in increasing the salaries of the women workers in the mountains. This subject found the chief interest of the conference conducted by Miss Louisa Davis, and the offering, amounting to \$31.81, was voted to this cause.

Meetings of the Juniors were held throughout the day in the rectory, conducted by Mrs. Robert Barton, of Winchester.

J. F. C.

Memorials.

A handsome credence table and four silver collection plates were recently presented to Grace and Holy Trinity Church, Richmond, by Mrs. Gustavia A. Senff, of New York, in memory of her sister, Mrs. Lillian R. McVeigh, and of her niece, Lotchen McVeigh. Mrs. McVeigh was an active member of Holy Trinity Church and for many years a member of the choir. Her daughter, also a member of the church, died in her early youth.

Two additional silver collection plates have also been given as a memorial to Mr. and Mrs. William H. Stratton by their daughters, Mrs. C. A. Rose and Miss Nora Stratton.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D.

The New Church Offices.

The new Diocesan centre at 1329 K Street has been taken possession of by the Church offices of the Diocese, the Church Publicity Committee and the Bishop, and will be used in the future as the centre of the administrative work of the Diocese and a meeting place for Diocesan organizations.

The building was formerly the rectory of Epiphany Church, and was occupied by Bishop Freeman as his official residence while he was rector of that parish. A new rectory has been procured by Epiphany Church, and by arrangement with the vestry this building has been turned over for Diocesan uses. The lower floor will be fitted up for use as a club where clergy and laity may meet together for social intercourse. The second floor will be given over to offices, and it is proposed to furnish rooms on the third floor for the accommodation overnight of visiting clergymen. Some of the organizations to be accommodated in these offices are, besides the Bishop's office, the Committee on the Church's Program, the Diocesan Board of Religious Education, the Committee on the Phillips Foundation, the Central Register, the Church Militant and the Laymen's Service Association. The club rooms were opened on Tuesday, October 21, when the Bishop entertained the clericus of Washington at luncheon.

Death of the Rev. J. H. Nelms, D. D.

Funeral services for the Rev. J. Henning Nelms, D. D., who died at his home in Woodside on October 17, were held in Bethlehem Chapel, Washington Cathedral, on Monday evening, October 20, at 8 P. M. The service was conducted by the Bishop of the Diocese, who was assisted by the Rev. Dr. Ernest Smith, of St. Thomas' Church, and others of the clergy. Honorary pall-bearers were the Rev. Drs. C. T. Warren, Herbert Scott Smith, Alan S. Hawkesworth, William S. Bishop, George F. Dudley, H. Allen Griffith, R. J. Ripley, all of the Diocese of Washington, and the Rev. Clarence H. Reese, rector of St. Matthew's Church, Philadelphia, of which Dr. Nelms was formerly rector. Memorial services were held in Grace Church, Woodside, Md., of which Dr. Nelms was rector, on Sunday afternoon, October 19, when Dr. Ernest Smith officiated. The remains were left in state in Grace Church from noon October 19 to 6 o'clock October 20.

Dr. Nelms was formerly rector in Washington of Ascension Parish, and later, after recovery from a long illness, became rector of the churches at Woodside and Silver Spring, Md. His work in these rural churches was constructive and broad, and he leaves behind him a devoted congregation of people and an active and well organized parish.

Organists Meet at Epiphany.

The District of Columbia Chapter of the American Guild of Organists entertained the Chesapeake Chapter of the Guild from Baltimore, at dinner in Epiphany Parish Hall on Wednesday, October 15. About sixty organists in all were present and the guests of honor were Mr. Frank Sealy, warden of the general order of the American Guild of Organists; Dr. Carl Engel, chief of the Music Division of the Congressional Library, and Dr. Ze B. T. Phillips, new rector of Epiphany Church and former

organist and choir director. Every member present was requested at roll call to rise and give the name of the church where he or she played, and this proved an interesting and unique way of introduction. Addresses were made by the special guests of honor and Mr. Ender, dean of the Chesapeake Chapter and organist and choirmaster of St. Paul's Church, Baltimore. The closing address of the evening, by Dr. Phillips, was inspiring and helpful, and gave those who heard him a fresh impetus for greater efficiency and a higher standard in the music of church services.

After the dinner the organists went into Epiphany Church, where three members of the Washington Chapter gave a short organ recital.

The local chapters of the Guild throughout the country have meetings from time to time, but it was regarded as unique in the annals of the Guild for chapters from different cities to come together, and Mr. Sealy, the warden, commended very highly such an innovation. The object of the Guild, according to an excerpt from its constitution, is "to raise the standard of efficiency of organists by examinations in organ playing, in the theory of music and in general musical knowledge and to grant certificates of fellowship and associatship to members of the Guild who pass such examinations."

The Washington Chapter is planning a study course in connection with the examination, and also hopes to arrange during the season several special services, when combined choirs will render the music.

Archdeaconry of Southern Maryland.

The regular fall meeting of the Archdeaconry of Southern Maryland was held October 15 at Leonardtown, when the Bishop of Washington was present. This archdeaconry meets twice a year for the discussion of problems common to the parishes of Southern Maryland. Some of the questions discussed were work among the colored people, practical social service in rural communities, and regular attendance of children upon some form of school or class for religious instruction.

M. M. W.

PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Bishop.

Healing Mission.

The Society of the Nazarene, the declared object of which is to restore the "gift of healing," as practiced in the early Church, conducted a Healing Mission for the week ending October 18 in the Church of St. John the Baptist, Germantown. The Rev. Dr. A. J. Gayner Banks, director of the society, conducted the Healing Mission at services which were held each day at 10 A. M. and 8 P. M.

According to the rector, the Rev. Francis M. Wetherill, the mission resulted in more than fifty persons being helped who suffered from bodily or mental infirmities. Some were helped of insomnia and nervous disorders.

As a result of the mission, a guild of the Nazarene has been formed at the church, which will meet Wednesday nights under the leadership of the rector. Preparation will be made at the evening service of the Sunday night before.

The Japan Reconstruction Fund.

St. Luke's Hospital, Tokyo, one of the institutions wiped out by the earth-

quake, announced on Friday, October 17, its pledge of \$1,000 toward the \$250,000 being raised by the Diocese of Pennsylvania for reconstruction work in Japan. Under the inspiration of this announcement, read by Bishop Garland, the team workers brought the total subscriptions at their luncheon in the Ritz-Carlton to \$125,000.

The intensive campaign will end Monday night, and every rector in the Diocese was urged by Bishop Garland Friday to be present at Monday night's dinner to report.

The Church of St. John the Evangelist, Philadelphia, pledged \$100 for the church, and a like sum for the Sunday school. "This leaves us happy but broke," was the message that accompanied the gift.

R. R. W.

FLORIDA.

Rev. F. A. Juhan, Bishop-elect.

Consecration of the Rev. F. A. Juhan.

The Presiding Bishop, Rt. Rev. Ethelbert Talbot, D. D., has fixed Tuesday, November 25, as the date for the consecration of the Rev. Frank A. Juhan as Bishop of the Diocese. The service will be held in St. John's Church, Jacksonville.

The Rev. Menard Doswell held his first service as rector of St. John's Church, Jacksonville, on Sunday, October 19. A packed church welcomed the new rector, who made a most favorable impression upon all present. St. John's is one of the great parishes of the South.

St. Mark's Church, Ortega, a suburb of Jacksonville, is making rapid strides under the Rev. D. B. Leatherbury. A valuable location has been secured on the Drive, and the church and rectory moved there.

N. T. T.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Children's Week in Petersburg.

All of the churches in Petersburg, Va., are now aroused to an intense interest in Religious Education. The week of October 5 to 12 was observed throughout the city as "Children's Week," during which there were two topics emphasized, namely, "The Value of Religious Education in the Life of the Child" and "The Power of Home Environment in the Formation of Character." The observance of "Children's Week" was part of the program of a "follow-up" plan of the Evangelistic Campaign held for two weeks last spring in twenty-five churches of the city, and was under the auspices of the Ministerial Union.

"Children's Week" was ushered in by a mass meeting held on the afternoon of October 5 in Central Park. The program there consisted of a pageant given by members of the Church schools, and depicting the all inclusive nature of the school of the present day by acts presented by the departments of the modern Church school. This was followed by an address on "The Atmosphere of the Home." It is estimated that there were about three thousand persons present. During the rest of the week each church carried out a program of its own.

The following program was observed in Grace Church. On the morning of

October 5 there was a "family service." Parents and children were urged to attend this service and to sit together. All confirmed parents and children were urged to attend Holy Communion together. This "family service" was well attended. During the week the subjects of Religious Education of the child and the special influence of the home were brought before all the gatherings in such way that every "age group" was reached: the women on Monday, boys from twelve to sixteen years on Tuesday (a supper meeting), a parent-teacher meeting on Wednesday, girls from twelve to sixteen years old on Friday, and a "primary party," including the kindergarten, on Saturday. On Sunday night, the 12th, there was held in the church a "young people's service," the service being sung by the Junior and Senior Choirs combined.

This is the first year that all of the churches have observed "Children's Week," and the churches are so well pleased with the results that most likely it will be an annual event.

The Petersburg Normal School for Church School Teachers.

The present day emphasis on Religious Education has revealed the fact that the greatest need of the Church is the trained Church school teacher—the teacher who knows what to teach, how to teach, and whom he is teaching. This realization has brought about a demand for schools in which willing teachers can get teacher training. One of the methods of teacher training is the municipal "normal school." Such a school was held in Petersburg last fall in Grace Church, under the auspices of the Petersburg Church School Institute. It proved such a help to the teachers of the city and vicinity that a second session is being held this fall. They are very fortunate in having the newly finished and splendidly equipped parish house of St. Paul's Church for the session this year. The plan is a very simple one and can be carried out in almost any city. Of course, not many subjects can be taught in one session, but by taking a different subject each year the essential subjects can be presented.

The school meets each Friday night from 5 to 9 o'clock for five successive weeks. Each night the following program is observed:

5 to 6 P. M.—Lecture on "The Prayer Book," by the Rev. F. G. Ribble, D. D., Professor in the Bishop Payne Divinity School.

6 P. M.—Supper, served at small price, paid for by the schools having pupils present.

7 to 8 P. M.—Lecture on "The Prayer Book," by Dr. Ribble.

8 to 9 P. M.—Coaching classes in the Christian Nurture Series, by Mrs. Walter Ruan, Miss Helen McCaleb, Mrs. Russell Perkinson, Miss Nellie Leigh Steward, the Rev. E. R. Carter, D. D., and the Rev. J. C. Wagner, E. R. C.

Christ Church, Norfolk.

The Sixteenth Sunday after Trinity marked the sixteenth anniversary of the choir of Christ Church, Norfolk. Professor Miller, its beloved organist and choirmaster, has been with them thirty-five years. In that period, but once only has he failed to be at his post.

The trouble was a lame foot and he was not able to use the pedal; truly a remarkable record.

The present choir numbers sixty-five, and some who were small boys in the beginning, now, as men, give their voices. One of these is also now a violinist and accompanies the organ in the evening service.

Beautiful and appropriate music was rendered at the 11 o'clock service, and the afternoon service was choral.

The sermon was preached by the Rev. Dr. Wallace E. Rollins, of the Virginia Theological Seminary.

There was a banquet for the Choir Association, which number a hundred and twenty-five members, on Wednesday evening, October 8. The Church school has reopened with renewed interest and earnestness.

The annual meeting of the Woman's Auxiliary of the Diocese of Southern Virginia will be held in Christ Church, October 28, 29 and 30.

St. John's Church, Hampton, notes with gratitude the many forward steps that have been taken in the parish since their rector, Rev. C. E. McAllister, came to them two years ago. The property of the church has been improved, the attendance at the services has increased, the income of the parish is half again what it was two years ago, and the number of communicants is nearly 200 more than it was in September, 1922.

Old St. Paul's Church, Norfolk, the Rev. H. H. Covington, D. D., rector, is making extensive repairs. The parish house has been painted inside and out and an additional room has been added to the tower of the church.

R. A. G.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

New Church Building for Emmanuel, Covington.

At a recent meeting of the Building Committee of Emmanuel Church, Covington, the Rev. Robert A. Brayshaw, rector, it was decided to ask for bids for the building of the new church at once. The architect was also instructed to ask for bids on the parish house, leaving for decision later the question as to whether or not the church would undertake the building of a parish house, at this time.

The construction of a handsome church has been under consideration by the congregation of Emmanuel Church for several months, but the plans were slightly delayed. The Building Committee now hopes to proceed with construction work as soon as preliminary details can be arranged.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

The Cathedral of St. John the Divine.

Bishop William T. Manning announced Sunday night, October 19, that by order of the Board of Trustees of the Cathedral of St. John the Divine, the architects, Cram & Ferguson, have asked bids from four firms for the construction of the nave of the Cathedral.

The foundations of the great nave are already laid. Ground was broken for it on May 8, 1916, by the Rt. Rev. David Hummell Greer, late Bishop of New York, but the war halted construction. Work on the Cathedral was resumed last May when the baptistry,

a beautiful unit on the north side to cost \$250,000, was begun with a special service conducted by Bishop Manning.

The nave, which may be considered the long arm of the cross that the Cathedral forms, will constitute the great body of the Cathedral and will immensely increase the seating capacity, which is now constantly overtaxed. It will be two hundred and twenty-five feet long, with an exterior width of one hundred and thirty-two feet and an interior width of one hundred and twelve feet. The height of the middle aisle (interior) will be one hundred and thirty feet, and the ridge of the nave roof will be one hundred and seventy-five feet above the ground. The central aisle is to be fifty-six feet wide.

Bids are being asked for the nave only, excluding the great west front, which with its twin towers is considered a separate unit. The fabric committee recently estimated the cost of the nave at \$5,376,330. The completion of the entire Cathedral is expected to cost \$15,000,000, or nearly \$10,000,000 additional.

The bids will be received within about two months.

In making the announcement, Bishop Manning said:

"Since the movement to go forward with the building there have been from four to five thousand visitors at the Cathedral each week at the services and at other times.

"A visitors' book has been installed, in which many of those who come inscribe their names. This record shows that the visitors come from every State in the Union and from other lands, and that fully three-fourths of those who come are not members of the Episcopal Church. Approximately 25 per cent are members of the Episcopal Church, 64 per cent belong to other churches, and 11 per cent put themselves down as belonging to no church.

"This record gives striking evidence of the wide spiritual appeal which this great building makes and of its opportunity to minister to people of every sort. Great as its importance is from the standpoint of architecture and education, the all-important thing is its immense practical religious influence and its unequalled spiritual opportunity as a house of prayer for all people."

The material to be used in the nave is the same as that employed in the choir—Peekskill golden granite, faced inside with buff Indiana limestone.

The architectural style of the Cathedral is to be Thirteenth Century French Gothic. In a study of the plans for the nave drawn by Ralph Adams Cram, Alfred D. F. Hamlin, Professor of Architecture at Columbia University, says: "Nothing comparable to this superb design has ever been conceived or executed in America, and the cathedrals of Europe may fairly be challenged to surpass or even to equal it."

Professor Hamlin adds that the dimensions of the proposed nave "put it into the same class, as to size, with the colossal nave of the Duomo at Florence, but its five aisles (made necessary by the piers of the crossing already in place) and its nine bays—four double bays and one western bay—produce an effect of scale and richness immensely superior to the Italian example."

Instructions directing the architects, whose offices are in Boston, to ask the bids were drafted by the fabric committee of the Board of Trustees. This committee, which will consider the bids and report to the trustees, consists of the Rev. Ernest M. Stires, chairman; the Rev. Howard C. Robbins, the Rev. Caleb R. Stetson, the Rev. E. Clowes Chorley, Professor William H. Burr, James R. Roosevelt and the Rev.

Robert Ellis Jones, secretary. The Rev. H. Adye Prichard, acting dean of the Cathedral, is also a member.

Work Among Italians.

The community work at the Church of San Salvatore, the chapel maintained by the Episcopal City Mission Society for the Italian neighborhood on Broome Street, is just entering upon its fall program.

The schedule under the direction of the rector, the Rev. Henry Chiera, will include sewing classes for the girls of the neighborhood, and daily kindergarten with an enrollment of sixty-five children. This work is being conducted by two women instructors from the City Mission staff.

Gymnasium classes, including basketball for the boys and young men, have been well under way now for several weeks with plans for the season's schedule of inter-neighborhood contests.

The opening party and dance for the fall will be a feature of this month's program for the entire community.

The personal work of the Rev. Mr. Chiera's assistants, Miss Celeste McJilton and Miss Emmelina Trapani, among the families of the neighborhood will continue this year to bring the sympathetic ministration which the church has always brought through the City Mission Society workers to the foreign-born families of the community and their children.

The work at San Salvatore under Rev. Mr. Chiera has become in the past three years one of the outstanding pieces of mission work in the city among the foreign born.

The church itself, one of the loveliest chapels in the city, is well known to older parishioners. Work in this community was begun over fifty years ago under the sponsorship of the Italian Mission Committee under Bishop Potter, services being conducted in various temporary chapels in Bleecker and Mulberry Streets.

In 1900, however, the present structure was built at 359 Broome Street. It was designed by the late Stanford White and was the gift of Miss Katherine Lorillard Wolfe and parishioners of Grace Church and other uptown groups. The work of San Salvatore has been under the direct administration of the Episcopal City Mission Society since 1888.

The afternoon Sunday-school classes for the young Italians were opened last week for the fall season, and Mr. Chiera reports a splendid attendance.

E. B. C.

Bequests.

By the will of Mrs. William E. Thorn, formerly of Cohoes, N. Y., St. Stephen's College has received \$8,000 for its general endowment fund. Mrs. Thorn died last May. The City Mission Society of the Church of New York, the All-Night Mission on the Bowery, the Abigail Free Kindergarten in New York and the Institution for the Blind in Albany, have received similar amounts.

Dean Howard C. Robbins, of the Cathedral of St. John the Divine, New York City, is compelled under the doctor's orders to take complete rest, and will therefore be absent from his duties for some time. During the period of the dean's absence the Rev. H. Adye Prichard, M. A. (Oxon.), rector of St. Mark's Church, Mt. Kisco, N. Y., and honorary canon of the Cathedral, has been appointed to take charge as acting dean. All communications intended for the dean's office should therefore be addressed to the acting dean.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt. Rev. B. E. Salanov, D. D., Suffragan.

District Convention of Woman's
Auxiliary.

On October 16 the Guilford District Convention, Woman's Auxiliary, met in St. Thomas' Church, Reidsville, with about seventy-five delegates present. Mrs. Dorian Blair, of Greensboro, president, presided at the sessions. Bishop Edwin A. Penick and Rev. J. H. Burke, a former rector of St. Thomas', celebrated Holy Communion, and Mrs. Holmes, Mrs. Whitehead, Mrs. Way, Dr. Opie and others made addresses bearing on various phases of Auxiliary work.

A resolution was passed endorsing the proposed international conference on narcotics, and also one endorsing the State's welfare work and pledging the Auxiliary to cooperate with the various welfare superintendents in the district. A motion was also unanimously carried in which the community of Spray and Leaksville were thanked for the recent interest shown in concrete form in the church's building program now going on under the leadership of the Rev. W. J. Gordon. The entire community figured in a canvass for funds for the new church now under construction at Spray, all the churches joining in the movement of their own motion.

At midday a luncheon was served and a pleasant social hour was enjoyed by all the delegates and visitors.

T. F. O.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.
Rt. Rev. W. M. Green, D. D., Coadjutor.

Death of the Rev. Albert Martin.

The Rev. Albert Martin, rector of Trinity Church, Yazoo City, Miss., died early Wednesday morning, October 1. Mr. Martin declined to take a vacation this summer, taking mission work in the Diocese instead. He concluded a mission in Terry the latter part of August and had been ill ever since. He was one of the most faithful and well-beloved priests of the Diocese, as was evidenced by the large number of brother clergymen who came to the funeral service. Thursday morning the Holy Communion was celebrated by the Rev. W. E. Dakin, assisted by the Rev. E. Lucien Malone. The Burial Office was said by Bishop Bratton, assisted by Bishop Green, and the Rev. Messrs. R. E. Grubb, H. W. Wells and E. Lucien Malone. Seventeen of the clergy were vested in the procession, together with the Protestant clergy of the city and the priest of the Roman Church. The burial took place Thursday afternoon at 4 o'clock from Trinity Church.

Mr. Martin is survived by his widow, who at the time of his death was lying in the City Hospital just recovering from a severe operation.

Mr. Martin was born in Virginia fifty-four years ago. He was a graduate of the University of the South. He began his ministry in Louisiana, having been ordained to the diaconate in 1894 and the priesthood in 1895 by Bishop Sessums. He came to Mississippi in 1896, just twenty-eight years ago to the very day, taking charge of Trinity Church, Yazoo City.

He held many positions of trust in the Church. For years he has represented the Diocese in the General Convention. At the time of his death he was Secretary of the Diocese, a mem-

ber and the secretary of the Standing Committee, a member of the Executive Committee, and editor and manager of The Church News, the official organ of the Diocese.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.
Rt. Rev. W. G. McDowell, D. D., Coadjutor.

The Rev. Richard Wilkinson, D. D., rector of St. John's Church, Montgomery, was honored by his parish at a special service held on September 28. During the six years that he has been the rector of St. John's, a total of six hundred and four new members have come into the church, two hundred and forty-six of them by confirmation.

A reception was given in the Church of the Advent, Birmingham, on Friday evening, October 10, to which all the parishioners were invited to welcome the Rev. and Mrs. Clingman, the new rector and his wife.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

For the Every-Member Canvass.

Rather than have a national speaker and a few large conferences in preparation for the Every-Member Canvass this fall, the Diocese of Atlanta plans to have a conference in each and every parish and mission. The parishes will be visited by the Bishop and the missions by the Executive Secretary. In this way it is believed attendance will be greater than in the large conferences and a greater interest in the Church's mission will be manifest as a result of this effort than has been the case in past years.

Vacancies in the Diocese.

There are many vacancies in the Diocese at the present time, due to the removal of clergy during the summer and early fall. The Rev. C. B. Wilmer, D. D., rector of St. Luke's, Atlanta, has removed to Sewanee, where he has taken the Chair of Theology in the University of the South. The Rev. H. A. Willey, rector of St. George's Church, Griffin, has gone as a missionary to the Hawaiian Islands. The Rev. J. F. McCloud, rector of St. James' Church, Macon, has become assistant at Christ Church, Nashville, Tenn. The Rev. E. N. McKinley, priest in charge of the Church of the Mediator, Washington, and the Redeemer, Greensboro, has removed to Northfield, Vt. The Rev. R. R. Claiborne, rector of St. James', Marietta, has become rector of Christ Church, Concord, Ark. These churches are still vacant and the loss of these clergy is keenly felt.

The new St. Paul's Church, Atlanta, has recently been completed at a cost of \$30,000, and is a fine edifice—probably the finest church ministering to colored people in the South. It is located in a thriving colored community and its future is very bright indeed.

The Church of the Epiphany, Atlanta, has held outdoor services this past summer that have been largely attended. It has also established a dramatic club which has produced many successful plays.

The new Appleton Church Home, erected last year, is now in full operation, and the orphans housed there have far better living conditions than they experienced in the old home. The new

home is situated on a delightful site just outside the corporate limits of Macon, is built on the cottage plan, and cost \$60,000.

The Diocese now has a full time field worker for religious education in the person of Miss Katherine Smith. In the few months she has been in office the Church schools have benefited greatly and the Christian Nurture Series has been given new impetus and had wider use.

C. E. B.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

Much Interest Shown in Bishops'
Visitations.

In the visitation of all the parish and mission churches of the Diocese, one hundred and forty-eight in number, by the Bishops in the month of October, one-third have been visited without a break in the schedule. It has been very encouraging, with very good congregations present to welcome the visitors and receive the greeting and exhortation in the name of the Diocese. One of the Bishops has been present at each visitation and two or three of the canons. The service with the fifteen-minute instruction, closing with a special litany of intercessions for the Church, the Diocese and the parish, occupies a little more than a half hour. The clergy of the eight or nine parishes visited on one day, with representatives of the parish and Diocese, are invited to spend the whole day in the pilgrimage, and on some days as many as twelve or fourteen cars have been in the procession passing from church to church. Much interest has been shown by the people and the place of the Diocese and the National Church and the larger duty have been presented to many people. While the hours of service in many cases are inconvenient for a Diocese made up largely of commuters, the attendance and interest have been very gratifying.

The new parish house at Christ Church, Ridgewood, the Rev. Edwin S. Carson, rector, is approaching completion. It will be connected by a cloister with the church and will cost about \$100,000.

LOS ANGELES.

Rt. Rev. J. H. Johnson, D. D., Bishop.
Rt. Rev. W. B. Stevens, D. D., Coadjutor.

St. James' Church, South Pasadena.

New additions to St. James' Church, South Pasadena, including a new massive tower and memorial chimes, were dedicated by the rector, the Rev. C. Rankin Barnes, on Sunday afternoon, October 5. The tower is sixty-seven feet high and twenty-three feet square, built of native granite. With the other additions, a clergy and a working sacristy, new choir room and rector's study are provided. The chimes are a memorial to Mrs. Florence Dobbins Lowe, the mother of Mrs. Barnes. They will be rung for fifteen minutes Sunday morning and evening and on special occasions. The day also marked the sixth anniversary of the rector.

Trinity Church, Redlands, the Rev. Edwin Selden Lane, rector, is making the experiment of broadcasting its Sunday morning service through the courtesy of Mr. Brooke Sawyer, one of the members of the parish, who holds a license for an experimental station. If

(Continued on Page 22.)

Family Department

October.

1. Wednesday.
5. Sixteenth Sunday after Trinity.
12. Seventeenth Sunday after Trinity.
13. Saturday. S. Luke.
19. Eighteenth Sunday after Trinity.
26. Nineteenth Sunday after Trinity.
23. Tuesday. SS. Simon and Jude.
31. Friday.

Collect for Nineteenth Sunday After Trinity.

O God, forasmuch as without Thee we are not able to please Thee; Mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ Our Lord. Amen.

Collect for St. Simon and St. Jude's Day.

O Almighty God, Who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head cornerstone; Grant us so to be joined together in unity of spirit by their doctrine that we may be made an holy temple acceptable unto Thee; through Jesus Christ Our Lord. Amen.

For the Southern Churchman.

Even I Am His.

W. B. Lydenberg.

See how the smallest star that's held
above,
However faintly shining through the
night,
Is sheltered by the same mysterious love
That decks its neighbor in a golden
light.
And even I, one of the least among
The sons of God, though dark my sta-
tion is,
My name unknown, unheard, unfamed, un-
sung,
May lift my hand and let it rest in
His.
And when, alone, the quiet hour appears,
O even I can speak His mighty name
And hide within His hand my childish
fears,
And on my knees a simple blessing
claim,
And mould my ways unto His will di-
vine,
Whispering softly, "Father, I am Thine!"

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

The Great Intercession.

II.

The Rev. Louis Tucker, D. D.

Men have their grudge against trans-
lators; since Our Lord is continually
and consistently misrepresented, in all
one side of His sayings, by the trans-
lation of "Evil." Our Lord habitually
used the article "The" evil—that is,
the Evil One. This is true even of
the Lord's Prayer; and its mistransla-
tion everywhere seems recoil from
mediaeval Satan-superstitions. Gro-
tesque and false as these mediaeval su-
perstitions were, however, they are
hardly so grotesque as our modern pre-
tense that there is no devil at all.
You cannot construct coherent expla-

nation of this world and leave out Satan. Christ did not try. Modern phi-
losophies attribute the whole to God
and hence deny that evil is really evil.
Our Lord made no such effort. He
said evil things were really evil and
the devil caused them. The devil is
a servant of God's, gone wrong, and
shall be punished and overthrown and
his work overruled for good to those
who love God, so that, in the long last,
it will help the universe at large; but
he is wrong, not right, and bad, not
good. Evil is really evil; and God,
though He permit, does not endorse
nor approve nor ignore it. From this
Evil One Christ prays that His men
may be preserved.

No man can attain coherent knowl-
edge of Christianity who ignores the
spiritual universe. Christianity, taken
at its face value, is a consistent sys-
tem, interlocking with the satisfying
completeness of a living organism. But
Christianity starts with certain facts
concerning the spiritual universe. Most
Christians try to construct for them-
selves coherent systems of Christianity
with some of the great facts left out.
They fail. The character of Christ is
consistent within itself (His divinity
once admitted), and Christian Ethics
finds its final sanction in the character
of Christ; therefore, the Christian who
sees and knows his Lord has an ex-
ample and a rule of conduct, whatever
else bewilder him. But, outside of af-
fection and of ethics, Christianity, if
any of the great revealed facts of the
spiritual universe be omitted, is a
chaos of contradictions.

For instance: it is a revealed fact
that God is not conditioned by time,
but exists in some mode unknown to
us and independent of time and space.
Arius omitted this, delved into Chris-
tian doctrine, found contradictions and
inconsistencies there which are omitted
when you add the fact he left out, and
so developed the Arian heresy. St.
Augustine omitted this, and originated
that doctrine of Election, which was
worked out by Mahomet into "Kismet"
and by Calvin into the dogma of Pre-
destination. Granted the premises, all
three are right; that is, if God really
be conditioned by terms of time when
Calvinism is the truest form of Chris-
tianity and Mahometanism (which is,
intellectually, a developed combination
of Predestination and Arianism), is
still nearer truth. All are wrong, be-
cause they left out an essential ele-
ment; and they left it out because
they did not feel its force.

To those who, with the Book as guide,
put in all elements, whether they feel
their force or not, Christianity works
out into a perfect coherence; but one
essential element is that history and
present condition of the spiritual uni-
verse constantly alluded to by Our Lord
and omitted by most Christians.

"What is truth? God's word is truth.
But truth is not coldly crystalline.
It is personal. Christ, the Word of
God, is truth; and Christ is more per-
sonal than any one else. There is a
personal element in truth and it can
be infused into persons. Our Lord
speaks elsewhere of "men of the truth";
which means more, far more, than
merely truthful men. An adding ma-
chine may be truthful, until a cog
break. It could never be "Of the truth."
Throbbing with this same thought is

the phrase "Sanctify them in the
truth."

Our Lord says that there is a real
analogy between His mission from God
and that of the Apostles from Him.
Therefore there is a real indwelling of
the Logos independent both of the Eu-
charist and of the Holy Spirit; for at
this time the sending which could be
spoken of as past must be one which
preceded both. There is living, breath-
ing, throbbing love involved.

That Our Lord should sanctify Him-
self for the eleven is puzzling. Be-
cause of His indwelling in the eleven
His sanctification would include theirs;
but gilding gold or painting lilies seems
necessary work compared with sancti-
fying Jesus Christ. Yet "Sanctify" not
only means to purify or make holy, but
also to set apart. The first is eminent-
ly inapplicable to Our Lord. The sec-
ond is preeminently true. He was de-
voting Himself to that use of which
every previous sacrifice set apart and
offered to God was but figure and type.

Before the great schism there were
heresies; even in the age of St. John
one cloaked itself under the name of
Deacon Nicholas, the proselyte of Anti-
och. The prayer for unity was, there-
fore, never answered upon earth, un-
less in the first few years of Chris-
tianity before it became well known;
and world-belief means public knowl-
edge of world-wide unity. The same
reason excludes the secret spiritual uni-
ty of true and faithful believers, and
the unity of the Church waiting in the
world to come. We wish to speak re-
verently, but must speak clearly. It is
for evidential reasons in this world, as
well as for reasons spiritual that Our
Lord wishes Christian Unity. The
world, the scoffing, careless, irreligious
and yet homesick and heart-hungry
world, must know that God has sent
Our Lord. Unity world-wide, heartfelt,
genuine and conspicuous would alone
satisfy the world of the divine origin
of Christianity. Even in ante-nicene
times unity was partial. There were
conspicuous heresies. Therefore the
purpose of the unity was never at-
tained. Our Lord's great prayer is not
yet granted.

Six hundred years ago Christianity
in Western Europe was a unit and, so
far as the common people realized, a
world-unit. It was not really so; but
as the common people did not know
this, the effect on the masses was about
the same as if it had been so. West-
ern Europe accepted that unity as proof
positive of the divinity of Christ. It
was an universal obsession, and that in
the face of abuses so enormous, of per-
versions so stupendous, of un-Christian
things done by so-called Christians so
great and so evil, that millions of
thoughtful men since have denied the
very name of Christianity to that mass
of weltering corruption. If so bad a
thing, by sheer mass-weight of union,
could so impress the world, what would
a true world-union of real Christ-fol-
lowing Christians do? Some day the
answer shall be given; and Christ shall
reign from sea to sea and from the
river to the world's end; not to the
end of the poor, pitiful, pathetic little
Hebrew world, but to the real world's
end, which is everywhere.

The other purpose of the unity is
that they "May be one in Us."

Our Master's prayer shall be granted.
The Holy Trinity are One everywhere.
We think Christendom needs to be ev-
erywhere, before it can be one. This
interpretation grows far from fanci-
ful in light of all Our Lord's sayings.
When the Gospel is preached in every
nation for witness, when every man
and woman has heard of baptism and

the Lord's Supper and could have both, then reunion comes. It comes not by retracing intellectual differences, but by advancing along paths which converge, because they lead past the foot of a cross, an empty cross, through a garden where gazes an empty tomb, to a mountain-top whence One ascended to the Father. The reason men will reach that mountain-top soon, very soon, which in nineteen centuries they have never reached at all, is that they will hasten thither to meet One descending from the Father. The mountain-top will not be empty.

The Hidden Hand.

I would go forward, stumbling through
the dark,
After my wayward will;
A hidden hand withholds me suddenly,
Firm, strong, and still.

I would go back to what I left behind—
The laughter and the night;
The hidden hand quick grips me, turns
me round
Towards the light.

I feel the red wound in its beating palm;
And, though I cannot see,
I guess that somewhere that deep bitter
scar
Was borne for me.

For me, or such another as myself,
Wounding, and pain, and loss.
So I go forward, all the way of Love,
Led by a cross.

—Lauchlan M. Watt.

"Please Tell My Mother."

All day long Demetrius had waited shyly around the office building of the Near East Relief Headquarters in Athens, hoping that somebody would see him and ask him to come in and eat some of the bean stew that he could smell, when he got close enough to the kitchen windows. It had been a long time since he had anything good to eat. Coming down on the ship from Salonica he had hidden away under some barrels so that the captain would not see him, and had only a scrap of bread now and then that a kind sailor had given him.

It had been cold and stormy on the sea, but anything was better than trying to stay on alone in Salonica in one of the wretched refugee camps after his mother died and there was no one who cared anything about him. He had not known exactly where he was going when he slipped off the boat at Piraeus, but a soldier had seen him and suggested that the Americans at the Old Palace in Athens might do something for him, since he was a little fellow. So Demetrius wearily trudged the long distance to Athens—and then he had been afraid to ask.

It was dark and past time to close the office when the Orphanage Director was asked by one of her workers, "How about this little boy that is outside? Will you see him tonight? He just came up the stairs."

Within half hour Mrs. Harris, who is in charge of the Old Palace, was taking care of little Demetrius. He had a big steaming bowl of the bean soup and all the bread he could eat, and then because it was too late to send him to the Zappeion Orphanage to be with the boys, he was given some blankets and put in charge of the night-watchman until the next morning, when he would become a regular enrolled member of the Near East Family.

When Demetrius was ready to curl up in the blankets on the floor near the charcoal burner in the lower hall,

this is what the night-watchman heard him say, as he reverently folded his thin little hands and lifted his serious blue eyes, "O God, I thank you because tonight I have bread in my stomach and blankets to put around me. Please tell my mother."—Glee Hastings.

Shy Children.

By Angelo Patri.

If you have the sort of child who slams the door in the face of a visitor, realize now that he is shy and not wilfully naughty and treat him for shyness instead of disciplining him for rudeness.

"I'm sorry it happened," will be enough at the time. Then manage so that he will be present when a visitor is due. Take him with you and let him stand beside you as you open the door and welcome the visitor. He will tense his whole body and shrink behind you; but pay no attention to him except to see that he follows you into the room again and goes on with his books or his toys.

By and by ask him to bring you something that you would like to show the visitor. Take it from him and let him slip into the background again. Don't ask him to make any advances to the visitor and don't ask him to show off his accomplishments.

When the visitor rises to leave, take him with you to the door and let him hold the door-knob and watch the visitor down the steps. Then signal to him to close the door gently, which he will do gladly. Ignore the rush and clatter of his hurrying away. It is the reaction that is due—nothing more.

Train him this way until you see that his fear has vanished and that he can smile and open the door and chatter gaily to those who come. But keep silent upon the subject of his failing. Work at it and keep still about it.

Telling a child to be brave suggests a cause for fear. You did not gain courage from your elder's preaching, but from their sturdy endurance under stress. When they told you to have no fear, you probed beyond their words to something that spoke more clearly to your troubled mind. You felt for their spirit; and if it was steadfast and serene, you were reassured and the haunting fear was smothered. But if so much as a suggestion of doubt reached you, fear set in a hundred-fold.

If a child shrinks from going on an errand, send some cheerful child with him or go yourself until he gets the feel of the road and the people. His first dread over, send him alone with his dog for companionship or put something in his hand to steady him by its familiar contact; the hand carries a direct message to the mind.

If he is the sort of shy child who blusters and storms and then runs away, find out what it is he is afraid of and remove the cause. It may be that a bigger boy is bullying him, or that there is a fierce dog on the way to school, or that his teacher doesn't understand him.

If the shyness appears during adolescence, try to reason it out. Get the child to search for the thing that makes him fearful. Help him to bring it into his consciousness and discover that it is meaningless.

Speak gently and surely, and try to be the sort of person that a child loves to meet. You are all the people of all the world to a little child in your home, and from you he gathers courage or fear as you demonstrate it in your daily living.

Take the shy child to dancing-school.

The music and the rhythm and the formality help lift the repression from the mind of the timid one.

Keep your eyes off the child who is suffering from shyness. One's eye can be a terrifying force when directed toward a shrinking child.—Delineator.

No petition sent up in the Name of Jesus can lose its way between earth and Heaven."

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For the Young Folks

Beauty.

Beauty in such tiny things,
A snowflake or a blade of grass;
We see them every day we live
And scarcely heed them as we pass.

Beauty in such mighty things,
A towering tree, a steadfast star;
And yet somehow we heed them not,
They are so great, so still, so far.

Beauty everywhere we go,
In children's eyes, in faces kind;
We see them not. I pray tonight,
'Dear God, make me less blind, less blind!'

—Grace R. Foster.

What Happened to Jennie's Jack-o'-Lantern?

Though it was a full four days before Hallowe'en, Jennie King had scraped and cleaned the biggest pumpkin that she could roll in from her father's corn field; it was a matter of considerable pride with Jennie to live up to the reputation she had established for herself of having the biggest and funniest jack-o-lantern of any youngster in the River Bend community.

"I'll set a new record this year," chuckled Jennie to herself as she tiptoed to the corner of the barn whence she had hung the well-scraped pumpkin to dry. "I'll have a bigger and funnier one than ever."

In fact, it was all ready for cutting in of the face, and Jennie already had that outlined in her mind.

"What are you doing peeping in that door?" exclaimed the voice of Kittie Moore, Jennie's nearest neighbor.

Jennie swung the door to quickly and turned to face her friend.

"I know," declared Kittie, "you've got your jack-o-lantern already made and don't want anybody to see it."

"Maybe so," answered Jennie, "but I'm not saying so."

"All the same, I've guessed it," answered Kittie, "but I'm going to see it, any way, 'cause I want to cut mine after the style you use."

"I haven't cut mine yet," replied Jennie thoughtfully, "and—and—that isn't all—I'm not going to cut the face in mine until right the last minute."

Kittie said no more about the jack-o-lantern but the rest of the afternoon was a failure so far as happiness was concerned to the girls. Nevertheless, Kittie took her departure without so much as a glance at the object in the barn; and after she went away Jennie decided, just to make sure that nobody would catch a glimpse of her treasure, to hide it—so carrying the thinly scraped pumpkin to the hay-loft, she tied it carefully to one of the rafters, banked hay about it and went to the house perfectly satisfied that no one would see it, and not until late on the eve of hallowe'en did she go near it again herself, and to her astonishment, when she went to take it down she discovered it was exceedingly heavy—too heavy, in fact, for her to hold up with one hand and untie with the other at the same time; time and again she tried to do so but failed. Then finally she climbed up and peeped into the pumpkin. Instantly a little shriek of surprise escaped her lips, for one glance was enough to convince her she'd

have to make another jack-o-lantern for herself because Mistress Bunny, the pet squirrel that lived in the King barn through the winter, had taken the unfinished article for a store-house for his winter supply of nuts, having filled it almost full—too full for any girl with any sort of heart to throw away—so Jennie had to make another one, and because it was made so hurriedly she lost her reputation for jack-o-lantern making—but she found something far better—she found that selfishness was destroying her otherwise lovely nature, and then and there she resolved to change her ways. And this year—well, let's hope she regained her reputation as a jack-o-lantern-maker, because she is helping her friends to make funny ones, too.—Presbyterian Banner.

Why Richard Won.

It was a warm, lazy summer morning, and the Enders family were out on the lawn under the old red oak, enjoying its lovely shade.

There were the twins, Roger and Richard, and their mother, with her mending-basket, and Grandfather Enders in his wheel-chair. Richard was sitting on the bench, deeply absorbed in a book, but Roger was rolling on the ground doing nothing except now and then pulling up a blade of grass or gazing at the butterflies over in the flower-garden.

So it was to Roger that Grandfather Enders said, "Would you mind getting me my reading-glasses? They are on the table in my room."

Roger did not stir. "I'm tired," he demurred.

Richard looked up from his story, smiled at grandfather, and said, "I know where they are, grampy. I'll get them for you."

But just then Roger, who had been so tired the minute before, flashed to his feet. "There's Uncle Craig, in his car!" he exclaimed in shrill delight, racing to the street.

Sure enough, there were Uncle Craig and Aunt Fanny, in their small car, which seemed overflowing with all kinds of rolled-up bundles and packages, and even suit-cases.

After the first greetings were over, and everybody seated under the old oak, Roger asked his uncle, "Why have you all that stuff in your car?"

"Most of that is our camping outfit. We are on our way to the Rocky Mountains in Colorado, taking our time as we go along, and stopping to sleep, or eat, or fish whenever we feel like it."

The twins listened wide-eyed and fascinated. They had never been away from the small town in which they lived, and a trip from Illinois to Colorado in an auto seemed a tremendous undertaking to them.

"Oh! oh! What fun!" they breathed. Uncle Craig nodded smilingly.

"I'll show you just the route we're taking," feeling in his pocket. "I guess I left my map on the porch-table with my cap," he said. "Will one of you boys get it for me?"

Roger, who was nearest to the porch, dropped into a chair. "You get it, Rich," he directed. Richard was just moving grandfather farther into the shade, but he called out cheerily, "Right away!"

For a moment his uncle watched

Richard hurrying toward the porch, then glanced curiously back to Roger.

At dinner Mr. Enders, who kept a hardware store in town, turned to Roger with the request, "I have a package of nails to go to Mr. Hopkins. Will you take it over after dinner?" Richard has taken packages so often for me."

Roger frowned a trifle. "Mr. Hopkins lives so far out," he grumbled. "There won't be time. I'm going swimming."

"I'll take it, father," offered Richard.

"Why, aren't you going swimming, too?" asked Uncle Craig, his eyes twinkling.

"Oh, yes, sure. But mother doesn't want us to go into the water for two hours after eating, so there's lots of time, and I can go over on my bike." Again Uncle Craig gave Richard a long, thoughtful look.

After dinner the family gathered on the cool east porch. The Twins and two of the neighbors' boys, all dressed in their swimming suits, were swinging violently and recklessly in the porch hammock.

Suddenly there were shrieks and screams of hilarity, and the boys lay on the floor, and one end of the swing was dragging down. The boys picked themselves up, laughing, none the worse for their spill.

Roger opened the screened porch door. "C'm'on, boys, let's go down to the river now. It's time for swimming, anyway."

Richard stood still, surprised. "You're not going to let this hammock stay this way, are you?" he asked.

"Why not?" Roger shot back. "We can't do anything with it. Dad's got to fix it!"

"Dad nothing!" scoffed Richard. "Can't you see that the chain just slipped out of the hook in the ceiling? All we have to do is to slip it in again!"

"Well, how are you going to get up there?"

"Step-ladder, of course. You help me carry the ladder, and hold it for me, to steady it, while I get up there and fix it."

Roger's eyes were on the other boys, now going out of the front gate. "Say, let Uncle Craig help you with the ladder. I'm going," and away he went, whistling blithely.

Meanwhile Uncle Craig had seen and heard all of this. Now he rose from his chair and said, "I'll carry the step-ladder for you, Richard, and you do the climbing up." So in a few minutes' time the chain was attached to the ceiling and the hammock again ready for use.

Later that afternoon, when the boys were back from swimming, and all the rest of them were there too, Uncle Craig sprang his big surprise.

"Aunt Fanny and I decided before we left home that it would be rather nice for us to have some company on this trip. As our car is so small, and so much space is taken up with our luggage, we have room for only one more person—for instance, a boy from this house."

"Oh, uncle! take me!" "I want to go, please!" "Oh, let me go!" came breathlessly from the excited boys.

"Well, you see, boys," continued Uncle Craig, "on a trip like this, which is not entirely ease and pleasure, but some work, too, not to mention flat tires and other auto troubles," amusingly, "we can't be bothered with any one who is lazy, or grumbles when he is asked to help a little, or who tries to get out of doing things he knows he ought to do."

He paused, and the twins sat forward, a questioning, expectant look in their eager faces.

"We want for a companion a boy who is willing, cheerful, and ready to take his share of the duties as well as the fun. And that boy is Richard."

The next morning, when the little car drove off with a happy, shining-faced youngster in it, Roger stamped his feet and cried angrily, "Why didn't he take me? Why is everybody so much nicer to Rich than to me? It isn't fair!" as he flung himself into the hammock.

His mother sat down beside him and gently tried to explain why Richard had won this glorious trip to the mountains.

She reminded him of the day before, of his unwillingness to get his uncle's map, or go on father's errand, or help fix the swing.

"You see, dear, Uncle Craig was watching you boys yesterday, and he came to the conclusion that Richard would be far more agreeable to take on a trip than you."

Roger stared moodily out into the yard. "Well, I would have done all those things Rich did if I had known that I would get a trip for it," he gulped disappointedly.

"But that's just it," protested his mother. "Richard didn't know it. But he gives his little services so willingly, without knowing or asking what he is going to receive, that every one likes him. Uncle Craig noticed this trait of Richard's, and that is why Richard won this nice trip to the mountains."—Junior World.

For the Southern Churchman.

Mother's Lap.

Helen Bayley Davis.

I hope I'll never get too big
To sit on Mother's lap,
It's such a very pleasant place
To take a little nap.

All through the day I feel so large
And very strong—but then
As soon as it gets still an' dark
I feel quite small again.

An' so I climb in Mother's lap
An' cuddle up, all snug;
She rocks me gently in her arms
An' gives me such a hug!

It's awful hard to keep awake
I want to gape—and gape;
I hope I'll never get too big
To sit on Mother's lap.

Going to School in Panama.

From May to December, the boys and the girls in Panama often go to school in the rain, for it rains almost every day. Sometimes it pours in torrents. One day six inches of water fell in two hours, like one continuous sheet of spray.

Because it rains so hard and because it is so hot, the jungle grows up overnight, and the children in the country find it hard to keep open the paths to school. If they are neglected during vacation, no path is left through the thorny tangles, which swarm with beautiful birds and troublesome insects. The Canal Zone, however, has been cleared of all dangerous animals, so that there is no peril in the thickest jungle.

Now and then there are earthquakes in Panama, but they are small and do no harm. There never has been a severe earthquake shock; and no one seems to mind the little tremblings

that happen occasionally. No pupil ever need stay home from school for fear of an earthquake.

The United States owns the Canal Zone, ten miles one way by fifty miles the other way, and gives all the children free schooling. There are more races represented in the Panama schools than there are in one place anywhere else in the world. Seventy or more different lands are represented in the population. A French child may sit next to an Arabian child, or an English boy may sit beside an Ecuadorian.

There is only one real difference between the children, and that is whether they belong to a "gold" or a "silver" family. The Government pays its high-class white employees in gold, and the rest are paid in silver. The "gold" children have the best of everything. The "silver" children, who mostly are Negro or Asiatic, do not seem to mind that, as they are content with what they have, for there is enough and to spare for every one in this rich, tropical country.

Schools are a rather new thing in Panama—that is, free schools with good teachers. In the old schools every child studied and recited out loud at once, so that the noise was like that of a sawmill in full blast. The American schools in Panama are like the schools at home, except for the queer mixture of pupils from all parts of the world. A bright boy or a bright girl has a good chance of reaching a Government position.

The children live in houses that are darkened to keep out the hot sun, and screened to keep out mosquitoes. There is a big courtyard or patio inside, and the rooms open out on this, and not on the street. A fountain often plays in the patio, and ferns, flowers, big broad-leaved bananas, and palms make it very pretty.

Every Panama child learns two things

—that mosquitoes are hatched in standing water, and that they breed the germs of yellow fever. So no water ever stands stagnant in or around the house or yard, and kerosene is used so much to keep down the insects that very few flowers are seen in the towns. The jungle is full of gorgeous blossoms, and there are seventy-five kinds of orchids.

Every girl and every boy in Panama may have a parrot or a monkey or both, for the jungle is crowded with them, ready for the taking. The parrots are as gay-colored as the orchids, and the monkeys can do everything but talk. The Panama children usually have a small menagerie in the patio, and sometimes, like "Marys' little lamb," a pet monkey goes to school, and is turned out just as was Mary's lamb, for a monkey is the most mischievous pet in the world and can upset any schoolroom.—Queens Gardens.

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The Board of Trustees of the Protestant Episcopal Theological Seminary in Virginia will meet at the Seminary on Wednesday, the 12th day of November, 1924, at 10 o'clock A. M.

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WANTED, TWO CAPABLE, REFINED women to cook, serve meals and keep in order a modern nine room teaching with eight occupants. Salary \$50.00 a month each. Maud C. Newberry, Superintendent of Schools, Currituck, N. C.

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Obituaries

CARMICHAEL: Died, September 3, at his old home in Fredericksburg, Virginia, RANDOLPH BRYAN CARMICHAEL, M. D., well known physician of Washington, D. C., son of the late Spotswood Wellford Carmichael, M. D., and Fanny Tucker Bryan his wife.

The strife is o'er, the battle done;
The victory of life is won;
The song of triumph has begun.
Alleluia!

MISS MARY STUART HAMILTON.

Passed into Life Eternal, at the home of her nephew, Henry Hamilton Seabrook, October 10, 1924, at Riverton, N. J., MARY STUART HAMILTON, second daughter of Colonel Paul Hamilton, of Beaufort, S. C., in the 81st year of her age. Interment St. Helena's church yard, Beaufort, S. C.,

"She whose one oblation
Was a life of love,
Knit in God's salvation
To the Blest above."

MRS. ESTHER DASHIELL BURKE.

Entered into eternal life, August 21, 1924, from her home in Alexandria, Va., ESTHER DASHIELL BURKE, wife of the late Julian Thompson Burke and daughter of the late Charles Sinclair Taylor and Harriet Fowle Taylor. She is survived by five children, Mrs. Louis S. Greene and Dr. John W. Burke, of Washington, D. C., C. S. Taylor Burke, and Julian T. Burke, of Alexandria, Va., and Mrs. Holland B. Juddkins, of Atlanta, Ga.

In the passing of Mrs. Burke a personal loss has been sustained by people of all kinds and conditions in this community, as her boundless sympathy and unfailing courtesy endeared her to all whose lives touched hers in any capacity.

For many years we have rejoiced in seeing her moving amongst the familiar scenes of Alexandria, a quiet, gentle figure, full of an unassuming dignity and a graciousness which shrank from hurting even the humblest of her fellow creatures.

Her entire lack of desire for social prominence and display, and her absolute devotion to her church and family set her apart in a material age. Unable and unwilling to assert herself in an aggressive way, this generous spirit found happiness in the simple things of life and in sharing with others her every blessing. The keynote of her character was struck in her highest ambition for her children, which was that they should "live justly, love mercy and walk humbly with their God."

We who knew her best feel that she regarded the traditions handed down to her as a sacred trust to be passed on untarnished and with gratitude and pride she accepted this obligation and kept faith with the ideals of her race.

The gap her going has left cannot be filled, for hers was a type rarely found in these unrestful times; but if the example of her pure life be followed they will be led to the place of her desire—home.

CHURCH INTELLIGENCE.

(Continued from page 16)

the experiment proves successful the broadcasting will be made permanent, as the church has already applied for a license of its own. This is the first Episcopal Church in Southern California to broadcast its services.

E. S. L.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop
Rt. Rev. F. W. Sterrett, D. D., Coadjutor

Convocation of Reading.

The fall meeting of the Convocation of Reading was held October 13 and 14 in St. Michael's Church, Birdsboro, the Rev. A. B. Vossler, rector.

Bishop Talbot gave a delightful account of his trip abroad.

Dr. W. A. R. Goodwin, of William and Mary College, Williamsburg, Va., addressed the Convocation on the importance of having a Parish Program Conference and the group system. In the evening of the first day he preached to a large congregation on Religious Education.

Dr. Sargent gave a most inspiring and illuminating address on Week-Day Religious Education.

Miss Zettan Gordon, the new field

worker of Religious Education, spoke of her program for the coming year.

A resolution was passed congratulating the dean, the Very Rev. Howard W. Diller, rector of Trinity Church, Pottsville, on completing twenty-five years of successful service for the Church in the Diocese.

Resolutions were also passed expressing regret at the departure of the Rev. Harold I. Fair, from St. Mary's Church, Reading, to Fall River, Mass., and of the Rev. J. Arthur Glasier.

The Convocation tendered its sympathy to the Rev. Dr. George C. Foley in his recent accident.

H. P. W.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Conferences For the N.-W. C.

The Rev. F. B. Bartlett, of St. Louis, conducted a conference for the clergy of the Blue Grass and Southeastern regions of the diocese, in Christ Church Cathedral Parish House, Lexington, on September 30 and October 1, in the interest of the Nation-Wide Campaign and the coming fall canvass.

On October 2 and 3 he held a similar conference for the clergy of the Ohio River Region, in Trinity Church Parish House, Covington.

Parish Meeting.

On the night of September 30 the Cathedral Parish held a parish meeting and dinner, when the Dean asked the meeting to do the following: Manifest a greater interest in the Sunday School, a larger attendance on the church services, to help him to present for the next confirmation a number equal to ten per cent of the membership of the parish, to put an addition to the parish house, which is greatly needed. The meeting passed resolutions heartily agreeing to do these things.

The Rev. Mr. Bartlett gave a very helpful address on the Parish Program and the group system.

An attendance campaign was held in the Cathedral Parish from October 4 to 9.

Presented With a Rectory.

Friends of the Rev. T. L. Settle, rector of the Church of the Good Shepherd, Lexington, have given to that church a rectory, attractive and commodious, situated in one of the new additions of Lexington.

This parish will soon begin its new church building, having about one-half of the amount necessary on hand.

St. Andrew's, Fort Thomas, and the Chautauqua.

So successful was the Rev. Wm. Dern of Fort Thomas in building up a community Chautauqua, under the Redpath Chautauqua, that this company secured Mr. Dern for five weeks in order that he might tell just how he did it. His time was spent in Northern Ohio.

Each church of Fort Thomas received nearly \$300. The community spirit created was of great value.

Presented With a Ford: The friends of the Rev. Alex. Patterson, of Beattyville, presented him with a Ford car, the presentation taking place in front of the Courthouse of that place.

Mr. Patterson is the Apostle to the Mountaineers.

The new management of the Diocesan News consists of an Editorial Board

with Dean Massie as chairman, Mr. H. K. Milward, both of Lexington, the Rev. J. H. Gibbons, of Frankfort and Miss Lila Bell of Georgetown.

Margaret Hall began its twenty-seventh session last month with an enrollment nearly doubled that of last session. Six states are represented, including New York and as far West as Oklahoma.

Patterson G. F. S. Farn: This farm with its roomy log house was the gift of the Rev. Alexander Patterson, of Beattyville, to the Girls' Friendly Society, of the Diocese of Lexington.

The house when completely furnished will accommodate thirty girls. The G. F. S. of Beattyville has furnished the living room.

It will also be used for a community centre.

The church buildings at Paris and Danville have been greatly improved and put in good repair.

Bishop Meade, of Virginia, consecrated the Church in Danville.

The Rev. J. H. Fielding is now in charge there.

All Saints' Church, Nicholasville, under the care of the Rev. G. H. Harris, of Versailles, has been very much improved. The opening service will soon be held.

T. H. G.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.

Laying of Cornerstone of New Parish House.

Impressive services marked the laying of the cornerstone for the Woodford Memorial Parish House of Trinity Church, Seymour, in memory of a former rector, the Rev. W. A. Woodford. The services were held on Saturday afternoon, September 20, the Rt. Rev. C. B. Brewster, D. D., Bishop of the Diocese, officiating and making an appropriate address. Other speakers were the Rev. E. Foster Piper, pastor of the Methodist Church, and the only local pastor who held his pastorate during Mr. Woodford's life here; E. B. Treat, senior warden of St. Peter's Episcopal Church of Oxford, of which Mr. Woodford was also rector at the time of his death; J. B. Honey, senior warden of Trinity Church; Archdeacon George H. Buch, of Derby, Bishop Brewster, and the Rev. W. O. Roome, present rector, who read a list of the contents of the cornerstone.

Personal Notes

The Rev. Craig Nichols, of New Brunswick, Can., has accepted the call to Emmanuel Church, Manville, R. I., and entered upon his new duties October 1.

The Rev. Churchill J. Gibson, rector of R. E. Lee Memorial Church, Lexington, Va., has declined the call recently extended to him to become rector of St. John's Church, Charleston, W. Va. Mr. Gibson has been most successful in his ministry in Lexington, especially in his relation to the students at Washington and Lee, and the cadets at the Virginia Military Institute and his friends will rejoice to hear of his decision to remain at Lexington.

The Rev. Donald Millar, formerly at Church, Columbus, O., with address at Trinity Church, New York, has become 1226 East Rich Street.

The address of the Rev. John H. Dickinson is changed from Reading, Pa., to St. Peter's Rectory, Hazelton, Pa.

The Rev. Walter G. Harter, formerly rector of St. Paul's Church, Gardner, Mass., has become rector of St. Augustine's Church, St. Louis, Mo., with address at 2023 Blenden Place.

The Rev. Joseph A. Stewart, of Emmanuel Church, Adams, N. Y., has accepted a call to the Church of St. John the Evangelist, Essington, Pa.

The Rev. Jerome Harris, for several years assistant at St. Paul's Church, Brooklyn, and now at Christ Church, New Haven, takes up his duties this month as assistant to the Rev. Dr. McCune, at St. Ignatius' Church, New York City.

The Rev. J. F. Sant has accepted a call to be minister in charge of St. Peter's Church, Delaware, O., with address at 49 Oak Ridge Avenue.

After fourteen years of efficient service as assistant at St. Paul's Chapel, Trinity Parish, New York City, the Rev. George Benson Cox leaves this month to become assistant to the Rev. Thomas A. Sparks, rector of St. Clement's Church, New York.

The Rev. Bertram Hause has accepted the call to be assistant at St. Paul's

The Rev. John Forbes Mitchell, formerly rector of St. Luke's Church, Haverstraw, N. Y., and missionary in Rockland County, has become rector of the Church of the Holy Spirit, Bensonhurst, Long Island, N. Y., with address at 19 Prospect Place, Brooklyn.

The Rev. Ralph Lee has become minister in charge of St. Andrew's Mission, Washington C. H., O., with address at 1209 Old Orchard Avenue, Dayton.

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Beside our own—Lift up our hearts, O Lord,
To Thee and our Beloved, past all pain.

They have endured; they rest; now, satisfied,
They bear Thy likeness; now with vision clear
They see Thee as Thou art, O Glorified!
Yet do they throng us, who with faith draw near.

Though all their robes be white, and ours earth-stained,
Yea, though their eyes be tearless, and we weep,
Here let the old communion be regained
In the Trisagion of the Feast we keep.

One song, one song shall rise where Thou dost sit!
One "Holy, Holy, Holy" from each lip;
Angels and saints and homing pilgrims, knit
In one communion and one fellowship.

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For the Southern Churchman.

Hope.

W. B. Lydenberg.

O higher, higher, lift me ever higher
Above the envy that infests the earth,
And simple peace alone shall I desire
And rest as sweetly as a babe at birth!
Like as a poisoned ivy, fortune twines
Her soft embrace around the hearts of
men;
The heart beats blithely in its warm con-
fines
And sucks the poison from the gilded
den,
But as a ray shot from the rising sun
Paints over midnight's brow a golden
light,
The eye of man Hope's buried wrecks can
shun
And view with radiant smile her prom-
ise bright.
O heart that beats beneath a tone of
woe,
Break off your shackles, rise, and onward
go!

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KATHLEEN HORE
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Vol. LXXXIX.

NOVEMBER, 1924

No. 11.

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Thoughts For the Thoughtful

"God's power is my power up to the limit of my capacity of tapping it, that is knowledge; of appropriating it, that is faith; and using it, that is everyday living."

"Foreign missions are not only foreign missions, they are home missions, purifying the home life with that larger conception of charity, redeeming the home life with that worthier conception of Christ, which they teach and give."
—David H. Greer, D. D.

"My cloud of battle-dust may dim;
His veil of splendor curtain Him!
And in the midnight of my fear
I may not feel Him standing near
But as I lift my eyes above,—
His banner over me is Love."

Did you ever try to measure one day's actions by the standard of the New Testament? Cultivate the habit of bringing all that you do side by side with this light, as a scholar in some school of art will take his feeble copy and hold it side by side with the masterpiece and compare line for line, tint for tint.—A. Maclaren.

The New Testament is an intensely human book, and yet it is none the less but all the more divine. . . . The book is earthly clay fused with celestial fire, human flesh filled with divine Spirit. Its vessel is earthen; but its treasure is heavenly. The breath of God is blowing through this book; nothing else will explain it.—Dr. J. H. Snowden.

The Bible doctrine is not told that God's child will be recompensed in heaven for his losses on earth. It is that what on earth appears a loss has in heaven the aspect of a gain—just as night on one hemisphere makes morning on the other. The column of deaths here is a column of births yonder.—Dr. Floyd Tompkins.

Be diligent, after thy power, to do deeds of love. Think nothing too little, nothing too low, to do lovingly for the sake of God. Bear with infirmities, ungentle tempers, contradictions; visit, if thou mayest, the sick; relieve the poor; forego thyself and thine own ways for love; and He whom in them thou lovest, to whom in them thou ministerest, will own thy love, and will pour His own love into thee.
—E. B. Pusey.

Whither Thou sendest,
Whither Thou leadest,
Thither my journey.
Eastward or westward,
Northward or southward,
Dayward or nightward,
Joyward or woeward,
Homeward or starward,
So it be Thee-ward
Thither my journey.

—Unidentified.

What we need today is a joyful Church. It is this carrying a sad countenance, with so many wrinkles on our brows, that retards Christianity. Oh, may there come great joy upon believers everywhere, that we may shout for joy and rejoice in God day and night! Let us pray that the Lord may

make us joyful, and when we have joy then we will have success.—D. L. Moody.

To be saved means to have your personality renewed and transformed through the personality of Jesus Christ dwelling in your heart by faith. Saving faith is nothing less than a personal bond between a sinner and his Saviour. And character becomes the test of faith when Christ's renewal and transformation of a human character bear witness that His relation with that soul is real.—T. H. Dailow.

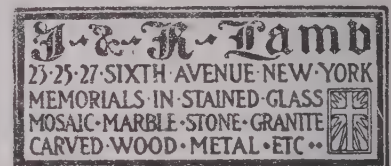
The broken-hearted are those that have fought the battle of life, and have lost it; and every broken heart is a tender solicitude to the Lord Jesus if for no other reason than this—that it is unhappy. He would comfort "all that mourn"; for sin He gives pardon; for bereavement, sympathy; for loneliness, company; for persecution, comfort; for heartbreak, love; and the very scars He can make beautiful.—Selected.

Have you been to the sad and the lonely,

Whose burdens are heavy to bear?
Have you carried the name of Jesus,
And tenderly breathed it in prayer?
Have you told of the great salvation
He died on the Cross to secure?
Have you asked them to trust in the Saviour
Whose love shall forever endure?

—Selected.

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SOUTHERN CHURCHMAN

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EDITORIALS

Vol. 89.

RICHMOND, VA., NOVEMBER 1, 1924.

No. 44.

GALVANIZING THE HOUSE OF BISHOPS

It has been an open secret from the beginning that the trouble with the Nation-Wide Campaign was due to the fact that there were some in the boat who were not pulling an oar. It has been equally an open secret that some who were not rowers, but passengers, were bishops. This may be lese majeste, but it is the simple statement of fact, nevertheless. That joint conference held in New York when the House of Bishops were invited by the National Council to a conference preparatory to the making of the Program, looks to an interested but unaccredited observer like a deliberate attempt to galvanize the Episcopate into action. If it were, we trust that the laudable effort was successful. We trust, however, that such a joint conference will never be held again.

We have studied the mind ecclesiastical for many years, and find in that study the key to the Old Testament which is largely taken up with reminding the priesthood and the world of the things the priesthood had forgotten. The ones who did the reminding were for the most part laymen. One daring young priest, who in many respects is the noblest figure in the Old Testament, did speak out in meeting, and never had a peaceful moment thereafter till he fell and died on the roadside. Jeremiah is at once the warning and the inspiration to the priest who prays never to forget what it is to be a man.

When a layman becomes a priest he straightway forgets many things. "Shades of the prison-house begin to close" upon the growing ecclesiastic, until it often happens that by the time he reaches the episcopate he passes into a state described by the poet quoted above as "entire forgetfulness."

St. Paul found it necessary to speak in athletic metaphor to the men of his day, because the athletic code was the only code of ethics that held the respect of the world. Men love to see a fight or an athletic contest because there they see men giving themselves to the uttermost. The player who deliberately throws a game is rare, even in professional circles. The player who takes the chance of making a startling but risky individual play rather than a safe assist, is the one who puts his team out of the running.

St. Paul's letters were every one of them addressed to men who called themselves Christians, and he says in effect in almost every one of them: "Be sports. Play the game according to the rules." So not facetiously, but from a heart burning with fierce interest in the Church's open challenge, we say to the House of Bishops, individually and collectively: "Be sports: Play the game. Never mind about the grand entry into the Stadium with elaborate ceremony and stately robes. All that gratifies our curiosity, but what we really want to see, is the game."

Cathedrals, diocesan programs, and endowments, all have their place, but all these are individual plays. What the Church has called for is mass formation. After centuries of trying to go around the line, we have found out that the play does not carry. If we are going to call ourselves a Church, or even dare to call ourselves The Church, let's be a Church, which means, if it mean anything, an organization vitalized into an organism. The episcopate simply means that the diocese is the unit. A number of isolated units do not suggest or imply unity. There are a great many people that think that U. S. means us, but it doesn't.

THE NOVEL

The defense of the salacious novel is that it conforms to canons of art. It is argued that no story has vogue unless it receives the approval of the public as a faithful portrayal of existing conditions. If it were this and no more, even the novels dealing with the ugly facts of human society would have distinct value. Our contention is that the psychology of the novel is false. This may be due to the traditions of the novel itself.

The novel came into existence in Italy at a time when that country felt first of all the nations of Europe the mighty surging of a new age. There was not a seat of government in that land of many principalities that was not built upon rapine and murder and maintained by assassination. In every life from the highest to the lowest

there was contempt of law, and none in his heart recognized the bonds of law and society. A monstrous egoism was the rule. There was no restraint upon thoughts, feeling or behavior. When none could prove his title to his possessions, respect for anything or anybody disappeared. With the long imprisoned intellect suddenly set free, with passions left without even the suggestion of discipline, in the midst of a social and political world that was openly and shamelessly predatory, the individual loomed larger than ever before in history. As we look back at them one seems to be looking at life through a magnifying glass. There are giants of intellect and monsters of lust and murder, moving in the light of newly discovered beauty, and listen-

ing to songs whose music echoes still. Humor where there is any, might seem to have fashioned itself after the pattern of the table-talk of hell.

The element of society, which today constitutes the most precious and interesting feature of life, is wholly lacking in this picture. There are no boys and girls. The youths that are seen are only precocious reprobates. The girls do not appear at all, for they alone have been omitted from the list of the emancipated and are kept in seclusion till they emerge to be given in marriage to those who are in most cases utter strangers and frequently middle-aged and hardened by vice and dissipation. Whatever of romance could come into a woman's life came after her marriage, and the eternal triangle which forms so prominent a feature of the modern novel was a usual and inevitable phase of medieval domestic life in Italy. The sordid intrigues of such an existence form the theme of the first novels. The background is a state of society in which morality was a word which had no meaning.

Love, which is the theme of these early novels, is here

seen in its most unlovely form. It is ever synonymous with predatory passion. Tragedy is bloody and ruthless, as a death in the jungle, and comedy knows no spring of clean laughter. The brook by the way is a muddy and defiled stream, and he who drinks thereof does not lift up his head.

The world has traveled far since those days. Predatory passion is known for what it is, a coward and a traitor. The lesson of the centuries is that children constitute not only the potential but actual assets of society, and that the love of boy and girl for one another is the most interesting phenomenon in nature. The problem novel is only the picture of a condition that represents and appeals to the lowest part of man's nature. The figures of such a drama are men and women who are either throw-backs to an earlier stage of social development, or are the social incompetents of the present.

The art that depicts the disordered strivings of these victims of their own disregard of discovered truth as the struggle for a larger freedom, has mistaken the fever of disease for the quickened pulse of healthy tissue at play.

THE CRUSADE TO END WAR--WHAT TO DO ABOUT IT

By Sidney L. Gullick

THE recurrence of Armistice Day again raises the question, "What is to be done in order to end war?" Mere denunciation of war will not end it. Descriptions of the horrors, costs, cruelty, injustices, sufferings, futility, and even of the sins of war, will not abolish it. As well expect denunciations to stop the various ravages of the periodic floods of some mighty river. Only great feats of engineering skill can control raging waters in flood time. Dikes strong and well placed must be built to keep them in their proper channel. This is a world of cause and effect. If we really want to end all war, and if we are sensible men and women, we will deal with the causes of war. As well expect a huge powder magazine to refuse to explode when the lighted fuse reaches the powder, as to suppose that wars can be stopped while the causes of war have been allowed to work freely.

Wars are not like floods, tornadoes and earthquakes, natural events over which men have no control. Wars spring from states of mind of peoples and nations. War-psychology brings war preparation and ultimately war. Great national injustices, wrongs, misunderstandings and misinformation, national arrogance, greed and selfishness, thoughtless or willful deeds of high officials, national policies of aggression and oppression, the general belief that "we" are always right, "they" are always wrong, "we" are a superior people and "they" inferior, and the popular assumption that really difficult disputes between peoples can and must be settled by appeals to brute force—these are the fundamental causes of war.

If war, therefore, is to be ended, in some way a new psychology must be instilled into the mental processes of millions of men in many nations. Whole peoples must learn to think peace and to will peace. When difficult disputes arise, nations must naturally assume that resort will be had to judicial processes or to arbitration. They must be ready to think that "we" may perhaps be wrong or at least partly wrong, and "they" right or partly right. There must develop among many nations the desire to be fair to each other.

Nations must also recognize that a new world has come upon us in which absolute independence, unlimited sovereignty and complete self-sufficiency are no longer possible; that instead of each nation living only for itself, the lives and interests of all are so intertwined that they must live for each other; that only by mutual help can each reach its own best and highest aims. National desire for international cooperation in all kinds of endeavor must take the place of fierce rivalry and mutually destructive competition. Entire nations must discover that even in such questions as national security and honor, international justice and economic opportunity, the nations can more surely achieve their legitimate ambitions when they cooperate than when they seek these ends independently, by their own right arms.

The real question, therefore, in the program for the

abolition of war, is how this new peace-psychology can be created and made powerful to each nation. To be very concrete, how can it be created here in America? Evidently it is a stupendous task. Nothing less than a crusading spirit can furnish the enthusiasm to put the program through. But the crusader must be directed by sanity, and they must work together. And there must be wise leaders, great engineers in human undertakings, creative minds producing constructive measures of many kinds, all looking to the ultimate goal—the complete outlawry of war as a legitimate and accepted method for settling disputes between nations.

In this short article we wish to ask merely this: What can I do about it? What can a single individual man or woman with no official position in national life or even in a community, do really to help in the campaign to end war? This is the practical question which millions of earnest citizens are asking themselves.

The first thing is of course to get some suggestive book or pamphlet and inform yourself. Find out what constructive proposals have been made for ending war. What for instance is meant by the outlawry of war? What is the World Court of Justice and how is it working? How about the League of Nations? What is it doing? What are some of the disputes that make disarmament difficult? Just what is the dispute between America and Japan? Is there some way of meeting the just demands of both nations? Get acquainted with the constructive proposals—the great dikes in process of building for controlling the raging floods of human passions and national ambitions. Familiarize yourself with the machinery and the levers for turning the causes that easily lead to conflict into efforts for the common good. Learn the facts regarding plans for outlawing war, for building up real international courts of justice, for securing cooperation between nations in matters of national safety, justice and honor.

When you know the facts, then you can talk about them. Talk to your friends and neighbors; help to get them interested and informed. This is the way to help create public opinion.

But there are also other ways in which you can aid. Talk to your pastor. Tell him how much interested you are in the question and that you want to help. Suggest how important it is for your church as a church to take its part in the drive to end war. Ask him to preach about it. Tell him that in your belief the Church is not doing its full work in proclaiming the Gospel and in establishing the Kingdom of God, unless it puts itself on record and seeks to teach all its members on the question of war and peace. You might suggest that the Church as a Church ought to adopt a peace plank as a part of its working creed and a peace program as a part of its regular work; that, as a Church, it should make a regular contribution in support of the anti-war crusade. You do not need to say this all at once of course. As

suitable opportunity offered you might also suggest the hope that all the churches of the city might get together and work together in the educational campaign; that at least once or twice each year great public meetings might be held on this subject, when outstanding national speakers might be secured. Let your pastor know your personal thought on such matters as these.

Urge him to start study classes in the Sunday School. The various adult groups of men and women can give time to the study of these questions. Suggest the formation of a Church Committee on International Goodwill, to help him in this part of the church work. This Committee might well include an officer or two of the church, two or three leading members of the congregation—both men and women, and some young people from the Sunday School and the young people's societies.

The Church Committee may be asked to be responsible for finding the best books on the problem of outlawing war and establishing a world-peace system. It may

see that these books are placed in the Sunday-School library and are so advertised to all church members as to be widely read.

This Church Committee may also urge the public library to have a shelf of these books easily accessible to readers. It may arrange for pageants and concerts and lectures dealing with these questions. It may promote the formation of similar committees in neighboring churches. When several churches have such committees they may join in holding big public rallies on world questions once or twice a year. This committee will be the connecting link between the local church and the national agencies of the churches for carrying on the crusade to substitute law for war.

The point I wish to make absolutely clear is this. One wide-awake, consecrated, intelligent, resourceful individual in each church can accomplish wonders if he has faith and will really do what he can along the lines suggested above.

THAT YE MAY KNOW HIM

By the Reverend Phillips E. Osgood

In St. Mark's Outlook.

MODERN knowledge of the basic facts of religion has advanced far beyond that of our childhood days. It is not too much to say that the Bible has been re-discovered and re-hallowed in our life-time. A tremendous transformation has taken place in the reasoned faith of many students, and for its vital betterment. More of us should share this vitalizing process.

A recent book by James Harvey Robinson deals with the unquestionable thesis that science has in our day created many new values and brought to realization many a potential blessing; but that far too much of the result of scientific labor is still confined within laboratory walls. He claims that the major task of this generation is the popularization of these scientific findings, that the rank and file of the people may take advantage of the marvels awaiting their appropriation and application.

The identical plea should be made in the even more important realm of Christian faith. The results of research are all re-assuring and re-vitalizing. They are potentially powerful. They bring faith to grips with the realities of life. The believer should be re-created by this clear-cut, now scientifically-established, constructive belief made ready for him. Yet the average Christian is unaware of this mobilization of demonstrated facts in his favor; he is carrying his faith on the Sunday School basis of his youthful days, despite the fact that the theological world "do move." His language of thought is still too unreal; he has not translated his mental processes on religion into contemporary definiteness, he still has the lurking fear of sentimentality if he gives himself over to traditional religion. How needless!

One would expect that Christians could in modern language "give a reason for the faith that is in them." But the amazing, staggering truth is that too many of us do not know exactly what we believe nor accurately why we believe it! The life, point of view, claims and significance of Jesus of Nazareth are not the solid basis for a clean-cut philosophy and practice.

Jesus taught a definite philosophy. It was not traditional in His own day, nor entirely the traditional interpretation of it now. He was the discoverer and revealer of a power hitherto undiscovered, just as definite as electricity. Only on a higher level of life. His followers verified that power. His death actually, demonstrably, did for them what He claimed it would do; and what He asserts it can do for us. He committed His followers to a definite policy and vision. The Apostolic Church "carried on" the revealed power of its Master. The Presence of the Lord was its strength in ways history now acknowledges. The Church has a definite "platform" in His name. Do we know all this?

Could You Take an Examination on Even the Main Outlines?

Many of us count ourselves indeed out of touch with modernity unless we are alertly informed of current events. More of us are anxious to read "the latest book" than are anxious to keep abreast of the recent developments of the most important thing in life—Christian faith. Even expertness in bridge whist is sometimes put ahead of expertness in religious fact! Many of us are more up-to-date about moving picture personnel or the football schedule or the theatrical world or political details than we

are on Christian facts. To put it with the utmost brutality, it is a safe wager that some of us are better acquainted with Andy Gump or with Walt and Skeezix than we are with the details of the life of Paul or even of Jesus Himself. Ask yourself which you know the better.

There's bluntness for you, good friend!

There Are Extenuations.

Yes, if the mediaevalized figure of a magic Christ is the only one possible for us, there are extenuations. But a factual, miraculous, proveable, demonstrated Christ with His feet firmly set on the rocks of vindicated Reality is proffered to us nowadays. We are potentially nearer the actual Jesus and His Apostles than any generation since the Apostolic Church. The reason for the amazing degree of listlessness here and there about the New Testament is that this generation has little satisfaction in any doctrine carried over without relationship with other fields of scientific, cultural development since the Reformation. The trouble is not with non-progressive religion, but with non-progressive religionists, wherever found. The re-discovered Master interests, satisfies and builds the faith of every person eager for Reality. The study of Apostolic Church gives the evidence such a person wishes as proving his own birthright and accrediting if he casts in his lot with the Son of Man. When the re-discovered Jesus is more widely known He will be again, but in greater might than ever before, the Master of life.

Nothing Personal.

The rector does not want to be misunderstood as claiming any personal ability beyond the ordinary in this matter. He is not asking nor desiring any personal halo of infallibility. He makes no assertion that he has in any way made any original contributions to the Cause. He does, however, recognize that the modern clergyman has been admitted behind the doors of the laboratory of scientific scholarship and that it is his bounden duty to do his bit in the dissemination and popularization of such amazingly re-establishing vindications as, but for the average clergyman, are too likely to remain the mental property of the theological few. He would be false to his trust if he did not summon his people to give ear to the findings of the great students of this age, who have re-validated Christianity and made it mighty for the needs of this new day. Like John the Baptizer, any clergyman will humbly insist, "I am a Voice" for the reverent, constructive, testing, discovering thinkers who have arrived at Fact and provide the Holy Fact for this purveying.

Nothing is more important to the modern man or woman than modern Bible study. The responsibility of modern ambassadorship for Christ is upon us. How shall we fit ourselves? These Bible Classes are not the only nor probably the best, means. But, unless we prefer and find and apply ourselves, steadily and conscientiously, by some other method, they are convenient, they are provided, and they are one chance to get what we need. Shall we so utilize them? Together?

Incidentally, pray for the man who has the responsibility and privilege of conducting them. He needs it, God knows!

DR. ANGUS CRAWFORD

By the Reverend Arthur B. Kinsolving, D. D.

OUR little life is so soon "rounded in a sleep," the air closes so soon behind the arrow, and the sea behind the keel that cleaves it, that those who enter into the labors of other men do well to stop and offer tribute to men who have notably served Our Lord Christ and His Church. With quiet dignity and submission Dr. Angus Crawford fell asleep on the eighth of September in the little home from which he might see the cupola of the beloved Seminary which he had served as Dean for eighteen years. Few men have hewed more steadfastly to the line of a high purpose. The whole modern reestablishment of the Seminary, which had been unspeakably impoverished by the desolations of the War Between the States, dates from his coming. Dr. Crawford was first a thorough scholar, one of the best Hebrew students who came under the teaching of William R. Harper. He was a Master of Arts of the University of Toronto, a graduate of the Philadelphia Divinity School, studied at Yale, and for a time at Berlin. He was very thoroughly trained in natural science before he made his specialty the Semitic languages, and always enjoyed an advantage from knowing both science and theology. Deliberate in reaching conclusions, he generally knew his ground, and could give a pretty sound reason for the faith that was in him.

The writer left a year too soon to be one of his pupils, but he vividly remembers the great impulse he gave to the study of Hebrew. It came just in time to equip men the better for an intelligent part in the controversies concerning higher criticism, from which such a harvest has been reaped. And the figure of Dr. Crawford, reading from his Hebrew Bible at Morning Prayers in his home, and from his Greek New Testament at evening, reminds one of a quiet afternoon in Salisbury Cathedral, when in the presence of some Greek ecclesiastics, the then Bishop of Salisbury went to the lectern and turned the Second Lesson into modern Greek. Dr. Crawford had much wisdom in dealing with the various problems with which students for holy orders are wont to grapple, and was the mentor of many a neophyte during his early

parochial experience. He and Mrs. Crawford, his gracious wife, offered a hospitality at "The Wilderness" which will ever be cherished by the hundreds who enjoyed it.

But the Dean was as gifted and useful as a man of affairs as he was as a scholar and a teacher. On the fine grounds of the Seminary Hill, with their glorious oaks and mellow memories, he found a group of buildings in sad need of enlargement and renewal. It is not invidious to say that, in a material way, up to the time of his retirement, no one except Bishop Meade had done as much for the Seminary as he. The list of generous benefactors whom he directly interested in this Theological School is too long to recite, but some names may not be omitted. A lasting debt of gratitude is due him for bringing these persons in generous touch with the institution: Mr. Samuel K. Wilson of New Jersey, Mr. H. H. Houston and his son, Mr. S. F. Houston of Philadelphia, Mr. Alexander Brown and Mr. E. H. Williams of Philadelphia, Mrs. H. A. Beale and Mrs. F. H. Wyeth of the same city, Mr. George A. Reinicker of Baltimore, and Mr. John Black, who became, under Dr. Crawford's gentle and persuasive influence, the largest benefactor in the first century of the Seminary's life.

Dr. Crawford also established the "class plan," which did much to knit and strengthen the bond between graduate students and their alma mater. For thirty-three years this godly and well-learned man walked before his students with an eye single to his Master's glory, beautifying the gardens and temples of God on earth, and witnessing ever to man's higher life and hope. In his home, his lecture-room, in his diocese, and in the General Convention he bore himself with such dignity and steadfast purpose that he has left behind a group of friends who will always think of him with gratitude and affection. His erect and soldierly figure, his well-chiseled, purposeful face will be missed by many when the sons of the Seminary gather on "The Hill," but he has woven his influence into the life of a noble institution and made it stronger for all the years to come.

BISHOP JOHNSON IN THE VESTRY

Vestrymen

IT IS with much hesitation and no little searchings of heart that I presume to address an editorial to these pillars of the Church.

I have known many of you intimately for thirty years and individually you are the finest group of men that I know anywhere.

If you could be made to take your job seriously the Church could afford to have inadequate bishops and inefficient rectors, for you occupy the same position in the Church Militant that non-commissioned officers occupy in the regular army; with this difference, that a non-commissioned officer has come up through a period of training into a position of responsibility, whereas in the Church Militant I am afraid that most vestrymen just happen to be vestrymen without any special training in the duties of their office.

In the regular army it doesn't make so much difference about colonels and captains if the sergeants are onto their job, but how can men be effective sergeants if they have never learned?

What is a vestryman?

First: He is the man selected to represent the parish in a business way. He is the man who is to provide ways and means for the parish to function. He should bring into the vestry meeting the same kind of a vision that he has in the street. There he has usually a big vision and a commanding position. Too often he comes into the vestry meeting with a small vision and a capacity for passing the buck. (I do not have to explain this simile to most vestrymen.) I believe it was Will Rogers who made this comment on American life: "First there was the passing of the buffalo; then the passing of the antelope; and now the passing of the buck." I always thought that Will Rogers had a keen insight into American life.

Second: He is, or should be, the confidential adviser of the rector.

I know rectors who do not consult their vestries; who incur bills and adopt radical changes without taking the

vestry into their confidence. I am sure God loves these rectors, but I am equally sure that He does not admire them.

But one of the conditions that a rector has the right to expect is that if the vestry is to be consulted they should have some knowledge of matters in which he is vitally interested.

How can vestrymen have knowledge, having never learned? Many of them are absurdly ignorant about what is going on in the Church. I would like to ask a group of vestrymen:

Who is the Presiding Bishop of the Church?

What is the National Council?

What great hospital is the Church conducting in the Orient?

What great college that the Church is backing holds an enviable position in the Orient?

What remarkable work is being done by the Church in the Philippines?

What is the Church doing in Brazil, Cuba, Porto Rico, Alaska, Honolulu?

Really you could not be an effective member of Congress if you knew nothing about the foreign relations of our country.

If the rector is to confide in his vestry he has a right to expect that the vestry should be interested enough to know the setting in which the parish is working.

Third: A vestryman represents the whole Church to the parish.

A bishop is not consecrated Bishop of New York but of the Church.

A priest is not ordained rector of Trinity Church, but in the Church of God.

A vestryman is not merely a cog in the machinery of the parish, but an official of the Episcopal Church in the United States of America.

What of it? Do you know what the present national debt of the Church is and do you have any relation to it?

You cannot run a prosperous parish in a bankrupt whole.

I take off my hat to the power that resides in a vestry that is informed, intelligent, interested and industrious; but a vestry which is the reverse of all this is a drag and not a dynamo in the progress of the Church.

How can vestries become informed?

Chiefly through reading.

There is a *Spirit of Missions* published at 281 Fourth Avenue, New York, which tells what the Church is doing. It will cost you \$1.00 a year. You ought to read it. It is the best missionary publication in the United States.

There are four Church weeklies:

The Churchman, New York City, \$4.00 a year.

The Living Church, Milwaukee, Wisconsin, \$4.00 a year.

The Southern Churchman, Richmond, Virginia, \$3.00 a year.

The Witness, Chicago, \$2.00 a year.

Perhaps none of them are much.

How can they be?

We have a million communicants in the United States and less than forty thousand take a Church paper. Of course it is the old question of the hen and the egg. Which should come first? A newspaper of high order or a reading constituency?

Speaking as an editor I would reply that you can't produce much until you have a constituency that wants something.

We have the most generally intelligent and the most specifically ignorant constituency of any ecclesiastical body in the United States; and for this reason we are not using the latent power which lies hidden in uninformed men of great natural capacity.

BOOK REVIEWS

THE NEW DECALOGUE OF SCIENCE. By Albert Edward Wiggam. The Bobs-Merrill Company, Indianapolis, Ind. Pp. 288.

This volume is quite unique both in matter and style. The author has prepared it in the form of letters to "His Excellency in the Executive Mansion."

The first five chapters are warnings as to the necessity for certain changes in the present outlook on life. These warnings are addressed to the scientists as well as to those in political authority. The author's style is unusual and interesting. He takes a purely scientific view of the universe, and believes that the only hope for our present civilization is through the application of the scientific method and approach to every political, social and economic problem. After the five warnings comes a chapter entitled "The New Mount Sinai—The Laboratory," which is introductory to what he terms the New Decalogue of Science, which he sets forth under the following headings: "The Duty of Eugenics, of Scientific Research, of Socialization of Science, of Measuring Men, of Humanizing Industry, of Preferential Reproduction, of Trusting Intelligence, of Art, of Internationalism, of Philosophical Reconstruction." The author presents a tremendous amount of information, which other scientists say is correct, and is certainly offered in a style that makes exceedingly interesting reading. We do not in the least agree with his conclusions, but believe the book may accomplish a good deal by presenting a new viewpoint to both scientists and practical men of affairs.

R. C. M.

CHURCH AND COMMUNITY RECREATION. By Albert Ben Wegener. Macmillan Company, New York. Pp. 248.

This is a really valuable book for clergymen or community leaders who are interested in the great problem of wholesome recreation. It is interestingly written, beginning with a history of recreation, reaching back to earliest historical times, and coming down to practical programs for community gatherings, both in town and country. The author has been lecturing on this subject for a number of years, and does not deal in theory, having been an active Y. M. C. A. Director for a great while. Not only does he give a great many definite programs and practical suggestions, but he refers to books on every phase of this subject, giving author and publisher, so that through this volume a whole library on recreation could be procured. We most heartily commend this book to all persons who are interested in this important subject.

R. C. M.

THE PEEP-SHOW MAN. By Padraic Colum. Macmillan Company, New York. \$1.00.

SING-SONG AND OTHER POEMS FOR CHILDREN. By Christina Rossetti. Macmillan. \$1.00.

A BABY'S LIFE OF JESUS CHRIST. By Mary F. Rolt. Macmillan. \$1.00.

These three volumes from the "Little Library," make one wish to be six years old again, for just an hour or two of a winter afternoon. They must look so enticing to six-year-old eyes! As it is we can only advise the Southern Churchman's family of children to acquire the Little Library as fast as they can. Begin with "A Baby's Life of

Jesus Christ," in which the Sweet Story of Old is told so simply that the most restless small mind will be captured when Mother reads it aloud. Every little Poet will want "Sing-Song," to put on his own book-shelf beside his "Child's Garden of Verses." Not the beloved Stevenson himself possesses more truly than Christina Rossetti the faculty of seeing through a child's eyes. The Peep-Show Man, a collection of three stories by one of a brilliant coterie of modern Irish writers, can be more fully appreciated by an older child—even so old a child as the reviewer. From the somewhat wearisome level of most books published for children these stand out, by virtue in part of their charming dress and illustrations, but especially because they are real masterpieces, by which not only the child's fancy is amused, but his imagination stimulated and his taste for the best in literature cultivated.

M. L. G.

SEWARD'S FOLLY. By Edison Marshall. Published by Little, Brown and Company, Boston, Mass. Pp. 312. Price \$2.00.

The story is all absorbing and one reads the book with breathless interest.

The life in Alaska is vividly told, and the social life is almost royal in its elegance and formality. The officers appear to be well-bred gentlemen, but they prove to be corrupt and mercenary, and any one who opposes them, disappears mysteriously and is transported to the Siberian desert.

There seemed no law or order. The light thrown on the negotiations for the Alaskan territory is very illuminating and whether historical or not, it makes a fascinating story.

Our hero, supposedly a gentleman with generations of cultured ancestors, is a snob in every sense of the word, feeling himself superior to the universe. He is not a fair representative of the South, although he is supposed to be. He had not the insight to recognize a thoroughbred in a rough environment, but the heroine's bravery and courage finally makes him realize his superficiality and her superiority. She is a splendid type of the new woman.

M. H. M.

NOW I KNOW. By John Archibald MacCallum. The Macmillan Company, New York. Pp. 164.

This author deals briefly with subjects that have heretofore been considered from a doctrinal viewpoint, but his method is not that of the setter-forth of doctrines. He arrives at his conclusions through his own experiences about God, Christ, the Holy Spirit, Man, Sin, the Incarnation, the Atonement, etc., and recognizes that religion of today must be approached on this basis. The day of compelling people to belief by merely falling back upon ancient authority Mr. MacCallum believes to be past. In his preface he frankly tells us that:

"Whether we like it or not, the day of external authority is gone in the religion of the educated man. Never again will a reference to Genesis be accepted as proof that the earth is flat. When the leaders of the Church fall back upon authority and attempt to tell men today what they must believe they are making a fatal mistake. If the men of tomorrow are to be saved to Christianity, Christianity must be made acceptable to them in the open

market of ideas. I believe that this can be done, but only if Christianity is presented as a vitalizing experience rather than as a series of propositions which must be accepted without question."

Each topic is handled briefly, and with a freshness that makes it very readable, although dealing with deep subjects.

R. C. M.

P RAYER THAT PREVAILS. Compiled and Composed by Marshall Dawson. The MacMillan Company. Pp. 162.

The subtitle of this book explains quite fully the contents, "A Psychological Approach to the Practice of Personal and Public Prayer, with Examples." There is very little original composition by the author, but his approach to the subject of prayer is exceedingly interesting, and certainly modern. Thus on his first page he tells us that:

"Psychology and biology have swept out clear of the rubbish of half-knowledge and uncovered the instinctive foundations of prayer. Gifted philosophers like James and Bergson have traced the pulse beats in the arteries of our health and mind-power into the depths of the instinctive and subconscious nature.

"This discovery is no less important, to mental, moral, and religious hygiene, than was the discovery of the circulation of the blood, to the theory and practice of medicine. It has not, indeed, changed religious revelation; but it has established religious exercise and therapeutics upon the basis of a science."

Later he makes the assertion that "Statesmen pray to-day. The heart's desire of discerning folk is that they shall pray more, not less. If cynical groups sneer at the statesman who prays, the verdict of science and humanity is against the one who sneers and for the one who prays." It is refreshing to find an author who approaches prayer with such a modern view, and yet with so much confidence. After some twenty-five pages of this kind of introduction we find a compilation of prayers for every occasion beginning with "Family Religion," and including thanksgivings for the cold of winter, the awakening life of spring, the summer's rains, and autumn's glowing colors. Sports are not forgotten, and a prayer is given to be used "Before the football game." The practice of meditation is not neglected and suggested Bible readings, and excellent verses are selected for this important part of the prayer life. Altogether we commend this volume most heartily to those seeking an addition to their list of devotional books.

R. C. M.

THREE REASONS FOR THE SPREAD OF CRIME

A MAN who seems to know what he is talking about, for he is president of one of the oldest crime insurance companies in the country, tells us that more money was stolen, or seized by bandits, last year than is required to run the government. He puts the figure at three billion dollars. What is more alarming still is his assertion that fully seventy-five per cent of this filching has been done by youths under twenty-five years of age, many of them in their teens. A college president tells us that where formerly no locks or keys were needed to protect property from being stolen, now articles disappear even in spite of locked doors, so callous has the conscience of not a few young men, ambitious for a higher education, become. This is not news, for who does not know the serious collapse of the moral sense that has taken place within recent years, especially since the outbreak of the recent war?

How are we to explain this appalling epidemic of crime? The reasons for it are not far to seek. Among those that have been named again and again, and that are now being named by this insurance president, are three outstanding ones.

First, the tremendous increase of luxurious living among the people taken as a whole. A friend tells us he entered a fine department store just to catch a glimpse of how things looked inside. A saleslady politely asked him whether she could show him anything he specially wanted. His reply was that all he wanted was to see an up-to-date store, and then remarked: "I see that more than half the things you sell people do not actually need." "Yes," was the reply, "luxuries are more in demand than necessities." This accords with what another man of intelligence had to say while standing at a show window where goods at fancy prices were being displayed. He remarked that he could not find among them a single article which supplied an actual need. Drink, with a fondness for luxurious and extravagant living, is the disease from which the youth of our land are suffering. Money is needed for that mode of living, and ever more money, and as conscience no longer speaks, get it any way you can. That explains much.

Second, the failure to punish crime with swift and sure penalties. This is given as a second reason, and who doubts that it has much to do with the spread of crime? Many jurists and lawyers are beginning to realize it. We have grown far away from Lincoln's conception of a lawyer's duty when called to defend a criminal suspect. He defended his client up to the point only where he became convinced of his guilt, and then turned him over to suffer the penalty he deserved. That mode of

procedure would be considered a novelty today, though it must be said that there are many lawyers who have no taste for defending criminals. The practice of long-drawn-out court trials where all sorts of technicalities and tricks are resorted to to defeat justice has become scandalous. Need we wonder that the popular faith in legal procedure has been rudely shaken? The edge has been taken off the sense of righteousness, and justice has ceased to be stern. The spirit of lawlessness is abroad as an inevitable result. Add to this popular maudlin sentiment which shouts condemnation in one breath and then shed tears of pity in another and the failure of justice becomes clear.

Third, the weakening of religious and moral restraints is named as another reason. It is the main reason. We have too many pagan parents in our homes, and too many critics of the Church and religion in editorial and professional chairs. It is easier to paint a good thing black than to help to rid it of stains with which the wickedness and frailty of man have soiled it. If some critics of the Bible who do not know the A. B. C. of the Christian religion would quit picking out of it detached statements that have little or nothing to do with the essentials of the Christian faith, statements which they hold up to ridicule because they do not like them, and would pay some attention to the vital questions that are bound up with the Person of Christ and His work and mission here upon earth, the religion of Christ would not be the discarded thing it is in millions of American homes. It is about time to ask the man and the woman who seldom see the inside of a church to what extent they are directly responsible for the crime and lawlessness that exist. To let the Church and religion severely alone is only second in culpability to criticizing them. It helps to undermine the moral and religious structure on which character and conscience must rest more than the blatant ribaldry of skeptics and unbelievers. No more effective contribution to crime and immorality can be made than is made by multitudes of people who neither rob nor steal nor practice immorality than to sit in homes on Sunday, or run away in automobiles and let the preachers and their bands of faithful workers attack unaided the problem of training up the youth in the fear of the Lord. We need to get back to some old but discarded ideas of training up children in the way they should go, and many parent need an awakening. Unless there is an awakening of parental responsibility for the Christian training of children, there will come a kind of awakening to the Church and the nation that will be far from welcome.—The Lutheran.

And for the dead of Death; to Thee
I trust it; for indeed I know that he
Through his life's appointed days
Has stood not idle in the market place,
He dies not, no! there is no death for him,
No death, but only change,

Beyond this earthly range.
New life, new work, with servant seraphim.
O Lord of Service! Lord of Life!
Grant me that guerdon in the other life,
New service there—that with my latest breath,
Be my one prayer, O living Lord of Death.
—Dean Stubbs.

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

PROGRESS TOWARD WORLD PEACE.

One of the many advantages that accrue from such international days as the Sunday nearest July 28 and Armistice Day is that such occasions offer the opportunity of climbing up above our own little world of national affairs, and looking out upon the broad expanse of international relationships.

It is not often that such an outlook will show such tremendous strides toward a warless world, as have been taken in the past three months.

The drafting and adoption of the arbitration protocol by the League of Nations in September marks one of the greatest strides toward world peace that has ever occurred. As the New York Times impressively states it in an editorial entitled "A Turning Point":

"On the first day of September, 1924, it was the accepted doctrine that any country had a right to go to war for the attainment of its own purposes, and that this right could not be challenged without an unfriendly act upon the part of another Power. On October 1, one month later, the accepted principle is that an aggressor State is an outlaw among nations; that other States may proceed to the chastisement of the aggressor or take steps to prevent the menace of aggression from becoming real, without themselves becoming parties to a conflict. In other words, the old boundaries of neutrality and belligerency no longer exist, and for the first time in human history international affairs are placed upon a moral basis."

Those of us who are sufficiently familiar with United States History will remember the great amount of negotiation that it took to arrange an arbitration treaty between the United States and England, and that after all the efforts of Secretary Alney it failed of ratification in the United States Senate. Again nearly a quarter of a century later it was the ambition of William J. Bryan in his brief administration of the State Department to negotiate arbitration treaties with a great many different nations, but the World War prevented the consummation of his plans. His negotiations were carried on with more than a score of nations.

We refer to these events because they show that arbitration has been an object of American diplomacy for many years, and now that forty-seven of the leading nations of the world have entered into this protocol, which is an outgrowth of the League of Nations, it will offer this country the opportunity of participating in it, even though we may not go into the League itself.

The provisions of the protocol are as follows:

"Differences between nations are to be conciliated by the Council of the League, if practicable, or are to be submitted to judicial arbitration in the manner prescribed by the Covenant of the League. If this cannot be done, arbitration must be initiated if either party to the controversy asks it, and where the other party delays, the Council of the League can settle the details of the method of arbitration to be followed. The findings reached in this manner would be binding on both parties.

Should this channel be closed by the refusal of either to ask for arbitration, the Council of the League must again consider the issue. Signatories promise to accept any verdict the Council may hand down by unanimous vote in these circumstances. If the verdict is accepted by one of the powers, it cannot thereafter be called into question.

When it fails of unanimity, the Council must name a committee of arbitrators. These are to be the court of last resort, except when one of the clashing powers demurs on the ground that the issue is domestic and not international. Then the arbitrators must ask the opinion of the World Court and if advised by tribunal that the demurrer is well-founded, the arbitrators must so report.

In sum, the terms of the protocol interpreted along with

those of the covenant are intended to cover every possible political cause of conflict between nations, except where the World Court decides that an issue is domestic and the other party to the quarrel refuses, despite the ruling, to refrain from war. Even in this extreme case, the Council of the League would not be powerless.

During all the stages of arbitration, the signatories agree they will not mobilize in any way for war. Where the charge is brought that mobilization is in progress, the League of Nations can investigate and, if it finds evidence to justify the charge, can call on the offending power to halt preparations for war. Failure to comply with such a call from the League is to be construed as a breach of the covenant and of the protocol, and can be punished as the League may decide.

A power that violates the agreement in specified ways, or fails to submit to arbitration, is to be decreed the aggressor and is to be subjected to sanctions that must be outlined in more detail."

There were present at the Geneva Assembly of the League of Nations thirteen Foreign Ministers, and more than a hundred Cabinet Members who took part in drawing up this plan, so that it comes from the heads and hearts of practical statesmen and is the most notable advance towards peace.

ROOF TALK OR COMMON SENSE.

In the list of suggested activities for Christian people published on this page three weeks ago there was one that no doubt many a good Church-goer labeled as "roof talk" if indeed it was given any attention at all.

That item was this, "Secure Annual Medical Examination for Your Church Cradle Roll." Unfortunately very few of our Sunday Schools are sufficiently well organized to have a "cradle roll." Even when there is one we do not often think of the infants in the congregation of the average Episcopal Church as being so neglected as to require an annual examination to guard against malnutrition or anything of that sort.

The writer, who is an enthusiast for every kind of social service, was a little skeptical of the value of such a suggestion, but the prime mover in the preparation of this list is a member of the staff of the State Board of Health, and she was very insistent upon this feature of the program.

Within a week after the preparation and publication of the suggested parish program an editorial appeared in a daily paper which would seem fully to justify the value of an annual physical examination for children of all classes. This editorial is as follows:

"In one of the orphanages of the city, all the children and all the attendants on the day school were weighed and measured. The youngsters under institutional care were found to be well-nourished in almost every instance and were up to the average for their age and height. In the whole school, only sixteen per cent of the pupils were as much as seven per cent or more underweight.

The nurses thereupon went to one of the best private schools in the city and subjected to the same tests a considerable number of children between the ages of seven and fourteen. To their amazement, the investigators discovered that fifty-three per cent of the students examined were seven per cent or more underweight according to the standard averages.

Negligible undernourishment in an orphanage, more than half the children undernourished in a school that draws its patronage from persons somewhat above the financial level of the community—the contrast is enough to make one ponder.

Certainly, the children in the private school did not suffer from an unusual degree of organic disease. That possible explanation of the figures may be eliminated. The question then is, How much of the undernourishment of the children of prosperous families is due to excessive fatigue and how much to bad dietary habits?"

The ideal situation would be to have the whole population given a physical examination once a year. At present, if this were suggested eighty per cent of the people would immediately jump to the conclusion that they had some fatal disease or such a thing would not be thought of.

Now if the Church could begin to educate its infants to the idea of an annual examination it would be taking a long step in preventive medicine.

The Gospel of good health was an important part of Our Saviour's teaching and it should be the part of His Church to do all in its power to promote it.

The Great Commission

FROM BISHOP ROWE.

Bishop Rowe in writing from Point Hope, Alaska, on September 1, says:

"After all I managed to reach Point Hope on the small 'Bureau of Education, Boxer'. Now the question is how and when to get away from here. Already two steamers, near Point Barrow, have been crushed, and lost by the ice. The 'Boxer' is, if still safe, marooned by the ice field. A small boat has just made this mission with some members of one of the lost ships. We are housing them. They fill the house. This has been the worst season in the recollection of the oldest inhabitants. I have been here now four Sundays. I never saw the weather so bad as it has been on this visit. Every day it has fierce wind from the North, and so cold! I could not keep warm, was laid up some days with a croupy cold. Am better, but have a bad cough.

"The Thomas family is well. Everything is in good shape here. The natives killed sixteen whales—a 'big killing'—and have plenty of food. Tony is well—also his wife and two children. His work is excellent. Mr. Thomas finds the tractor of great service. No sickness. I confirmed a class of twenty-two."

THE SITUATION IN CHINA.

Bishop Graves, writing on September 24, says:

"The situation here is not very different from what it was last week. Everybody at the out-stations is well and

at work. At St. Andrew's, Wusih, St. Luke's, Shanghai, and at the Church Hospital at Zangzok, our doctors are doing a great deal of work for wounded soldiers. When the Chinese soldiers are wounded the Chinese authorities seem to wash their hands of them. At Soochow there are more than a thousand wounded in the hospitals. Mr. Cox and Mr. Borrmann and some other foreigners meet the trains and put the men on stretchers to be taken to the Hospital. They say that the Chinese at the station will not handle these wounded men or the bodies of those who have died, and the foreigners have to do it themselves, and yet people will tell you that the Chinese have a good enough religion of their own."

A MEMORIAL TO MISS BULL.

Under the leadership of Bishop Naide of Osaka the Church people of the city are making gifts to a fund in memory of Miss Leila Bull, who died at her post in Osaka last March. Miss Bull had served for thirty-six years in Japan and was one of the best known American residents of that great commercial metropolis. Her service to the city was recognized by the municipality some years ago through the gift of a pass on all the trolley lines of the city.

Her Japanese friends hope to raise not less than \$2,500, to be used for: a small stone to mark her grave; a small book telling briefly the story of her service in Japan; a fund, the interest upon which will be used for the training of Bible women.

While their object is especially to give the Japanese Church people of Osaka an opportunity to express their affection for Miss Bull and their gratitude for her work, they will gladly receive any gifts that American Church people may desire to make. Such gifts can be sent through the Department of Missions for forwarding to Bishop Naide. The committee in charge of the fund has already secured \$750.

Church Intelligence

A Theological Seminary in Haiti.

With the opening of a theological seminary on the festival of St. Michael and All Angels a distinct advance has been made in the work of the Church in Haiti. For many years, difficulty has been experienced in the training of candidates for the ministry, not alone because of lack of instructors, but also because of the absence of Anglican theological works in French. The candidates were also under the necessity of working at some secular occupation while pursuing their studies. More than twenty years ago, the Rev. Dr. Pierre E. Jones attempted, single-handed, to supply the need and he gave the name of Bishop Burgess, of Maine, to his enterprise. More recently, as commissary for the several Bishops in charge, the Rev. A. R. Llwyd has labored to impart sufficient instruction along the line of canonical requirement.

This year Bishop Carson has leased a house, organized a faculty of four, including himself, and received five young men as the nucleus of a bona fide seminary. A number of applications were refused. These men will live in community and according to rule; already they have entered upon their studies with enthusiasm and zeal. Their names are: Derice A'bellard, Thomas Brea, Felix Dorleans, Emmanuel Heraux and Paul Holly. It is interesting to note that a brother of the last-named, both grandsons of Bishop Holly, has entered the Philadelphia Divinity School, as a candidate from the Holy Apostles' Church, Philadelphia.

After the formal enrollment of the students, the rooms of the Seminary

were blessed by Archdeacon Llwyd who is Dean, and informal addresses were made by Colonel William N. McKelvy, Acting Brigade Commander of the U. S. Marine Corps, the Rev. Dr. Jones, the Rev. E. C. Jones, Archdeacon Llwyd and the Bishop.

Some Encouragement.

September 1, we were \$40,000 behind in our collections over the same period last year. October 1, we are only \$24,786 behind a year ago.

We have now passed the three-quarter line and are on the home stretch.

Remember that we had a surplus in 1923 of \$45,714.39. It is now time to make our best efforts to beat the 1923 surplus.

We know that it can be done.

You know it can be done.

That makes it unanimous. Then let's do it.

Lewis B. Franklin.

Opening of the Theological School University of the South.

The Theological School of the University of the South began its scholastic year on September 18, with an appropriate service in All Saints' Chapel, at which all the members of the faculty were present and afterwards greeted the students with brief, inspiring, addresses. The school has an enrollment of twenty-six regular students of which twelve are new men. Among these are one Master of Arts, four Bachelors of Arts, and four from the Du Bose Memorial School with the fine training for which that school is justly celebrated.

The School had the pleasure of welcoming the Rev. Cary B. Wilmer, D. D., twenty-four years rector of Saint Luke's, Atlanta; who at the June meeting of the Board of Trustees was elected Professor of Theology, and who brings a treasure of sound and varied scholarship, of practical experience, and successful parish work.

An important change has been made in the schedule, introducing daily morning prayer in Saint Luke's Chapel and beginning the classes at eight-thirty. This does away with the eight o'clock and afternoon classes and allows Monday as a free day. Evening Prayer is said daily as usual at six o'clock, and the Holy Communion is celebrated at seven o'clock on Tuesday and Thursday mornings. At each Friday evening service a sermon is delivered by one of the upper classmen. Through the year the students assist in the reading of the service, each one for a week, receiving in his turn daily instruction in reading from the dean.

During the first term the school is fortunate in being able to offer, by Dr. Logan of the Du Bose Memorial School, a course of lectures on Religious Education, occurring twice a week. Special courses in English are given two afternoons a week to all students by Professor Long.

Two eloquent and inspiring lectures have been given to the whole school by the Rev. Loaring-Clark, one of the general missionaries of the Church. These lectures on the value and importance of preaching proved to be most helpful and instructive and would be a positive advantage for every theological school in the country.

A wedding of interest took place in All Saints' Chapel on the evening of Wednesday, September 17, when Miss Martha Washington Hunt and the Rev. William Shannon Stoney, an alumnus of the College and of the Theological School, were united in the bonds of holy matrimony. The ceremony was performed by the Rev. Francis M. Os-

borne, Chaplain of the University.

Dr. Darius Weller Berky, Professor of Physics, died Wednesday morning, September 24, of acute peritonitis. The funeral services were conducted Thursday afternoon in All Saints' Chapel, after which the students and faculty accompanied the body to the railroad station, where it was sent to Palm, Pa., for interment. All Sewanee mourns the loss of a gentleman and a scholar who accomplished such notable scientific work in the desolate places of the world and who gave to the University eight years of devoted service indicative of his sterling character.

Dr. Dandridge Declines Bishopric of Idaho.

The Rev. Dr. E. P. Dandridge, of Christ Church, Nashville, Tenn., has decided to remain as rector of Christ Church, in preference to becoming Missionary Bishop of Idaho. His letter deciding to remain was hailed with great joy by his congregation, who rose to sing the doxology. His reasons for remaining in Nashville were weighty. His new work has just begun, and needs his continuing care. The Nashville daily press, and all classes of people as well as the members of the local parish rejoiced at his decision.

B. C.

Bishop Atwood Resigns.

According to a press report, the resignation of the Rt. Rev. Julius W. Atwood, Bishop of the Missionary District of Arizona, has been sent to the House of Bishops.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

A Sunday-School Superintendent's Silver Anniversary.

In 1869 Mr. Edward S. Leadbeater was appointed Superintendent of Christ Church Sunday School, Alexandria, which position he occupied until his death in October, 1899, when he was succeeded by his son bearing the same name who has held this position to the present time. In commemoration of twenty-five years' faithful and efficient service Mr. Edward S. Leadbeater on October 26 was presented by the officers, teachers and scholars with a book entitled "A Silver Anniversary." This book told the story of a man's life in twenty-five chapters, each being a Bible text suitable to a period in his life. In addition there were twenty-five illustrations, one for each chapter, each illustration being a new one dollar silver certificate. Anniversary Sunday, as it was called, was a fitting climax to the institute recently held by this school, an account of which appeared in last week's Southern Churchman.

J. W. H.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Field Department Organized and Working.

The work of preparation for the Every Member Canvass to be held this fall is well under way in this diocese. A new experiment that is being tried—and with the greatest confidence in its success—is the acceptance by the

laymen of the chief responsibility for the conduct of this work of financing the missionary projects of the Church, both within and outside the diocese.

The principal direction of the work is in the hands of the Field Department of the Diocesan Executive Board; the members of the Department being Mr. W. D. Tyler, chairman, Mr. C. F. Cocke and the Rev. Messrs. Churchill J. Gibson and Carleton Barnwell.

The diocese has been divided into seven districts and Mr. Tyler has appointed District Chairmen for each.

As rapidly as possible these district chairmen are appointing laymen as vice-chairmen—one in each church—who will be responsible for the various phases of preparation for the canvass and the conduct of the canvass itself in their respective congregations.

The Diocesan Department of Publicity, of which the Rev. G. Otis Mead, of Roanoke, is chairman, will assist the Field Department in every way possible.

The James River Convocation.

The fourth annual meeting of the James River Convocation was held in St. Peter's Church, Altavista, the Rev. T. Carter Page, rector, October 13 and 14. The Bishop and thirteen clergy were present. The Rev. Thos. D. Lewis, D. D., of Amherst, preached the convocation sermon Monday night. The Bishop conducted the Quiet Hour service Tuesday morning. His subject was "Some Essentials for a Successful Ministry." After the Quiet Hour the Holy Communion was celebrated by the Dean of Convocation, the Rev. J. J. Gravatt, Jr., of Staunton. After some preliminary business Convocation went into a conference on the Church's Program. The leader was the Rev. Carleton Barnwell, of Lynchburg, Va. Quite a number of the members of Convocation took an active part in the conference, and it became very interesting and helpful. In the afternoon the Rev. Thomas M. Browne, of Lynchburg, read the essay on "The Christian Attitude Toward War," after which there was discussion of the subject by other members of Convocation. At the election of officers the Rev. T. Carter Page was elected Dean, the Rev. Frank Mezick, Secretary, and the Rev. J. R. Ellis, Treasurer. Convocation then adjourned to meet next in Bedford City.

T. A. S.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

The Bishop of Gloucester on Church Unity.

The Christian Unity Foundation, started fifteen years ago, and along almost the same lines as the official effort that is seeking the World Conference on Faith and Order, brings to this country Bishop Headlam of Gloucester, England, to further the cause of unity. The Bishop was heard on the subject in St. Bartholomew's and in the Brick Presbyterian Church, and later is to deliver a course at Harvard University on the Life of Christ. Bishop Headlam is the author of the Bampton lectures on "The Doctrine of the Church and Christian Reunion."

The Church of the Ascension, the Rev. M. L. Brown, rector, has had a faith healing season, with the Rev. Robert H. Bell as leader. Many times

the church was crowded with people of ailments of diverse kinds. Some said they were benefited, others criticized. The rector expressed faith in the efficacy of the treatment.

C.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Community Work in Halifax County.

The Church will be interested in the community work being done by the Rev. Edward W. Mellichampe, rector at Halifax, Virginia.

At Clarkton in Halifax County a community house has been erected on the grounds given by Mrs. Clark, who for many years has been working among the people of that locality alone as to lay help. Under her direction and beneficence St. Thomas' Church has been kept up and its influence fostered in every way. Two years ago when the work was put under the Rev. Mr. Mellichampe there were thirty-five communicants. Today there are fifty-six. Under the Mission just concluded by the undersigned there will be seventeen added, giving over seventy communicants belonging to and interested in this little church.

Mrs. Clark's dream of an enlarged work has now been realized. The Community House was opened last June, Mrs. Clark expending some \$3,000 in money for the house and its complete furnishings. The necessary work of construction and the building of the foundation was done by the people of the community without reference to Church membership.

The house itself was bought ready made. It has six rooms and a bath, all on one floor, all most conveniently arranged.

Mrs. Clark has furnished every room with the furniture required to make it a model. The kitchen has all of the utensils required and a large modern stove with a hot water tank attached. In the dining room china, glassware and silver is complete.

As I have said, the people did all the work except skilled labor. An excavation twenty-six by thirty-six and six feet deep was required. This permitted a room under the entire house over eight feet high.

The walls of this foundation room are of concrete eight inches thick, mixed by the people themselves. The lumber used was cut by the people in the woods. They then secured the use of a saw-mill, built its fires themselves and cut the logs into the planks and sizes necessary, carrying it to the building and themselves doing the rest. The floor of this large room is of concrete. The room is lighted by six good-sized windows. A stage is being erected at one end, which will have two dressing rooms, thus there can be had meetings, social and entertaining, as well as a place for the meetings of the societies and Boy Scouts.

A Delco plant has been installed, which pumps water from a spring a hundred yards away, and also furnishes electric lights not only in the house, but also in the church.

The lighting plant was bought by the Young People's Society and the Ladies' Aid Society.

Mrs. Margaret Shearer is the worker in charge and already has stamped her consecrated character on the community for miles around, being beloved by all, and called upon for her services of advice, counsel and guidance with-

out any reference to denominational ties.

Every Wednesday night there is a prayer service in the church, the average attendance upon which has been for several months one hundred and twenty-five. The Sunday-school enrollment is seventy-five, with an average attendance of sixty.

At the Mission just closed for eight consecutive days people came from the surrounding country regularly night after night from as far away as twenty and twenty-five miles. This indicates the value and extent of this great community service.

Mr. Mellichampe is establishing two other community centers nearer Halifax, his home. His work therefore is so large that he can give only two services a month to Clarkton, these on the second Sunday, when the building is filled to overflowing.

With St. John's Church at Halifax, these churches in the country and the necessary house-to-house visitation in all directions and with no denominational lines apparent in the calls, makes it difficult to conceive of a rector with more work and responsibility anywhere in the American Church.

J. Cleveland Hall...

Memorial Presented to Emmanuel Church, Kempsville.

On October 20 a beautiful bronze memorial tablet was presented by the Norfolk Assembly of the Brotherhood of St. Andrew to Emmanuel Church, Kempsville, in memory of the Rev. R. J. Alfriend. The service was read by the Rev. J. Scott Meredith, Chaplain of the Local Assembly. The tablet was presented by Mr. Barton Myers, and received by the rector, the Rev. R. A. Goodwin. The address was made by the Rt. Rev. B. D. Tucker, D. D., Bishop of Southern Virginia.

The tablet reads as follows:

"In Memoriam Richard Jeffery Alfriend, 1860-1923, rector of this parish 1912-1923. This tablet erected by Norfolk Assembly, Brotherhood of St. Andrew, in affectionate remembrance of a fellow worker in the Cause of Christ."

Memorial Dedicated.

In St. Paul's Church, Petersburg, Va., the Rev. J. M. B. Gill, rector, on October 12, a beautiful Litany desk was dedicated as a memorial to the Rev. Robert F. Jackson, Jr., one of St. Paul's sons, who, in his short ministry of six years, won for himself an enviable place in the church. Mr. Jackson was the elder brother of the present vestryman, D. Hugh Jackson, and was an honor graduate of McCabe's School, Master of Arts of the University of Virginia, and a graduate of the Virginia Seminary in the Class of 1876. He was ordained by Bishop Whittle and served his diaconate in Wheeling, W. Va., and was afterwards rector of Christ Church, Richmond, Va., and St. Paul's, Macon, Ga. His scholarship, consecrated life and his zeal in the ministry all reflect honor upon this parish from which he went to the Master's work. Mr. Jackson died in Petersburg on June 16, 1882. It is both a joy and a privilege to have in St. Paul's this memorial to her son whose life added to the beauty and glory of the Church.

St. John's Church, Hampton: The rector, the Rev. C. E. McAllister, has recently organized in this parish the Knights of Sir Galahad. Over thirty boys have attended the meetings held thus far.

R. A. G.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D.

Sunday-School Institute.

The twenty-eighth annual convention of the Sunday-School Institute, held on Wednesday, October 22, was well attended and full of help and inspiration for all interested in Sunday-school work. Outstanding addresses of the day were those by the Rev. Henry Lubbeck, D. D., on the subject, "Religious Education—When to Begin"; Miss Mabel Lee Cooper on "The Three Great Arts of Teaching," and the Rev. Karl Block, D. D., on "The Future of the Youth Movement in the Episcopal Church." Dr. Block addressed the mass meeting held Wednesday evening in Epiphany Church and stirred his hearers with his virile and earnest appeal for the young people of the church.

Morning and afternoon business sessions were held and in connection with the institute there was an exhibit showing methods, materials, programs and literature of the young people's organizations in the Church, together with the work of the local young people's societies. This exhibit was under the direction of the Rev. E. Pinkney Wroth, assisted by a committee from the Young People's Society of the Diocese. The officers of the Sunday-School Institute are as follows: President, the Rt. Rev. Jas. E. Freeman, D. D., Executive Officer, the Rev. W. L. DeVries, D. D.; Secretary, Commander C. T. Jewell; Treasurer, Mr. Wm. C. Beck.

Death of Prominent Layman.

The Diocese of Washington suffered a severe loss in the passing of Mr. J. Holdsworth Gordon, on Tuesday, October 21, after a very short illness. Mr. Gordon was a vestryman of Christ Church, Georgetown, having held this position for many years. Likewise, he has represented Christ Church as lay delegate to the Diocesan Convention for a long period of time. At the time of his death, he was a member of the Standing Committee of the Diocese of Washington, and always when his health would permit, served on important committees and boards of the Church in Washington.

Funeral services were held in Christ Church, Georgetown, conducted by the rector, the Rev. James H. W. Blake, and assisted by the Bishop of Washington and the Rev. G. T. Dudley, D. D., Chairman of the Standing Committee.

The preacher at the afternoon service of the Washington Cathedral was the Rev. Z. B. T. Phillips, rector of Epiphany Church. This was the first appearance of Dr. Phillips in the Cathedral pulpit since he has made his residence in Washington, and there was a large number present to hear him. The service was broadcast by radio.

M. M. W.

PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Bishop.

250,000 Japan Fund Assured.

Assurances that the \$250,000 goal for the reconstruction of churches, hospitals and schools in Japan, by the Diocese of Pennsylvania, was in sight was given Monday night by Bishop Garland at the victory dinner of the campaign.

The final report which was given in the Ritz-Carlton Hotel, was approximately \$13,000 less than was needed to round out the quarter million mark that had been set. But reports were not made by at least a score of the wealthier parishes of the diocese. Collections for the fund will not be taken by them until next Sunday. On the basis of the task the smaller parishes have done, Bishop Garland said, there was no question but that the sum would be reached and pledged the efforts of the Executive Committee.

Bishop H. St. George Tucker, the speaker, declared the raising of the sum would give inspiration to the Church throughout America to rehabilitate its work in Japan and start that nation once more forward for the Christian conversion of the Orient.

The Diocesan Institute.

That the financial needs of the Church would be met promptly and the deficits eliminated was declared October 22 by the Rev. P. J. Steinmetz, Jr., rector of St. Paul's Church, Ogontz, at the closing meeting of the Diocesan Institute in St. James' Parish House.

Colonel W. B. Barba presided at the business meeting. The Rev. R. Bland Mitchell, Executive Secretary of the Field Department of the National Council of the Church, spoke on "Stewardship" and explained the financial condition of that body.

Various phases of parish work were discussed at the afternoon session, when the Rev. Louis C. Washburn, rector of Old Christ Church, presided.

Week-Day School of Religion.

Under the auspices of the Council of Churches of Lansdowne, Delaware County, the Interdenominational Week-Day School of Religion, conducted as an experiment last fall, reopened October 21 with increased enrollment and with two additional grades added to the course of instruction.

Decision to reopen the school followed a survey of the operation and results of last fall's experimental effort. Mrs. Hadwin Fischer, Lansdowne, who has had considerable experience in week-day religious teaching and in community training schools, will be Supervisor. The Abingdon series of lessons designed especially for week-day religious teaching is being used.

Last fall the teaching was limited to the fourth, fifth and sixth grades. With the reopening of the school, the third and the seventh grades are being added. Last fall the week-day school was held in the Lansdowne Avenue Friends' Meeting House. This fall the chapel of the First Presbyterian Church will be used also.

The Rev. Charles F. Duke, rector of the Church of St. John the Evangelist, Lansdowne, and chairman of the Department of Religious Education of the Diocese, is chairman of the committee of the Lansdowne Council of Churches in charge of the week-day school.

Other members of the committee are the Rev. Milton C. Westphal, Mrs. W. Ross Smith, Mrs. W. W. Haviland, Professor George B. Mark, the Rev. Charles Peters and Mrs. W. T. Coopef. The Council of Churches comprises the First Presbyterian Church, the Lansdowne Methodist Church, St. John's Protestant Episcopal Church, the Lansdowne Baptist Church, the Owen Avenue Friends' Meeting and the Lansdowne Avenue Friends' Meeting.

Germantown Convocation.

The fall meeting of the Convocation of Germantown was held at the Church of the Incarnation, Morrisville, Friday, October 24. There was a celebration of the Holy Communion at 11:15 A. M., with sermon by the Rev. Sydney Goodman, rector of Emmanuel Church, Holmesburg. Lunch was served at 12:30 in the Morrisville Community Hall, and the business meeting held at two o'clock. At this meeting the Rev. Allan R. Van Meter, rector of Calvary Church, Germantown, was elected dean and reports were made of the fourteen mission stations of the convocation, twelve of them in Bucks County.

The Church of St. Jude and the Nativity, Philadelphia, the Rev. J. C. Crossau, rector, celebrated its eightieth anniversary with special services Sunday, October 26. The Rt. Rev. Ethelbert Talbot, Presiding Bishop of the Church, was the special preacher at the Festival Service at 8 P. M. Bishop Garland preached the anniversary sermon at the morning service and administered the rite of Confirmation. In the afternoon at a special Church School service, the Rev. L. W. Caley, rector of St. Martin's, Oak Lane, formerly rector of St. Jude and the Nativity, was the speaker.

R. R. W.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop
Rt. Rev. W. M. Green, D. D., Coadjutor

The Diocesan Council in Residence in the Parish House.

The Diocesan Council which met in St. Andrew's, Jackson, October 21-23, marked a new era in diocesan councils in relation to its work, its order of business and its social life.

The clergy and a number of lay delegates were entertained in residence in the parish house. Bishop Bratton came from the Episcopal residence in the city and was also in residence in the parish house.

The twenty-six class rooms were converted into bed rooms for the clergy, the gymnasium equipped with writing tables, etc., into a social center, where the clergy enjoyed a freedom and fellowship that greatly promoted the social side of the diocesan life.

The order of business for this Council provided a short service on the night of the twenty-first. The addresses emphasized the Young People's Work. The next morning there was an early celebration of Holy Communion, after which the Council breakfasted at the parish house. The Council then organized, and, going straight through its work, was ready for adjournment by ten the next morning, Thursday. The interest in this program centered in the fact that laymen attended the Council of the Church, and, by traveling a little at night, only lost one day from business.

The social feature of the occasion was the dinner given the Council Wednesday night by the Vestry of St. Andrew's Church.

St. Andrew's Parish, Jackson.

With the opening of the fall activities, St. Andrew's Parish has added a new department to its work in its Week Day Kindergarten. When the beautiful parish house was completed a year ago, Dr. Capers announced as his goal for St. Andrew's, a seven-day a week Church. The Kindergarten is

the first step. The rector is deeply interested in the promotion of the Gary plan of week-day religious instruction for the pupils in the city schools. When this is realized, St. Andrew's is ideally located to take care of all the children of the church and those of friends who are interested in the church.

In the Educational Department of the Mississippi State Fair (Jackson, Miss.), which has just closed, the Church School exhibit of St. Andrew's Parish was awarded both first and second prizes.

M. W.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.
Rt. Rev. R. E. L. Strider, D. D., Coadjutor.

Celebration of the Twenty-fifth Anniversary of Bishop Gravatt.

The three Convocations of the Diocese met in joint session together with lay representatives, men and women from the various parishes and missions of the diocese, to do honor to the Rt. Rev. W. L. Gravatt, on the twenty-fifth anniversary of his consecration to the Episcopate. The meetings were held in Christ Church, Clarksburg, where twenty-five years ago Bishop Gravatt was elected Bishop-Coadjutor of the Diocese of West Virginia, Bishop Peterkin at that time being the honored and esteemed Bishop of the Diocese.

The occasion began with a reception in the parish house of Christ Church Wednesday evening, October 15, honoring Bishop and Mrs. Gravatt and Bishop and Mrs. Strider. In the receiving line were the Rev. J. T. Carter, rector of Christ Church, Clarksburg, and Mrs. Carter; Bishop W. L. Gravatt and Mrs. Gravatt, Bishop-Coadjutor R. E. L. Strider and Mrs. Strider.

On Thursday morning, October 16, there was a Corporate Holy Communion for the Diocese, at which the celebrant was Bishop Gravatt, assisted by Bishop Strider. The sermon was preached by Bishop Gravatt. Then followed a luncheon in the parish house to all the visitors and guests of Christ Church. In the afternoon the three Convocations of the Diocese met separately.

In the evening in the assembly room of the new parish house of Christ Church began the anniversary banquet as the culmination of the day, at which a diocese showed its appreciation and affection for the faithful labors during a quarter century of a true Bishop in the household of God. There were assembled about two hundred representatives of the various portions of the Diocese. Bishop Strider, in a felicitous manner, acted as toastmaster. The speeches of Bishop Talbot, the Rev. R. W. Trapnell of Wilmington, Del., and Mr. Randolph Bias, of Williamson, were replete with eloquence and humor, greatly enjoyed by those who heard them. Mr. Peterkin then in the name of the clergy and laity of the Diocese presented a silver service as the loving gift of the Diocese to their Bishop. Bishop Gravatt feelingly accepted the symbol of affection and loyalty from his people and the great occasion ended which will long dwell with those so fortunate to participate.

Convocation Elections: The following were elected officers of Convocation for the ensuing year:

Kanawha Convocation, the Rev. W. P. Chrisman of Williamson, dean; the Rev. George C. Cleavland, Cloyer Lick, secretary-treasurer.

Eastern Convocation, the Rev. J. L.

Hady of Shepherdstown, dean; the Rev. R. A. Brown of Keyser, secretary, and the Rev. John L. Oldham of Martinsburg, treasurer.

Northwestern Convocation, the Rev. E. N. MacConomy of Moondsville, dean; the Rev. C. G. Cogley of Wellsburg, secretary and the Rev. O. C. Fox of Parkersburg, treasurer.

C. G. C.

NORTH CAROLINA.

Rt. Rev. J. B. Chesire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt. Rev. L. B. Selaway, D. D., Suffragan.

Young People's Convention.

November 7 and 8 have been designated as the dates of the big convention of young people of the Diocese to be held in Trinity Parish House, Greensboro, the Rev. I. Harding Hughes, rector. An effort to get at least three hundred boys and girls out for this convention is being made all over the diocese and an attractive program has been arranged by Bishop Penick and the Rev. Charles Scovil.

The cornerstone for the new St. Luke's Church, Spray, was recently laid and the structure is taking form rapidly. Polished granite is the material of which the building is being made, and it will be a handsome church, a fitting memorial to the consecrated efforts of the rector, the Rev. W. J. Gordon, his wife and sister and friends. A singular fact in this connection is that the entire community, without regard to denominational lines, and of their own motion, took part in a recent canvass, subscribing generously towards the new church.

Thompson Orphanage: On Thanksgiving Day special offerings will be taken all over the diocese for the Thompson Orphanage, in Charlotte, which now is in the midst of a big building and expansion campaign.

Improvements on the Parish House of St. Martin's, Charlotte, the Rev. J. L. Jackson, rector, have been made in order to take care of the expanding Sunday School of the Parish, which, under Mr. Jackson, has made phenomenal strides.

T. F. O.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Church Activities Throughout the Diocese.

Growth and activity in many directions are shown in the news that comes in from the diocese. Adoption of the district plan and the sending of two flying squadrons to eight centers for conferences has created something of a stir and is causing active preparation on the part of the chairmen of the districts in enlisting interest among the members of the Church in attendance upon the conferences. The Rev. J. A. Schaad, rector of St. Paul's Church, Augusta, will head one squadron and the Rev. A. R. McKinstry, corresponding secretary of the National Field Department, will head the other. The lay members of the squadron are Mr. M. G. Ridgely, of Augusta; Mr. George W. Urquhart and Miss Edith D. Johnston, of Savannah, and Mrs. H. D. Reed, of Waycross. The tour of the squadrons will begin November 6.

Christ Church (the Rev. David Cady Wright, rector), Savannah, has put in the Group System ready for immediate use; has completed the organization of the Church School by the initiation of a new junior high school department; has set a goal of an enrollment of seven hundred for all departments, including two adult Bible classes; has completely reorganized its parochial mission, the House of Prayer, with organizations for old and young, in addition to the regular school on Sunday afternoon; and the parish has a "superintendent of religious education."

St. John's Church (the Rev. W. A. Jonnard, rector), Savannah, has organized a second Bible Class to meet on a week-day, in addition to the Sunday class; and is fitting up a kindergarten room in the tower for the use of smaller children, the work donated by a member of the parish, naming the room for his little girl. The regular Bible class for men meets Sunday morning at the Y. M. C. A., and the Men's Club is paying for the printing of the weekly leaflets with the notices, musical program and the services.

St. Michael and All Angels' Church (the Rev. J. D. Miller, rector), Savannah, has begun work on the addition to the Church School, which will have two rooms, and has installed Grade 1 of the Christian Nurture Series, which marks the installation of this series of lessons.

St. Paul's Church (the Rev. J. A. Schaad, rector), Augusta, with the coming of its new rector, is pulling into line in all directions, after having been without a rector for seven months. Mr. Schaad has already made a community contact, and has made an address in the Boy Scout Campaign and for other local interests. Soon after his arrival there was held at St. Paul's Church a meeting of the Interdenominational Evangelistic Club of Augusta and members of similar clubs of two neighboring South Carolina towns. Before the devotional meeting the St. Paul's laymen entertained with a supper. Mr. Schaad made a notable address before the National Evangelistic Club at Columbus, Ga., on November 18, before an audience of over three hundred.

St. John's Church (the Rev. H. Scott-Smith, rector), Bainbridge, at its annual rally day found on roll call one hundred per cent present, besides a number of new pupils.

St. John's Church (the Rev. James B. Lawrence, Vicar), Moultrie, is nearing completion. The roof is on the building and services are held regularly.

E. D. J.

TENNESSEE.

Rt. Rev. Thos. F. Gallor, D. D., Bishop.
Rt. Rev. J. M. Maxon, D. D., Coadjutor.

Convocations.

The Convocation of East Tennessee, which met October 15 at Harriman (the Rev. W. C. Whittaker, D. D., Dean), was not only a success, but chronicled much progress in the district. Simultaneously the convocation of West Tennessee met in Memphis. Bishop Maxon and the Rev. John D. Wing, D. D., Diocesan Chairman, arranged for Dr. Clingman, of Birmingham, to stir up the parishes on the N.-W. C. through a series of conferences of two days each in Knoxville, Chattanooga, Nashville, and Memphis.

The Rev. R. E. Campbell, O. H. C., brother of the Rev. Bernard Campbell, rector of St. Paul's Church, Franklin, spent a month in the hospital in Nashville. On recovery he conducted a quiet day at Franklin, and preached at Sewanee, Christ and Advent Churches, Nashville, St. Peter's, Columbia, and at other points, rousing much interest in the great work of the Church. He returns to Africa January 1, 1925.

B. C.

DELAWARE.

Rt. Rev. Philip Cook, D. D., Bishop.

Immanuel Church, New Castle.

The two hundred and thirty-fifth anniversary of the founding of Immanuel Church, Newcastle, the Rev. Jos. H. Earp, rector, will be celebrated on Sunday, November 2.

Immanuel Parish was founded in 1689.

The land upon which the church stands was originally part of the Market Square. The churchyard was the site of an old fort built in 1672. It is said to have been the spot upon which William Penn performed his first public act in America.

The title to the land was formally conveyed to the parish in 1772 when the General Assembly gave it for the use of the members of the Church of England.

The brick wall surrounding the church yard was built in 1791.

The church building was begun in 1704 and finished in 1706. Originally it was a simple oblong structure, thirty feet wide and fifty feet long. The chancel was in the east end of the building, whose position on the lot is due to seeking to secure its facing east and west, according to ancient custom. The tower, steeple and transepts were added in 1820, and the remodeled church was consecrated by Bishop White, of Pennsylvania, assisted by Bishop Kemp, of Maryland, on Tuesday, October 29, 1822. The structure has undergone several other changes since.

In the church yard lie the remains of many distinguished men of affairs, statesmen, jurists, clergy. Among these are to be found the names of George Read, a signer of the Declaration of Independence, and others prominent in Colonial history and in the history of Delaware, such as John Curtis, Speaker of the Assembly, Judge of the Court, whose epitaph was written by Benjamin Franklin in 1755; also Mary McKean, wife of Thomas McKean, another signer of the Declaration of Independence.

Gunning Bedford, Governor of Delaware, who died September 30, 1807.

Kensley Johns, Chief Justice and Chancellor of Delaware.

James Booth, Chief Justice of the Court of Common Pleas.

Thomas Stockton, Governor of Delaware, 1844.

John Johns, Bishop of Virginia, 1862-1876.

Woman's Auxiliary: A meeting of the Diocesan Branch of the Woman's Auxiliary was held on Thursday, October 16, in Christ Church, Christiana, the Rev. Frederick T. Ashton, rector. After a Corporate Communion, at which the Bishop of the Diocese was celebrant, luncheon was served in the parish house.

The Clerical Brotherhood also met in Christ Church, following the meet-

ing of the Woman's Auxiliary, sixteen being in attendance. The Rev. Thomas Getz Hill made an address on Christian Education, after which officers for the year were elected.

Work has been begun on the belfry and steeple of Trinity Church, Wilmington, a memorial gift to the parish. When completed a set of chimes will be installed.

The interior of St. Andrew's Church, Wilmington, has been newly decorated, new electric lighting fixtures have been installed, and the New Hymnal has been introduced.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.
Rt. Rev. F. W. Sterrett, D. D., Coadjutor.

Consecration of St. Mary's Church, Reading.

On Sunday morning, October 19, the Presiding Bishop consecrated St. Mary's Church. Twenty years ago a few members of Christ Church, who had moved in the vicinity of the church began to hold Sunday-school meetings for their own children. Soon it became evident that parents of the children of the denominations wished their children to have religious instruction. The use of the public school house was acquired and soon there was a growing school which needed a permanent home.

Christ Church, under the leadership of the sainted Dr. Orrick, erected a small building for church and school purposes in 1905. The Rev. Charles K. Tompson was the first curate. In June, 1908, the Rev. Harvey P. Walter came and stayed for eight years. Under his administration the small chapel was enlarged, a parish house built and a rectory secured and the mission became an independent parish.

The present rector, the Rev. Harold I. Fair, had the property put in fine shape and worked to have the church consecrated on the twentieth anniversary of the beginning of Sunday-school services. The feast of consecration lasted for three days. Sunday morning the Bishop was assisted by the Archdeacon of the Diocese and the present rector. In the evening the Archdeacon and first rector preached to a large congregation.

On Monday evening, October 20, there was a mass meeting at which the Ven. Benjamin F. Thompson, of Dover, Del., the Rt. Rev. Frank W. Sterrett, Coadjutor of the Diocese, and the Rev. Glen B. Walter spoke. Mr. Walter is a son of the Archdeacon and the first Sunday-school lad of the parish to enter the ministry, though there is one other studying for Orders at this time. The Rev. A. B. Vossler of St. Michael's, Birdsboro, was also present and brought greetings and felicitations from the neighboring parish.

On Tuesday evening there was a social festival. Greetings from the old members and from the ministers of the neighborhood churches, as well as splendid entertainment of songs and plays, made a most pleasant evening pass all too quickly. The vestry furnished the refreshments. The offerings were to pay for the repairs made to the rectory and amounted to over \$2,500.

When the Sunday School was started, twenty years ago, the land on which the church now stands was a corn field. Now for blocks beyond there are rows

(Continued on Page 22.)

Family Department

November.

1. Saturday. All Saints.
2. Twentieth Sunday after Trinity.
9. Twenty-first Sunday after Trinity.
16. Twenty-second Sunday after Trinity.
23. Sunday next before Advent.
27. Thursday. Thanksgiving Day.
30. First Sunday in Advent. S. Andrew.

Collect for All Saints' Day.

O Almighty God, Who hast knit together Thine elect in one communion and fellowship, in the mystical body of Thy Son Jesus Christ Our Lord: Grant us grace so to follow Thy blessed saints in all virtuous and godly living that we may come to those unspeakable joys which Thou hast prepared for those who unfeignedly love Thee; through Jesus Christ Our Lord. Amen.

Collect for the Twentieth Sunday After Trinity.

O Almighty and most merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready both in body and soul may cheerfully accomplish those things which Thou commandest; through Jesus Christ Our Lord. Amen.

They Softly Walk.

They are not gone who pass
Beyond the clasp of hand,
Out from the strong embrace;
They are but come so close
We need not grope with hands,
Nor look to see, nor try
To catch the sound of feet.
They have put off their shoes
To softly walk by day
Within our thought, to tread
At night our dream-led paths
Of sleep.

They are not lost who find
The sunset gate, the goal
Of all the weary years,
Not lost are they who reach
The summit of their climb,
The peak above the clouds
And storms. They are not lost
Who find the light of sun
And stars and God.

They are not dead who live
In hearts they leave behind,
In those whom they have blessed
They live a life again,
And shall live through the years
Eternal life, and grow
Each day more beautiful,
As time declares their good,
Forgets the rest, and proves
Their immortality.

—Hugh Robert Orr in The Transcript.

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

The Great Intercession.

III.

The Rev. Louis Tucker, D. D.

Christendom of today has almost finished, for the third time, the task of preaching Jesus for a witness to the known world; but this time the known world is the whole world. We shall not know the day or hour; but, with

a certainty as great as that of any Centurion who knew that Titus was ready to reduce Jerusalem, we proclaim Our Lord at hand.

The "Them" of whom Our Lord next speaks is no longer the eleven, but seems those who "Believe on him through their word." Even with this expansion, the petition presents a view of Christianity so strange, so bizarre, differing by the whole width of theology from our own, that, did not other sayings of Our Lord endorse it and did not St. Paul in his great letters enthusiastically advance it, we would hesitate so much as to mention it here. The popular view is that Our Lord intended to make all men Christians and that the non-Christians are His failures, or ours, and with the exception of a negligible percentage saved and classified as the "just heathen," are all lost. Our Lord implies that His primary purpose is to bring about a union among his followers, a union stupendous, a union unthinkable in its interpenetrating completeness, a union bearing a real analogy to that of the Triune God; and that His ultimate purpose is to use this union as a public proof to mankind of His own divine mission and of God's love. The necessary implications are more disintegrating than dynamite. Perhaps the most important is that the world-wide knowledge of this union among that vast majority of mankind not included in it will help them forward on the road to everlasting life. The proportion of "just heathen" is enormously larger than we think, or there is a preaching of the Good News in the intermediate life; (as there certainly was once, St. Peter being the informant and Christ the preacher) or else—the ideas of primitive Christianity concerning the two resurrections and the salvation of the Saints and of the Sheep of God are true; and it is our own eschatology which is anarchistic, our own belief which is bizarre. If so, let us come home again; home to Him whom primitive Christians loved to draw as the Good Shepherd carrying in his arms a kid of the goats.

Christ plans a Christ-race. His first work is to smelt from the world and hammer on the anvil of adversity a new kind of man. Only after this is made will he use it as the sickle to reap the world. He does not now plan to convert the heathen. He never did plan to do it now. All that He wants now is that the Good News be preached everywhere "for a witness." After that is done He can make the work thorough and convert the seventy races. He does not now plan to transmute the world and make God's will done here as it is in heaven. He never did plan to do it now. Only when His instrument is complete and He has had the pick of every nation will He make any nation really Christian. He does the first thing first and not the second till the first is done, and we must give Him a Christian Church in every community under heaven before He can give us the heaven-on-earth of a really Christian community anywhere. As for the innumerable multitude of heathen outside the Church and in it, who are perishing and have perished while we linger and lag along, He has provided for them. What that provision is we may discover when He says: "Inasmuch as ye have done it to the least of these my brethren . . . enter ye into the joy

of your Lord."

Most stress missions for the sake of the heathen. Really, the greatest value of missions lies in the reflex on Christendom. "The crimes of Picadilly are the virtues of Cathay," because the crimes of Cathay are such that the wrath of God cometh for them upon the children of disobedience. But great as the benefit of Christianity to the heathen is, the benefit of world-wide Christianity to Christendom will be greater. We dare not dream. The wrapt visions of the prophets have few hearers now. But, if we dared to dream, all that Isaiah sang, all that Ezekiel uttered would be too poor to tell of what we can see. Some saturated solutions will not crystallize until you drop a thread into the test-tube. Christianity is such an uncrystallized solution and the thread it needs is world-missions.

Our Lord's thought had left earth now and passed to Paradise or beyond. The tremendous complexity and extent of the spiritual world shows since Our Lord held it worth while to use one of the last petitions of His great Prayer to insure that His servants be with Him. There is, then, preponderance of chances that, left to themselves, they would have been happy in some lesser mansion of the Father's House.

The sturdy republicanism of America, displeased with monarchs, recoils from the quiet assumption of monarchy Our Lord makes. Yet, our objection is to humanity, not monarchy. If the monarch be greatest genius of his time, quite competent to cope with all conditions, amply and self-evidently surpassing all his subjects both in energy and brains, then he ought to rule. If he grow old and prejudiced and incompetent, and leave his power to some younger and feebler incompetent, then monarchy is a mistake. We are republicans because we despair of providing ourselves with a ruler who is both competent and immortal. But, given the perfect and immortal ruler, Monarchy, Autocracy, Despotism, is so self-evidently the best form of government that, in places of stress like armies and battleships we are driven to adopt it now.

God is absolute monarch of the Spiritual world. The Second Person of the Holy Trinity occupies the throne and does so with perfection of fitness far beyond expression; for, acting as agent of the Father, He made the world He governs. He is therefore amply able to meet any emergency and handle any difficult in it; and, since He furnishes the energy with which it is run, He can rule it.

Preventing Bad Habits In Children.

A child is not a small edition of an adult—not an adult in miniature. The contrast between the infant and the adult is not as striking as that of the tadpole and the frog or the caterpillar and the butterfly, but the differences are almost as great. Imagine a baby projected to the size of a man and you would have a monstrosity whose head was one-fourth the size of its body, with arms and legs out of all proportion. The internal organs would show even greater contrast. The brain and nervous system especially are in an undeveloped or rudimentary condition, and this is one of the reasons why the greatest care and caution must be taken in dealing with young children. The brain absorbs every impression; an oft-repeated act or thought leaves its imprint in the brain and becomes a habit, and the oftener it is repeated the harder it is to overcome. Habits are formed very early in life, but the bad ones seem to come much easier than the

good ones. The best way to prevent a bad habit is never to allow it to commence, and this means careful training and the formation of only good habits. Young children learn largely by imitation, very little by admonition. Home example and home environment exert the greatest influence. A child brought up under a wrong and evil environment is hopelessly handicapped and will seldom fit into the world. The old saying "Like father, like son," places responsibility upon heredity, while the factor of environment is of greater importance. "As the father lives, so lives the son" is more to the point. The attitude of an intelligent parent is "Not as I say, but as I do." The responsibility is upon the parents. If a child is allowed to have his own way, to dictate to the entire household and become a spoiled child, he will grow up without restraint, without respect for parents, persons or authority and without any sense of appreciation of law, justice or order.—Delineator.

*For the Southern Churchman.

Night.

Ruth Marie Wickers.

The sun sinks golden, purple in the west
The hills and plains in solemn stillness lay,
As o'er the earth the wings—
The wings of night are spread.

The silver stars come forth in radiance bright,
The twinkling attendants of the magic moon,
And out come all the fairies—
The fairies from field and forest.

The Pipes of Pan in liquid music sweet
Sound forth the joy of all the woodland folk,
And everywhere they dance—
They dance to the notes of Pan.

Thus while we mortals sleep in unconcern
We miss the silvery sweetness of a starlit night,
And foolishly fail to hear—
To hear the magic notes.

And whether it be the melodious Pipes of Pan,
Or whether it be the divine, holy voice of God,
There's something we've missed in the night—
In the night, that's lost in the day.

The Words of Jesus Concerning Himself.

Here we tread on holy ground. We here stand at an open door and look into a new world where with "holden eyes" we see and know only in part. Infinity and mystery stare us in the face, and with Augustine we realize that we are children, endeavoring to pour the infinite into our finite minds. And yet God has in Christ provided us with a wonderful lens, that, we through Christ's very humanity may catch a glimpse of His divinity. There are many in our day, both teachers and preachers, who see little or nothing that lies beyond the lens of Christ's humanity. To them He is only a great Teacher and Way-shower—the greatest, noblest and wisest of a line of founders of religions. He is classified with them, and allowed the distinction of differing from them greatly in degree, but only partly in kind. They have much to say in praise of Him; they quote many of His words that bear

upon the social and ethical problems of the day; they make the Sermon on the Mount the Magna Charta of His religion. But they have little to say about the words of Jesus which bear testimony to His unique and transcendent character as the Son of God; or if they do refer to them at all, it is to rob them of their meaning.

No one can read what Jesus says concerning Himself, the claims He puts forth concerning Himself, without realizing at once that He places Himself on an equality with God. While He insists on His being known as the Son of Man (for this title occurs about eighty times in the Gospels), as embodying in Himself the human race whom He came to redeem, He leaves no one in doubt as to His pre-existence from all eternity in the Bosom of the Father and as completely identified with Him. "Before Abraham was I am." "I and my Father are One." "He that hath seen me hath seen the Father." Such are His words, and He at once thus lifts Himself far above the sphere in which He shines forth in Scripture as the Son of Man. He is the "Fullness of the Godhead bodily." Imagine Confucius, Buddha, Zoroaster, Mohammed, or so great and good a man as Paul, making a claim like that! How preposterous and blasphemous it would sound! Why does it not so sound as coming from the Son of Man? Why does it not shock men as they read His words in the Gospels? We might say briefly, that His life and character and deeds as there pictured make it impossible to assume either that He was self-deceived, or an imposter. No one but an enemy to all vital religion would today venture to make such an assumption. The days of Strauss and Renan have passed, never to return.

Now let us listen to at least a few things He has said concerning Himself. To Nicodemus how absolutely mysterious and strange the words of Jesus must have sounded when He disclosed His mission by saying: "God so loved the world that He gave His Only-Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life!" No less so those other words: "As Moses lifted up the Serpent in the Wilderness, so must the Son of Man be lifted up." How bewildered the Disciples must have been to hear Him say: "And I if I be lifted up will draw all men unto me"—never was prophecy in process of being more grandly fulfilled. To those who would find the way to God, He says: "I am the Way," "I am the Door"; "No one cometh unto the Father but by Me." To those who are seeking after eternal truth, He says, "I am the Truth." To those who crave eternal life, He says: "I am the Life"; "I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live." To those burdened with sin, He says: "Thy sins be forgiven thee." Need we wonder that Pharisees should exclaim: "Who can forgive sins but God only?" So be it; for here was God clothed in human flesh. To souls athirst for the living God, He says: "He that drinketh of earthly water shall thirst again; but he that drinketh of the water that I shall give him shall never thirst." To those bereft of peace and bending underneath life's burdens, He says: "Come unto me all ye that labor and are heavy laden and I will give you rest"; "Take my yoke upon you and learn of me; for my yoke is easy and my burden is light"; "Not as the world giveth give I unto you; let not your heart be troubled, neither let it be afraid." He even dares to distribute abodes of rest in Heaven to those who count themselves as weary

and footsore pilgrims here; for He says: "Let not your heart be troubled; ye believed in God, believe also in me. In my Father's House are many mansions"; "I go to prepare a place for you"; "In the world ye shall find tribulation; but be of good cheer; I have overcome the world."

Here is One who claims to hold the keys of life and destiny in His hands; who locks and unlocks the gates of death, and who stands guard at the door of Heaven to admit those found worthy and to exclude those found not worthy. He assumes the right to say to the former: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," and to the latter: "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." Claims such as these are astounding. Falling from the lips of any other known benefactor of mankind in history, they would shock and repel any man of sane mind. Coming from the mouth of Jesus, who as the Son of Man took in His loving embrace all mankind as His very kith and kin, who sought to bring humanity under the wings of His redemptive protection, why do they not shock us? Why are they but the natural outflow of the very Heart and Mind of God?

Any one whose soul cries out with earnest longing, "O that I knew where I might find Him" will have his quest rewarded when he reads the Gospels and sees before him the picture of Him who made Himself known as the Son of Man. Knowing Him that far—as He stands revealed before us in His wondrous ministry of love and mercy, in His life and character as the only Being who dared to make the challenge, "Which of you convinceth me of sin?" as "the Chief among ten thousand and the One altogether lovely"—it is easy to know Him much farther, and to exclaim with the disillusioned Centurion at the Cross, "Truly this was the Son of God."—Lutheran.

But Do You Vote?

You say your taxes are too high,
But do you vote?
About extravagances you sigh,
But do you vote?
How long, you wail, must we endure
This state of things which keeps us poor?
How long? I do not know, I'm sure;
But do you vote?

The lights are bad, the streets a mess;
But do you vote?
Your indignation you express,
But do you vote?
You say the bosses rule the show,
That graft is reaching high and low,
And doubtless all you say is so.
But—do you vote?

You growl at rotten politics,
But do you vote?
You howl at bosses and their tricks,
But do you vote?
You say, O Decent Citizen,
(We've heard you, time and time again)
"We want things run by business men!"
But—do you vote?

Unless you do (I wonder, do you?)
You've got just what is coming to you!—
—Berton Braley, in the Charleston
"Mail."

You need God in the very things that seem to separate you from Him. You must seek in the very places where the misery of life seems to be that He is not. You must question the stoniest paths for streams of water.—Phillips Brooks.

For the Young Folks

The Accepted Offering.

Lord, what offerings shall we bring,
At Thine altars when we bow?
Grateful loving hearts, the spring
Whence the kind affections flow.

Willing hands to lead the blind,
Bind the wounded, feed the poor;
Love embracing all our kind
Charity, with liberal store.

Teach us, O Thou heavenly King,
Thus to show our grateful mind;
Thus the accepted offering bring,
Love to Thee and all mankind.

—Selected.

Letitia Learns So She May Help.

"Granny Dean," said Letitia, "I can beat Arthur spelling."

"I am glad you are learning to spell," grandmother said.

"And I can beat little Clarence riding his tricycle."

"I didn't know you could ride a tricycle," said grandmother.

"I can beat Florence sweeping the porch, and I can beat Cecil dusting."

"I am glad you know how to sweep and dust."

"Now, grandmother, why don't you praise me for beating Arthur and Clarence and Florence and Cecil? Why don't you say I am the smartest little girl that ever lived?"

"Are you the smartest little girl that ever lived?" asked grandmother.

"Well, I don't know that I am," Letitia said, "but I think you ought to praise me and want me to beat them."

"I am not sure that I want you to beat them," said grandmother.

"Why, Granny Dean?" Letitia exclaimed. "I am your only grandchild and I thought you loved me and wanted me to do better than any one."

"I do love you, and I do want you to do well in everything. If you should beat every one in all the world at doing everything there is in the world to do, you would be unhappy, and it would be because you did it just to beat them."

"Then why do we bother about learning to do things?" asked Letitia.

"Suppose we talk about the things your mother has done today," grandmother suggested. "She got up early and cooked breakfast for all of us. Do you suppose she thought of Mrs. Hart across the street and tried to beat her cooking?"

"No," said Letitia.

"Then why did she cook such a good breakfast?"

"Because she loves all of us and knew we would be hungry," said Letitia.

"Yes, people must have good food if they are to be well and happy, and your mother cooked a good breakfast for her family. After breakfast she cleaned the house. Do you suppose she thought about Mrs. Webb and tried to beat her cleaning house?"

"No, grandma," said Letitia. "She knew the house ought to be clean and she cleaned it."

"Your mother wrote a letter to Uncle Robert, and in that letter were a lot of words. Do you guess she wrote those to prove she could beat Uncle Robert at spelling?"

"No, Granny Dean; she was trying to spell the words right so Uncle Robert

would know what she was trying to tell him."

"You understand the real reason, I see."

"This afternoon your mother went to the club to read a paper. Did she spend hours studying and writing just so she could beat the other women who are to read papers?"

"No, no!" said Letitia. "Mother wants to help those women take better care of their babies. Her paper was about babies. I have the sweetest, dearest mother in the world."

"Do you want to be like her?" asked grandmother.

"I do."

"Then, dear, you see that to be like your mother you must learn how to do things well so that you may be a help and a blessing to others."

"I am to do things well so that I may help and bless others," said Letitia half to herself. "Oh, Granny Dean, I like that so much better than beating folks. When I was trying to beat folks I could not feel real friendly toward them, but in trying to help them I'm sure I can love them."—Our Little Ones.

Frank's Banded Robin.

All through the beautiful summer days Frank had been watching the birds. There was one robin reibrest that he called his own, because he had fed it and it had become very tame. In the spring the robin had built a nest under the roof of the porch, and Frank could look into it from the window. First he saw the light blue eggs and then the funny-looking baby birds, and he watched the mother feed them. Now it was almost time for the birds to fly south for the winter, and Frank knew that he should miss them greatly. He was especially sorry to have his robin go and leave him.

Just at this time Frank's Uncle George came to the house bringing with him a wire trap nearly a yard long.

"What is that for?" asked Frank.

"I use it to catch birds so that I can band them," answered his uncle.

"Band them? What does that mean?"

"I am employed by the United States government to care for birds and to learn all that I can about them. My farm is a 'bird sanctuary'," answered Uncle George. "No birds can be killed on my farm. I have built places where the birds can bathe and can have water to drink. I put out food for them and do everything I can to make their home a pleasant one; I also study their habits. Birds are valuable help to farmers and to people who have gardens. We ought to have more song birds to destroy the insect pests that eat the crops."

"Then, too," continued Frank's uncle, "the government wishes to know more about the habits of the birds—where they spend the winter and whether they return to the same place in the north the next spring. So on the birds I catch I put a tiny band with a number."

"O uncle, do you mean that you can catch my robin and band him so that we shall know where he went from here?"

"We can try," answered the uncle.

The trap was placed on the ground where Frank said he usually fed the robin. Uncle George made a little path of seeds leading to the trap and put

some inside it, too. Then Frank and his uncle went into the house that the bird might not see them.

After supper the two looked at the trap, but found nothing inside. "I'm going to close the trap for the night," said Uncle George. "I do not wish any bird to be caught and have to stay in it all night. It would try to get out and might hurt itself."

Early the next morning Frank's uncle was out and again set the trap, and as Frank came downstairs before breakfast he met his uncle coming in. In his hand he held a small box made of netting.

"Come with me, Frank," he said, "and we will look at the trap." They found a robin fluttering round inside. Frank felt sure that it was his particular pet. Uncle George put the net box at one end of the trap where there was a door. He opened that, and then he gently coaxed the bird into the box. When it was safely inside Uncle George reached in his hand and took out the robin. Holding it securely round the neck he took from his pocket a tiny piece of curved metal on which was the number 69,804. Then he put this metal ring round the robin's leg and pinched it together with a pair of pliers.

"See, Frank, it slips up and down on the leg and cannot hurt the bird. Now when the robin flies south if some other bird-banding agent catches it in his trap he will look at the number and send word to Washington that he has found robin 69,804 and tell where he found him. At Washington they will write me about it, and I will tell you. Of course it may be that no one will catch this particular robin because there are a great many birds and only a few people banding them."

"Could I do it, Uncle George?"

"No. The government allows only those who know a great deal about birds to do this work."

Very often through the winter Frank and his mother talked about the robin. Sometimes they imagined him in Florida, sometimes in South Carolina.

When the birds returned in the spring one robin seemed so tame that Frank felt sure it must be his pet. Soon the bird began to build a nest in about the same place under the porch roof where the nest had been the summer before. It was not long before Uncle George came to the house again bringing his bird trap. They set it in the old place and baited with seeds as they had done before and put in pieces of twine and cotton for the nest. After a little they caught the robin and found the band 69,804 on his leg.

"O Uncle George!" exclaimed Frank, jumping up and down in excitement. "It is my robin. That's the very number you put on. Isn't it splendid? When do you suppose you will hear from Washington?"

Uncle George took a paper from his pocket on which was recorded the report of many birds banded. Among them they found robin 69,804 caught in Alabama on December 24 and again on February 18.

"Now I know just where my robin spent the winter," said Frank eagerly. "I'm going to read all I can find about Alabama so that I shall know just what kind of a place it is and how it looks down there. You can learn a lot about birds by banding, can't you?"

"Say, Uncle George," continued Frank, "with airplanes and radio and bird banding, we shall soon know everything there is to know, shan't we?"

But in response to that question Uncle George only shook his head and laughed.—Youth's Companion.

Good-Children Street.

There's a dear little home in Good-children Street—

My heart turneth fondly today
Where tinkle of tongues and patter of feet

Make sweetest of music at play;
Where the sunshine of love illumines each face
And warms every heart in that old-fashioned place.

For dear little children go romping about
With dollies and tin tops and drums,
And, my! how they frolic and scamper and shout

Till bedtime too speedily comes!
Oh, days they are golden and days they are fleet

With little folk living in Good-children Street.

See, here comes an army with guns painted red,

And swords, caps and plumes of all sorts;

The captain rides gaily and proudly ahead
On a stick-horse that prances and snorts!

Oh, legions of soldiers you're certain to meet—

Nice make-believe soldiers—in Good-children Street.

'Tis so the dear children go romping about

With dollies and banners and drums,
And I venture to say they are sadly put out

When an end to their jubilee comes;
Oh, days they are golden and days they are fleet

With little folk living in Good-children Street.

But when falleth night over river and town,

Those little folk vanish from sight,
And an angel all white from the sky cometh down

And guardeth the babes through the night,
And singeth her lullabys tender and sweet

To the dear little people in Good-children Street.

Through elsewhere the world be o'er burdened with care,

Though poverty fall to my lot,
Though toil and vexation be always my share,

What care I—they trouble me not!
This thought maketh life ever joyous and sweet:

There's a dear little home in Good-children Street.

—Eugene Field.

On A Rainy Day.

"Oh, dear, it is storming and there is not a thing to do," said Roland, looking out of the window at the pouring rain.

"Not a thing to do," echoed Helen, as she sat in the rocking chair by the table.

"Not a thing to do," echoed the twins Edna and Marguerite, as they sat side by side on the living room couch.

"Not a thing to do," laughed mother, who came into the room just then with baby in her arms. "I wish you could change places with me, then, and do some of the things I have to do. But where are your games, and books, and dolls, and—"

"They are all so old," said Roland. "If it was near Christmas and they were new it would be different, but we are tired of them all. I wish I had something new to play with."

Mother laughed again. "I am busy," she said, "so I can't help you, but if I were you, if I could not get what I wanted I would want what I have and make the best of it," and she left them alone together.

The children sat in silence for a minute. Then Helen spoke: "I am going to finish my apron this very minute. I did not want to work on it because I did not have any pretty material. But I am going to finish it now, and then when I do get something pretty I will know how to make a better one." She hurried upstairs for her work-box and was soon busily sewing.

"I guess I will make some puzzle pictures," said Roland, as he watched her. "I had some to cut out, but I didn't like them very well. However, no girl is going to get ahead of me," and soon they heard his jig-saw going merrily, and, would you believe it, yes, he was actually whistling!

Edna released her hold on Marguerite. "I know what I am going to do this very minute, Marguerite Basser," she said. "I am going to practice that piece I hate and have had for my lesson for three weeks," and away she ran to practice.

Marguerite sat on the sofa alone. She watched Helen at work, and listened to Roland and Edna, all the time thinking busily. At last she rose and went upstairs where her mother was at work.

"Mother, dear," she whispered, "please tell me what I can do. Roland is making puzzles, Helen is finishing her apron, Edna is practicing and I don't know of anything to do."

Mother laughed and whispered something. Marguerite's face lighted and she slipped away and was soon busily at work in the hall closet.

After a while Helen finished her apron, and, looking for something to do, came out in the hall. "What are you doing, Marguerite?" she asked.

"Cleaning up," said Marguerite gaily. "Looking over our games and putting them in order. Mother said she thought a cyclone had been through the closet when she looked in yesterday."

Helen had started in to help. "Why," she said, "I had forgotten all about this crokinole game. Let's set it up in the hall when we get through and play a while."

"All right," said Marguerite, "I am almost through; only one shelf, and that won't take us long."

Soon they were busy throwing the rings, and Roland, his puzzles finished, found them there. He watched them a minute, then began to rummage in the closet. "Oh, Roland, don't mix it all up," said Marguerite. "I worked so hard and I want mother to see it tidy."

"I won't," said Roland. "I was only hunting. Why, here is the checker board I had last Christmas. I had forgotten all about it. I haven't played for weeks. I guess I will get Edna for a game," and taking it in his hands he started for the room where Edna was practicing.

Their game finished, Helen and Marguerite looked around for something to do.

"I know," said Helen. "Mother said she was so busy that she hadn't dusted downstairs yet. Let's do it for her. You take the dining room and I will take the sitting room. We will see who gets through first."

Before they knew it the luncheon bell rang, and they began to tell their experiences of the morning.

"I know what I am going to do this afternoon," said Roland. "I am going to look in the hall closet. I had a

fine game of checkers and I shouldn't wonder if there were other games we haven't played for a long time."

Sure enough, the children found a game of "Flags" they had long ago put away and forgotten, and after that mother came and played "Authors" with them.

Then she brought down an old paste-board box, so old it was falling apart and had been sewed with thread. She opened it and took out such funny-looking old cards. On the cover it said, "Peter, Parley's Trip to New York."

"I found this today," she said. "I had it when I was a little girl no older than the twins. There were not so many games in those days and we were glad to play it over and over. I thought perhaps you would like to try it now."

The children were delighted and shouted with laughter over the quaint, old game.

"What is this I hear?" said a voice in the hall. And how they jumped!

"Why, it's father," they cried. "Father and six o'clock, and we didn't know it was four!"

Father laughed and drew out a package from his pocket.

"I thought you would find the day very long," he said, "and be wishing there was something to do, so I stopped in the store and bought a game for us all to play this evening; but I see I wasted my sympathy."—Zion's Herald.

The Good Bad Wind.

"Mother, does God make the wind blow?" came to the ears of a very busy mother.

"Why, of course, dear—why do you ask?" the mother asked curiously.

"Well, if he does, then I don't like him. It makes a big noise at night and scares me. And it blew down my playhouse and knocked over daddy's nice corn."

Mother bit off her thread and laid down her work. She was tempted to let the question go as she had many another, but her conscience troubled her a bit. What queer, unanswerable questions Jimmy-boy asked. She wondered if he would always keep it up.

"Jimmy-boy, listen! When God made everything He said His creation was good, and just because we cannot see as He does we do not always understand. You know the other day you cried because the rain kept you inside, but where would the grass and flowers be if it did not rain? And now you think the wind is bad. Well, Jimmy-boy, even the wind does its part. Of course it did blow very hard and daddy's corn went down, but it will come up again, and the wind cleared the air for us. And another thing you can remember. The wind turns the wind-mills and the cows can get a drink; it sends the boats along, and does a lot of good things we never see. Of course when it blows so hard the houses go over and people get hurt sometimes, it is hard to see that it is good; but, Jimmy-boy, mother hopes you will always believe what God made is good, and that more good than bad comes to us. We forget the good things and talk of the bad things many times. And remember, too, little son, that God is good. He is love, and He will make everything right."

Jimmy-boy kept his bright eyes fastened on mother's face, and she looked down into eyes of understanding. Pretty soon he went out to play again, and mother took up her work with a different feeling in her heart. "How glad

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I am I took time to explain," she said to herself; "he will not forget, I am sure."

The incident had been forgotten when a few weeks later she sat sewing by the open window. Through the window came the fragrance of the rose and honeysuckle, and to her ears came the hum of little voices. They drew nearer and her eyes filled with thankful tears as she heard Jimmy-boy say to his little playmate, "You mustn't say you hate the hot sun. God made it so mother's roses would bloom. And she said God is good and God is love."—Richmond Christian Advocate.

The Antics Of An Ant Hill.

Probably the most wonderful little people in all nature are the ants. The bees are also wonderful, but I think the ants are still more interesting. It takes a great deal of study, however, to understand the ants, and to know all their ways.

My first close acquaintance with a large colony of ants was not pleasant. I was a small boy at the time and had gone to the pasture to pick raspberries. My mother had promised me a quarter of a dollar if I filled my pail, so I was very intent on the berry picking. This being the case, I was not looking out for any ant-hills.

I am sure that a city of human beings would not like to have a great giant, miles tall, come walking upon the very top of their city. Neither did the ants.

I was trying to reach some tempting berries which were very large and brightly colored. There was a friendly little hillock that would help me to reach them, so I stepped upon it. It was the front gate of the ant's citadel. I suppose I broke down the gate and perhaps crushed in the entrance of the central chamber. Anyhow, several hundred ant soldiers rushed out to punish me. The ants really do have soldiers, trained and every efficient. They certainly were efficient on my legs. A score or two began stinging and biting me. With a howl of pain I fled for the brook, which luckily was nearby. Here I thrust my legs into a pool and drowned all the attacking army. When I went back for my berry pail, I found that several regiments of ants were drawn up about the gate of their citadel ready to defend it. But I had had enough, so I meekly took my berry pail to another clump of bushes.

Not only do the ants have soldiers which war upon other ants and bring back captives of which they make slaves, just as the Romans used to do in olden times, but they also have worker ants which do all the work. They build the underground tunnels, bring the food, feed the young and do all sorts of menial work. And speaking of food, I must not forget to tell you of two very strange things about the ants' food. We all know that the ants' underground tunnels and granaries are all well supplied when the winter comes, but I do not think that many of you know that certain ants are bakers and that they make bread.

They gather a certain seed which is their favorite food. Then the slaves grind it up fine by chewing it. Finally it is kneaded into dough and formed into small cakes and placed in the sun to bake. When it is sufficiently baked it is put away in the underground storehouse for use in the winter. Other seeds are also stored away without baking them. But some of these seeds would sprout and that would spoil them for food were not the ants wise enough to prevent the seeds from

sprouting. This they do in two ways. The first is to bite off the germ so that the seed cannot sprout. Or they will put a strong acid into the germ and that kills it. Thus the seed is kept nicely until they are ready to eat it.

Not only do the ants have soldiers and slaves, but they also have guests in their large underground houses. These are certain small crickets which they invite into their tunnels. They feed the crickets, wait upon them, and give them the best that they have. They also sometimes invite small beetles to come and live with them. These guests they likewise treat with great dignity. Perhaps the principal reason why the ants love to entertain the beetle is that he gives off a pleasant perfume which they enjoy. So when the ant tunnel gets musty, and does not smell sweet, one of the ants will go up to Mr. Beetle and gently stroke his head, and he will at once take out the stopper of his scent bottle and the chamber is filled with the sweet perfume.

Still another very strange thing is the fact that the ants are herdsmen and that they keep cows. Or at least they keep little creatures which give them a sort of milk. These are the green flies known as aphids.

The ants will catch these little flies and herd them in one of their ant pastures. Whenever the ant wants some milk, he will tickle the fly, and it at once gives up a sweet, sticky milk of which the ant is very fond. In the autumn the ants will drive large droves of these cows into their underground stables, where they will keep them all winter long. I have never heard of their making butter or cheese, but they certainly use the milk, and it is an important part of their winter diet.

It is the red ants which make slaves of the black ants. The red ants are more warlike, so they get the best of the black ants.

A red queen will go into a black ant colony. Here she will live in her cradle and lay a great many eggs. These will, of course, all hatch red ants. She will make the black ants take care of her eggs, and also feed the young red ants until there are a lot of red ants in the black ant-hill. Then the red ants will take charge and make slaves of all the black ants. They will send the black ant army away on the war path, and it will come back with scores of black ant prisoners, which will all be added to the slaves and workers of the red ant-hill. Thus this hill, which was originally a black ant-hill, will, in time, become a red ant-hill or nest, and the black ants will all disappear.

With their armies and soldiers and slaves, their cows and their select guests, their wonderful building skill and their diligence, I think that the ants are the most interesting little people in the world.—Selected.

Who Is This?

I know a child, and who she is
I'll tell you by and by.
When mother says, "Do this" or "that,"
She says, "What for?" and "Why?"
She'd be a better child by far
If she would say: "I'll try."
—Primary Speaker.

"There are four chapters of the Bible in which sin is not mentioned—two at the beginning and two at the end. The first two chapters tell of the creation of the earth; the last two speak of the creation of a new earth. After the creation, sin entered; with the re-creation, sin forever will be banished."

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per space line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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MEETING OF TRUSTEES.

The Board of Trustees of the Protestant Episcopal Theological Seminary in Virginia will meet at the Seminary on Wednesday, the 12th day of November, 1924, at 10 o'clock A. M.

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Secretary.

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RECTOR OF CHURCH IN LARGE Southern city desires work in smaller town. (References given on request. Address "M," care of Southern Churchman.

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AN EFFICIENT BUSINESS WOMAN DESIRES a clerical position, preferably with a Church College, school, or organization. Experienced, capable and dependable. References. Address "Capable," care of Southern Churchman.

Obituaries

HARWOOD: Died, at Annapolis, Maryland, August 30, 1924, HESTER A. HARWOOD, aged seventy-five years; daughter of William and Hester Ann Harwood.

W. H. CARTER.

MR. W. H. CARTER was born in Caroline County, Va., on March 4, 1865, and died September 16, 1924. He was a merchant in Port Royal, Va., where he spent his whole life and was thoroughly identified with the community. His summons came suddenly and it could truly be said he "died in the harness," doubtless as he would have chosen.

To portray his character as it was is to emphasize the religious element which stood out most conspicuously in it, all

who knew him recognized that the service of his God and Saviour came first with him and everything that hindered such service was to be given up to it. Even in religion there is individuality and he possessed the art of making friends. He had no tastes for the animosities of people but he was so influenced by charity that he surrounded himself with friends; he was a follower of Christ who made friends even of "publicans and sinners." When Mr. Carter passed away there was general grief, the lowest and the highest felt personal loss, and the community will miss this public spirited citizen. His church has lost a true son.

As a friend I recall these lovely traits of his life without further comment, feeling deeply that a life like this needs no word of mine; it speaks louder than anything that may be said of it; life is more than language. Others will feel the call and fill up the broken ranks.

S. S. W.

IN MEMORIAM.

MRS. CHAMPE BROCKENBROUGH THORNTON.

Passed peacefully into the rest of Paradise, Sunday morning, August 31, 1924, in her native city of Washington, LAURA STETTINIUS THORNTON, the relict of Champe Brockenbrough Thornton, Jr., of Port Royal, Va., a brave Confederate soldier, a Christian gentleman. For Mrs. Thornton there was no sadness of farewell. "At peace with God" and dear ones near. He gathered about her the robes of Immortality. And, we believe, because we have His word, that in "the twinkling of an eye," she met her "Pilot face to face." Gathering a radiance, too, from "those angel faces smile, which she loved long since and lost awhile." Richly endowed with a soul and mind of fragrant purity—a spirituality bloomed—as from a treasured garden of rarest lilies, nurtured throughout her 88 well-lived years, by unflinching faith, in her Saviour. Mrs. Thornton's life was a ministry of love and loyalty to her family and friends—a benefactor to the poor—a benediction to all, in her gentle, Christian courtesy. These marked her as a worthy representative of a long and honored lineage. Laura Stettinius was the eldest daughter of William Stettinius and Rosina Grammer, a prominent citizen of Washington and Petersburg, Va. Her grandfather, Samuel Stettinius in moving to Washington made the fourteenth family in forming the nucleus of our National Capital. He, like her mother's parents, G. C. Grammer, Esq., and Eliza Doyme, were actively interested in moulding the religious influence in the infancy of the city. Today the old home of Mr. Grammer's stands as "a beaconlight" to the homeless and destitute women adrift and stranded in Washington (at corner of John Marshall and C Street, N. W.). Mrs. Thornton was honorary President and loved its Christian service work for better womanhood as tenderly as she did the work for the National Cathedral, in her prayerful desire to see its completion.

Mrs. Thornton possessed a highly cultured mind—a veritable treasure-trove of beautiful thought. The reverent affection with which her memory is cherished is an eloquent tribute to the rare attractiveness of her life. "Follow me, as I followed Christ" is the heritage she has left those who loved her.

"Make her to be numbered with Thy Saints in glory Everlasting."

CHURCH INTELLIGENCE.

(Continued from page 16)

and rows of houses. If the right man comes to this parish, it soon ought to be the largest in the city of Reading.

There was only one thing to mar the gladness of the occasion, the rector had handed in his resignation to take effect November 1. He is going to Fall River, Mass. While there were many congratulations for the rector and his work, there were also many expressions of regret from his Bishops, fellow-clergy and members of his parish.

H. P. W.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Work Among the Students at Pennsylvania State College.

The wonderful weather of October 1 made it possible for St. Andrew's Church to carry out successfully its plan to demonstrate the value of its work among students of the Pennsylvania State College.

Fifteen automobiles in procession startled the college community into wondering "what new educational or industrial group is this which is inspecting the college today?" It was in fact the women of the Williamsport Archdeaconry in the Diocese of Harrisburg, eagerly seeking to understand the material background within which the spiritual activities of the Church may work for the guidance and up-building of our youth. After their tour over the campus and through the town they were better able to appreciate the appeals which the Rev. Edward M. Frear, rector of the local parish, and the Rev. Charles Everett McCoy, rector of Trinity Parish, Williamsport, made in behalf of a far-sighted building program. They saw the college, with its thousands of students, giving the Church a great challenge and an opportunity; they saw the local mission with its one little room, doing heroic service; and they came to the inevitable conclusion that if the Church could provide adequate buildings, the work would repay the Church many times over when the students return from State College to their homes throughout the State of Pennsylvania, with their religious interests deepened and strengthened, instead of having them dulled and dissipated during their college days. Equipment is essential. The women were keen to recognize that. They went home enthusiastic for the work. Now the rector says that he would like to take the Churchmen of Pennsylvania around in this way, and show them the opportunities awaiting development.

On October 20 the Most Rev. Ethelbert Talbot, D. D., Presiding Bishop of the Church, called together at St. Andrew's, State College, the Interdiocesan Building Committee to consider plans and a program for a new church building.

The College opened auspiciously on September 24, with about 2,450 students in attendance. A larger number of students have expressed their desire to worship at St. Andrew's, instead of the College Chapel, than ever before in the history of our mission at State College. It is a fine looking lot of young men and women that fills the church to capacity every Sunday morning.

On Friday evening, October 17, St. Andrew's Brotherhood, assisted by St. Margaret's Guild, gave the Annual Parish Party to welcome the new students. The Phi Kappa Psi fraternity kindly loaned its house for the occasion.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

Meeting of Young People's League.

On Tuesday evening, October 21, at Trinity House, the Young People's League of the Diocese held its autumnal meeting. About eighty-five were present, representing twenty parishes and missions. Supper was served, followed by a business meeting. Secretaries

were chosen as follows: Recording Secretary, Miss Annie Marsh, of St. Stephen's Church, Wilkinsburg, and Corresponding Secretary, Miss Sarah Morris, of Trinity Church, Monessen. Bishop Mann made an address, and presented several objectives for work during the season of 1924-5. The two that were adopted were the maintenance once more of two scholarships for the Summer Conference of Church Workers at Conneaut Lake in July; and the other a farewell service in behalf of the Rev. Albert Northrop Roberts, who leaves the Diocese shortly to take up work in Brazil. Mr. Roberts is a great favorite with the young people, and has been associated in work with them for the two years last past, at the Conneaut Lake Conference. The service will be held Sunday afternoon, November 16, at Trinity Church, Pittsburgh, when the speaker will be Mr. Lewis B. Franklin, Treasurer of the National Council.

The handsome new organ, just completed at the Church of the Ascension, Pittsburgh, was dedicated on Wednesday evening, October 22, by the Rt. Rev. Alexander Mann, D. D., LL. D., with a short service of benediction. The service was followed by a Recital played by Dr. Charles Heinroth, organist of Carnegie Music Hall of Pittsburgh. The organist of the church, Mr. D. R. Philippi, Dean A. G. O., gave the first Sunday evening Recital on October 26. Mr. T. Tertius Noble, of St. Thomas' Church, New York, gave a Recital on October 29.

ERIE.

Rt. Rev. Jno. C. Ward, D. D., Bishop.

Successful Praching Mission.

A Preaching Mission was conducted in Christ Church, Oil City, the Rev. George Carleton Wadsworth, rector, by the Rev. W. J. Loaring Clark, D. D., Head Missioner of the National Council, New York City, October 12 to 19, inclusive. In addition to the Mission, Dr. Clark addressed five conferences of the clergy of the Diocese of Erie, meeting in Christ Church October 14, 15 and 16. He was also guest and principal speaker at the noon-day luncheons of the Kiwanis and Lions Clubs. In all, Dr. Clark delivered twenty-six addresses. The Mission was a great success, the meetings being largely attended, and Christ Church Parish was greatly strengthened by Dr. Clark's efforts, and Christ's Kingdom extended in this locality. No offerings were received during the Mission until the final night, when a most generous response was made.

WYOMING

Rt. Rev. Nat. S. Thomas, D. D., Bishop

The Church's Progress.

The year 1924 marks the fifteenth anniversary of the consecration of the Rt. Rev. N. S. Thomas, S. T. D., to the Episcopate. During that period the Church in Wyoming has had a remarkable growth. In 1909 there were eleven clergy, in 1924 twenty-three; communicants have increased from 1,681 to 3,451; contributions from \$27,184 to \$143,518; property valuation, from \$250,776 to \$1,218,071; the Episcopate Fund, from \$954 to \$17,200; churches, from 22 to 45; rectories, from 11 to 24, and endowments acquired during

this period amount to \$127,179.22. During this time the following institutions and property have been acquired: St. Michael's Indian Mission with a property valuation of \$153,252 and endowment of \$32,022; the Cathedral Home for Children with property valuation of \$83,500; Iverson Hall, valued at \$75,000; Sherwood Hall, occupying temporarily the Jackson and McCullough properties valued at \$15,000; the acquisition of the full Cathedral Square at a valuation of \$30,000; the Bishop Randall Hospital at Lander with a valuation of \$58,000, and endowments of \$18,000; and St. John's Hospital at Jackson, valued at \$20,000.

Personal Notes

The Rev. Louis Tucker, D. D., has resigned the rectorship of Christ Church, Mobile, and accepted that of St. John's, Fort Smith, Arkansas, which will be his address after November 1.

The Rev. H. G. Tatum, formerly of Nenana, Alaska, and worker with Archdeacon Stuck, has assumed charge of St. Paul's, Murfreesboro, and St. Peter's, Nashville, Tenn.

The Rev. Reese F. Thornton has resigned the rectorship of All Saints' Church, Pittsburgh, Pa., to take up missionary work in Cuba, which he will assume with the beginning of Advent.

The address of the Rev. Benjamin Rice Phelps is changed from Galilee Mission, Philadelphia, where he has been assisting for seven years, to 9 North Barnett Street, East Orange, N. J.

The Rev. Warren W. Way, rector of St. Mary's School, Raleigh, N. C., has recently received a master's degree in course at the University of Chicago, where he has attended summer school for several sessions.

The address of the Rev. Herbert C. Merrill, missionary to the Deaf, Dioceses of Albany, Central New York and Western New York, is changed from 800 South West Street, Syracuse, N. Y., to 615 West Brighton Avenue, Syracuse.

The Rev. William H. Moore, D. D., of Pittsburgh, Kansas, has accepted an appointment as priest-in-charge of the Church of the Good Shepherd, Pittsburgh, Pa., until May 1, and has already entered upon work in his new field of labor.

The Rev. Thos. F. Opie, D. D., has declined the call extended him in September to a position on the staff of Epiphany Church, Washington, and

will remain at his post as rector of the Church of the Holy Comforter, Burlington, N. C.

At a recent meeting of the Council of Advice of the missionary district of Cuba, the Very Rev. Harry Beal, dean of Holy Trinity Cathedral, Havana, was elected president and Mr. William L. Platt, Prado 105, Havana, was elected secretary.

ORDINATIONS.

On St. Luke's Day, October 18, at St. Thomas' Church, Canonsburg, the Rt. Rev. Alexander Mann, D. D., LL. D., advanced to the priesthood the Rev. Rodney S. Brace, incumbent at Canonsburg. The candidate was presented by the Rev. Homer A. Flint, Ph. D., Executive Secretary of the Diocese, and the sermon was preached by Bishop Mann. More than twenty of the diocesan clergy were present, and united with the Bishop in the imposition of hands. A large congregation was present. At the close of the service luncheon was served to the visiting clergy and others by the ladies of the congregation.

DEATHS.

The Rev. Henry Chamberlaine, a retired minister of the Diocese of New York, and the founder and first rector of St. Matthew's Church, West Eighty-fourth Street, near Central Park, died at Summit, N. J., October 4, after a long illness, aged seventy years.

The Rev. Robert A. Edwards, D. D., rector of the Church of the Holy Innocents, Tacony, Pa., died at his home on October 18, after a month's illness. He was eighty-three, and was born in Lancastershire, England, and attended the Philadelphia Divinity School. He first was installed as rector of Grace Church, Mt. Airy, and later as rector of St. Matthias Church, Philadelphia. He is survived by his widow and three sons, one of whom, the Rev. W. Y. Edwards, is rector of the Church of the Good Shepherd, Germantown. The burial service was held at the church Wednesday morning and Bishop Garland officiated, assisted by Dean Taitt of Chester. A large number of the clergy of the diocese were present.

A great educator once said of children, "The best way for a child to learn to fear God is to see and hear a real Christian." So the best way to get strong faith is to come in contact with people that have faith, and live by it. The world has not too many of them. Faith is contagious, just like doubt and fear. One good thing the Church does: it brings us into contact with faith, and holds up faith as a shining ideal.—C. E. World.

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Not the falling proclaims the defeat, but the place of the fall.—Arthur Upson.

It will be found when we get to heaven that every stone thrown at a good man has become a jewel in his crown.

The judgment is coming not only at the last day, but every day. Every day the power we will not use is falling from us.—Phillips Brooks.

Nothing in the world is single. Every atom has business with every other atom, every flower blows for every other flower, every star shines for every other star.—Shelley.

When a man thinks he has reached the summit of Christian accomplishment, then it is he is in desperate need of larger vision.—Rev. W. Por-kess.

This is what the homestead is—an epitome of the world as the members of the house know it . . . in both city and country a hollow in the hand of God where men may have peace.—Wilson.

We want to begin to believe in our resources because we believe in the resources of Jesus Christ. We want to begin to live in Christ's world, in which God's resources are awaiting to break into the hearts of people who will use them.—Selected.

People smile at "the enthusiasm of youth," that enthusiasm which they themselves secretly look back at with a sigh, perhaps unconscious that it is partly their own fault that they ever lost it.—Kingsley.

A woman speaking in a mission meeting related how she had given some people in the house where she lived a piece of her mind because they had done something she considered wrong. When done, the mission superintendent commented, "It is a good thing to let your light shine—but don't turn up the wick.—Cook's Monthly.

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EDITORIALS

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FRACTIONAL LOYALTY

In this age of myriad social and religious activities, all of which require for their operation an ever-increasing income, an entirely new science has been created. Gradually the various methods are being reduced to a system almost as exact as a formula in chemistry. We can recall the days of its meagre beginnings, when the sandwich-man encased in boards, ornamented with flaming details of the progress of the scourge of the tropics, stood on the street-corner and shouted: "Contributions for the yellow-fever sufferers of the South." This is a far cry to tag-days, campaigns, and the methods of the present time. The art of extracting money from people presumably unwilling to contribute, has become a business in itself. There are certain well-known specialists in this business whose fees would bring a smile of satisfaction to a consulting corporation lawyer. There are firms whose sole business is to organize campaigns and to provide experts in the art of soliciting. The business is provided with every known mechanical device, from the mite box, which cannot be opened save by a master key, to posters decorated with the fierce looking individual who points his accusing finger at you and produces that guilty feeling which can only be relieved by attaching your name to a subscription list. An "expert" newly come to town, looks you up in Bradstreet; decides what you are "good for," and then the elaborate mechanism of this art of extracting is set in motion, and the money is forthcoming. So advanced is this business in efficiency that the experts are able to foretell with some degree of accuracy what the campaign will net. There are certain phrases grown familiar to our ears: "Give until it hurts," and that other one which is driving some to madness and others to lying: "Do you tithe?" We feel confident that there are many who will sympathize with us when we declare that being tagged fills us with a feeling of hostility to all mankind, and spoils a whole day, and the visit from an "expert" touches some atavistic nerve, and we realize our kinship to some head-hunting ancestor who earned merit and reputation by adorning his mud-hut with the grinning skulls of those slain in the noble chase. We realize the futility of the effort, but it will ease the mind to register a protest against the whole mechanical

process of extracting money. St. Paul tells us that generosity is the evidence in the soul of God's approving presence. The enforced tribute upon our means levied by these mechanical devices is rapidly making men callous to every actual need of their fellows, and there is a growing resentment towards the methods by which this tribute is enforced.

We have no desire to add another conjuring phrase, but we would like to point out that the phrase "Give until it hurts" is infinitely below the Christian standard, which is "Give until it stops hurting." When we have arrived at this stage we have just learned the first lesson in loyalty and found out the only value in money. Money, like every other form of property, has an ethical, which we take to be equivalent to Christian, basis for its ownership by us, only in so far as it furnishes a means of self-extension. This self-extension is a very different thing from self-expression. So long as money or other property is justified as a means of self-expression; it is but a mechanical device, a thing neither good nor bad, and as such can have no spiritual value. Considered as a means of self-extension, man expands to the limit of his opportunities, and all that he has, is just as truly the measure of his personality, as the skin constitutes the outer boundary of his body. Enforced tribute from a man who calls himself a Christian is like prescribing blood-letting for an inert fat man. What the man needs is exercise not phlebotomy. The rich man, or the poor man, who gives until it hurts, has only convinced himself by such a method that he is not a Christian. When the abundant life of true loyalty floods his veins, his money becomes in reality a part of himself and its use in the service of mankind, not a hurt, but the play of a resistless energy whose reflex is what Christ calls the blessedness of living. In the light of this truth the question as to whether a man tithes is like pulling back the eyelids of a sick man to see whether he is conscious or holding a mirror before his face to test whether he still breathes. The reasonable service of a Christian is a thorough-going loyalty that knows no fractional expression limited by the first touch of pain, nor does it recognize a decimal discipleship.

WANTED---A HERO

What the world needs today is a healthy ideal of manhood. The old idols of the mind have one by one lost their hold upon the imagination. The warrior type is a broken image. The change began to show itself before the great war. In our youth the soldier reigned supreme. We remember our first attempt at oratory as a youth. We had chosen Caesar as a theme, and we can recall even now the zest with which we proclaimed the number of men slain in the Gallic wars; and how we treasured a picture of Caesar with the laurel wreath about his brows. During

our college days a large engraving of Napoleon adorned the walls of our study. In every home the man in uniform dominated from his gilded frame the imagination, and set the standard of values. An ancestor without his sword required an explanation. Some years before the great war Caesar went into the waste basket, and Napoleon was relegated to the attic, where he still resides in the hope that there will come a day when a picture will be found that will fit into the frame.

Whatever else the war did, this is certainly true: it put

the professional soldier on the defensive. His bluster is gone, and his chestiness which used to inspire awe, now only suggests to the observer that he may be suffering from some physical deformity. When the warrior was dethroned the new ruler of the imagination was the Captain of Industry. He did not make a good picture, but his name was on every tongue. Glory was a forgotten word, and success contained the magic syllables. The cult of success for a time came near to being the universal religion. Mark Twain was among the first to raise his voice in protest. By the change of a single word in a familiar phrase he shook the throne of the Tyrant. "Born of rich but honest parents" was more than a jest; it was the summons to revolution. The ruler of men's thoughts for the last quarter of a century is now like the professional

soldier on the defensive. Here and there can be found men who count it an honor that men have paid them for service rendered in the coin of personal devotion and not in cash. Meanwhile the youth of our land is voicing its unbelief in a noisy allegiance to baseball and football heroes. The rapid advance in methods of transportation and the new science of advertising have turned the whole world into one big market-place. Whether we like the idea or not the one problem of life is how to establish a wholesome community spirit. There is no such thing as Foreign Missions. The time is coming when there will be no such thing as a Foreign Policy. The Church, like the State, has only one mission and is gradually learning that the only creative force in the world is found in sharing. This means the ends of sectarianism, religious and national.

SOUL SLAVERY

By the Reverend W. S. Bliss

President, The White Cross.

NOW comes the great outstanding opium event of the century. The nations of the world, through the League of Nations' Opium Committee, by unanimous vote, adopted this drastic proposition and their action was ratified by the League. Some nations did indeed propose conditions and reservations which, if allowed, would be in danger of nullifying and destroying the proposition, but a conference of all nations was summoned, and this is to meet in November, and to it the entire subject is to be committed. Thus for the first time in history a World Assembly is convoked, clothed with authority, whereby it may, if it will, inaugurate measures for uprooting every opium poppy and every cocaine shrub that grows, except as needed in medicine and science. But let no one think the fight is won. We have indeed the opportunity of a century, but it is an opportunity only. When that World Congress assembles it will be beset by apologists and advocates of opium from every quarter. Gentlemen representing the wretched street corner dope peddlers will be there, possibly in the guise of philanthropy. Representatives of the great opium and morphine combines will be there with their hands on springs of influence, invisible but well-nigh all-powerful. Officials speaking for governments solicitous for their revenues will be there. There will be detailed to us how their various governments "need the money." And remember that there will be fifty to sixty millions of revenue at stake, for which some other sources of supply must be found.

This Congress thus handicapped but clothed with authority whereby it may, if it will, put into effect this rigid limitation that the world demands, but yet not actually directed so to do—what legitimate and proper means can be employed to bring its action into conformity with world needs? A Congress, a parliament, the very flower and fruit of democratic principles, is established for the express purpose of giving effect to the will of its constituency. This coming Congress has the world for its constituency, and it cheerfully accords to the world the privilege of petition. It has been agreed that there shall be set apart a day for the reception of petitions. The world must be there at the doors of the Congress at the appointed time, petitions in hand. There must be an outpouring expression of the public opinion which we know to exist, a voicing of the universal conscience, such as shall envelop, submerge and overwhelm opposition and bring conviction home to every member of the Congress.

As a contribution toward this end there have been prepared forms of petition designed to go from the people of the American Continent to the International Opium Congress direct, and these petitions will be submitted to the Committee of this convention and their adoption solicited, from the convention, from its individual members, and from the constituent organizations of the convention, and from all persons of voting age as far as it is possible to secure them. It is desired that these and similar petitions shall carry the signature of thousands of religious and welfare organizations of every name—churches, societies, clubs, fraternal orders, and of individuals to a number not less than millions. We are told that an expression of public conviction such as this will carry an influence well-nigh irresistible.

Like expressions will come from other countries. The strong, fine conscience of Great Britain has already spoken

and will be heard again. China is making ready her appeal. India, Malaya, Siam, will appear, petitions in hand. No power on earth can be compared with public opinion and that is the time when it needs to be used as never before.

The question will be asked, why is it that this whole opium traffic, a stench in the world's nostrils, execrated universally, repudiated and outlawed even by governments, to which it yields a revenue, why is it that this iniquity has not long ago been swept from the earth? There is an answer. It is found in the enormous, the well-nigh unlimited financial power with which the traffic has clothed itself. Until a few years ago the United States derived a revenue of millions from opium duties, while certain great chemical companies realized, without doubt, many fold more. Last month, the seventh of May, in the British Parliament the Duchess of Atholl asked the Secretary of State what revenue was derived from opium. The reply was that in 1922-23 the revenue was 6,410,000 pounds sterling. In November, 1923, Hon. Arthur Ponsonby asked in Parliament details of the proportion of the revenues received from sales of opium, and returns from eleven colonies were presented, showing that an average of 27.6 per cent of all revenues came from opium, Singapore leading with 45.5 per cent and Hongkong with 22.4 per cent. A considerable part of this revenue is remitted by the various colonies as a direct contribution to the home government. The expenditures of the colony of Singapore for all purposes in 1918 were \$15,966,145, while the opium revenue for that year was \$15,706,741, an amount almost equalling the total expenditures of the colony.

You Sons of England, in the old dark days of African slavery, it was your proud and your well-deserved boast that slavery ceased when its victim's foot touched British soil. In those days when slavers raided the villages of Africa and carried the wretches whom they captured into slavery in a country vaunting itself the home of the free, it was you who sent your swift-winged avenging cruisers and swept the traffic from the seven seas. For the sole sake of revenue, and there is no shadow of excuse otherwise, England cannot, England will not, in this day keep silence in the fact of a slavery so cruel, so relentless, that it binds many nations and unnumbered millions of people in a slavery compared with which African slavery was mild and humane. And it is a traffic which may any day stretch out its polluting hand to snatch new victims from your own fireside.

I said a few minutes ago that the two nations having a bad preeminence of responsibility were our own two peoples of Britain and America. If we two are united no power on earth can stand against us. And united we must be. In the old days of Great Britain's misunderstanding with China at one time the British ships were trying to force the passage of the impregnable Peiho forts and they were suffering under the fire of the well-protected Chinese gunners. There was a small American contingent present, supposed to be for observation purposes only, but the American commander, seeing their plight, threw his non-combatant orders to the winds and steamed in to join the fray, shouting as he went those words that have given us a splendid Anglo-American slogan, "Blood is thicker than water!"

On the walls of your great Admiralty halls in London there hang great historic sea pictures recording the glories of the British Navy for a thousand years. A few weeks

ago there was added to that noble galaxy a new painting commemorating the juncture formed in 1916, when the American squadron joined the British off the coast of England, a symbol of two great nations henceforth one and indivisible in purpose and sympathy. Today it is time once more for hands across the sea. Let word go forth that Canada and the United States have set their hearts on the extirpation of the plants that have blighted the world for a century, and that we will sanction no compromise. The preposterous contention is being advanced that while the smoking of opium is pernicious, yet to eat it is legitimate; that it is an innocent act to swallow it whole, but if you blow it off in smoke you are a sinner. This must mean that if it is legitimate to eat opium in India it is legitimate to smoke it in China, and equally legitimate to jab it in the arm in the form of morphine, American fashion.

Let us have done with unworthy quibbling. Let us recognize the well-known fact that it is difficult in these days for governments to make their budgets balance, and there is a prodigious revenue accruing from opium and, hate it as we will, it is hard to get along without it. But let us recognize also that the world will no longer stand

for revenues coined from slavery and blood and let us call on the wasters of finance to discover other sources from which to fill treasuries.

Neither let us be afraid of that other bugaboo, so long and so solemnly dangled before our eyes, that the attempt to take opium away from the people of India would be fraught with certain dire but ill-defined consequences. We have seen how much that ancient scarecrow amounted to in China, and, thanks to age-old religious sentiments in India, opium addiction was never half so prevalent there as in China. If old smokers were thrown into ecstasies of delight when separated from their dope in China, opium eaters in India will not object, nor will morphine jammers in America.

In sober truth, the day is upon us, it has been generations in coming, when by a determined, a united, effort we may rid the world of the deadliest and most menacing of its physical evils. No one country can save itself. It is the whole world or none. If China and India are left out they will keep on poisoning the rest of us. It is the whole world or none. And in view of the coming great International Opium Congress it is now or never, at least it is now or not for generations.

THE ASSYRIAN CHURCH

Memorandum presented to the Protestant Episcopal Church of America through the Presiding Bishop and Council, by the Most Rev. Mar Timotheus, Metropolitan of India, Regent and Representative of His Holiness Mar Shimun, Catholicos Patriarch of the East:

Allow me to present to you a short memorandum on the Assyrian Church and also call your attention to the hope which our leaders entertain for the restored well-being of their Church in the East, as well as the Assyrian Church in general.

I need hardly go into detail as to the ancient Assyrian Race and Church by referring to their activities during the early centuries; but I may briefly add as well a little of our early history as is necessitated by the scope of this memorandum. Let me, therefore, say a few words about our Race:

As is evidently known, the dwellers of the land of Mesopotamia were variously termed, in the Old Testament times, the Children of Aram, hence the land was called Aram-Nah-reen, or Radan Aram, and their language Aramaic. Syrians or Assyrians and consequent upon these appellations, the country was often called Assyria. When the Assyro-Babylonian Empire was overthrown by the Maedo-Persians, the edicts of the King of Persia who was also referred to as the King of Assyria and of Babylon were published and interpreted in the Aramaic language which, in the Authorized Version, is translated as the "Syrian tongue," or Syriac, and as a matter of fact, the Paradise or the Garden of Eden itself was originally located in the land of Aram-Nah-reen.

We also know that Abraham was from the Ur of the Chaldees, consequently a Chaldean; but he is called a "Syrian," which fact brings to light that the terms "Aramaen," "Syrian," "Assyrian," "Chaldean," and "Babylonian," were all used synonymously.

The mission of the Prophet Jonah was to our ancient forefathers in Nineveh, and in commemoration of their heart-rent repentance. I may add here, that it is still a practice in our Church to observe a rigorous fast for three days, with ardent fervency and prayer—a fast which even our devil-worshipping neighbors, the "Yazeedes," observe by virtue of their tracing a common ancestry with us! This fast is the Fast of Rogation of the Ninevites. During Christian times our Metropolitan of the Province of Nineveh (modern Mosul) was addressed as the Metropolitan of Athoor (Ashoor).

The Aramaic language was in use not only all over Mesopotamia, but in the north of Palestine and other places. During the Captivity of Babylon, the Jews gave up their Hebrew language and took for themselves the Aramaic language; and hence the latter became the language of the Hebrews in Palestine. Also, and naturally therefore, this was the language which Our Lord spoke and in which the Sacrament of the Holy Eucharist was first instituted, and I am glad to say, that this is the very language which we still use in our Liturgical services.

Having said so far about our race and language let me now proceed to say a few words about our Church:

The history of the Church of the East commences at

the very beginning of the first century itself in the Parthian Empire. The exodus of the Magi—the wise men from the East—to worship the Infant Christ in the manger, according to the prophecy of Zoradost and the advent and preaching of the Apostles Saints Thomas, Thadeus and Mari in the Persian Empire and the East in general, are both items of special interest in this connection. From its very inception till today the Church has been entirely autocephalous and flourished admirably well during the first centuries; this happy feature would have been quite unimpeded but for the Moslem persecutions of later days which cast the leaden extinguisher on her brilliant career. Yet it should be borne in mind that She was one of the great bulwarks of the Church of Christ against Paganism in the early centuries and against aggressions of Islam in the later. I would remind you that our people laid down their lives in the defense of the Christian Faith at the most Eastern frontier of the Christian world during the first six centuries of Christianity; we have sealed the Faith in Christ with the blood of untold martyrs whose names will appear in the Book of Life, although thousands of them are unknown to the world by name. Yes! Full many a gem of purest ray serene, the dark unfathomed caves of ocean bear.

From the sixth century or even earlier, to the fourteenth century at least, our Church had a powerful branch in China, in Peking, the capital itself, one of whose missionaries even made his way to Western Europe while others began to enforce as early as the second century, the ancient Church of St. Thomas in India, now confined only to the pepper Coast of Malabar.

These efforts of the Church could never have been accomplished without the shedding of the life-blood of its members so that at this day, this one-numerous and very energetic Church, being crumpled by persecutions and hardships of every description counts more or less 70,000 souls only.

I do not think I am overstating facts in recalling to you what She has endured, and for this reason, I believe that any student of history will grant that she has a claim upon the Christian world whose boundaries she has strengthened by centuries of missionary labor as well as by the defence of the truth in the heathen and Moslem surroundings, among which she has remained for centuries true to the faith.

For the last few decades our Church has been fortunate in receiving the active help of the mission of the Archbishop of Canterbury. Much has been done by this mission for the welfare of our people along educational lines and we shall always be grateful for this timely assistance. Unfortunately conditions following upon the war—in which we cast our lot with the Allies, regardless of consequences—have made it impossible, for various reasons, for that mission to resume its work among our people. Members of the Episcopal Church of America also gave generous aid for many years.

I need hardly say what a serious blow the withdrawal of this aid was to me. My people are scattered, the majority on the point of starvation, in the Caucasus, being at the same time without proper spiritual leaders; others now in the hot plains of Mesopotamia are a prey to malaria and other diseases caused by extreme heat and other

difficulties, that gradually but surely tend to our final extinction. For, as you remember, the Mountain-Assyrians cannot but suffer considerably, having been heretofore accustomed to living for the larger portion of the year in a cool climate; our brethren Assyrians, now gathering in Persia also suffer terrible hardships and misery, while the few thousands who have found a refuge and asylum in this land of toleration and liberty are not anyway better financially, and a good many, whose conditions are not clear, are scattered in countries like France and Greece.

I have, therefore, turned toward the Church in America in the hope that I might find among the American Episcopalians the active Christian sympathy and help which is so intimately connected with the American people. Moreover, it was a matter of no little pleasure and consolation for me to learn from the Rev. Dr. W. C. Emhardt of the

American Episcopal Church, that my beloved brother in Christ, His Grace, the Lord Archbishop of Canterbury, is perfectly willing that the Church in America should continue their support of the work among Assyrians and formulate a policy of its own.

Undoubtedly, the emergency is great; every moment counts against our people physically as well as spiritually; they are left without adequate spiritual leaders, a prey of physical hunger and all which it implies; they are rapidly becoming extinguished as a people and a Church. About 40,000, that is, more than a clear half of the remaining Assyrians, have been driven by the terrible course of the recent World War into the Caucasus and other parts of Russia, destitute of everything. From ten to twenty thousand are in various parts of Mesopotamia, helpless aliens among unfriendly races, with perilous climatic adversity to add to their inexpressible misery.

Therefore, I appeal to the American Episcopal Church.

A LAYMAN'S RELIGION

By the Very Reverend W. R. Inge, D. D.

THE APOSTLES were all laymen; of the priests, theological professors and Rabbis, not one was chosen; we have only the shadowy figure of Nicodemus in the outer circle of discipleship. Some of the priests and lawyers may have been "saints"; but Christ preferred to make up the Twelve from other quarters—from fishermen, revenue officers, revolutionists—a motley company in good truth!

What had they in common? Apart from their devotion to Our Lord's Person, what were their aptitudes for discipleship? It is partly a guess to say that each of them had a natural qualification for one of the beatitudes. But one thing they had in common—obedience to a clear call. The love of Christ reached and touched their wills—it "constrained" them as it constrained St. Paul; they left all and followed where it called them. Their characters exhibit no frigid consistency—no hard polished surface; but they were capable of receiving a deep and permanent impression which shaped their lives from that day forward. Like all strong characters, they acted at once on their new conviction, and never looked back. It was not they who chose Christ, but Christ Who chose them. They loved Him because He first loved them. They laid at His feet what had before been the real interests of their lives—secular business of various kinds. Nothing more unlike the hothouse plants of cloistered sanctity can be imagined.

Christ still calls men and women of the world, who have neither the power nor the desire to acquire the saintly type of character, to be His fellow-laborers. If we say that religion does not interest us, that it is "not in our line," of course we shall not be on the look-out for it. But depend upon it, Christ does call us. He has work for all of us to do—work for each of us, which will remain undone if we do not do it—work of very various kinds, adapted to our several capacities. Few, if any, of us are called to "forsake all," in the literal sense; but there is not one of us who is not called to some real work for God. There is not

one of us who is not commanded to take up his cross and follow Christ. It is not a question of saintliness, but of loyal personal service, to be rendered in the world, though not for the world. It is not a thing that we can take or leave as we choose. It does not rest with us to decide whether we will choose Christ; we have not chosen Christ, but He has chosen us. By placing us in a Christian country, with opportunities of influencing others, He has chosen us. Wilful rejection of the call must needs mean eternal loss, and there is no loss so great as to have missed the one chance of following in Christ's steps, and being enrolled among His disciples and fellow-workers. Most earnestly I entreat you not to think that the Gospel has no message for you, no claim upon you, no sacrifice to demand from you, no reward beyond all price to bestow upon you, because, it may be, you have not the temperament of the saint or mystic, and do no think or talk in the religious dialect. Christianity began as a layman's religion; its Founder was put to death by priests because He founded a layman's religion, and it will never take its proper place in the life of this country until the English laity understand that the main part of the work must be done by them, and that it does not rest with them to choose whether they will take it, they are called and chosen by Christ to do it.

A few words, in conclusion, to the young people in this congregation. A man's or woman's character for life is generally decided by what he or she makes of it between fifteen and twenty-five. Now is the time for you to put on the whole armour of God, to stand up for the right in your daily lives—for honor and kindness and purity, for all things that are true and noble and of good report. And I do not think anything will help you more than the thought of that Divine and gracious Figure beckoning to you as He did to His first disciples by the Lake of Genesareth, and calling you in two simple words, which, when you have once heard them, can never be as if they had not been spoken—"Follow Me."

MOBILIZING FOR PEACE

The Federal Council of the Churches of Christ in America suggests that the Churches use the Anniversary of the Armistice, November 11, as their Mobilization Day.

The war-system of the nations is the outstanding evil of present-day civilization. It is the most ominous anti-Christian phase of modern life. The nations are constructing more and more effective devices for wholesale destruction. Should another world war overtake us, helpless men, women and children by the million, in cities great and small, would be suffocated, poisoned, burned to death.

The followers of Christ throughout our land should now concentrate on the stupendous and imperative task of outlawing war and banishing it from the world. The Churches, as Churches, should grapple with this monstrous foe. Let them denounce the colossal wrongs and evils of war, and point out the violation of every moral principle and ideal by the methods of war. Let them call the peoples to repentance for their long acquiescence in the war-system of the nations. Let them cultivate the right mind and the

right will, which alone can make permanent peace a reality.

The root causes of war— injustice, wrong, selfishness, greed, sinister economic policies, misunderstandings, misinformation, ill-will, race hatreds—must be denounced and conquered. A determined will to work for the common good of the whole family of God must be zealously cultivated. A new conviction must prevail that every legitimate end that nations seek can be better secured by other means than by huge preparations for war and by war; that moral forces acting through effective international co-operation can give to the nations security, freedom and justice.

The Churches do not fail to recognize and honor the noble spirit of soldiers in every land who through sense of duty give themselves in patriotic self-sacrifice. But they can honor their heroic dead in no better way than by condemning and ending war. The great offensive to end war cannot succeed, however, merely by picturing the horrors, the evils and the sins of war, or by describing the glories of universal peace. To succeed, the Churches

must grapple with the task in ways that are practical, concrete, systematic, constructive. They must get to work promptly, unitedly, energetically.

This is a task for the Churches of all the nations; for world peace can come only by the common action of all the nations. But the Churches of America have a unique opportunity and responsibility—to influence our nation to take the lead in outlawing war and to inspire our government to take its appropriate part in the councils of the nations for the establishment of a new international order.

Should not the Churches, affirming that their loyalty to Christ transcends all lower loyalties and determined to apply the principles and the spirit of Christ to every national and international problem, stand on their own feet, do their own thinking, adopt their own policies, and assert their independent right to deal with the greatest moral evil of this generation? Let them refuse unequivocally to support pagan international policies or acquiesce in colossal and provocative preparations for super-pagan wars. Let them declare that, for nations no less than for individuals, the wages of sin is death and that evil is to be overcome with good.

The time has surely come for the Churches, as Churches, local as well as national, to organize and mobilize for constructive programs in the crusade to establish world peace. Pastors should steadily hold these matters before their congregations. Women's organizations, young people's societies, Sunday Schools and groups of every kind

should give themselves with utmost zeal to this crusade. All our Churches should become centers of accurate information on the bearing of Christian principles on international problems, centers of constructive programs for international righteousness and organized goodwill, centers of courageous antagonism to the war-spirit and the war-system, placing loyalty to Christ and His Will above local prejudice, class jealousy, race hatred, partisan politics and narrow nationalism.

This call is an appeal for practical action. Not they who say, "Lord, Lord" shall be saved, but they who DO the Will of the Heavenly Father.

The substitute of law, conciliation and arbitration for war in the settlement of international disputes is a matter of moral principle. But it is also vitally important that this principle be embodied in national legislative action.

Christian citizens have the right and the duty to inquire of those who represent them concerning their ideas and purposes regarding the outlawry of war, the substitution of law for war, and the embodiment in appropriate legislation of the ethical principles of the Kingdom of God in the relations of nations.

The war-system of the nations will be overthrown and a peace system established only when millions of men and women take vital interest in these questions, place them above party politics, and express their convictions in their votes.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

THE BROTHERHOOD OF ST. ANDREW.

Mr. Editor:

How shall we overcome the indifference and neglect of young men with regard to their attendance on Church services? It is not our Church alone, but all Protestant Churches are suffering from the same neglect.

That it is the duty of parents and ministers to bring this about is admitted. But they largely fail to accomplish it.

There is no organization of men or boys so effective to make other men and boys attend Church services as is the Brotherhood of St. Andrew. The Church greatly needs this organization, and much good is coming to the Church from its work and effort.

It is so important to have young men attend the services of the Church that we should earnestly encourage the building up of an agency which seems the best adapted to bring this about.

LEWIS OSTENSON.

Oconomowoc, Wis.

ST. PAUL'S NORMAL AND INDUSTRIAL SCHOOL.

Mr. Editor:

There is a reason and it is possible that some one reading this may be able to explain.

At Lawrenceville, which is the county seat of Brunswick County, Virginia, there has been located for thirty-six years the St. Paul's Normal and Industrial School. It is the largest colored school of the Church and it is exceeded in size only by Tuskegee and Hampton. Still there are Churchmen and Churchwomen who have heard of Tuskegee and Hampton and have aided them financially, but know little or nothing of St. Paul's.

For nearly two score years the Ven. James S. Russell, D. D., has labored industrially for St. Paul's and last year more than six hundred young men and women were being educated.

Here is a child of the Church, with which the members thereof should become better acquainted.

The writer personally visited St. Paul's last spring and was very much gratified with the conditions he found. In these days of high cost of living it is a pleasure to find the management of a school or any business where they are receiving one hundred per cent or more for every dollar they pay out. This was the impression I brought away with me after a two days' inspection of the School.

Some who read this may be traveling through Virginia on their way South this winter and may I suggest that they arrange to stop at Lawrenceville for a visit to St. Paul's.

A school of this character is doing more for the colored race than words can express. It should be better known and more liberally supported in the future than in the past.

THOMAS J. POWERS, JR.

Peekskill, N. J.

WANTED: BOOKS ON AFRICAN MISSION WORK.

Mr. Editor:

I would like to correspond with any subscribers who have books on our Mission Work in Africa from the very beginning, volumes which they would be willing to part with. I would like to have the names of books, authors and publishers.

I will return postage on the books sent me and a fair price on each.

I am especially desirous of obtaining copies of the early history of our African Missions, Cape Palmas, Sierra Leone, etc.

I do not wish the books for a commercial purpose, but for a worthy one in the cause of our Mission in Africa.

(REV.) WM. RUTHERFORD SAVAGE.

Glendale Springs, N. C.

UNITY.

Great is the craving after unity,—so great, so deep, so universal. That we know it is a part of God's first purpose for humanity, and never can die out till it has found its satisfaction. But it is too great and deep ever to find its final satisfaction in identity of organization. You cannot make the unit to be a unit by the external unity of one hard shell. If the fruit which you try to enclose is alive, it will burst your shell to pieces as it grows. If it be dead, your shell will soon hold only a dry and rattling remnant, to which it can give no life. No, the real unity of Christendom is not to be found at last in identity of organization, nor in identity of dogma. Both of those have been dreamed of, and have failed. But in the unity of spiritual consecration to a common Lord.—Phillips Brooks.

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

POLICE COURT PSYCHOLOGY.

In the city of Norfolk, Va., there is an official who should have his duplicate in every large city throughout the country. His title is that of "Public Defender," and his duties are to give the necessary legal assistance to persons charged with crime who have no money to employ a lawyer of their own.

This work has been done in the past by an attorney appointed by the judge, but this method is never very satisfactory, as the court almost always selects some young lawyer who has had but slight experience, or if another man is selected is apt to give the case but little attention.

Since 1915 various states and cities made provision providing for the appointment of a "Public Defender."

In an interesting address on the duties of his office, and the incidents connected therewith the holder of the position in the City of Norfolk emphasizes the partiality which police officers are apt to show for the State in giving their evidence.

He said it was a most difficult thing to get a policeman to give any favorable testimony for the criminal or even to tell of any extenuating circumstances connected with the occurrence that lead to the arrest.

Of course one reason for this is found in the psychological situation that exists.

In the average case in a city police court the official making the arrest is the chief witness for the prosecution. In his own mind he has passed on the case and decided that the situation justified him in making the arrest and he feels that having taken that step it behooves him to justify himself by securing a conviction as well. Consequently he assumes the attitude of prosecutor instead of an impartial witness. This situation leads to the condition, when the arresting official becomes not only a prosecutor, but a persecutor.

In saying this we do not mean to cast any aspersions on the personnel of the average police force. They are only human and simply display those human characteristics which are found in all classes of men who have a natural tendency to maintain themselves in a position of mental attitude, once that situation is assumed. It is just as true of the clergy as of the policemen. That is one of the unfortunate features of a religious controversy that once men take sides on a subject they are apt to say and do things that they otherwise would not do to maintain themselves in the attitude they have assumed.

It takes a very broadminded man, who is big enough to change his mind, especially under pressure.

This very fact, however, makes the office of "Public Defender" all the more necessary to secure justice to the offender.

It has been shown that seventy-five per cent of the cases that the Norfolk official has defended have been acquitted. Of course we have no evidence to show how many acquittals occur when there is no such official.

In considering these cases it is right that our sympathies should go out to the criminal offender, and it is our Christian duty to see that they get justice. On the other hand it is well to remember that the law favors the accused in at least two specific ways. In the first place every person is presumed to be innocent until proved to be guilty, thus placing "the burden of proof" on the state. In the second place the accused always has the right of appeal within a limited time, and the state can never appeal.

Besides this it is well to remember that a person is

not usually penniless and friendless except through some fault of his own. Of course this is not always true, and circumstances may occasionally arise in which a kind-hearted, honest man will find himself accused of a crime in a strange place, and out of reach of anyone whom he knows to help him. This, however, is a very rare exception, and the great majority of people who are without friends, and without money, are in that condition, because they have not made any real effort to acquire either, but have been so thriftless financially, and so selfish socially that they are bankrupt in both respects.

We do not write this in a cynical mood, but as the result of long experience. No statement of Scripture is truer than that "As ye sow so shall ye reap."

AN UNENVIABLE POSITION.

"This country is suffering under an indictment which proclaims it the most lawless on earth. You will find that the United States must plead guilty to that indictment."

Such was the deliberate statement of a Judge of the Court of General Sessions of New York County at the recent induction ceremonies of a fellow Judge. It was not the stricture of the moralist, nor the snap judgment of the professional reformer. It was the well-considered opinion of a man steeped in the actualities of crime as they are unfolded in the greatest criminal court in the world, and yet a man tempered in his judgments by the training and practice of his profession.

"The most lawless nation on earth," Judge Talley charged. That means there is more crime committed in the United States in proportion to the population than in England or France or Italy or any other civilized country in the world. A more serious charge could hardly be brought against people. Does the evidence in the case sustain the indictment? If we are guilty, what is our defense—what explanation can be given?"

With these startling words a very interesting and terrible indictment is made in a recent newspaper article, and it is worth while for thinking people to pause and consider what produces such conditions. In England they have a custom that might well be followed in this country. When a bill is pending in Parliament involving a change in the criminal code a committee always confers with representatives of the police department of London and Scotland Yard and gets their view as to the practicability of enforcing such a law. If they report that, in their opinion, it will not be enforceable a bill is almost sure to lose. The framers of our Constitution no doubt had this same practical thought in mind when they provided a lengthy and cumbersome means for amending our Federal Constitution. They supposed that when a new proposition had been sufficiently discussed and promoted to secure first of all the approval of two-thirds of both houses of Congress, and later the ratification of three-fourths of the state legislatures, that it then would have acquired sufficient popular backing to make it enforceable.

From the fact that at least two of our Constitutional Amendments remain apparently unenforceable they would seem to have been mistaken. One reason for the lawless record of the United States may be that before passing new laws our legislators will not take into consideration the question of possible enforcement, and disregard for one law is apt to breed contempt for all.

The miscarriage of justice, and escape of criminals through numerous court continuances and appeals is another cause to which may be attributed this condition at least in part.

In recent years the system of probation and suspended sentences is also being attacked as a reason for disregard of law by criminals. There is no doubt that the suspended sentence is often misused, and sometimes by the best intentioned judges. It is a serious mistake simply to suspend a man's sentence without imposing upon him any sense of obligation either to some responsible individual or to some court official. This practice will undoubtedly bring the whole system of suspended sentence into disrepute and should be discouraged by those who hope for criminal reforms through this plan.

THE MEANING OF THE FEDERAL COUNCIL

WHEN JOHN WESLEY said to a Christian who belonged to another denomination than his own: "If thy heart be as my heart, give me thy hand," he was voicing unconsciously the purpose and spirit of the Federal Council of the Churches. Organized by twenty-nine evangelical denominations as a means of expressing their underlying unity in Christ and of joining hand-in-hand in common tasks, its primary aim is to secure the largest possible measure of fellowship and cooperation among the evangelical Churches.

Each of the denominations comprising the Council retains its full independence, but through the Council joins with the others in regular conference and in cooperative service. So far from weakening or ignoring any denomination, this cooperation means the reinforcing of each. Every part of the Church is stronger because of the strength of the Church as a whole.

The program and policies of the Council are determined by the official representatives whom the various denominations appoint to serve upon the Council. The Council, therefore, is not a voluntary or independent organization, but the Churches themselves coming together in a more effective solidarity.

The Council owes its existence to the fact that there is already a genuine spiritual unity among the Protestant Churches. Of this inner oneness the Council is simply the outward manifestation. The Council grows in strength just in proportion to the growth of the spirit of mutual understanding and consciousness of common purposes among the Churches.

More specifically, the aims of the Council, as defined in the Constitution, which each constituent denomination has ratified, are as follows:

"To express the fellowship and Catholic unity of the Christian Church.

"To bring the Christian bodies of America into united service for Christ and the world.

"To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the Churches.

"To secure a larger combined influence for the Churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life."

In addition to serving as a national center for the cooperative work of the Churches, the Council assists local communities to develop effective cooperation in dealing with their own community problems. As a result, there are now nearly fifty local federations or councils of Churches. Each of these is a body wholly independent of the Federal Council, being responsible only to the Churches of the local community, but receiving inspiration from the Federal Council and through its learning from the experience of other communities in cooperative Christian work.

The Quadrennial Meeting of the Council, to be held in Atlanta, December 3-9, will review the development of the cooperative movement in the Churches during the last four years and outline its plan of work for the coming quadrennium. The program of the Council, as the discussions at the Atlanta meeting will show, is grounded in an emphasis upon personal religion and the spirit of evangelism. This spirit, as the Council conceives it, extends to all our social and international relations and seeks to Christianize every phase of the world's life. What the Churches can do to get rid of war, to secure international justice and peace, to develop brotherhood in industry, to promote fraternity among the races of the world, to win the final victory over the liquor traffic—these and other vital questions will concern the Churches as represented in the Council's assembly at Atlanta. To gain a clear vision that Christ is the Lord of us all and to think together about practical plans for more fully making Him Lord in every realm is the outstanding purpose of this meeting.

QUADRENNIAL MEETING OF FEDERAL COUNCIL ANNOUNCED.

A preliminary announcement of the program of the Quadrennial Meeting of the Federal Council of the Churches of Christ in America to be held at Atlanta, Georgia, December 3-9, has been made by the special Committee on program of which Bishop James Cannon, Jr., of the Methodist Episcopal Church, South, is Chairman. The program indicates that the Quadrennial Meeting of the Council will be discussing some of the most urgent and important issues before the Protestant Churches of America.

The general theme of the meeting as a whole is "The Church in the World." Among the specific subjects which are to be considered are: "The Need of the World for the Church of Christ," "The Evangelistic Work of the Church," "The Educational Work of the Church," "The Church and the Community," "The Church and Race," "The Church and the Nations" and "The Cooperation of the Churches."

The evening meetings during the entire session will be devoted to a series of public meetings centering around the theme, "The Common Tasks of the Churches." The several subjects to be considered in this series are: "Training the Youth for Christ," "Winning Men to Christ," "Christianizing our Social Relations," "Christianizing our Race Relations," "Christianizing our International Relations" and "Winning the World to Christ."

Each Monday there will be a series of meetings of a devotional and inspirational character upon the theme "The Call to Personal Religion," emphasizing the great convictions and experiences which Christians of all denominations share. Included in this series are: "Faith in God," "Loyalty to Christ," "Prayer," "Personal Religion and Public Righteousness."

Among the speakers who are already announced are: Dr. Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions and President of the Federal Council; Governor William E. Sweet, of Colorado; Bishop William F. McDowell, of Washington; Bishop Francis J. McConnell, of Pittsburgh; Bishop Frederick F. Reese, of Georgia; Bishop Edwin D. Mouzon, of Nashville; Bishop Warren A. Candler, of Atlanta; the Rev. Rockwell H. Potter, of Hartford, Conn., Moderator of the National Council of Congregational Churches; Justice Florence E. Allen, of Columbus, Ohio; President E. Y. Mullins of the Baptist Theological Seminary at Louisville, Kentucky; the Rev. M. Ashby Jones, pastor of Ponce de Leon Baptist Church, Atlanta; President John Hope of Morehouse College; the Rev. James I. Vance, of the First Presbyterian Church of Nashville, Tenn.; the Rev. Henry H. Swets, of Louisville, Secretary of the Presbyterian Board of Education; Prof. William Adams Brown, of New York, and Bishop George C. Clement, of the A. M. E. Zion Church.

One of the most notable features of the gathering will be the presence of distinguished representatives of the Churches of foreign lands. These will include: the Rt. Hon. Sir Willoughby Dickinson, of London, former member of the British Parliament and leader of the World Alliance for International Friendship through the Churches; Professor Julius Richter, of the University of Berlin, a world authority on foreign missions; and Dr. Adolf Keller, of Zurich, Switzerland, one of the outstanding figures in European Protestantism. The National Christian Council of Japan will be represented by the Rev. A. Reischauer, of Tokio, the Foreign Missionary Movement will be interpreted by Dr. Samuel M. Zwemer, of Egypt and Arabia, the leading missionary to the Moslem World.

The several morning sessions will be devoted to a discussion of the policies and programs of the churches in their cooperative work. These discussions will center chiefly around the report of the Committee on Policy for the next Quadrennium which includes one representative named by each of the twenty-eight constituent denominations.

The President of the Council to succeed Dr. Speer and the other officers for the next Quadrennium will be elected on Thursday morning, December 4.

O Master, who with kindly face,
At noon walked in the market place,
We crave a brother's smile and song
When mingling in the human throng.

Strong Pilot, who at midnight hour
Could calm the sea with gentle power,
Grant us the skill to aid the bark
Of those who drift in storm and dark.

—Harrington W. Farrington.

The Great Commission

CONDITIONS IN CHINA.

An Interesting Letter From Bishop Graves.

Bishop Graves writing on September 17 about conditions in and near Shanghai following the outbreak of hostilities between the Chekiang and Kiangsu forces, says:

"I have had a letter from our old deacon at Quinsan. He stuck it out there and came to no grievous harm, though he had rather an unpleasant time of it with the soldiers. I heard that the chapel was burned, but this turned out not to be so. The American Consul-General was very helpful in communicating with the authorities at Nanking and Shanghai to obtain protection for the property at Quinsan.

"A good many soldiers are brought into St. Luke's, which is doing a portion of the Red Cross work for the Chinese. Most of them are possessed of gold bracelets, money, etc., which, of course, means that they have been looting. I hear the same from all quarters. So long as they advance they do not harass the people so much, but the minute they are defeated they loot whatever town or houses they pass. That is why Shanghai has taken such vigorous measures to prevent the inrush of defeated soldiers from either side. I do not know whether I told you that there is a guard of several hundred British sailors in the park opposite St. John's. They guard the roads which cross the railroad at the Jessfield Ferry and Brennan Road crossing. They have barbed wire fences, which they can throw across the road to close it and they examine everybody who comes into the Settlement so that no soldiers can get in on that side. Of course the French and Americans are doing the same thing elsewhere.

"What the people are afraid of is not so much the actual firing as the looting of the soldiery. Gangs of ruffians who always exist in large numbers have banded together everywhere and are looting what the soldiers spare.

"Kiading is in the centre of fighting, but our old deacon remains at his post there. Taitsang is also in the line, but I have no news from there. The two Catechists at Tsingpoo and Dzoong-koo have come to me. One brought his family and returned; the other wants to get his family to a safer place.

"I am forming a committee today to take up the question of handling the refugees for our Christians. They have come in in considerable numbers—St. Peter's Compound is crowded; All Saints' Church has had to take people in and let them cook in the vestry room. They are naturally in a state of panic and these are not the people who have had the worst of it. The unfortunates who were not able to get away are having a bitter experience.

"I shall probably have to spend some money in the care of our Chinese Christians. One cannot rent houses in Shanghai, every inch of space seems to be demanded and there is, of course, tremendous profiteering in rents. I am thinking of mat sheds on some vacant lot and perhaps the new St. Luke's property.

"The Shanghai Chinese who are benevolently disposed are doing what they can for civilians. There is a society, mainly Buddhist I think, at least the leader of it is a very benevolent gentleman of my acquaintance, who is an ardent Buddhist, and they are doing their work under a purple flag with a white cross, a somewhat curious symbol for Buddhists. The Chinese Red Cross in Shanghai is doing good work; in some other places I hear that it is much abused. Men don the uniform who have no right to it.

"News from all the out-stations where there are foreigners is the same—that things are fairly quiet, that wounded drift in where there is a hospital, and that the missionaries are not molested. Here in Shanghai we carry on pretty much as usual."

Notes From China Stations.

Letters written from September 5 to September 13, from Soochow, Wusih, Changshu and Nanking, tell of much excitement in the air but no real danger and little or no inconvenience. The hospitals are caring for a certain number of wounded soldiers. The mission compounds are making provision to shelter Christian refugees.

Writing from Changshu early in September the Rev. H. S. Smith says: "Everything here is quiet and things going on as usual. . . . The Christians have had small white

badges made stamped with a cross and characters signifying that they are Christians, these to be worn only in case of the worst. I did not much approve of it, but they seemed to set great store by it, so I did not say much. I must say, however, that in my calling about the city I noticed that those who had them seemed to be greatly comforted thereby. Many people have come to us to ask for protection and we have told all comers that we will do our best for all when the time comes, except to store valuables.

"While we had so many troops here I took the opportunity to look them over. As soldiers I can't hand them much, but they certainly were well armed and equipped; rifles of a fairly late model and in good shape, side arms of the very latest .45 calibre automatics and bandoliers filled with brand new ammunition. If they are trained and disciplined they ought to be able to do something. Food here is plentiful but rice has gone up a couple of dollars a picul, \$11 now. Most of the boats which were commandeered have returned and have promptly gone into hiding. Everybody here is well."

From Soochow, "The wounded soldiers that come in every day are the present unfortunate element in the situation. They are almost to a man laden down with loot, which is taken away as soon as they arrive at the station; and they are most unsatisfactory in their conduct in the various hospitals. But the matter is receiving the serious consideration of the authorities."

Dr. Lee writes from Wusih, "There is no news of any kind here which can be relied on. The people are still frightened and daily registering all the dwellers in mat-sheds inside the city, and those who cannot secure guarantors are being moved outside the city wall. Work for the laboring man is scarce and if he gets hungry he will probably help himself from those who have food, as is only natural.

"We had sight of another aeroplane today, which circled around over the city and flew off toward Soochow. . . . Papers from Shanghai give us our only news outside the city and they get here two days late. It is very enterprising of the postoffice to get them here at all.

"Everybody is well and we are having an extremely easy time as there is no work to do. Some of the mills are running and we get a few accident cases from civil life that way."

Also from Wusih, Mr. Dyer writes: "Almost none of the St. Mark's School boys showed up so that school cannot be opened. A great many of them live on the other side of the fighting lines and are cut off. The Catechist School students have all come except two, though one of the teachers has not come. I am planning to teach what classes I can without him.

"Everything is very quiet, but every one seems very apprehensive. We have many applications for places in the compounds in case the town should be sacked. The city has made some preparation towards keeping out routed soldiers and bandits . . . sandbags prepared at the gates . . . the ends of the streets barricaded. . . . Several of the big mills have placed wire netting around their premises arranged on a circuit from their electric generators.

"If anything very important happens we can get word out by wireless through the Consulate at Nanking."

Changshu: Finding it necessary to make a trip from Changshu, Mr. Sanford got a boat with two boatmen and a boy to make the round trip for \$12, guaranteeing \$40 in case the boat was lost. The farmers sink their boats with stones, to hide them, and raise them when needed. Mr. Sanford "agreed to take a policeman and to carry a gun (which I filled with blank cartridges). The boatmen would not budge without the policeman and the policeman would not budge without the gun."

"Of course," he continues, "no one on earth knows the future. But as far as one can see and if the fighting does not actually hit us we cannot suffer worse than inconvenience as to supplies. Even if fighting comes here we have some supplies on hand and I expect we could get along all right. The military when they have been through have been decent so far as we are concerned. One Christian captain called on us, and Mr. Smith had a call on the commander of the biggest lot that came through. They took our mission boat, but returned it after a week's use unhurt. We don't quarrel over such things and they don't quarrel with us. . . . Of course the Christians and the Chinese are excited. Many problems come up. We handle them the best we can. . . . The school is closed tight as a drum. We have neither teachers nor pupils."

From Nanking, Mr. Seager writes that: "The fact that Nanking has so far been saved from the ravages of war has made it possible to plan for refugee work; tickets have

been issued to the capacity of the compounds, four hundred in all, and the Christian women or wives of Christian men in the congregation are given first opportunity to secure these tickets. The girls in the orphanage and the girls' school are to have them. After the Christians have

been taken care of, the remaining tickets will be given to people in the neighborhood as they are asked for. Except a request from the postoffice to take in their staff of forty the mission has not been troubled by men applying for recognition as prospective refugees."

Church Intelligence

The World Alliance Conference, Buffalo, November 11-13.

Those of our readers who had the pleasure of attending the World Alliance Conference at Philadelphia last year, or of reading the volume containing the addresses delivered there, will be looking forward with great eagerness to the Conference which is to be held in Buffalo November 11-13.

The subject of the Conference last year was "The World Court." The general subject for the Buffalo Conference is "Contributions to World Peace." The idea is to make a survey of all the agencies which are doing effective work, looking toward a Christian world order.

The speakers have been chosen with the same care which was exercised last year, and all of the men who are to take part are leaders in the work being done by the various international agencies. The American speakers are well known to us all. Among those who are to take part are: Dr. William P. Merrill, Mr. Fred B. Smith, Dr. Harry E. Fosdick, Professor William I. Hull, Hon. John H. Clarke, Rabbi Stephen S. Wise, Bishop Charles H. Brent, Professor James T. Shotwell, Dr. Frank Oliver Hall, Dr. Robert E. Speer, Dr. Hamilton Holt, Dr. Samuel A. Eliot and Kirby Page. I need not say anything about these men.

Among the well-known speakers from foreign lands who will take part in the program are:

Sir Willoughby Dickinson, one of the founders of the World Alliance and one of its most active members. He is one of the outstanding leaders of the League of Nations Union of Great Britain.

Professor Julius Richter, of Germany, who has been one of the leaders in the German Council of the World Alliance from the beginning.

Professor Francis Zilka, Professor of Theology at the Hus Theological Faculty in Prague.

Mr. Thomas Layton, editor of the "London Economist."

Sir Henry Simpson Lunn, editor of the well-known quarterly, "The Review of the Churches," and one of the best workers for international peace from Great Britain.

Bishop Brent and the Conference on Trade in Narcotics.

At a recent meeting of the Standing Committee of the Diocese of Western New York, the following resolutions were adopted without a dissenting voice or vote:

Resolved, that this Standing Committee, acting as the Council of Advice of the Bishop of the Diocese, urges Bishop Brent to accept his appointment as a member of the American Commission to the forthcoming Conference on the Traffic in Opium, under the auspices of the League of Nations at Geneva, Switzerland, in November, 1924.

Be it further resolved, that, incidental to his trip to Europe, he confer with the Archbishop of Canterbury, and such Church leaders and others as he may desire, relative to preparations for the World Conference on Faith and Order.

Be it further resolved, that the President and Secretary of this committee be requested to communicate with the rectors and ministers in charge of the parishes and missions of the Diocese, setting forth the reasons which lead the Standing Committee to give this advice, and bidding the prayers of the people for the success of the undertaking; and that such information be given to the secular and religious press by the President and Secretary of this committee, as in their discretion may be wise.

Resolution.

In loving appreciation of the life and service to his fellows of the late Robert Hallowell Gardiner, we, the members of the Council of the Brotherhood of St. Andrew in the United States, desire to record our sense of loss in his passing from our temporal fellowship. During all his mature life he was preeminently a natural leader of men. This was so, not because he sought the places of leadership—for he was one of the most modest of men—but because the occasions of leadership always sought him.

In every group of Church people of which he was one, Robert Gardiner was early accorded a place of commanding influence. And this was true of him not only as a member of his parish, but also in the general affairs of his diocese. In recent years his abilities and consecration were brilliantly displayed in his great service to the Church as secretary and an acknowledged leader of her Commission on Faith and Order.

It was, however, as a member of the Brotherhood that Mr. Gardiner's life and work chiefly won us to a loving fellowship with him. As Director of his Chapter, as President of his Assembly, as member until the time of his death of the National Council of the Brotherhood, and as President for four years of the Brotherhood in the United States—in these places of leadership he touched with his wholesome and magnetic personality multitudes of men, and always to their spiritual advantage.

We, the members of the Council, mourn his passing from us, and our deep sympathy is felt and is here expressed for members of his family. In this spirit of affection, we enter this minute on the records of the Council, and direct that a copy be forwarded to Mr. Gardiner's family, and that a copy be sent to the general Church papers and St. Andrew's Cross.

Robert E. Anderson,
Geo. H. Randall,
Committee.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

The New River Convocation.

The New River Convocation was entertained by the rector and parish of Christ Church, Martinsville, the Rev. W. E. Roach, rector, on Monday and Tuesday, October 20 and 21. At the

opening service the Rev. Thos. F. Opie, formerly of this diocese but now at Burlington, N. C., spoke informally, but very forcefully and from very definite experience on the need and power of church publicity.

On the following morning there was a business session, after which Mr. Roach gave a studied and illuminating devotional exposition of the First Psalm, for the Quiet Hour. This was followed by the celebration of the Holy Communion, at which service the Rev. Douglas I. Hobbs, rector of Trinity Church, Rocky Mount, preached the Convocation sermon, a powerful address on human influence.

In the afternoon the Rev. G. Otis Mead, of Christ Church, Roanoke, read an essay on "Evangelism," presenting helpful suggestions based on personal experience in methods of bringing people to the living Christ. The speaker to the essay, the Rev. Albert C. Tebeau of Emmanuel Church, Bristol, made some pointed comments. These brought out a discussion in which emphasis was laid on the need for a greater measure of personal work.

Bishop Jett then led a conference on the work of the Diocesan Field Department, noting especially its two new features of (a) self-apportionment by parishes and (b) lay leadership and direction, and called the parishes to an awakened sense of responsibility.

Mr. W. D. Tyler of Dante, Chairman of the Field Department this year, called particular attention to the plans and organization of the Department and to the letter recently published by the Executive Board and addressed to rectors and vestries but intended as well to be placed for study in the hands of every church member. Mr. Tyler's address was enthusiastically received and later a resolution was adopted in which the Convocation expressed its appreciation of his devoted labors and pledged him whole-hearted support.

The annual election returned the present officers for another term: Dean, the Rev. Devall L. Gwathmey, of Wytheville; Treasurer, the Rev. Wilfred E. Roach, of Martinsville; Secretary, the Rev. M. Paul S. Huntington, of Norton.

The Spring meeting will be held next April in St. Johns Church, Wytheville.

Interesting reports from parishes showed increased activity and progress at various points in the diocese.

The Committee on Social Service rendered a report containing the welcome statement that the Episcopal Church is becoming known in the newer sections of the diocese as "The Church that does things."

Encouraging reports were heard on the Seminary Centennial Fund and the Home for Boys at Covington.

At the missionary service Tuesday night Mr. Tyler further explained the Diocesan Program. The Rev. J. Hubbard Lloyd, of Blacksburg, gave a rich and personal account of Christianity in Japan and the Rev. Herbert H. Young, Dean of Associate Missions, spoke in a most inspiring way of the vast opportunities and needs in the great field under his charge in the southwestern part of the diocese.

Miss Gladys Fauntleroy, who has been for the past four years a missionary in Japan, returned recently to her home near Altavista, Campbell County, Virginia, coming by way of Palestine, France and England.

Miss Fauntleroy is well known in this diocese, especially to those who used to attend the Summer Normal Schools, which were conducted by the old Convocation of Southwest Virginia.

T. A. S.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Fall Meeting of Norfolk Convocation.

The fall meeting of Norfolk Convocation was held at Onancock, October 20 to 23. On Monday evening, a preliminary service was held at Holy Trinity Church, and the Rev. M. C. Daughtry preached the sermon. At the business session on Tuesday, the Rev. Newton Middleton was elected dean for the next year, and the Rev. H. N. Laws secretary and treasurer. A paper, written by Dr. Covington on the constructive use of the Prayer Book, was much enjoyed, and was followed by general discussion. The Rev. J. K. M. Lee preached at the evening service.

On Wednesday, the Rev. J. Scott Meredith made an interesting address on the constructive use of the Bible, and an essay by the Rev. C. H. Holmead was read on the subject, "What Does the Protestant Episcopal Church Stand For?"

Perhaps the most important session of Convocation was Wednesday afternoon when Bishop Thomson, in a most comprehensive and enlightening manner, presented the subject of the Church's Program for 1925. At the evening service, Bishop Tucker preached on the subject, "The Church—The Family."

On Thursday, Convocation assembled at St. George's Church, Pungoteague, the Rev. E. Ruffin Jones spoke on Social Service, and Bishop Tucker made an address on the "Church on the Eastern Shore—Its Past and Its Future."

Daughters of American Revolution Meet at Christ Church, Norfolk.

A patriotic service was held in Christ Church, Norfolk, Tuesday night, October 21. A large delegation of the Daughters of the American Revolution was present. Evening Prayer was followed by an address from the rector, the Rev. Dr. Steinmetz, who spoke eloquently on the beautiful religious life of George Washington, and its influence on succeeding generations.

The music, under Professor Miller, was inspiring, and well rendered by the large choir of boys and men.

After the service, an informal reception was extended to the delegates and friends in the parish house.

R. A. G.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Inspiring Meeting of Laymen.

On Friday, October 31, a very interesting meeting of the laymen of the diocese was held in the Mayo Memorial Diocesan House.

The object was to give more information, and thereby create greater inspiration for the raising of the Church's budget. At three o'clock in the afternoon laymen from every section of the diocese began to assemble. Mr. Lewis C. Williams, of St. Stephen's Church, presided as chairman. After a forceful presentation of the purposes of the

budget, he called on those present for short addresses stating the method used in their several parishes for getting the Every Member Canvass under way.

Before the close of the afternoon session the Rev. Noble C. Powell, rector of St. Paul's Memorial Church, Charlottesville, was asked to present the needs of a new building for the accommodation of the students at the University of Virginia, who make up a large part of his congregation. He spoke so earnestly of the needs for a larger church building, that a resolution was introduced to create a special committee to undertake the raising of sufficient funds to carry through his building program, composed of Lewis C. Williams, chairman, John Stewart Bryan, John M. Taylor, M. M. McGuire, E. Randolph Williams and Rosewell Page.

Supper was served in the building by the ladies of St. Mark's Church. After an hour or so of recess for this purpose the sessions were resumed, and more addresses were delivered by the laymen, concluding with a five-minute speech on the work of the Social Service Department by the Rev. R. Cary Montague, and a resume of his administration by Bishop Brown, showing the progress both spiritual and temporal during the past five years.

A resolution was adopted pledging the hearty support of those present to the budget, and the meeting adjourned with a feeling of confidence in the success of their undertaking.

The Richmond Clericus.

On Monday, November 3, the Clericus of Richmond met at twelve-thirty instead of its usual time, and, after a session of an hour, adjourned for luncheon together. The Rev. Pembroke Reed was selected to prepare a paper on the subject of conversion to be read at the next meeting.

St. Paul's Church, Richmond, the Rev. B. D. Tucker, Jr., D. D., rector, held a congregational meeting on the night of November 3, to complete its plans for the Every Member Canvass to be conducted during the current week. A large percentage of the congregation was present, and inspiring addresses were delivered by Messrs. T. B. Scott, E. Ruffin Williams and Thomas McAdams. After the business session refreshments were served, and an excellent opportunity for getting acquainted and increasing the congregational spirit of enthusiasm was afforded.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Midday Preaching Services in Trinity Church.

The special preaching services in Trinity Church, at noon hour, will be resumed the first week in November. The schedule is as follows:

November 3, 4, 5, 6, 7—The Rev. William B. Kinkaid, Priest in Charge, Trinity Church.

November 10, 11, 12, 13, 14—The Rev. Father Paul B. Bull, Superior, Community of the Resurrection, Mirfield, England.

November 17, 18, 19, 20, 21—The Rev. H. Adye Prichard, Acting Dean, Cathedral of St. John the Divine.

November 24, 25, 26, 28—The Rev.

W. W. Bellinger, D. D., Vicar of St. Agnes' Chapel.

Midday services are held in Trinity Church on five days of each week throughout the year. During seven months of the year, from November to June, there is an address by some well-known preacher.

Interest in these services grows from year to year. They are attended by people whose work brings them into the region around Trinity Church. Most of these people belong to parishes other than Trinity and many of them to other communions. Some have no active church connection. But they all come to these services and use the church for private devotion as well. With them religion is a matter of daily concern and not something that occupies them one day a week.

Through the services, the ministrations of the clergy and the organ recitals, Trinity is serving more and more the downtown population of New York.

Gifts and Memorials.

Three memorials have recently been consecrated at St. John's Church, Larchmont, the Rev. Francis J. H. Coffin, rector. A Credence Bracket in memory of Herbert Nelson Lathrop, given by his daughter, Mrs. Francis Kelly, wife of the former treasurer of the parish. A Litany Desk, given in memory of James Godfrey Wilson, by his wife, which was purchased in Oxford on the fiftieth anniversary of their wedding. And a Private Communion Set, given by Mrs. Thomas G. Hall, in memory of her husband.

WASHINGTON.

Rt. Rev. James H. Freeman, D. D.

First Stone Laid in Crypt of Washington Cathedral.

Laying the first stone, which will serve as a base for one of the pillars in the south aisle of the crypt of the National Cathedral, last week, marked one of the important steps in the construction of that great Gothic masterpiece of the Modern Ages, which is slowly rising on the heights of Mount Saint Alban overlooking the National Capital.

The services at the Washington Cathedral more and more demonstrate the inadequacy of the Bethlehem Chapel to hold the many who come to take part in the beautiful services held there, and make those interested in the Cathedral, impatient for its completion. The music, always of the highest order, is beautiful and intensely devotional and this with the excellent sermons heard, makes the afternoon service on Sunday unusually popular. It is necessary to be in the chapel almost an hour before service in order to have a seat and large number of people stand throughout the entire service. The Bishop of Washington is usually the preacher there on Sunday afternoons, and his sermon and the entire choral service are broadcast by radio every Sunday.

Bishop of Washington Honored.

The Bishop of Washington was the guest of honor at a dinner given at the City Club on Wednesday, October 29, when the Churchman's League and the National Cathedral Chapter were hosts. The very large gathering of more than two hundred people present

was made up of men and women representing a large majority of the Churches of the Diocese.

The toastmaster of the occasion was Mr. Edward A. Harriman, president of the Churchman's League and indeed gifted for his task of presiding officer. The responses to the toasts were made by the Rev. George F. Dudley, D. D., for the "Clergy," Major-General John A. Lejeune, U. S., M. C., for the "Laity," the Rev. Z. B. T. Phillips, D. D., for the "Church in the Nation," the Rev. Chas. Wood, D. D., pastor of the Presbyterian Church of the Covenant, for the "Community of the Churches," and Dr. William Holland Wilmer for "The National Cathedral Chapter." The keynote of all the speeches heard was gratitude for the great work done by the Bishop during the first year of his Episcopacy in Washington, and the promised support and loyalty of the people of the Church in Washington.

M. M. W.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Charleston Convocation.

The regular autumn meeting of the Convocation of Charleston was held in St. Luke's Parish, Charleston, the Rev. Harold Thomas, rector, on October 27-29. At the opening service Monday evening the preacher was the Rev. F. M. Brunton, rector of the Church at Allendale, and in charge of the adjacent missions. Mr. Brunton has just come into the diocese from Toronto, Canada. Another recent arrival, the Rev. Howard Cady, late of Brownsville, Tenn., now of Barnwell, S. C., was also present. The Bishop of the Diocese attended every session, and was the celebrant at the Communion Service Tuesday morning. After this service the regular business session was held. The customary personal reports from the clergy, representing the various parishes and missions, were of such unusual interest, and indicated such a fine spirit of hopefulness and progress, that the Bishop took occasion to express his appreciation and to say how much genuine encouragement they had brought to him personally. He also spoke a word of welcome to the Rev. Messrs. Brunton and Cady, and expressed his gratitude for the happy situation in the diocese with respect to its clergy supply. At present there is only one vacant parish and a few missions without regular services. The Rev. James G. Holland, of Sewanee, Tenn., has been called to that parish at Orangeburg, but has not yet given his answer.

The rector of St. Michael's, Charleston, reported that parish making large additions to its parish house at a cost of about \$35,000.

St. Paul, Summerville, reported the erection of a parish house, to be used as a community center regardless of denominational lines, under the direction of the vestry, at a cost of some \$13,000. The architect's plans call for additional building, which, it is hoped, will be done within the next year.

The rector of old Christ's Church, Mount Pleasant, reported that through the generosity of Mr. John F. Maybank, of Charleston, whose ancestors sleep in the "God's Acre" surrounding that ancient edifice, a substantial fence had been built, inclosing the whole property, and the church itself had been completely restored, both within and without.

The Rev. Dr. Starr, of the Church

of the Holy Communion, spoke of the very encouraging progress of the work among the young people of his parish. The Young People's Service League is carrying on most hopefully and gives promise of solving the problem of what to do in order to hold the young people from fourteen years of age onward. The Church School, after five years of the Christian Nurture course, is now happily supplying, through its graduates, all the teachers the school needs.

F. W. A.

PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Bishop.

Memorial Chapel for St. Luke's Hospital, Tokyo.

Women of the Church in the Diocese of Pennsylvania have decided to erect in the new St. Luke's International Hospital, Tokyo, Japan, a \$25,000 Memorial Chapel to the late Miss Mary Coles, one of the outstanding Church leaders of the Diocese and a member of one of Philadelphia's oldest families.

The old St. Luke's was one of the institutions destroyed in the Japan earthquake a year ago, and the Episcopal Church has included its rebuilding in its national program for reconstruction of schools, hospitals, universities and other institutions swept away by the earthquake.

Miss Coles died four years ago at the age of eighty-six. She was the founder of the Church Training and Deaconess House, Philadelphia, the Young Women's Boarding Home, also of this city, and for more than thirty years conducted the Tuesday Missionary Bible Class in her home in Walnut Street, west of Twenty-first.

This class during its long history embraced in its membership many of Philadelphia's oldest families and scores of prominent leaders in Church work today received their inspiration and early training under Miss Coles' leadership. Miss Coles was a communicant of St. James' Church, Twenty-second and Walnut Streets. At her death she left considerable money for missionary work.

Community Canvass.

St. Bartholomew's Church on Lehigh Avenue, together with eleven other churches in the northwestern section of Philadelphia, united for a community Canvass, which began Monday, October 27 and ended November 11, in an effort to get the entire community in the habit of attending church. Churches that have united are: St. Bartholomew's. The Brethren, Presbyterian, Methodist, Reformed, Primitive Methodist, Lutheran, Baptist, Bethel Chapel and Schwenkfelder.

Anniversary Celebration.

Sunday, November 2, St. Mary's Church, Hamblon Village, now St. Mary's, Locust Street, West, Philadelphia, celebrated its one hundredth anniversary. The services continued through the week following with a reception to past and present clergy, friends and members, Thursday evening.

Woman's Auxiliary Meeting.

At the call of Mrs. J. Allison Scott, President of the Woman's Auxiliary of the Diocese, a special meeting of the officers and members of all parish

branches was held on Monday, November 3, in Holy Trinity Parish House, Philadelphia. Plans for the meeting of the national organization at the General Convention of the Episcopal Church in New Orleans in 1925 were discussed at the morning session, and at the afternoon session Miss Grace Lindley, National Secretary of the Auxiliary, reported on her recent world tour of the missionary fields of the Church.

Other Notes of Interest.

Tuesday is St. Simon and St. Jude's Day in the Church Calendar and marks the beginning of the fourteenth year of the Episcopate of Bishop Garland, the Bishop having been consecrated on October 28, 1911.

In connection with the Consecration Anniversary, Bishop Garland, on Monday morning, October 27, addressed the clergy in the Church House. At this gathering Bishop N. S. Thomas of Wyoming, a former rector of Holy Apostles Church in Philadelphia, and the Rev. Roger N. Balcom, of the Wyoming District, described the work among the Shoshone and Arapahoe Indians in the Wyoming District.

Bishop Thomas Sunday morning, October 26, was the preacher in the Special Founders' Day Anniversary celebration of the Parish of Holy Apostles, of which the Rev. George H. Toop is rector. At the time of his election as Bishop of Wyoming, Bishop Thomas was serving as rector of the South Philadelphia Parish.

Men of St. Matthew's Church, Philadelphia, cooked and served a dinner to the women of the parish recently upon the fifth anniversary of the Rev. C. Herbert Reese's services as rector of the church. The dinner also marked the birthday of Mrs. Reese.

R. R. W.

EAST CAROLINA.

Rt. Rev. Thomas G. Darst, D. D., Bishop.

Edenton Convocation.

The Convocation of Edenton held its one hundred and eighty-third meeting on October 21 and 22, in a real rural parish, Lake Landing, Hyde County, forty-three miles from the nearest railroad. In spite of its inaccessibility, Lake Landing has a well-grounded reputation for hospitality, and the meeting was well attended. The dean, the Rev. Howard Alligood, presided at the meetings. The Rev. Messrs. James E. W. Cook, of St. Paul's, Greenville, and J. N. Bynum, of St. James', Belhaven, were the special preachers. At the closing service the principal address was delivered by Bishop Darst, who called on his people to hold up the high standing which East Carolina has attained in recent years.

The women of the Convocation met at Lake Landing at the same time, holding separate business meetings, but joining the Convocation in the devotional services. A feature of both meetings was the address of the Rev. W. R. Noe, Executive Secretary, on the Church's Program.

At one service of the Convocation in St. George's a memorial window to the late Bishop Strange, given by the local Woman's Auxiliary, was unveiled.

Two Interesting Confirmation Services.

The spectacle of almost an entire community of Negroes coming into the Church at one service, was witnessed

On October 16, when Bishop Darst confirmed a class of twenty-seven adults in a one-room schoolhouse at Haddock's Cross Roads, near Greenville. This class, which was formed as a result of the work of a colored layman, John Lipscomb, of Ayden, is the forerunner of a church soon to be erected. Other confirmations are to follow instruction now being given. The Rev. E. S. Willett, Field Secretary for Colored Work in the Diocese, has been active in this and other extension work.

Apostolic in its simplicity and setting, a confirmation service at the recently completed Galilee Chapel, Lake Phelps, profoundly moved the congregation which crowded the chapel on Sunday afternoon, October 26. This chapel, which was built under the leadership of the Rev. C. E. Williams, of Christ Church, Creswell, ministers to a community that has heretofore been remote from church and school, and where great poverty and ignorance abounds. The old, the middle-aged and the young crowded to the chancel rail for the laying on of hands, the fruit of a loving ministry of priest and workers. Funds for the chapel were provided by Mrs. W. A. Graham, of St. Paul's, Edenton.

A new church is to be built at Swan Quarter, Hyde County, following a recent meeting of Bishop Darst with the congregation at that place. Pledges for over \$3,500 are in hand, with \$5,000 as the goal. A faithful band of women at Swan Quarter have been working and praying for a church for several years, and this action is the fruit of it. The Rev. S. E. Matthews is minister in charge.

Bequests: Two communicants at St. Paul's, Edenton, who recently died, made provision for gifts of \$1,000 each to that parish. They were mother and son, Mrs. Mary Shaw Cason Wood and Dr. H. M. S. Cason, who died within a week of each other.

T. P., JR.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop
Rt. Rev. R. E. L. Strider, D. D., Coad-
jutor

Memory of Old Church Revived.

The unveiling of a monument September 13 to Colonel Morgan Morgan at Bunker Hill, Berkeley County, recalls memories of Morgan's Chapel erected in 1740 by this earliest settler in West Virginia. On the site of the old chapel stands the present Christ Church, under the pastoral care of the Rev. John J. Oldham, rector of Trinity Church, Martinsburg. Among those taking part in the interesting ceremony were the Governor of the State, the Hon. Ephraim Morgan; former United States Senator C. J. Faulkner; State Senator H. P. Henshaw, of Bunker Hill; Mrs. A. A. Pickering and the Rev. J. J. Oldham. Miss Virginia Morgan, a descendant of Colonel Morgan, unveiled the monument.

An Antiquarian Find: Among the belongings of Grace Church, Ravenswood, Jackson County, there was brought to light recently by the rector, the Rev. L. O. Forqueran, a cut of the original Grace Church, the first house of worship in Ravenswood. This church, erected by Mr. Henry Fitzhugh, a relative of George Washington, was consecrated in 1851 by Bishop Meade, of Virginia, and in 1902 the present Grace Church was consecrated by

Bishop G. W. Peterkin, the first Bishop of West Virginia. The Rev. L. O. Forqueran made his find the basis of an interesting article on the history of Grace Church in a Ravenswood newspaper.

New Rectory for St. Matthew's, Wheeling: The vestry of St. Matthew's have purchased a new rectory at Woodlawn, Wheeling. The rector, the Rev. E. B. Andrews, and his family will soon move into this handsome home.

A New Experience: This Diocese is looking forward with interest to the first meeting of a Provincial Synod within its borders. The Synod of the Third Province will meet in Charleston in a few weeks.

C. G. C.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

The Woman's Auxiliary.

Miss Grace Lindley held the rapt attention of delegates to the annual meeting of the Woman's Auxiliary from all parts of the Diocese Wednesday, October 29. The undercroft of the Synod Hall on the Cathedral Grounds at Baltimore was filled to its capacity.

Added interest attached to this year's meeting in the presence of Miss Lindley with her vivid story of her world trip and visit to the Church's mission stations in the East.

At the Holy Communion in the morning, with Bishop Murray as celebrant, the sum of \$3,333 was presented as the women's offering for this year, making the total now in hand \$12,333, with one more year's effort before the final offering at General Convention.

Miss Deane spoke on the Bishop Tuttle Memorial House. Mrs. Albert Sioussat presided at the sessions.

A course of Bible Study, under the direction of the Rev. C. Sturges Ball, rector of the Church of the Transfiguration, and in charge of the Department of Bible Study at Goucher College, has been inaugurated by the Educational Department of the Church Service League. These classes are held Tuesday afternoons in the Diocesan House.

Bishop Murray's Anniversary: Plans are now completed for the celebration of the fifteenth anniversary of Bishop Murray's consecration. The day is November 25. Service will be held in the church of which Bishop Murray was rector, St. Michael and All Angels'. Luncheon for the clergy will be served immediately after in the Parish House. A general reception to Church people and others will be held in the Lyric Theatre at 8 o'clock.

R. F. H.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop

The Rev. R. R. Claiborne Leaves For Arkansas.

After eleven years of splendid service as rector of St. James' Parish, Marietta, the Rev. Randolph R. Claiborne held his last service in that church, Sunday, September 28. Despite the inclement weather a large congregation was present. The service was unusual in its tenor and sympathy. In

the eleven years that Mr. Claiborne has served this charge he has endeared himself to hundreds of friends in all walks of life by his many kindly acts and ministrations. In the loving service of the Master he has given freely of his talents, time and sympathy, and he will be greatly missed, not alone in his parish, but throughout the entire community.

Mr. Claiborne has taken charge of St. John's Church, Camden, Ark.

DELAWARE.

Rt. Rev. Philip Cook, D. D., Bishop.

Interesting Service in Historic Old Church.

The regular fall meeting at Old Christ Church, Broad Creek Hundred, near Laurel, was held Sunday morning and afternoon, September 28.

At eleven o'clock the Bishop of the Diocese, assisted by the Rev. Louis L. Williams of Delmar, celebrated the Holy Communion.

In the afternoon, after Evening Prayer, said by the Rev. Mr. Williams and the Rev. W. H. Darbie, of Seaford, the Bishop preached from St. Matthew 6: 33, to an enormous congregation. Many who could not get inside stood at door and windows, or sat in nearby automobiles.

The large grove in which the church is located was nearly filled with automobiles from Seaford, Laurel, Delmar, Princess Anne, and other towns, near and far away.

The offering was applied to the repair fund for the old church.

Some needed repairs had been made on the building, and the grounds had been thoroughly cleaned.

It was announced that the services of an architect had been secured, and he would examine the building soon and suggest necessary repairs.

A small sum, to meet this expense, is on hand, and it is hoped that friends will contribute liberally.

L. L. W.

WESTERN NORTH CAROLINA.

Rt. Rev. J. M. Eorner, D. D., Bishop

Meeting of the Woman's Auxiliary in the Morganton Convocation.

Under a new arrangement of the Woman's Auxiliary in the diocese the first conference of the Auxiliary in the Morganton Convocation was held in the Church of the Ascension, Hickory (the Rev. S. B. Stroup, rector) on October 22, seventy-five women being present from nearby towns, representing the churches in Morganton, Marion, Hickory, Lincolnton, Rutherfordton, Gastonia, Bessemer City, Lenoir, and Valle Crucis. Mrs. J. W. C. Johnson, vice-president for the Convocation, presided. Mrs. Michael Schenck, who as president of the Diocesan Auxiliary, is taking earnest hold of the work, was unavoidably absent.

"The Place of the Woman's Auxiliary in the Church's Program" was ably presented by Mrs. William P. Cornell, of Columbia, S. C., whose helpful leadership was the inspiration of the conference. As Province Chairman of the Ramsaur Memorial, Mrs. Cornell, with Mrs. Sanders R. Guignard, as Diocesan Chairman, reported the steady progress of that fund towards its accomplishment. The recent death of the mother of the late Rev. William Hope Ram-

(Continued on Page 22.)

Family Department

November.

1. Saturday. All Saints.
2. Twentieth Sunday after Trinity.
9. Twenty-first Sunday after Trinity.
16. Twenty-second Sunday after Trinity.
23. Sunday next before Advent.
27. Thursday. Thanksgiving Day.
30. First Sunday in Advent. S. Andrew.

Collect for Twenty-first Sunday After Trinity.

Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ our Lord. Amen.

For the Southern Churchman.

The Flowering.

Anna Hamilton Wood.

There is no thing called "death!"

A little while

My garden dormant lies beneath the snow,

Yet when I go

With Spring's first smile, I find the buds are there;

The sap of life is stirring everywhere In sweet denial.

And so I know

That heaven is but the flowering of earth's buds.

Each bitter trial

Is careful turning of the soul's root-soil For stronger growth. What though I find the toil

Painful and slow?

There is no thing called "death,"

And when I show

This bud I've tended, it shall burst to bloom

So full the very clouds must give it room, Warm'd by His breath!

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

The Great Intercession.

IV.

The Rev. Louis Tucker, D. D.

Our Lord prays that the redeemed be admitted to familiar intercourse with the King. A very calm statement of the meaning here might easily be mistaken for foaming enthusiasm. When Our Lord spoke, the known world was ruled by Caesar. Intimate friends and companions of Caesar were regarded as the most exalted of mankind. A special word was coined to express this. They were called "Augusti": a name derived from a title of Caesar. "Christian" is a name derived from a title of Our Lord. By as much as Christ is greater than Augustus Caesar or the Universe greater than the Roman Empire, by so much are Christians more exalted than the Augusti.

Olshausen justly makes much of Our Lord's phrase, "Righteous Father," which alike excludes from the vision of His glory a godless world and admits to it the godly believer. Yet "Righteous" also means Right, Direct, Along straight lines, and so True and Actual. It is the God of Things as They Are, not of Things as we Think They Ought to Be, Who is righteous. Along these lines modern science, with all its theological mistakes, has brought us nearer the Throne and now

approximates, by a path which led through the swamp of agnostic knowledge, the same high table-land which Christians reached by the narrow ridge of faith. We know the tremendous complexity and directness, the amazing detail and simplicity, the incalculable involution yet plainness of the Universe, and realize, as never before, the rightness and sanity of God.

Yet the struggle for existence is not His. He worked out the consequences of Lucifer's sin as He works out the consequences of our sins; but the sin itself is not His. Christ knew God and taught the eleven. Through them we know God sent Him. But great as is the knowledge of God which He has given us, it is exceedingly small compared with that which He has implied. The married life does not start till the wedding feast is over, nor the wedding feast till the house is filled. Here are hints of a knowledge of God deeper, vaster, more limpid and more profound than Christendom has attained.

Our Lord not only makes known, but will make known. Always to learn and never come to knowledge of the truth is represented by St. Paul as a condition most miserable when the teachers are false, the learners silly, and the knowledge earthly and wrong; but always to grow and never come to limitation of growth is most blessed when the learners are repentant and forgiven sinners, the knowledge concerning Him Who is Love and the teacher Jesus Christ.

And so Our Lord here implies the occupation of eternity. Its details we can to some extent infer. They will include a full exploration of the visible universe and an accurate knowledge of all its workings, for God shall be known in His works. They will include training of the artistic faculties, for the King shall be known in His beauty. They will include acquaintance and friendship with the charming and delightful people of the universe, one by one, until we personally know and like them all and they like us; for we are to be United and One. They will include some great work to which we can all contribute and in which we are all needed; a work so well worth doing that the history of this world, even to the death of Christ upon the cross itself, is but preparation for its beginning. Exploration and travel, Science, Beauty, Friendship, Work, all raised to their uttermost; these are very good; but, beyond all, is plunge after plunge, as we grow able to bear it, deeper and deeper into the pellucid ocean of the Love of God. And there, as an elder brother takes his little brother in swimming, our guide, companion, teacher, friend, support, as he here promises, shall be our own dear Lord.

For the Southern Churchman.

A Lift from Winifred.

Dora N. Kromer.

They were in the seat just behind me, going down to business. The girl by the window began it:

"I get so tired of the silly, foolish work I am doing," she said, with growing irritation in her voice.

Her friend expressed interest. "But you've been there so long. They must value your services," she ventured.

"That's just it," the other girl went on. "I have been there long enough

to know how to do really important things, and I'm given only copying to do. I like to use my brains now and then. The boss smiles and says, 'I'm giving you this to do because you never make a mistake and I can trust you,' but he doesn't know how tiresome it all is," she drummed on the window-sill discontentedly.

The other girl was silent a minute. "Perhaps that copying is more important than you think," she said slowly. "I've known of hard things to come just from a mistake in copying." Her voice grew more gentle as she went on and the drumming on the window-sill stopped. "My little brother was given a dose of a prescription that was copied, wrong and Jimmy nearly died. It is a beautiful thing to be able to do tiresome things as well as you do, and you never know how your faithfulness will be rewarded."

"I believe you are right," the first girl said, and there was a different tone in her voice. "I'm glad I saw you this morning, Winifred. You have given me just the lift I needed."

The car stopped then and the two girls hurried out, and I went on to do my stupid, humdrum errands with a fresh, new courage born of that message that the tiresome, commonplace things are really important, and it is a beautiful thing to do them well.

For the Southern Churchman.

Courage.

Mary B. Garvin.

Courage give, dear Lord, we pray,
For the coming, opening day;
That we meet its every care
With the talisman of prayer!

That we faint or murmur not,
At the trials of our lot;
As we walk by faith, not sight,
Though the path be black as night.

Knowing Christ will be our Guide,
Feeling He is at our side;
Every human cry of need
Meeting with the kindly deed.

Courage give, dear Lord, we pray,
Keep us in Thy love alway;
Till all trials shall be past,
And we're home with Thee at last.

For the Southern Churchman.

Back to the Home.

The Rev. Thos. F. Opie, D. D.

Fathers! Mothers! Children! If the world is ever to be made better, sweeter, purer—stronger, firmer, holier—it is to be made so by this great corporation. If crime is to be lessened; if jails are to be kept empty; if hell itself is to be cheated, these will do it—these must do it—these must do it. Courts and laws and statutes will never turn the trick! This whole matter of a world out of joint goes back to the home—where all social, ethical, religious matters go.

Dishonesty, trickery, theft, meanness and murder are rampant in the land today as perhaps never before in the world's history. Fathers! Mothers! Children! What part have you in this program? In every crime, in every murder case, divorce scandal—in every low, mean, vicious act—there is a father, a mother or a child. And in every kindly deed, in every loving act, in every goodly service—there is a father, a mother or a child. Thank God for noble fathers, for pure and true mothers, and for sweet and innocent, loving and helpful children!

In an age of crime, who is at fault?

When son or daughter goes wrong, who is at fault? When the prison closes on another young life, who is at fault? It all goes back to the home life. What of your daily conduct in the home? How does Father treat Mother? How does Father treat Children? How does Mother deal with Father? How with Child? How do Children act toward Father, and Mother and Sister and Brother? Give me your answer to these questions and I will tell you what is to be the future of business, of progress—the Home, the State, the Church.

Is Father firm, noble, honest? Is Mother gentle, firm, patient? Is the Child polite, obedient, helpful? No! Hence the religious life, the political life, the business life, the whole social relation is in danger today. There is no Family Altar, no Group Religion, no Daily Reading and Bible Study.

Mr. Father, did your boy ever see you on your knees at home? Or hear your voice in prayer? Mrs. Mother, did your girls ever see or hear you in prayer? Have you taught your child how to pray, by example? If not, why wonder that Mary is a Flapper and that Johnnie is a wayward, worthless wastrel? How in the name of all that is good and holy could it be otherwise?

Why wonder that Mother's heart is broken? Why that Father's honor is wounded? Every boy that ever went to prison—every girl that ever went to a scarlet hell—every child that did the wrong—came out of somebody's home! What kind of a home have you?

There are three great training places where noble manhood and pure womanhood are made—and these are made out of Childhood. They are the Church, the School, the Home—and the greatest of these is the Home! Fathers! Mothers! Are you training your children in Obedience, in Respect, in Cleanliness—in Honesty, Helpfulness, Thoughtfulness—in Loye, Politeness, Cheerfulness—in Prayer?

"Children are the keys of Paradise; they alone are good and wise, because their thoughts—their very lives—are prayer. Blessed are the fathers and the mothers who have such children."

For the Southern Churchman.

The Problem of Grief

L. H. Cummings.

High courage dwells in the human breast, which nerves itself to bear the blow of sorrow. Religion gives a man courage in these events, and though in loneliness sublime, with faith he dares confront all issues of life or death.

The present consoler for the loss of our dead, the first aid remedies to the malady of grief, is to be found in the present necessity of thinking of those who remain with us, the work that we must continue to do, the responsibilities that we must undertake, and the example we must set to others.

Those who soonest recover from the shock of great grief for the dead, we may often notice, are those who have the most duties to perform toward the living!

No human wisdom has solved the problem of grief. Time claims many victories over grief, but at its best time possesses only the negative virtue of helping grief to wear itself out. Perhaps no commonly accepted maxims more imperfectly expresses truth than that which asserts time is the great consoler of grief.

God's providence alone abides through every change and sorrow, to succor, cheer and finally console the loneliest lot, with His strength and the comfort of His presence and His mercy.

It requires full employment and the high courage which dwells in the human heart in the hour of grief to suffer and be strong, to endure, and with calmness to go on.

The Value of Pets in the Home.

Perhaps the sweetest recollections of childhood are those connected with a pet—some frisky, affectionate little animal or gay little bird loved and tended in the far-away golden days. Pets are an endless joy to children. They lend themselves readily to every kind of make-believe, and are always available as playthings and consolers of woe. Talking it over with a cat, a dog, or the bird, has a soothing power not at all times attainable through human agencies.

"My pony is so sympathetic," said a little girl, "and has such a sense of humor." The pure delight afforded by these cherished friends in feathers and fur is sufficient reason for their presence in every household. Parents, sometimes complain that they are such a trouble, are in the way, and require so much care. Could they realize thoroughly their value as a source of happiness and a means of education, these objections would forever cease. Childhood without pets is bleak and barren and altogether incomplete. Like a vine in the desert, with tendrils blown in every direction because there is no object to twine around, the child without some dumb creature to love and protect finds his bubbling impulses and loving longings crushed to earth. He needs to lavish his growing and expansive affection upon some suitable object, otherwise he loses more than can be counted and weighed.

What the child loves he will most observe and study. Some knowledge comes concerning the habits and ways of the little creatures that share his life; and personal affairs are insensibly arranged so that there will be time for everything—for play, for stories, for work. Birds must be fed regularly, rain or shine, no matter how tempting the invitations of playmates or the latest fair tale. The dog must be washed and kept in the house until thoroughly dried. If the kitten is dull and stupid, its little owner must see that its food is more carefully selected, that it does not have too much meat. Perhaps his small savings will have to be expended in catnip. The playful puppy must be trained with infinite patience not to trample on the flower-beds, not to scratch the furniture, nor tear holes in clothes. Animals must also be taught to avoid danger, even if pain be inflicted to insure their future self-preservation. Attention to these details influences the mind and character, leading to firmness without harshness, to economy of time, to order, method and regularity.

Children, like most savages, are many times cruel. Animals that are dependent have a civilizing influence upon the child, for the savagery of children is that of ignorance, not of malice. The many wants of pets, their helplessness, awaken a sense of moral responsibility. A living creature cannot be neglected without pain and suffering following. Very different is the condition of the book or toy that is forgotten and left out in the rain. It is spoiled, and the loss is the child's own. In a measure he is responsible only to himself for the welfare of inanimate possessions. But a sentient being who can repay love with love, has a deeper claim. Things that feel have rights. Even young children recognize this, and learn through affection for their four-footed friends to recognize this claim to health and

happiness.

A boy of seven, the writer knew, found for a time his chief amusement in shooting stray animals with a shotgun, declaring it sport. One day he knocked a cat off the fence, breaking its legs. As the creature writhed upon the grass, he seemed to consider the result of his conduct both righteous and amusing. A friend who had witnessed the incident called him to her; and after a short conversation he saw the matter in a different light. Willingly he offered to pay for having the cat's legs set. But the veterinary's fee was more than he possessed. The sum needed to make up the amount was advanced to him, and he paid it back gradually out of his small allowance. With the greatest tenderness he cared for the cat until she was able to walk, and to this day she is a cherished pet. It needed but a few words to open the fountain of love and pity in his heart, and to make the little lad see that his wanton cruelty had not only brought suffering on a poor innocent, but entailed much unexpected labor and expense upon himself.

Pets also have a hygienic value, many of them requiring fresh air and exercise at regular intervals. This necessarily takes the child out of doors, in sunshine, on dark days, and in all sorts of weather. It gives an object of interest to what would otherwise be a dull performance. Many a listless girl who would rebel at rubbers and rain-coat, glides into them smilingly when it is a question of a walk with "Rover" or "Fido." How willingly these burdens are borne for a dumb friend! Who gains most in the frolic and romping? Perhaps the one who gives the most.

Childhood, like every age, needs its duties. These must be simple and genuine, not tasks imposed arbitrarily, which another might do as well. The child's duties should be definite and inexorable, not done at all if he forgets or neglects them. Through protection, nurture, and ownership of living things inexorable duties are best presented. The child secures in this way some of the best lessons in self-denial and self-control, acquires a sense of personal responsibility and wise restraint, and is taught in the most natural way, and almost unconsciously, to appreciate the rights of others, even the humblest, and to respect them always. More than this, by doing deeds that merit gratitude, children begin dimly to understand how much gratitude they owe to the loving hearts and hands forever busy in their behalf. There is a certain spiritual and intellectual growth that comes from protecting and fostering dependent creatures, from caring for lovely and lovable animals.—Our Dumb Animals.

For the Southern Churchman.

My Life.

Eugenie du Maurier.

My life is but a weaving between my God and me:
I may not choose the colors He worketh steadily.
Full oft He weaveth sorrow, and I in foolish pride,
Forget He sees the upper and I, the under side.

Just as "love begins at home," so obedience begins in the heart, else God does not reckon it obedience. The unregenerate heart is incapable of the obedience which God requires. Christ in the heart, "fulfilling the law," not only makes obedience possible, but easy.—Selected.

For the Young Folks

For the Southern Churchman.

A Prayer.

Estelle T. Oltrogge.

Let my first thoughts, dear Lord, each morn

Be lifted up to Thee in praise,
For guarding me throughout the night
And guiding me through all my days.

Then let me ask Thy gracious help
To do Thy will each passing hour;
Thy will, not mine, must be my prayer
If I would grow in grace and power.

Content to let Thee have Thy way
In everything, both great and small,
So shall Thy peace on me descend
And I shall find Thee All in All.

For the Southern Churchman.

Our National Hope Chest.

"Our class is going to start a hope chest."

Seventeen-year-old Barbara Bennett danced into the living-room aglow with enthusiasm. Her mother looked up from her sewing, a shade of annoyance furrowing her brow.

"It seems to me that school girls ought to have their minds on their studies, not on possible engagements and weddings," she chided.

Barbara went off into a gale of merriment.

"It isn't that sort of hope chest, Mamma. Ours is quite different. In the first place, it calls for money instead of clothes and linen. Ten cents a week from every girl in the class. The fund is to be drawn upon for flowers and books, if any one is ill. Jellies and fruits are going to be bought for lonely convalescents that we know, and if there is a surplus at the end of each month, it will go into a recreation and health fund so that we can keep fit through proper exercises. We think now that we will rent a tennis court next summer so that a form of sport within the reach of every one will be available. Don't you think our Hope Chest is going to be perfectly lovely?"

Mrs. Bennett returned to her sewing with a smile of satisfaction.

"You are applying on a small scale some of the ideals for service of the American Red Cross," she answered. "Except that in your case you are taxing yourselves about five times as much as it costs to serve with that."

"Of course, I don't mean that the Red Cross literally goes out and buys flowers for sick people. It does better than that. By means of its campaign for sound health through proper knowledge of the subject, and a thorough grounding of our children of the Junior Red Cross in health habits, a veritable crusade is being carried on in a dozen different ways all over the nation and throughout the world."

"You know how much your Course in Home Hygiene and Care of the Sick has helped our entire family," continued Mrs. Bennett. "Multiply it by hundreds and you will realize the far-reaching results this splendid instruction is providing to the girls and women of America."

"Nutrition and Food Selection courses are emphasizing as never before the connection between the right

sort and adequate amount of food and physical fitness.

"Disaster Relief is one of the most precious jewels in the Hope Chest of the Greatest Mother in the World. Do you recall how, when the tornado of last July swept down upon the doomed towns of Northern Ohio, leaving a wake of destruction and death unparalleled since the Dayton flood, the American Red Cross relief workers arrived almost before the extent of the catastrophe had been gauged? No one knows when disaster will strike. It is in these dark hours that the Red Cross banner shines most resplendently, as beneath its symbol of cheer and courage trained workers and graduate nurses bring order out of chaos and bind up the wounds of the maimed and crippled. We read of these things and take them as a matter of course, but it we stopped to think we would realize that such highly efficient and superbly organized relief is made possible only because the American Red Cross is the national response, supported by all the people, to the S. O. S. calls of the world." Barbara's eyes were big with interest.

"I hadn't realized how much the American Red Cross is doing for all the people of the country," she said. "I thought its work was chiefly confined to the assistance of disabled ex-service men and their families and to the army and navy."

"They are doing that, too, and, first of all," replied Mrs. Bennett earnestly. "Many of us would be apt to forget that to thousands of these heroes in khaki who bore the cost of peace, Armistice Day, 1918, brought no respite from suffering and pain. Maimed in body and shattered in mind, a host of these men still remain among us. For them life can never again go on at the same normal pace they knew before they enlisted. Disability and disease have caused them to fall behind in the march toward prosperity and success. But the Red Cross does not forget them."

"Oh, Mother!" exclaimed Barbara. "I'm so glad that I promised to help solicit memberships in the Eighth Annual Roll Call. That is to begin on Armistice Day and go on to Thanksgiving. Surely there isn't a man, woman or child who won't be willing to subscribe just one dollar to such a splendid cause!"

Billy's Birthday Cake.

When the twins were seven years old they went to their first party. They had a good time, but what pleased them most was the big birthday cake with candles in rosebud holders. They had never before seen such a cake and were much excited about it.

Their brother, Billy's birthday came soon after the party, but mother replied to their eager questions that there wasn't money to spare even for a plain cake, and certainly not for one with candles.

Billy laughed and said he supposed that birthday cakes with candles would be all right for little folks, but when a fellow was eleven and had a paper route he didn't mind very much not having one. Besides, next year he would be twelve and old enough to join the Boy Scouts, and then he would be too big for any kind of birthday cake. "Perhaps you are too big after you

are twelve," said Sally. "Mother never has one."

"We'll save our pennies and buy Billy a surprise one next year," said Sam. "He must have one birthday cake before he's too old."

So Sam and Sally earned and saved a few pennies, but when you are seven a year is a long time and you forget.

When their own birthday came mother was sick; so of course they didn't expect a cake; besides, as Sally said, they were only eight years old, and there was plenty of time. But again they thought of the cake they had planned for Billy's next birthday. Again they saved a few pennies, but when mother didn't have quite enough money for Sam's new shoes they emptied their bank to help buy them. Then they forgot again until one morning Billy said, "Thursday I shall be twelve years old and then I can be a Scout!"

Sam thought of the cake and looked at Sally. Sally looked at Sam and slowly shook her head. But when Billy went to feed the hens a little later the twins asked mother about the cake.

"It would be lovely," agreed mother, "and I think I can manage to bake a cake, but I'm afraid I can't spare any money for candles. We couldn't ask Billy for any either, could we? Besides, Billy is saving for a new suit."

"O mother," pleaded Sally, "he must have one regular birthday cake before he is too old! Couldn't we—"

"Twinnies," said mother, "if Billy is to have candles on his birthday cake, you will have to earn them."

"Maybe," said Sally on the way to school, "Mrs. Burns would like to have me care for the baby after school."

"I'll ask Mrs. Hill if she wants her garden watered," said Sam.

Mrs. Burns was glad when Sally came, and after the baby went to sleep she gave Sally a big orange.

Sam watered Mrs. Hill's garden and received a stick of peppermint candy.

The next evening Sally went to the grocery store for Mrs. Burns and received another orange. Mrs. Hill asked Sam to find her cat and gave him another stick of candy when he brought the cat home.

"O dear!" said Sally. "The candy and oranges are good, but—Well, maybe they didn't have any pennies."

The next day was Billy's birthday. He whistled when he fed the hens and laughed when he divided the oranges and the candy.

"I shall have the cake ready for supper," mother whispered to the twins before they went to school.

"We must have candles for it; it won't be a truly birthday cake without them," Sam and Sally agreed as they walked slowly along.

After school they ran home. Mother was sewing by the kitchen window; Billy was delivering papers; the cake, covered with white frosting, was on the kitchen table.

"O mother, it's beautiful, but we must have candles," pleaded Sally.

"I think," said mother, threading a needle, "that twelve funny turtles made of raisins with cloves for head and tail and feet would be as good a decoration for the cake as candles would be. I can show you how to make them."

"O mother, the turtles would be all right, but—" began Sally. A big tear rolled down her cheek.

"Well, then," said mother, "I have a plan. I've just finished this dress for Mrs. Gray, and you may take it to her. She always pays at once for the sewing I do for her, and you may take ten cents and buy some candles."

"O mother," breathed Sally, "and can't we take ten cents more and buy

twelve rosebud holders to put the candles in? Then the wax won't drip on the cake."

Mother shook her head. "No, dear," she said, "ten cents is all we can spare. Besides, we shan't mind if the wax does drip a bit, shall we?"

"Of course not," said the twins happily.

The dress was wrapped up and the children carried it carefully over to Mrs. Gray's. They rang the bell and waited. Presently the maid came to the door and opened it. "Mrs. Gray isn't at home just now," she said. "She'll pay your mother tomorrow."

The twins walked home slowly. Sam shuffled his feet; Sally wiped away a tear; neither said a word. Then they both stopped short, for right there on the walk was a bright shining coin.

"It's a dime!" shouted Sally. "And we found it! Let's run and show it to mother."

"I wonder who lost—" began Sam, and then stopped, for a little in front of them walked Mr. Noble, the minister.

"Maybe he lost it," Sam went on, "and we must give it back."

"O dear," wailed Sally; "must we, Sam?"

"Well, you know what mother would say, don't you? Let's hurry and get it over with."

"Lose a dime" repeated Mr. Noble when the children rather breathlessly questioned him. "Now let me see." He gravely put his hand into his trousers pocket and drew out a handful of coins.

The twins watched eagerly. Mr. Noble looked at their anxious little faces and his eyes twinkled.

"No," he said, "I haven't lost a dime; I seem to have one more than I need. Now, Sam, if you will keep the dime you found and Sally will take the one I don't need, we shall all be happy."

"Thank you! Thank you!" gasped the twins and ran for home.

"We'll buy pink candles!" shouted Sam.

"And pink rosebud holders!" sang Sally.—Jessie Lathrop in Youth's Companion.

Clifford Learns a Secret.

Every summer Clifford went with his parents to the country. Sometimes there were playmates near his home, and sometimes there were not. This summer, however, Clifford was delighted to learn that two little boys, Victor and Ivan Kline, lived only a short distance away. The boys lost no time in getting acquainted, and then the good times began.

Sometimes they would ride Barney the spotted pony; sometimes they would hitch up the little dog Towser to a small cart and drive him around. At other times they would roll huge iron hoops down the road, shouting like small, dusty Indians in their play.

One hot day the boys had been playing hard and sat down to rest. Clifford decided he was very tired and was going home to rest.

"What is the matter?" asked his mother, as he flung himself in a big arm-chair.

The discontented look grew on the little boy's face. "I'm tired of everything," he answered rather crossly. "I wish I had something different to play."

"Why not try a little work, instead of play?" suggested his mother pleasantly, as she went on with her work of cutting out cookies in fancy shapes.

"But I can't think of any work that I want to do," answered the small boy, shaking his head. Then he glanced out

of the window. "Oh, look, the cows are in the wheat field, and they'll trample it all down."

"Then run over quickly," said his mother, "and help Victor and Ivan chase the cows out of the field. You know Mr. Kline has gone to town. It will be too bad if the cows ruin the ripened wheat."

Clifford waited not a minute, but raced out of the yard and up the road.

"Your cows are spoiling the wheat," he shouted to the boys, who were playing in their front yard.

In another moment all three boys, aided by Towser, the dog, were in the field, running after the red-and-white animals. For half an hour they worked very hard. Just as they would force a cow near the gate, she would toss her head, give a quick turn, and run back into the wheat field. After much work the boys managed to get all the cows out of the forbidden grain and into their proper places in the cow barn.

Then the boys went under a tree and sat down on the tall green grass, and began to fan their hot faces with their broad-brimmed straw hats.

The discontented look on Clifford's face was entirely gone. "It's almost as much fun to help some one chase cows as to ride ponies," he declared, laughing. "It doesn't seem like work at all."

"Well, I'm glad you were here to help us," said Ivan. "It would have taken Victor and me another half-hour to get the cows out." And tired Ivan lay down on the cool green grass. So tired was he that it felt almost like a feather bed beneath him.

"I know now when work does seem like play. It was like a game, running around in the wheat," Clifford told them.

That evening, when Mr. Kline came home from town and heard the tale, he was very much pleased that the boys had done their duty so well.

"I think I will reward my hired men at once," he said laughingly. "Then he made his way to the ice-house. In a short time Mr. Kline froze a gallon of the best ice cream they had ever tasted.

"Oh, my!" Clifford sighed after his second dish, "that was good."—Our Little Ones.

Alice and the Bird.

Alice was fast asleep. A bird saw her. "Wake up! wake up!" sang the bird. "Wake up, Little Girl!" it sang. Alice waked up. She jumped out of her bed. She saw the bird in the tree.

Alice went to play with Patty. She took her Doll with her. Patty said, "I want the Doll!" Alice said, "No, I want it!" "Give up! give up!" sang the bird! Alice looked up into the tree. There sat the bird. "Give up! give up!" it sang. "I hear you, Little Bird," said Alice; "I will give up! I will give up! Patty, you may have the doll."

Alice went home to dinner. Her mother was not there. "Oh, where is mother?" she said. "I want my dinner!" "Cheer up! cheer up!" sang the bird. Alice looked up into the tree. There sat the bird! "Cheer up! cheer up!" it sang. "I will cheer up," said Alice; "I will cheer up and be happy." She ran to play with her kitten. She sang and was happy.

After dinner Alice went for a ride. Then her mother put her to bed. Her black eyes would not shut. "Shut them up!" sang the bird; "shut them up! shut them up!" "I will shut them up," said Alice. Soon she was fast asleep. How happy the bird was! It had helped Alice all the day.—Emily Rose Burt.

For the Southern Churchman.

Bein' Good.

Helen Bayley Davis.

I try so hard to be quite good,
But I jus' can't;
I love to say, "I won't—I will"
An' "No, you shan't!"
As soon as I get out of my bed,
There's somethin' bad pops in my head,
I want to paint the ice-box red
Or scare my aunt.

I make my mother very sad,
I know I do;
An' sometimes she gets real mad
An' hunts a shoe!
She spansks me hard an' makes me cry,
I want to lie right down an' die,
Or punch some feller in the eye,
I feel so blue.

Dad thinks he was jus' awful good
When he was young;
He says he really never would
Stick out his tongue.
He always tried to relp his Pa
An' dearly loved to wait on Ma,
He never mocked an' yelled "Ha, ha!"
Or door-bells rung.

Oh, dear! I have to do those things!
But never mind;
Some day I'm goin' to get some wings,
The angel-kind!
Then I will flap them an' away,
Away I'll fly the first bright day;
Jus' nothin' else to do but play—
Pa'll stay behind!

Uncle Sam's Coal-Bins.

Mother Earth has a lot of children, black ones and white ones, brown ones and yellow ones and red ones—such a lot that you'd hardly think she could feed them all and clothe them and keep them warm. Now all these children of hers are divided into various groups and live in houses of different kinds and sizes. We live with our Uncle Sam in a large and wonderful house called The United States of America. There are forty-eight rooms in this house—some folks call them forty-eight States—and in the rooms



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are "all the modern conveniences." For instance, there is running water (rivers and streams) in every room.

Under some of the rooms are the coal-bins. Mother Earth has been filling them for us during all the long centuries since the world was young, since the time when there were no men in our house, but only queer-looking animals such as you and I have never seen. Do you know how she made the coal? Well, she took a lot of leaves and ferns when they dropped to the ground, and as they began to

decay she covered them over with sand and dirt. This kept all the moisture out, and in the course of time, as other layers of sand and dirt were piled on top, the mass of vegetation grew harder and blacker, and harder and blacker, and today we call it coal. Mother Earth is still making coal in some places—for instance, in the Dismal Swamp of Virginia and North Carolina, and in the peat-bogs of Ireland.

Before the coal is hard and black it is called peat.—Selected.

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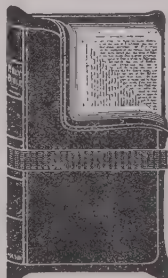
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REV. F. ERNEST WARREN.

An Appreciation.

A Resolution adopted by the Vestry of Christ Church Parish, Middlesex County, Virginia, September 12, 1924, approved October 10, 1924:

WHEREAS, Rev. F. Ernest Warren, who for the past four years has been Rector of this Parish has felt himself constrained to sever his connection with the same, because of circumstances over which he, or this Vestry had no control, and

WHEREAS, During his stay among us Mr. Warren has accomplished great and lasting benefits to Christ Church and the Community, for to his untiring efforts is due the fact that Christ Church School was established in the county and at its present site; that the Parish House was built, and that he was largely responsible for organizing and getting the school in working order, and that during his stay the Parish has grown and prospered as never before, and

WHEREAS, This Vestry desires to show an appreciation of his efforts; therefore, be it

RESOLVED, That this Vestry desiring to leave a record of our appreciation as a monument of our love and esteem for Mr. Warren and his work in this Parish, order spread on the minutes of this body a copy of these preambles and resolution, a copy forwarded to Mr. Warren and a copy published in the Southern Churchman.

BARTON PALMER, Registrar.

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MEETING OF TRUSTEES.

The Board of Trustees of the Protestant Episcopal Theological Seminary in Virginia will meet at the Seminary, on Wednesday, the 12th day of November, 1924, at 10 o'clock A. M.

S. SCOLLAY MOORE, Secretary.

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Obituaries

MISS ALICE PETTIGREW NORTH.

On Monday, October 6, 1924, MISS ALICE PETTIGREW NORTH entered into that rest which remaineth to the people of God. Her death took place at her late residence, 1126 North Calvert Street, Baltimore, in which city she had passed the greater portion of her life. Miss North was a daughter of the late Captain James H. North and the late Mrs. Emily Klein North, of Warrenton, Va. Captain North was originally from Charleston, S. C., and served as an officer in the navy of the United States and later in that of the Confederate States.

Miss North had lived for a number of years in the family of relatives who were very near and dear to her, namely: her aunt, the late Miss Susan S. Klein, and another aunt, Miss Mary B. Klein, and a cousin, Miss Louisa K. Funn, both of whom survive her. The life in their family circle was so lovely and Christ-like as to be almost ideal. Miss North was a standing example of high principle, devotion to duty and unbounded affection to her aunts and dear ones. Coupled with these great qualities was the blessing of sound common sense and a large capacity for business, as well as great personal charm of manner. Her going from us serves as a reminder of the truth of the thought expressed by Emerson that, after the death of a loved one, the landscape seems to shut down on less of worth and nobility, and, so, to be less attractive than before. She has passed to that far greater life beyond.

REV. ANGUS CRAWFORD, D. D.

Resolutions.

We, the Faculty of the Virginia Theological Seminary, wish to record our deep sense of loss in the death of the Rev. Angus Crawford, D. D. Dr. Crawford was professor in the Seminary from 1887 to 1920, and Dean from 1898 to 1916. He served the Diocese of Virginia in the General Convention from 1901 to 1916.

Five members of the present Faculty of the Virginia Seminary were taught by Dr. Crawford, and they can bear testimony as his pupils to his thoroughness and exceptional power as a teacher of Hebrew. In accurate learning and in the gift of imparting the language of the Old Testament we doubt if he had an equal in the Episcopal Church in his generation. We recall vividly his enthusiasm, which kindled a long dead language with the liveliest present-day interest. Hebrew to him was indeed a sacred language, and even its grammatical forms were taught in the class room drill with a religious zeal.

During his many years as Dean he gave himself to the upbuilding of the Seminary with a concentration of effort so wholehearted that the grounds and buildings were gradually transformed into beauty and comfort. He wrought before the drive expert and the campaign machinery came upon the scene. Single-handed, with little or no supporting organization, he accomplished great things by sheer force of personal enthusiasm for a cause in which he firmly believed. The Seminary in all of its long life has never had a friend or official more earnest in endeavor for its well-being. Coming to the Seminary when the grounds were a wilderness and its buildings cheerless and crudely appointed, he lived to see an attractive campus and an up-to-date equipment.

But we who knew him so well like to remember him in the intimacies of the home and private life. He was preeminently a man of prayer and faith. One cannot forget the moments around the dining room table in the evening, when, after the meal, he led the household in prayer with a reverence and simplicity most impressive. Then beneath the teacher of the class room and the administrator of the institution, one saw the trust of a child and the devotion of a saint. During his last years of quiet retirement he delighted in the leisure which

enabled him to think out the things which make for the peace of the spirit. These closing days were spent on "The Hill" he loved, and in a richer experience of all the old Seminary stood for. Otiurn cum dignitate well describes this last period of a life of beneficent and exalted service.

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W. COSBY BELL,
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THOMAS K. NELSON,
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CHURCH INTELLIGENCE.

(Continued from page 16)

saur was noted. Miss Martha Justice led a helpful round table conference on "Our Work and Our Methods." Luncheon was served in the parish house, which has been recently remodeled.

The Conference adopted as its own action, an endorsement of the resolution of the National Woman's Auxiliary Council before the National Council of the Church, pledging prayer and consecrated labors of these women of Western North Carolina for the undertakings of the Church.

W. N. C.

Personal Notes

The Rev. Harold Lounsbury, Assistant rector of St. Margaret's Church, has accepted a call to take charge of the church at Mt. Ranier, near Washington and will assume his new duties there on December 1.

The Rev. Paul Micou, formerly secretary for student work in the Episcopal Church, has accepted the rectorship of the Memorial Church of St. Luke the Beloved Physician, Bustleton, Philadelphia, Pa., and will begin residence there December 1.

The Rev. Richard A. Hatch, of Clearfield, Pa., has accepted the position of locum tenens at St. Luke's Parish, Altoona, Pa., during the absence of the Rev. George R. Bishop, beloved rector of the parish, who has been forced by ill health to take a year of rest from parochial duties. The Rev. Mr. Bishop now resides at Ocean City, N. J.

The Rev. J. G. Bierck, formerly of Philadelphia, Pa., has temporary charge of Church of Christ Church, Fairmont, W. Va., until a rector can be secured.

The Rev. Herbert Connop, formerly in charge of Holy Trinity Church, Hollidaysburg, and St. Peter's Church, Juniata, Pa., has returned to the Diocese of Harrisburg, and on November 5, took charge of St. Luke's, Blossburg; Christ Church, Annot, and Trinity Church, Antrim. During his absence from the diocese, the Rev. Mr. Connop visited his relatives in England, and also since his return from abroad, has been supplying several churches in New York City.

The Rev. W. W. Sillman, rector of Christ Church, Port Henry, N. Y., has accepted a call to St. James' Church, Macon, Ga., and will take charge on November 15. His address after that date is 111 Courtland Avenue, Macon, Ga.

The Rev. Arthur L. Kenyon, formerly rector of Upper Suffolk Parish, Suffolk, Va., has accepted a call to be rector of the Church of the Nativity, Price Hill, Cincinnati, Ohio, with charge of St. James' Church, Westwood.

The Rev. F. M. Brazier, formerly of St. Paul's Church, Freeport, Tex., has now taken charge of Calvary Church, Bastrop, Tex., with address at Box 394.

The Rev. Charles Blaker, rector of Grace Church, Columbus, Neb., will become rector of St. Peter's Church, Denver, Colo., January 1.

The Rev. J. M. Forbes, formerly rector of Grace Church, Ravenna, Ohio, has entered upon his duties as rector of St. Paul's Church, Put In Bay, Ohio.

ORDINATIONS.

At an ordination held at Grace Church, Miller's Tavern, Diocese of Virginia, on October 22, the Rev. Edward Ellis, Jr., Deacon, was advanced to the Order of Priests, and Mr. Aston Hamilton was made Deacon by the Rt. Rev. William Cabell Brown, D. D., Bishop of Virginia. The ordination sermon was preached by the Rev. J. L. Taylor, D. D., rector of St. Philip's Church, Richmond, who also presented the candidates.

The Rev. Edward Ellis will continue as minister in charge of St. Paul's Church, Gordonsville, and Trinity Mission, Charlottesville.

The Rev. Mr. Hamilton, who is a last summer's graduate of the Bishop Payne Divinity School, has been assigned by the Bishop to the charge of the colored churches in Essex and Caroline Counties, with residence at Miller's Tavern.

The Rev. J. W. Hayes was advanced to the priesthood by the Rt. Rev. Thomas C. Darst, Bishop of East Carolina, in Emmanuel Church, Farmville, on October 15. The sermon was preached by the Rev. D. G. MacKinnon, of Christ Church, New Bern, and the candidate presented by the Rev. R. B. Drane, D. D., of St. Paul's, Edenton. Other clergy present and taking part

in the service were the Rev. Messrs. J. E. W. Cook, Stephen Gardner and J. N. Bynum. Mr. Hayes becomes rector of Emmanuel Church, after serving for several months as minister in charge.

The Rev. J. N. Carter was ordered deacon by the Rt. Rev. Thomas C. Darst, D. D., Bishop of East Carolina, in St. Mark's Church (colored), Wilmington, on October 4. The sermon was preached by the Rev. R. I. Johnson, rector of St. Cyprian's, New Bern, and the candidate presented by the Rev. J. R. Mallett, of St. John's, Wilmington. Other clergy present and taking part were the Rev. Messrs. Alexander Miller and W. R. Noe.

On October 18, in the Chapel of the Salisbury School, Salisbury, Conn., the Rt. Rev. Paul Matthews, D. D., Bishop of New Jersey, acting with permission of the Bishop of Connecticut, advanced to the priesthood the Rev. William Dudley Foulke Hughes. The sermon was preached by the Rev. J. C. DuBuisson, Warden of St. Meinio's Library, Haverdard, and Canon of St. Asaph's Cathedral in Wales. The candidate was presented by the Rev. Robert Williams, rector of Trinity Church, Princeton, N. J. Six other priests joined in the laying on of hands.

The Rev. Mr. Hughes will continue as a master in Salisbury School.

DEATHS.

Funeral services for the Rev. C. O. Dantzer were held October 30 in All Souls' Church for the Deaf, Philadelphia. Interment was in North Cedar Hill Cemetery. Mr. Dantzer died in the Episcopal Hospital of complications, believed to have resulted from a fracture of the hip, suffered recently in his Fox Chase home.

He was a deaf mute since he was seven, and was rector of All Souls' Church from 1903 until a year and a half ago, when he retired.

When Mr. Dantzer came to Philadelphia he first used a small building on Franklin Street, above Vine, as a center for his missionary work in this state, New Jersey and Delaware. He developed this work to such a great extent that the All Souls' Church then was built. Following his ideas, seats were arranged triangular in tiers and focused to one point in front, the purpose being for each worshipper to see, no attention being paid to acoustics.

Mr. Dantzer was a leader in the country in work among deaf mutes. It was largely through his efforts the home for deaf mutes in Bucks County, Pennsylvania, was put into operation.

Bishop Garland conducted the services and they were translated to the congregation by the Rev. William M. Smaltz, rector of All Souls' Church, who succeeded Mr. Dantzer a year and a half ago.

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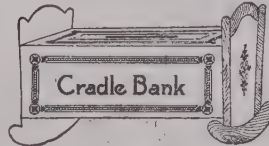
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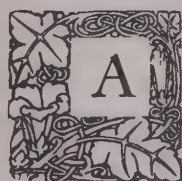
Southern Churchman



Vol. 89.

RICHMOND, VA., NOVEMBER 15, 1924.

No. 46.



ALL may save self; -- but minds that
heavenward tower
Aim at a wider power,
Gifts on the world to shower.
And this is not at once; - by fastings gain'd,
And trials well sustain'd,
By pureness, righteous deeds, and toils of love,
Abidance in the Truth, and zeal for God above.

—J. H. Newman

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TO PLEDGE SUPPORT. As the Church has budgets in parish, diocese and nation, I ought to indicate by a pledge in the Every Member Canvass to what extent I will share in providing for these budgets, and my share ought to be according to my means.

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Thoughts For the Thoughtful

The reason a lot of people cannot find Opportunity is because it goes around disguised as Hard Work.

Our grand business in life isn't to see what lies dimly at a distance, but to do what lies clearly at hand.—Carlyle.

I believe that the root of almost every schism and heresy from which the Church has ever suffered has been the effort of men to earn, rather than to receive, their salvation.—John Ruskin.

We need a rural social philosophy more than we need a rural social technique. . . . Which is just another way of saying that the fundamental problem of progress is spiritual and its solution must be spiritual.—Home Lands.

Whether it be a day of health or sickness, joy or sorrow, rest or work, struggle or victory, let the chief thought with which you receive it in the morning thanksgiving be this: "A day that the Father gave: in it I may, I must, become more closely united to Jesus."

Spirit, who makest all things new, Thou leadest onward; we pursue
The heavenly march sublime.

'Neath Thy renewing fire we glow
And still from strength to strength we go,

From height to height we climb.

Every greatness there has been in any thought of mine, whatever I have done in life, has been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart.—Ruskin.

I remember that Charles Kingsley used to say, "I wonder if there is a family in all England where there is more laughter than there is in mine." And the Lord was an abiding guest at Charles Kingsley's table. Take Him into your conversation. He will come in like sunshine.

Christ has made the world better than it was. Only Christ can make the world better than it is. Christ was the hope of the world before He came. The hope of the world is still in Christ and in those in whom the Christ spirit lives.—C. W. Fulton.

"Keep ye the Law—be swift in all obedience—

Clear the land of evil, drive the road and bridge the ford,

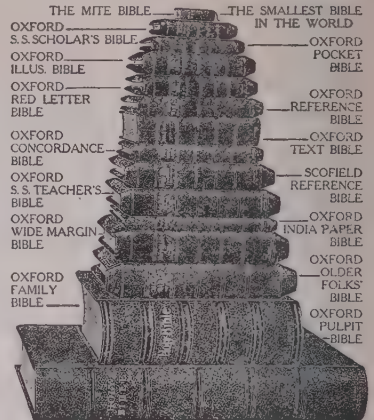
Make ye sure to each his own

That he reap where he hath sown;
By the peace among our people let men know we serve the Lord."

Worry is the antithesis of prayer. Prayer is an acknowledgment of faith: worry is a denial of faith. Prayer is putting my hand in God's, trusting to His loving guidance; worry is withdrawing my hand and denying His power to lead me: Prayer leads through the door of faith into the presence of God: worry leads through the door of anxiety into the darkness of loneliness and discouragement. If prayer does not cancel worry, worry will cancel prayer.

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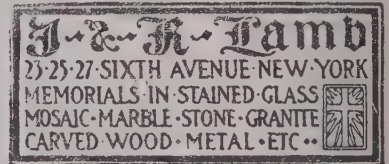
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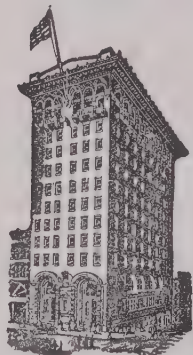
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EDITORIALS

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No. 46.

THE ART OF LIVING

The object of science is knowledge, or rather a systematized knowledge which then takes its place in the whole category called truth. The object of art is to utilize this truth. Art has two definite meanings. One is the conception of art as a set of rules for the practical use of knowledge. These rules constitute a method of employing the powers of nature for a desired end. The other meaning of art is that it is the actual functioning of the trained intelligence using certain tested rules as the channels of creative energy. Art in latter sense is the constructive intelligence in action. The varied activities of this intelligence have created the forms of thought which science uses in its quests. It has produced the harmonious expression of the emotions which is called poetry. It has taken the cold dead facts from the hands of science, and made them so like Nature's handiwork that the sheer beauty of the thing produced, absolves the senses as does a sunset or a star. The Art of Arts, the highest exercise of the constructive intelligence, is the Art of Living. It, like every other art, can be considered as a body of canons, or a system of rules. So considered it offers its gifts only to true intelligence. The art returns upon itself. It can be studied, however, as the actual functioning of the whole being in accordance with the tested facts of life.

St. Paul like every prophet becomes a poet in his highest moods. He bids the Philippians to go in search of the sunlit way to God. This is the highest quest of the soul, to find the shining path of light, to become children of the day, sun-tested men, found pure and unsullied in the light of day.

The sunlit path that leads to God! To seek it is the great adventure. There the sun that crowns the life heals and restores, and then reveals what it has done. The path of light leads to the mount of vision; and never does the glory fade. In olden days Moses found the Way, and when he came down from the mount his face shone, and even if he wished not that it shone, the men of Israel know that he had found the path of light.

Like some master of the chisel or the brush, Paul, great master of the highest art of all, talks to his pupils, young craftsmen seeking to build a hope that will not crumble with the years. Listen to his talk: "I buffet my body and keep it under. 'Tis thus alone, a man is made the master of his soul." "In knowledge of the fact that he who would reach the goal must push on with tireless and un-

hurried stride, ever do I practice in the game. Come rain or shine I train my conscience every day, knowing full well that if my conscience miss its beat, I break the rhythm of my running. When the goal is seen, it is the lost rhythm of the inner life that makes men trip and fall before the eyes of God and men."

"He who aspires to walk the sunlit way, must learn to find the straight, clear line of right, and having found to keep it with exacting care. The follower of the way must hold in mind that moral accuracy is the first inexorable law of the greatest of the arts. He may not trust to vague promptings of a well-intentioned heart, but must pause to drop the plummet, and measure angles wherever roads diverge. Outside the path of light, within the deepening darkness, grope the ones whose small inaccuracies of truth and honesty have carried them at last far from the way; poor errant fools who trusted to a wish to guide them right, and scorned the useful trouble of the plummet test.

Let no man say that to him has come no call to go and seek. It comes to all. If any have let it pass unheeded, still there is hope. "Buy up the opportunity." Make any sacrifice to purchase the privilege of gaining entrance to the gate of high endeavor. Wait not for opportunity to come again. "Gird up thy loins and pursue."

When one has entered on the path of light, there is a law to guide his steps and train his speech. Let there be no lagging on the way. Straight on! No looking back! "Let thy speech be ever gracious, seasoned with salt." With the breath of heaven in thy face and thy head crowned with sunlight, forget not the joy of living. Not with sad cadence as of one lamenting, but with the glad lilt of joy, go on thy way. The way of light is not the path of silence. Song is there, and speech that has the tang of air that borrows from the ocean its freshness and its flavor. Within the highest life there is ever place for laughter and for jest and pungent speech, but none for rude words that wound, or talk insipid in its unsalted sameness.

When mind and heart and will, the potential trinity within, distinct, interdependent, begotten and proceeding, coequal, yet meant to be forever one, shall have attained to destiny, then shall man know that the law of his own being is but another name for the will of God.

"We shall be like Him; for we shall see Him as He is."

EVERY MAN IN HIS OWN TONGUE

We publish in this issue a stinging rebuke of ourselves. It is from a devoted and distinguished layman of the Church. He calls us by implication a scoffer and a miser; and then in an exuberance of charity is willing to admit that the aberrant fantasies of a recent editorial may be ascribed to a transient fit of pique or what the doctors used to call *tumidum jecur*, an enlarged and indurated liver.

When we are accused of trying to put a wet blanket on the Nation-Wide Campaign and to furnish "balm" to the accusing conscience of the slackers," we understand the mental confusion of the old dame who went to sleep on the King's highway, and awoke to find that a passer-by had so changed her outward appearance that after studying herself for a while, she cried: "Lawk a mercy! Lawk a mercy! This is none of I."

We do understand, however, a little better than we did, what St. Paul meant when he talked of the foolishness of preaching."

What we were trying to do was to point out that what Christianity did first of all was to explode the ancient notion of sacrifice. For a man to give one-tenth of his income to Church and charity, and then to feel himself free to use the remainder without a thought of God or his fellowmen, is to our mind not an expression but a denial of Christian loyalty. Self-denial or self-sacrifice that leaves nine-tenths of our interests untouched, is to our mind utterly unmeaning. So long as such a conception exists, a man calling himself Christian can continue to be as a wealthy citizen of New York said he was: "a Christian above fourteenth street." Below fourteenth street he was frankly pagan.

We know of a rector, who, when he was called to a city church, met with the vestry and laid their call to him on the table. He told them that he would come to

them only on the condition that they agreed to accept this ideal of what a church was. First that the unit of the church was not the congregation but the diocese. To be an Episcopalian meant this much or it meant nothing at all. Second that the diocese had no warrant of existence save as a component part of a larger whole. That an individual congregation had no more right to plan first to save itself than a soldier in a regiment had such a right. That if it became necessary the congregation must stand ready "to give itself to death," provided the diocese assume the same loyalty to the church. That the missionary work of the church constituted the first lien on the resources of the congregation; for the missionaries were the army in the field who could not possibly subsist there without being furnished with supplies and equipment. That so thorough-going was this truth that the meeting of its obligations to the advance work of the church was a claim that had precedence over even the salary of the rector. That he would never consent to any adornment or enlargement of the church, nor would he receive his own salary until the first claim was met.

For the first time it dawned upon that vestry what it meant to be officers in the Church of God.

Parochialism died a sudden death, and men who formerly had talked of being taxed by the church gave till the whole diocese wondered. During the ten years of that man's rectorship he never once appealed for money, but he continued to tell his people what he had told the vestry. What gave him even higher joy was to see the truth gradually made manifest that a man who called himself a business man and a Christian was an unworthy business man and a disloyal Christian, unless his business was Christian and Christianity his business.

A WORLD VISIONED CHRISTIANITY.

The possession of a world vision is an imperative necessity for the Christian religion if it would helpfully attune itself to the needs of the modern world. There can be but small room in an age of democracy for a religion unable to transcend the social, national and racial barriers which divide mankind. Modern men are compelled to think in world terms. The great problems of the present hour are those which touch the interests of all the nations. The human race has at last become a single family. That which concerns one member of the family concerns all. It is becoming clear that the civilization of the future, if it is to endure, must be built upon a world consciousness. Hence the Church can occupy no honored place in the day that is to be unless she learns to speak the language of humanity, and addresses herself to a solution of the problems common to all the peoples of the earth.

Wherever the Church manifests a too eager interest in a single class or group, men grow suspicious of her message; but wherever she gives evidence of possessing an impartial world sense, men look to her in hope. Where the Church is faulted today it is less for her inefficiency and impotence than for her fondness for preaching a "class gospel". The certain cure for this state of affairs is the vigorous prosecution of a worthy program; a program that is truly world-wide. An article in one of our leading magazines not long ago said that in India the keenest minds, both Christian and non-Christian, are looking to Jesus Christ as the ultimate Saviour of that troubled civilization. Whether the rising tide of the yellow race is destined to refresh or to engulf the fair fields of western civilization depend upon whether we Christianize the yellow races or permit them to remain pagan and material. Whether the Cross or the Crescent finally waves in triumph over the continent of Africa will be determined by the character of the Church's vision in Christian land. And no sane mind can fancy that it will not matter to the generations of the future whether mighty Africa finally becomes Mohammedan or Christian. Every nation on earth that is not Christian matters. Every one that is

Christian matters. And it is high time we found it out. It is my firm opinion that the Church's program of missionary work is the most distinctly worth while task she is engaged upon today. The world cannot become safe until it has been made Christian; and at all hazards it must be done. Every prayer for missions, every dollar given, every favorable word spoken, every life offered for active service, means good work done towards transforming the kingdoms of the earth into the Kingdom of God and of His Christ. To help the Church in Parish and Nation catch a world vision and carry out a world program is the most far-reaching service a Christian today can hope to render.—Bishop Strider, in "The Church News."

WHAT IS CONVERSION?

It is the process, whether sudden or gradual, by which this loyalty to Jesus becomes the reality of a person's life. For some it represents a series of forward steps. For others, who have been living contrary to Jesus and His ideals, it means literally turning around, a change in the moral direction of life. When the lost son came to himself he decided to go back to his father. Conversion is a turning from the false center of self to the true center of God as revealed in Jesus; from a base selfishness to a true self-realization in life more abundant; from the false lust of anti-social life to the fullness of love as the complete sharing of life in limitless self-giving. For those who have grown up without relation to Jesus, conversion represents a change of spiritual center as radical as the shift from the earth as the false center of the Ptolemaic, to the true sun-centered Copernican system of astronomy. It is spiritual self realization in the adjustment of the individual in the three relationships of life, religious, moral and social. It is a new orientation to the spiritual universe. It is "the birth of a new dominant affection by which the God consciousness hitherto marginal and vague becomes focal and dynamic." Conversion means the unification of the divided self, or the victory of the true self in its identification with the ideal, as a house no longer divided against itself.—Sherwood Eddy.

YE SHALL RECEIVE POWER

By R. C. Gillie

In the Presbyterian Banner

ONE of the chief hindrances to attention to Jesus and His message—the message He brought and the message that is in Him, is the misrepresentations of Christianity, which are always current. Each generation produces its own lie. There is always a temptation to spend strength fighting a lie which is already dead, answering questions which no one is asking, as Dr. Hulton says in his brilliant way. The real foe to be fought is the lie that is infecting men and women by suggestion, the bacillus that have not yet been isolated. Once the lie has become explicit, it can be fought in the open field. As soon as the bacillus has been isolated an antidote can be provided.

A malignant infection at work on the minds of a good many men today is, to put it colloquially, that the gospel is "dope." It neither feeds men's strength nor supplies their real need, it only satisfies their morbid cravings, it simply anaesthetises—that is the suggestion. All men have their bad times, we are instructed in the bitter day-break of sorrow or face to face with some implacable demand of life, they are eager for relief from mental or moral pain. They are not quite normal then. The narcotic of the gospel is offered to them and they received it, not because it is true but because it is comforting. They have accepted a lie—a beautiful lie; also, none the less a lie.

Thus the tables are turned on us. We who cry, "Awake thou that sleepest and arise from the dead," are accused in turn of accepting an injection which has drugged our faculties and sunk us in slumber.

It is partly our own fault. There is a way of preaching Christ which forbids men to love God with their mind. The Gospel is sometimes offered as a draught to be swallowed down without asking questions. There is at least one type of Christianity that lives by something like "spiritual magic." There are forms of Christianity which can only be described as "medicated."

The challenge has to be accepted. If Christianity, essential simple Christianity, is an anaesthetic, then we must place the question back to the fountain head. Is there in Jesus, the Jesus of the New Testament, anything to justify such a suggestion? Did He try to drug men or to awaken them?

A first glance at the Gospel is reassuring. It was Our Lord Himself who said: "What think ye of Christ?" He again said: "I am the Truth." He was never afraid to be tested. Though He refused the fallacious test of providing miracles to order, He was never averse to right investigation. He was prepared to yield Himself to almost brutal examination for did He not say to Thomas: "Reach hither thy hand and put it into my side." Jesus is presented to us as the Saviour of truth lovers. We misrepresent Him if we deny that fact.

But we must press the question still further back. Is there in the Jesus of the Gospels any suggestion of falsity, of unreality, of the artificial or of the inconsistent? Is there anything that does not ring true?

To ask the question is for most of us to answer it. But to let us hear the message of the New Testament. There is an antidote there to every bacillus of unbelief, however new born.

Listen to this remarkable combination of words, "full of grace and truth." That is a description of Jesus Christ. The words were evidently chosen with care for they are used to describe the message as well as the Lord. "The law was given by Moses: grace and truth came by Jesus Christ."

They are an adaptation of an Old Testament formula, "Mercy and truth," which was frequently used. But "mercy" has been displaced by "grace." That marks a deepened knowledge of God. Our attitude to men. "Mercy" can exist without love, "grace" in its New Testament sense always involves active love. "Mercy" describes the attitude of a judge who pities a criminal and lessens his sentence. "Grace" is the attitude of the father who loves his prodigal son and was watching for him, a welcome ready every day. The original idea has been much enriched by the change of the word.

It is the other word, however, which fastens our attention, truth. It is found in unusual company. Grace, mercy, pity, compassion, love—all there in full play but not at the expense of truth. How deeply that takes us into the necessity for a Gospel! This idea also has been enriched, for though the Greek word is the accurate translation of the Hebrew, it is a richer word. Did not Jowett of Balliol suggest that perhaps the Holy Spirit could at times express His meaning more fully through a translation, the word in the language of the version being richer than that in the original? However that may be, in this instance we get a view of a wonder landscape by following Dr. Moffat's translation, "Full of Grace and Reality." Grace and reality came by Jesus Christ.

You see which way this word points. Jesus Christ is more than veracious, He is actual; the foe of untruth in word, also the touchstone of all that is false in life; testing not only the truth of statements but also the truth of things. Through Him God is seen not only to be more gracious but also more real. The mists of vagueness as of error vanish before Him.

That is a tremendous claim. It is justified. Opponents of Christianity have long tried to attach the words "legendary" and "mythical" to the narrative of the life of Jesus, but all such attempts fail to tinge His person with unreality. The atmosphere of the Gospels is daylight, not moonlight, not even twilight. There is a singular absence of mere glamor, though there is abundance of romance, the romance of heroic love deepening into the tragedy of its rejection. There is nothing artificial or strained or abnormal or morbid in these pages. Strauss, the opponent of a Divine Lord, recognized "the pure sanity" of His mind. Jesus Christ is presented to us as reality. That is why simple hearted people are so sure of their Lord. Apart from the wonderful authentication of His aliveness through daily experiences of His presence, they recognize instinctively the record of a real life lived and a real death died.

This impression of reality is most powerful where we might expect it to fail, viz., in the presentation of His character as perfect, without flaw and without stain.

Shallow people hint not obscurely that a perfect character making the impression of reality, could be invented quite easily by a dramatic genius. The plain fact is that it has never been done, not once. Shakespeare never attempted it. He was great enough to know better. But attempts have been made, only to end in failure. In "Daniel Deronda" George Eliot is obviously attempting to depict a perfect man. The result? It has been said caustically, the hero is not a man, just a "moral mist." No, outside the Gospels there is no picture of moral perfection which convinces us of actuality. That is the astonishing thing about the record of Jesus. As we read them we know that He is not only perfect, He is real.

He is no plaster saint, no wax figure, faultless but lifeless. He is flesh and blood. God, the character of God, shines through this life unmistakably. The flesh and blood are the perfected instruments of holiness, but flesh and blood all the time. Yes, as really when He held little children in His kind strong arms as when these arms were helpless, nailed to the cross.

What is true of Himself is true of His gospel. Reality is its hall-mark. No, if it does not produce results, it is useless. If it will not bear all the tests of life and death, it is not authentic. If it cannot endure the scrutiny of the enquiring mind, it lacks a quality its Master had when on earth. If it must be protected from the rude jostling of other ideas and gospels and propaganda there is a vein of weakness in it which this word "reality" challenges. It triumphs because it is continually being tested and continually bears the strain. We are not afraid of people thinking too much about Christianity. We are afraid of their thinking too little. The texture of its truth will bear the most powerful microscope without revealing one destructive defect. It was tested in the laboratory of heaven before it came to earth and is guaranteed against the uttermost strain.

BISHOP TUTTLE MEMORIAL ASSURED

St. Louis Gives More Than Half a Million in Opening Drive—More in Sight

By the Right Reverend Frederick F. Johnson, D. D.

Bishop of Missouri.

WHEN Bishop Tuttle died, the people of Missouri, of the Episcopal Church and of other Churches and of no Church, immediately determined that a permanent memorial should be created of such sort as to challenge the attention of men by its sufficiency, its beauty, and its sacred uses. Quietly during the past year the memorial project has been planted in the hearts of the citizens of St. Louis. On the night of October 10, the opening dinner of the intensive campaign was had. A leading Jewish rabbi made the invocation, the Rev. Dr. Bitting, twenty years pastor of St. Louis' Second Baptist Church; Mr. Festus J. Wade, a St. Louis banker of international reputation (the foremost Roman Catholic layman of the Middle West), and Mr. Charles Nagel, Secretary of Commerce and Labor in the Cabinet of President Taft, made the addresses of the evening, and the benediction was pronounced by Bishop Johnson, of Missouri. Because Bishop Tuttle had been a sort of pastor at large to all sorts and conditions of men in every walk of life, all communions in St. Louis cooperated in the endeavor to make a successful campaign. Archbishop Glennon of the Roman Catholic Church sent a letter which was printed in the St. Louis papers, commending the Bishop Tuttle Memorial to all good citizens. The weekly bulletin of the St. Louis Church Federation, whose first president Bishop Tuttle had been a dozen years before his death, carried a full-length picture of the Bishop in his episcopal robes as its cover page. The *Modern View*, weekly publication of the Jewish Church, used a more recent photograph for its full-page cover. After nineteen days the closing dinner at the Hotel Chase was presided over by Mr. Festus J. Wade, a member of the original executive committee. When the lists were in, it was announced that St. Louis had subscribed over \$500,000, and that more was in sight. A team headed by a woman who is a member of the Jewish faith reported the highest total pledges outside of special gifts. Dr. John W. MacIvor pledged \$1,000 for the Second Presbyterian Church, of which he is the pastor. When it is remembered that the Bishop Tuttle Memorial was trying to make its way in St. Louis in the midst of a bunch of local drives totaling \$7,000,000, the raising of over half a million in this initial effort is a significant success. The Church Federation weekly, after thanking the Episcopal leaders for being generous enough to permit what might have been solely a family affair to be shared by the religious life of the whole community, goes on to say:

"This is another answer by the Church to the civic chal-

lenge of the Bond Issue and the philanthropic challenge of the Community Fund. All the Churches of Greater St. Louis, and every denominational board of local missions is strengthened by this forward movement. The forces of righteousness are advantaged. St. Louis will be a better and a finer city. St. Louis Episcopalians, the Churches of all faiths, the City and the Kingdom, will be the richer in spirit and the stronger in influence for this signal achievement."

Now that the general Church knows how much St. Louis cares, we should soon be having gratifying reports from the country at large. If men and women of many faiths in St. Louis have given this wonderful testimony to the affection in which Bishop Tuttle is held, and to the value of a life like his, we surely may expect that members of the Episcopal Church everywhere to whom Bishop Tuttle gave himself so generously, will wish to do their full share in making this a splendid and worthy Memorial. It is confidently expected that gifts large and small will continue to be made by individuals who loved Bishop Tuttle, and by churches throughout the world in which his name was a familiar household word. We hope to have, from all sources, one million dollars to build and perpetually endow a National Bishop Tuttle Memorial in the City of St. Louis, the See city of the first Missionary Bishop this Church ever had, Jackson Kemper, and on ground adjoining Christ Church Cathedral, the oldest parish of our Church west of the Mississippi River. It is hoped that the Memorial may serve the National Church in various ways, and that it may be much used as a mid-western center for provincial and regional conferences of one sort and another. Bishop Gailor, President of the National Council, in a sermon at the opening of the intensive campaign, said: "I think that it is most fitting that this Memorial should be erected in this city of St. Louis. Not because Bishop Tuttle spent thirty-six years of his life here; not because he loved the place and the people; but because in a peculiar sense and degree, I think St. Louis is the central city in these United States. More than any city that I know of St. Louis represents all the sections of our country. For many years it was the great and almost only gateway to the West, but no one can say today that it is either a Western city or an Eastern city or a Northern city or a Southern city. More than any city I know anything about, St. Louis seems to be the appropriate place for a Memorial to a national character. And so I hope that we shall be able to build a National Memorial to the national figure of our dearly honored Bishop."

THE CHURCH AND THE FOREIGN BORN

By the Reverend William C. Emhardt, Ph. D.

THE force of circumstances has involved the Church in numerous diplomatic contacts and obligations. An effort to simplify the foreign-born problem brings us into contact with groups, influence, and sometimes control from abroad. Without doubt we are strategically placed in a world of conflicting ideas. We have an established position which stands in the path of development of most of the Churches of Europe and the Near East. In Central Europe a Protestantism is working toward an organic Episcopate. The Near East is trying to translate an archaic type of Evangelicalism into terms of Western thought. Many of the Latin countries yearn for Episcopal leadership which is not Papal. All these aspirations are intensified after the foreign born arrive on our shores.

Along with these are the mixed methods, possibly they are confused ideas, which motivate the Protestant bodies. This form of Church government makes them at the same time both apologetic and aggressive. Behind this, however, they are prompted by a real desire to serve these countries in the days of their recovery and readjustment. Past activities have made them objects of suspicion and often distrust. Ignorance of the Episcopal Church has placed us in their group. Our offers of cooperation in America have been hampered by misunderstandings in the homeland. I think that we are now more perfectly understood; our work at home is found acceptable; and our cooperation invited abroad. Two hurried trips have not made all

paths smooth. A pathway to better understanding and fuller cooperation has been opened.

One cannot visit these countries without being impressed with the growth of Anglo-Saxon influence. The mere fact that English is displacing French and German as the popular language indicates the orientation of the people. Commercially one sees the influence of America. Old agricultural and fishing centres, even in far Mesopotamia, are becoming industrialized. American machinery and American capital are exerting their influence. Far-seeing men in the English Church see such a growth in the Anglo-Saxon population in the Near East that they predict the necessity of allocation of Episcopal jurisdiction between the two countries. Under these circumstances it seems that two possibilities are open to us. We can assume leadership by early action, or else we can enter into a campaign for the protection of our interests later. In stating this I am assuming that we believe in the policy of our Church and desire its perpetuation.

The query of the Orient was well expressed by Bishop Nicolai of Ochrida when last in New York. He then stated that his people could not understand why Americans were so generous in supplying the bodily needs of suffering people and showed so little interest in the things that pertained to the spiritual life. His people and all Eastern people need the spiritual cooperation of the West to revitalize their religion. It is because this is wanting that they distrust our efforts in America.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

FREAK EDITORIALS.

Mr. Editor:

The wonderful editorial in your valuable paper of November eighth, on "Fractional Loyalty," should be encouragement to every one who is working to carry out the Church's Program, and appeal even to the little tot who is trying to learn how to give and earn money for the mite-box and incidentally contributing to the cause of missions.

Had this editorial been written by some scoffer or some miser, whose conscience was reproaching him for lack of interest in the cause of Christianity, no one would have been surprised.

To talk of "Enforced tribute from a man who calls himself a Christian," sounds like some one was waylaying and sandbagging men to get their money for the Church. By what process of law are men being coerced into giving to the Church? We know of none, unless it be that of an accusing conscience.

One would think that the blue ribbon was to be put on the man who thinks of nothing but self, and the motto—All for Self and None for Christ—was a good slogan for a Church paper to advocate; that self-denial and self-sacrifice were virtues to be commended no longer. To try to throw a wet blanket on the Church's methods and to destroy and misrepresent them, is to discredit the Nation-Wide Campaign and the Church's Program, which many think the greatest forward movement the Church has made in a generation.

It is temptingly easy to criticize, and one's talents can be used to pull down. Would it not be better to train those talents on to some constructive work? Any one can criticize, even the man who comes to town and is fortunate enough to live on Easy Street, and bask in the indulgence of restful ease, still has the unenviable pleasure of criticizing, but is it a useful pastime? Is this "the resistless energy, whose reflex Christ calls the blessedness of living"?

There be many "slackers" to whom this editorial will come as a soothing balm to consciences that still accuse. Such terms as "Extracting money" from people sounds like it was borrowed from the iconoclast or the tightwad. St. Paul says, "Upon the first day of the week, let every one of you lay by in store as God hath prospered him, that there be no gatherings when I come."

One cannot tell why such a freak editorial as is "Fractional Loyalty" should appear in a Church paper, unless it was prompted by pique or a bad liver, or possibly our dullness fails to appreciate the high points, which would seem to encourage men to hold on to all they can get, and lay up their treasures on earth instead of in Heaven. Such editorial expression will be abundantly quoted and rolled under the tongue of the "Slackers" as a delicious morsel, but will hardly appeal to the Christian who is trying to practice self-denial and self-sacrifice and to teach these virtues to others.

ROBERT BEVERLEY.

Caret, Va.

Interviewing the President of the American Bible Society

By Jean Piper, in the Dearborn Independent.

"There are four great reasons why the Bible is the best selling book in the world," said Mr. Wood, settling himself in the big chair. "First to satisfy an innate longing. People want something outside themselves, and believe it can be found in the Bible. A step higher are those who want to confirm doctrinal beliefs, and this is not necessarily through a controversial impetus; and, last, that class highest up and most in number, those who want to know what is in the Bible that has made the people who read it superior to other people. This last is the most tremendous factor in the sale of the Bible. For the second time in its one hundred and eight years of existence, the American Bible Society has issued more than 7,000,000 copies.

The exact number issued last year was 7,101,289.

"Queen Victoria struck at the heart of the whole matter forty years ago," he continued, "when Lei Hung Chang, Chinese ambassador of the old Manchu Dynasty came to her saying:

"Your Majesty, the Emperor of China has sent me to inquire of you what has made your nation so great?"

"And the Queen replied, laying her hand on the Bible, 'This Book.'"

It is recognized that English-speaking people rule the world, and everybody else wants to know the reason why. It was a known fact, that in the ten years before the World War, the English-speaking people increased two hundred and sixteen per cent while no other language reached a one hundred per cent increase. And forty years before Queen Victoria had let Lei Hung Chang into the secret. Today the Republic of China has more Bibles published and circulated in its territory than any other country in the world. Last year 2,500,000 volumes were distributed in China, and twice as many could have been circulated if the earthquake had not cut off the supply. It is their keen interest in Western ideas.

"Do you think people buy the Bible just for literary purposes?" Mr. Wood was asked, and he replied:

"Very few. Only the highly educated are attracted because of its literary merit. The rest of the world get it because they are looking for something they cannot find, and feel it is found in the Bible."

Here Mr. Wood paused, and with that clarity and system characteristic of him outlined briefly how the work of the printing and distribution of the Bible is carried on.

"There are two great Bible societies in the world," he said—"the American Bible Society at Astor Place, New York City, which was established in 1816, and the British and Foreign Bible Society, 146 Victoria Street, London, established in 1808. The Bible is the best-selling book in the world, and this year after year. Last year 30,000,000 copies were sold throughout the world, and while in eight years Harold Bell Wright's books, the second-best sellers, have only mounted to 10,000,000 sales, the Bible has risen to 240,000,000 copies. Last year the American Bible Society sold 7,101,289 alone, 2,901,937 of which were sold in the United States and 18,334 in our island possessions."

The translation of the Bible surpasses that of any other work. It has been translated into seven hundred and seventy different languages and dialects, and, according to the reference librarian of the New York City Library, Bunyan's "Pilgrim's Progress" ranks next. It has only been translated into one hundred and seven languages and dialects, making the Bible farther reaching by seven times. The American Bible Society has made one hundred and thirty-seven of these translations of the Bible, Mr. Wood said.

GIOVANNI DIODATI STILL LIVES IN THE ITALIAN BIBLE.

He has been dead for almost three hundred years, yet letters addressed to Giovanni Diodati are frequently received at the office of the American Bible Society in the old Bible House on Astor Place, New York City.

Italian people in various parts of the United States, seeing for the first time a copy of the Bible in their own language and noting on the title page that it was translated by Giovanni Diodati and published by the American Bible Society, address the translator at the office of the publisher, expressing a desire to own a copy of the Diodati Bible or Testament.

These requests are gladly received at the Bible House and with each volume sent out goes the story of Giovanni Diodati and his translation of the Bible into the Italian language.

Born in 1576 at Lucca, in the republic of Venice, when a boy he fled with his family to Geneva to escape religious persecution. A few years later, at the age of nineteen, he was appointed teacher of Hebrew in the Academy of Geneva, where he later became professor of Dogmatics.

His version of the Bible, translated into Italian at Geneva in 1607, met with a success comparable with that of Luther's translation and superseded all earlier translations into that tongue.

Because of the clearness of its diction and its adherence to the original texts from which it had been translated, it was chosen in 1808 by the British and Foreign Bible Society for its first publication of the Bible in Italian. Since then it has been reprinted many times by the British and Foreign Bible Society and the American Bible Society and is considered the best translation in the Italian language.

Diodati died in 1649 at the age of seventy-three. He was a rigid Calvinist and the ambition of his life was the conversion of his native land, and especially the republic of Venice, to his own Creed.—Margaret Louise Muir, American Bible Society, New York City.

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

VOTING AND THINKING.

It is no part of the function of a Church paper to "talk politics," and the circle of subscribers to the Southern Churchman is so wide that it must include persons of every political party, because the paper goes into every state of the Union.

Sometimes, however, an election presents certain phases which have an importance of an entirely non-partisan character, and this we believe to be more true than usual in the great quadrennial event of last week.

If we believe in a government by the people, as we must do if we are true Americans, then we should recognize that if we are to have Christianity in the community it is important that the voters should be intellectual as well as virtuous.

The returns this year present numerous striking illustrations of the fact that citizens are beginning to think as well as vote in several widely distant parts of this country.

The first place where we see evidence of this is in the great Empire State of New York. There the Republican national ticket received a majority of close to a million votes, while Alfred E. Smith, the Democratic nominee for Governor was elected by a majority of over one hundred thousand. We do not like Governor Smith's stand on prohibition, but he has made a very progressive executive, and is much admired by men of both parties in his own state. The interesting and encouraging thing about his election, however, is that it shows that at least one million voters in State of New York are broad-minded enough to vote for a Republican President and a Democratic governor, and are intelligent enough to know how to do it on the same ballot.

This enlightened use of the franchise is not confined to one state nor one section of the country. As we travel west and south we shall find that Oklahoma has a distinction this year in being the only state that went from the Republican column to the Democratic, but in doing so it did not vote blindly simply for all Democrats. There must have been something about the personality of John W. Davis that won the Oklahomans, for, after they had voted for his electors they took care to see that Ex-Governor Walton, the Democratic candidate for the United States Senate, did not go to Washington as their representative in the upper legislative house of Congress. Mr. Walton (now private citizen) had waged a bitter fight against the Ku Klux Klan, more bitter than wise, and had wound up by being impeached after many sensational incidents that kept himself and his state very much in the limelight during the previous year.

He had wreaked vengeance on the Klan by winning out in the Democratic primary election for the United States Senate, but an unusual combination of Republicans and Klansmen, knowing how to "scratch" their tickets brought about his downfall on the same day and in the same state in which they carried the leader of the ticket to victory.

When we pass from near the Mexican border in the south to the Canadian boundry in the north we find that in the State of Montana with its far-flung limits, the voters also knew how to show discrimination between parties and candidates. Here they reversed the procedure carried out to the south of them, and the Coolidge electors triumphed, while Thomas J. Walsh, the Democratic candidate, goes back to the United States Senate. He was permanent chairman of the Democratic National Convention

in New York, and presided over that somewhat turbulent body with such skill, and fairness, that, in spite of the fact that he is a Roman Catholic, he would have been his party's nominee for the Vice-President had he been willing to accept that honor.

Near to Montana there was another example of voting and thinking among the citizens. In Wyoming the Democrats had nominated the widow of the late leader, Governor Ross, who has died in office, as the person best qualified to carry out her husband's policies.

The Wyoming voters liked the idea of a widow completing the unfinished work of her dead husband, and elected her to become the first woman governor of a State of this union, for she has already been sworn in, being elected to fill a vacancy. But on the same day that the Democratic gubernatorial candidate went to a triumphant victory the same electorate chose Republican electors in the presidential contest. Surely Americans are at last learning how to vote all over this great country of ours.

Another result of the election that must be a source of satisfaction to persons of all parties is that both houses of Congress will be of the same party as the executive. No other country in the world tolerates a situation where the legislative branch of the government can block all the wishes and suggestions of the Executive. It creates a condition in which no responsibility can be fixed on either party, and no constructive measures can be adopted. Since there seems to be no doubt that the country at large wants President Coolidge it is certainly better that he should have a Congress of his own party, so that if things go wrong that party can be changed, and must bear the responsibility for whatever catastrophes they may lead us into.

In the present Congress, which has been in power ever since Mr. Coolidge became President, the Senate is so closely divided that Senator LaFollette and four or five other Western Senators (who are called either Progressives or Insurgents according to the opinion one holds about their views) have been able to hold the balance of power and defeat any administration measure that they wanted to by voting with the Democrats. This unfortunate condition of legislative control by a little group will end with the expiration of this Congress which occurs March 3, 1925.

According to our ponderous system of government the Congress elected on November 4, 1924, does not begin its duties until the second Monday in December, 1925, more than a year later, unless called in extra session by the President.

The lightning-like rapidity with which public opinion gets government authority in England is enough to make a staid American dizzy. The latter part of September the MacDonald ministry was refused a vote of confidence, and a general election called for. In less than six weeks' time candidates were nominated, the election held, and a new ministry selected and established in office. In less than two months those slow (?) Englishmen have done what we have been struggling over for more than a year and will not finish for another year to come unless the President sees fit to assemble his new Congress in Special Session before its regular meeting a year from next December.

There can be little regret anywhere over the retirement of Senator Mangus Johnson of Minnesota. Almost the only claim he had to the literal interpretation of his first name, was his prowess as a milkman. Even the most ardent advocate of Jeffersonian simplicity will surely agree, that milking contests are more suitable diversions for the farm than for the United States Senate.

There is food for consolation for the reactionaries even in the election of two women governors. One of the favorite arguments of our good conservatives against woman suffrage was that it endangered family life and the normal matrimonial relationship. Now it develops that these two female governors were actuated to pioneer in executive fields by the impulse of conjugal affection and regard. Mrs. Fergusson ventured into the political field

to vindicate a living husband's record, while Mrs. Ross was inspired by the desire to complete the work that was interrupted by her husband's death.

Both these ladies won notable victories: Mrs. Fergusson over the KuKlux Klan, which was supposed to be most strongly intrenched in Texas, and Mrs. Ross over the opposing Republican party in her state.

As we have said at the beginning of this article it is not our purpose either to gloat with the victors or to condole with the vanquished, but elections are a necessary part of a democracy and when they occur it is well to point out those features of them which show encouraging signs in which Christian citizens of all parties and sections of the country may take hope.

MAINTAINING A COMMUNITY ASSET.

One of the most effectual agencies for Christian cooperation since the Great War has been what is known as the Interracial Committee. It is the meeting of leaders of both the white and colored races to discuss matters that if left alone might lead to friction, but which if given thoughtful and unselfish consideration can be smoothed out, so as to avoid bitterness, and produce good feeling between those two races which must live side by side in this country.

There is usually a State Committee dealing with such matters as are of Statewide importance, and County Committees to handle questions of more local character.

More than eight hundred of such county committees have been in operation throughout the Southern States during the past five or six years and their efforts have been very conducive to community good feeling.

The members of these civic bodies are all volunteers and have served without pay, but there is necessarily some expense attached to such an organization for keeping it together.

Immediately after the war the Rev. W. Alexander, of Atlanta, succeeded in getting an appropriation from funds that were unexpended by the national organizations, such as the Y. M. C. A., Y. W. C. A., Salvation Army, etc., etc. With this sum he formed these committees and began their activities.

This money is now all spent, and exceedingly well spent, and a small sum will be needed to carry on the work so well started.

In Virginia the plan has been adopted of asking each of the Church organizations to make an appropriation of a small amount for this purpose.

We know nothing that comes more distinctly under the head of Christian Social Service, and we trust that such dioceses as have available funds at the disposal of this department, both in Virginia and throughout the South, will give such an appeal favorable consideration.

The Great Commission

GOOD NEWS FROM BISHOP ROWE.

A letter has just come from Bishop Rowe with the good news that in spite of what seemed the hopeless outlook when he last wrote from Point Hope, he has been able to return to Alaska on his way to Seattle. His letter of October 15 was written at St. Mark's Mission, Nenana, in the very center of Alaska.

"I had given up hope of getting away from Point Hope until winter set and I could do so with dogs. The 'Boxer' was locked in by the ice, new ice was making, and then came a favorable wind which blew the ice off shore, sufficiently for her to escape. With the wrecked crews of the

'Arctic' and the 'Lady Kinnseley' on board she picked me up and hurried on to Nome. Because of this haste I reached Nome September 6 and then felt it possible to return via St. Michael and the Yukon. The latter has been a fierce and tedious trip. Crossing Bering Sea in a small gas boat we nearly suffered shipwreck. From St. Michael in another small boat we were held up several days at the mouth of the Yukon, unable to enter. Then the boat turned over on her side and we were nearly drowned before we could get out. We succeeded in righting her. The 'Lady Kinnseley' crew was on board. There were twenty-four passengers; food ran out and sleeping places were inadequate. The discomforts were indescribable.

"I got within fifty miles of Anvik and would have been held up for five days, but I hired a launch for \$60 and made Anvik. I did want so much to visit Anvik. I succeeded. Here I found all well, living in cramped quarters, owing to the fire. The new school dormitory was closed in and is, by this time, occupied. I got away from Anvik on the last steamer of the season. I was unable to stop over at Tanana, but had time for a brief visit with the workers. Conditions at Tanana seemed satisfactory.

"While passing Tanana, I learned to my consternation, of the burning of our fine mission dwelling, and its contents at Fort Yukon. How dreadful; and so discouraging. The Anvik fire and now this one.

"I came on to Nenana. The river was low and we were held up on bars. Things are all right at Nenana.

"From here I go to Anchorage, Seward, Cordova, Valdez, then home. Then I will have to go to some hospital for an operation.

"It has been a hard and trying trip, full of discomforts. Winter has set in here. The river is frozen. Drane and his bride are here."

At all the stations visited Bishop Rowe greatly cheered the workers. They had given up all hope of seeing him this year, so their pleasure upon his arrival was all the greater.

ST. PAUL'S, RIO.

Work was begun during the summer on a new church in Rio de Janeiro. There are three parishes or missions there: the Church of the Redeemer, Archdeacon Meem's Parish of many years' standing; Trinity Church recently built in the Meyer district; and St. Paul's, started three years ago on land where the late Dr. Francesco Castro carried on a wonderful creche. Here the Rev. Salomao Ferraz has been conducting services in an old shack until a church building was begun last August. At that time, when attention was drawn to the church, Mr. Ferraz and a committee published a fifty-page pamphlet in Portuguese containing simple instruction and information about the Church.

A UNIQUE SCHOOL.

In Anking the Church has an interesting school for older girls and women, i. e., fifteen to thirty-five years. It is the only school in the city where those who have missed the opportunity of study can begin without losing face by being in a class with small children. The school's greatest usefulness is to give a Christian education to the young women from the out-stations who are engaged to marry teachers, catechists, clergymen, or men preparing for these positions, thus overcoming the difficulty of illiterate non-Christian wives for Church workers.

Graded Sunday-School Work in Holland.

Not only in the English-speaking countries and their colonies are the graded methods known in Sunday-School Work, but they have also been introduced in Holland. Though there are many difficulties to be overcome the principles of graded teaching are spreading all over that country. In 1913 the first building for children's services only, called the Children's Chapel, was erected in Maarsen. In the same city there is a training school for teachers similar to the one in Westhill, England. This is the first institution of the kind in Holland. Another Children's Chapel was opened in Bussum in 1921. These two places, Maarsen and Bussum, are now the centres of work for the primary, junior and adolescent scholars. In about ten other places graded Sunday-School Work has been taken up. As there are no graded courses of lessons in Dutch, those written by Miss Emily Huntley of England have been translated and adapted for the basis of work in Holland. A Dutch translation of the Rev. Carey Bonner's "Child Songs" is used in all the grades and special stress is placed on the worship, particularly with the older children.—World-Wide Sunday-School News.

Church Intelligence

Consecration of the Rev. F. A. Juhan.

The Presiding Bishop has taken order for the Ordination and Consecration of the Rev. Frank Alexander Juhan, as Bishop of the Diocese of Florida, on Tuesday, November 25, 1924, in St. John's Church, Jacksonville, Florida:

Consecrator: The Rt. Rev. Ethelbert Talbot, D. D., Bishop of Bethlehem and Presiding Bishop.

Co-Consecrators: The Rt. Rev. James R. Winchester, D. D., Bishop of Arkansas; the Rt. Rev. Kirkman G. Finlay, D. D., Bishop of Upper South Carolina.

Preacher: The Rt. Rev. Thomas F. Gailor, D. D., Bishop of Tennessee.

Presenters: The Rt. Rev. Theodore D. Bratton, D. D., Bishop of Mississippi; the Rt. Rev. William G. McDowell, D. D., Bishop Coadjutor of Alabama.

Attending Presbyters: The Rev. Henry D. Phillips, D. D., and the Rev. Charles A. Ashby.

Reader of Consent of Bishops to Consecration: The Rt. Rev. Edwin A. Penick, D. D., Bishop Coadjutor of North Carolina.

Reader of the Litany: The Rt. Rev. William A. Guerry, D. D., Bishop of South Carolina.

Reader of the Epistle: The Rt. Rev. Cameron Mann, D. D., Bishop of South Florida.

Reader of the Gospel: The Rt. Rev. Albion W. Knight, D. D., Bishop Coadjutor of New Jersey.

Master of Ceremonies: The Rev. Van Winder Shields, D. D.

Chaplain to the Consecrator: The Rev. Willis J. Parker.

Registrar: The Rev. Charles L. Pardee, D. D.

Twice Elected Bishop.

The Rev. F. S. Fleming, rector of the Church of the Atonement, Chicago, has been unanimously elected Bishop of Olympia in succession to the late Bishop Keator.

A week earlier Mr. Fleming was elected Bishop Coadjutor of Northern Indiana, and thus has both elections under consideration.

Bishop Fiske Recovering.

Bishop Fiske, of Central New York, who has been in a hospital in Baltimore for some months past, is now said to be entirely free from the germ which has caused so much trouble while in the hospital. He has, however, had a severe attack of gripe which has left him with neuritis. This has been very painful and he has not been able to sit up as yet, but the physicians in charge state that he will ultimately make a complete recovery.

Bishop McCormick Convalescent.

The Rt. Rev. John N. McCormick, D. D., of Western Michigan, is recovering at the Butterworth Hospital, Grand Rapids, from a serious operation performed on October 26. It is hoped that he will be out of the hospital with in the next month.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Notice.

To the Clergy and Vestries of the Diocese of Southern Virginia:

In accordance with authority vested in me, I hereby change the meeting place of the Diocesan Council from St. Paul's Church, Suffolk, to Trinity Church, Portsmouth. The congregation of Trinity Church and St. John's Church will entertain the Council.

The date of the meeting will be the same—Tuesday, January 27, 1925.

Beverley D. Tucker,
Bishop of Southern Virginia.

Church School Institute.

A very successful meeting of the Church School Institute for the City of Norfolk and vicinity was held Saturday, October 25, at the Church of the Good Shepherd, Meadowbrook.

There was an unusually large attendance and the general tone of the whole meeting was such that all were inspired to attempt bigger and better things in the field of religious education.

The Holy Communion was celebrated by the Rev. W. B. Lee, Jr., president of the Institute, and the Rev. Newton Middleton, rector of the parish.

Following the opening service, there was a general discussion on the subject of the Christian Nurture Series. Mrs. Burke made a short talk on demonstrative teaching in the kindergarten, and Miss Dorothy Dowling spoke on impressions of the Summer School at Sweet Briar. In the afternoon, Miss Lila Tucker addressed the teachers on box work, and Dr. D. W. Howard, from St. Luke's Church, made a most interesting and instructive address on Church History in the Church School.

Perhaps the most important result of this Institute was attained after Rev. C. E. McAllister's address on Normal School Religious Education, when over sixty-five Church School teachers promised to take a teachers' training course as outlined by the General Church.

R. A. G.

Bible Class Celebrates Twenty-first Birthday.

In 1903, Mr. Jacob Heffelfinger, as superintendent of St. John's Church School, Hampton, organized an adult Bible Class with ten members. Under the able leadership of Mrs. Frank Darling, the class has grown steadily in numbers and influence. There are now one hundred and twenty-five members, and the loyalty and good fellowship of its members reflect a unique spirit.

The class recently celebrated its twenty-first anniversary; and the Rev. W. A. R. Goodwin, D. D., of William and Mary College, was the speaker. The whole congregation joined in extending their hearty congratulations to Mrs. Darling, and the officers of the class, for the splendid work which this organization has accomplished for St. John's Church.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Sunday-School Progress in the Diocese.

According to a recent statement in The Richmond Times-Dispatch: "There are today twenty more Sunday Schools with 1,000 additional scholars in the Diocese of Virginia than was true in 1919, the year of the introduction of the annual fall canvass and every member canvass, according to statistics just compiled in the offices of the diocesan leaders. Indications are that the expansion will continue in 1925 if the campaign now being organized is carried to every congregation and parish. In 1919 there were one hundred and forty-seven Sunday Schools, having nine hundred and fifty-nine officers and teachers, and 9,969 scholars. Today there are one hundred and sixty-seven Sunday Schools with 1,204 officers and teachers, and nearly 11,000 scholars."

"The same is true in every department of the Episcopal Church in Virginia," the statement continues, "and both ministers and laymen look on 1919 as the epoch-making year in its history. The every member canvass this fall will be taken on November 23, and plans are now under way in each of the five convocations to tell the people how the \$202,000 they are asked to give will be spent. The Rt. Rev. William Cabell Brown, D. D., Bishop of the Diocese, and all the members of the committees are convinced that an intimate knowledge of the Church's work is necessary to spontaneous giving, and they have asked the clergy to preach sermons relating to the campaign and to call congregational meetings."

"No more forward step has been made than in the case of the Diocesan Missionary Society which, in 1919, spent \$26,851.14 and had thirty-eight clergymen, two laymen, and nine women workers on whole or part time. The women were supported solely on voluntary gifts. Now the budget of the Diocesan Missionary Society is about \$60,000, and it has forty-nine clergymen and thirty-four women workers."

Mrs. Nicholas Burke, of Boston, revisiting Alexandria after some years' absence, conducted at St. Paul's Church six classes on Meditation and Silent Prayer. Mrs. Burke conducts similar classes at the Cathedral in Boston regularly. Her teaching, absolutely true to the Bible and the Prayer Book, lays such emphasis on familiar truths by quiet, and strong affirmation and reiteration, that their significance and value become far more evident to the hearers. Among the booklets recommended are "Affirmations and Denials of the Spiritual Life" and other writings by the Rev. Franklyn Cole Sherman; "Bible Readings and Personal Prayers," by Bishop Reese, and "Prayer and Some of Its Difficulties," by the Rev. Walter J. Carey.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Interesting Meeting of the Woman's Auxiliary.

The Woman's Auxiliary in the Diocese held its fifth annual session at St. John's Church, Bedford, October 28 to 30, with Mrs. T. D. Hobart, Diocesan President, in the chair.

Quiet Hour at the beginning of the session was conducted by Mrs. C. F. Ruan, of Petersburg, a former resi-

dent of Bedford, and on Wednesday morning Holy Communion was celebrated by Bishop Jett, who also delivered an address. Representatives from twenty-five branches responded to the roll call. Mrs. O. C. Bell, of Bedford, made the address of welcome and Mrs. W. H. B. Loving, of Salem, responded on behalf of the visitors.

The workers at various missions in the diocese told of their most pressing needs and large contributions were made to assist them in the splendid efforts they are making for the betterment and happiness of their several communities.

The treasurer, Mrs. W. H. B. Loving, made a very encouraging report and the United Thank Offering Custodian, Mrs. W. E. Mingea, of Abingdon, reported offerings since the last General Convention amounting to \$4,842.46.

The Auxiliary made pledges of financial aid to a number of objects to the amount of \$2,320.

In addition to the Bishop's address several other interesting talks were made during the session. The Rev. Herbert H. Young, Dean of the Associate Mission Field in the Southwestern part of the diocese, spoke on "The Mission of a Christian." The Rev. Claudius F. Smith described the work he is doing at Big Stone Gap, Appalachia, and a number of important coal camps in that general section. The Rev. J. Hubard Lloyd, for a number of years a missionary in Japan and now in charge of Christ Church, Blacksburg, Virginia, spoke most interestingly on the mission work of the Episcopal Church in Japan and sketched its progress from 1859 to the present time.

Delegates to attend the General Convention in 1925 were elected as follows: Mrs. T. D. Hobart, Mrs. W. E. Mingea, Deaconess Maria P. Williams, Mrs. Philip Pendleton and Mrs. W. H. B. Loving. Alternates: Mrs. O. C. Burkhart, Miss Mary S. Bell and Mrs. Jennie Lile Lee.

Officers elected for 1925 are: Honorary President, Mrs. Robert Carter Jett; President, Mrs. T. D. Hobart; First Vice-President, Mrs. Frank Terry; Second Vice-President, Mrs. W. Russell Winfree; Secretary, Miss Mary S. Bell; Treasurer, Mrs. W. H. B. Loving; Educational Secretary for James River Convocation, Mrs. Philip Pendleton; Educational Secretary for New River Convocation, Mrs. J. R. Davidson.

R. E. Lee Memorial Church at Lexington was selected as the place of meeting in October, 1925.

T. A. S.

PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Bishop.

Anniversary of Bishop White Prayer Book Society.

The annual anniversary service of the Bishop White Prayer Book Society, a Church organization which distributes Prayer Books and Hymnals to all parts of the world, was held Sunday evening, November 9, in the Chapel of the Mediator, Philadelphia. The Rev. Granville Taylor, vicar of the Chapel, was the special preacher. During the last year the Society has distributed more than 10,000 Prayer Books and Hymnals to forty-one dioceses and districts, printed in the Italian, Portuguese and English languages and in the Indian dialects.

The Business Men's Council of the the Episcopal Church in Wilmington Pocket Testament League, which has had a joint service in St. John's on Sun-

distributed more than 300,000 pocket Testaments to workers in mills and factories of Philadelphia in three years, began November 10 a series of public meetings at noon each day during the week in the Garrick Theatre, Philadelphia.

The Rt. Rev. Arthur C. Headlam, D. D., Bishop of Gloucester, England, who is in America to deliver a special course of lectures in Harvard University, was the preacher Sunday morning, November 9, in St. Stephen's Church, Philadelphia, the Rev. Dr. Carl E. Grammer, rector. Sunday night he preached in the Second Presbyterian Church.

While in Philadelphia the Bishop was the guest of Bishop Garland. At noon on Monday he spoke at the clerical luncheon at the Church House; at 2:30 he met and addressed the ministers of all denominations in Philadelphia and vicinity in the Church of the Holy Trinity and at night he was the guest of Church Club of the Diocese. Bishop Headlam is a member of the International Commission to Promote Fellowship between the Churches.

The Rev. John R. Hart, rector of the Church of the Transfiguration, Philadelphia, and Chaplain of the University of Pennsylvania, was the speaker at the military services Sunday afternoon, November 9, at the Evangel Presbyterian Church. Major A. J. Drexel Bidle, the Rev. Dr. Carnell and C. M. Carson also made addresses.

R. R. W.

EAST CAROLINA.

Rt. Rev. Thomas C. Darst, D. D., Bishop.

Meeting of the Wilmington Convocation.

The annual meeting of the Convocation of Wilmington, Diocese of East Carolina, was held this year with Holy Innocents Church, Seven Springs, October 27-29, was featured by a number of inspiring sermons and addresses. The special preachers included Bishop Darst, the Rev. Alexander Miller, rector of St. Paul's, Wilmington; the Rev. H. D. Cone, rector of St. Paul's, Clinton, and the Rev. Carroll M. Davis, of the National Council. While some attention was given to routine matters, the time of Convocation was largely taken up with a discussion of the Church's Program, religious education and Christian Social Service. The Rev. Messrs. W. R. Noe, G. W. Lay, and J. N. Bynum led the discussion.

The Rev. Alexander Miller was elected Dean of the Convocation, and the Rev. G. W. Lay, D. C. L., Secretary-Treasurer. A committee was appointed to revise the diocesan canons governing the Convocations, in order that they may come in line with the new ideas.

The women of the Convocation had their separate business meetings, with Mrs. Richard Williams, convocational president, presiding. Their reports showed that they had been very active during the year; giving full support to parish and diocese.

It is a fact worthy of mention that both of the Convocations met this year in strictly rural parishes. The people of these two country churches lived up to their reputation for hospitality.

For the Church's Program.

All of the parishes and missions of

day evening, November 2, when the Rt. Rev. Thomas C. Darst, Bishop of the Diocese, made an address on "The Church's Program."

The churches in East Carolina have been visited by special preachers and speakers this fall, who have presented the need for a continued support of the Church's Program. The Rev. W. H. Milton, D. D., of this Diocese, an outstanding leader of the national Church, has visited a number of the larger parishes. The Rev. Carroll M. Davis, of the National Department of Missions, spent eight days in East Carolina, preaching to large congregations. The Bishop and Executive Secretary have made numerous addresses and conducted conferences.

T. P., Jr.

A reception tendered the congregation of St. John's Church, Fayetteville, on the evening of October 30, by the vestry and Woman's Auxiliary of that Parish, marked the opening of the new rooms of the parish house, recently built and furnished. This old parish has laid great emphasis on the work of the young people in recent years, and this enlargement of the parish house, made under the direction of the rector, the Rev. Archer Boogher, is in line with this policy.

UPPER SOUTH CAROLINA.

Rt. Rev. K. G. Finlay, D. D., Bishop.

Tribute From the Young People to the Rev. Frank A. Juhan.

On Sunday afternoon, October 26, despite a downpour of rain, the Young People's Service League was host to a great army of the boys and girls of Camp Capers. The Leaguers came from all points of the diocese, and joined Christ Church League in a loving tribute to the man who has meant so much to them in the life of the diocese.

The meeting was opened with a League Hymn, and prayers by Bishop Finlay, who then made a brief talk in which he explained that the meeting was a tribute from the young people of the diocese to their leader. Miss Mary Bacot Prevost, diocesan president of the Young People's Service League, presented to Mr. Juhan from the boys and girls and councillors of Camp Capers, 1923-1924, a golf bag and set of golf sticks, and Miss Edith Kole, president of the Y. P. S. L., of Christ Church, presented him with a white sweater, which she said was to take the place of the very ragged one of his old Sewanee days, which he had worn at Camp last year. Mr. Juhan replied to the two speeches, and said every time he played with the clubs, he would think of the girls and boys of camp, and that the S on the sweater, would always make him think of Sewanee, Service and South Carolina.

Bishop Finlay explained that the Young People's Service League had an honorary degree of membership, which was only conferred on adults in cases where distinguished service had been rendered, but that the Y. P. S. L. in this diocese had voted to confer this honorary degree of membership on the Rev. Frank A. Juhan, and the admission service followed, Mr. Juhan being made a member of the League.

Following this service, supper was served to all present in the Parish House.

Conferences With Dr. Milton.

On Monday afternoon, October 27, at five P. M., the Church of the Good

Shepherd, Columbia, was the scene of the first meeting this fall in the interest of the N.-W. C. The meeting began with a conference with the Bishop and clergy, conducted by the Rev. W. H. Milton, D. D., of the Diocese of East Carolina. The clergy conference was well attended and gave evidence of considerable interest witnessed by all who attended.

Monday evening, the Church of the Good Shepherd was host to the combined vestries and clergy of the two districts involved. About fifty men sat down to supper, after which the men listened for two hours to an elucidation of the N.-W. Ca., again led by Dr. Milton.

Similar conferences were held on each of the succeeding days at the Church of Our Saviour, Rock Hill, Church of the Advent, Spartanburg, and Christ Church, Greenville.

On October 28, in the Church of the Good Shepherd, Columbia, Dr. Milton spoke to the members of the Woman's Auxiliary.

Every branch of the Auxiliary in the District (IV) was represented and visitors from Aiken and Graniteville were also present.

Dr. Milton spoke along educational lines, and urged the study of "My Father's Business," during the weeks of November. He also gave his approval to the plans already outlined for this study, by the educational leaders of the Auxiliary.

WEST TEXAS

Rt. Rev. W. T. Capers, D. D., Bishop.

Death of Bishop Johnston.

The Rt. Rev. James Steptoe Johnston, D. D., retired bishop of the Diocese of West Texas, was stricken with paralysis on Sunday morning, November 2, at his home in San Antonio, and died early Tuesday morning, of the body in state in St. Mark's Cathedral from noon on Wednesday, until three o'clock, when funeral services were conducted by the Rt. Rev. William T. Capers, D. D., Bishop of the Diocese, and the Rt. Rev. George M. Kinsolving, D. D., of Austin, Bishop of Texas, assisted by the clergy of San Antonio.

The active pall-bearers were the clergy of the diocese, and among the honorary pall-bearers were the ministers of every denomination in San Antonio. Interment was in Mission Burial Park.

Bishop Johnston was born in Church Hill, Miss., a village near Natchez, in 1845. He was the youngest of three sons of James Steptoe Johnston, attorney and cotton grower. He received his first education in a country school. Later he attended Oakland College.

Bishop Johnston had entered the University of Virginia only a short time before the outbreak of the Civil War. At this time, however, he left the University for Harpers Ferry and was one of the first to enlist in the Confederate Army. He personally served General Robert E. Lee and did scout duty for him.

Although he entered as a private, he worked up to the rank of a lieutenant and was later named cavalry instructor.

Bishop Johnston fought first at Williamsburg, and was wounded in the seven-day battle before Richmond. He was able, however, to fight in the battles of Manassas and Antietam.

He was captured by federal troops while on leave in Mississippi and was

kept prisoner on Johnston's Island, the place where sixty years before his father was liberated from a tribe of savage Indians by Frenchmen.

After being urged to enter the ministry by friends and Bishop Green of Mississippi, he became a candidate for Orders in June, 1868, and following a year of study, he was ordained to the diaconate and one month later began his work at Port Gibson, Miss., at St. James Church. In 1871 he was ordained a priest.

He came to San Antonio, as Bishop of West Texas in 1888, from Mobile, Ala., where he was rector of the Trinity Church.

Although retired in 1914, Bishop Johnston had taken active interest in all Church and city affairs, and was loved and respected not only by his own people, but by thousands outside of his denomination.

Surviving Bishop Johnston are two daughters, Mrs. John E. Mitchell, and Mrs. George B. Taliaferro, both of San Antonio; two sons, the Rev. Mercer G. Johnston, of Baltimore, and Fred J. Johnston, of San Antonio, and two sisters, Mrs. R. J. Miller, of Natchez, Miss., and Miss Mary Johnston, of San Antonio, and several grandchildren and one great grandchild.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Two Churches To Combine.

The Church of the Heavenly Rest, Forty-fifth Street and Fifth Avenue, and the Church of the Beloved Disciple, Eighty-ninth Street near Madison Avenue, will combine and erect a new church at Fifth Avenue and Ninetieth Street. The combination does not take place until next spring. Both present properties will be sold, but for a considerable time the parish buildings of the Beloved Disciple, not far from the new site, will be retained and used. The new plant, which will be most complete, will cost approximately \$3,000,000. The site is obtained from the Andrew Carnegie estate, and was purchased by that estate to protect the Carnegie residence on the opposite corner. The site is vacant.

The Heavenly Rest property was anchored where it is by the late Rev. Dr. D. Parker Morgan, who performed what was then regarded as a remarkable feat in church financing, by raising \$250,000 to pay off its debt. It has a narrow frontage on Fifth Avenue, but has been lost sight of many times through lack of building of commanding architecture. The present rector is the Rev. Henry Van B. Darlington, a son of Bishop Darlington of Harrisburg. He is to become rector of the united parishes. The present rector of the Beloved Disciple is the Rev. Dr. George R. Van de Water, many years in St. Andrew's, Harlem, who succeeded the Rev. Dr. Henry M. Barbour. Both will become rectors-emeriti. The Beloved Disciple property is a memorial, and is held in part by the Diocese, but it is said there is nothing in the restrictions to prevent the changes named.

The Heavenly Rest field is one of the best in America wherein to reach people, it being in the heart of the Grand Central Station district.

The Church of the Heavenly Rest is planning to hold noon-day services during the Advent season for the first time this year. The services will begin at 12:05 and conclude promptly at 12:30.

It is planned to have all of the addresses on the same general topic:

"The Problem of the Individual Life," Father Huntington, Superior, Order of Holy Cross, will have the first week, December 1 to 6.

During the second week, December 8 to 13, Dean Randolph Ray will preach on "The Christian Solution—The Divine Father."

Canon H. Edye Prichard, of the Cathedral, will preach the third week, December 15 to 20, on "The Christian Solution—The Divine Brother," and the Rt. Rev. James Henry Darlington, D. D., Bishop of Harrisburg, the three days of the last week, December 22 to 24, on "The Christian Solution—The Divine Companion."

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.
Rt. Rev. F. W. Sterrett, D. D., Coadjutor.

The Bishop of Gloucester's Visit.

The Diocese had a rare treat last week. The Presiding Bishop had for his guest for four days, His Grace, the Lord Bishop of Gloucester, the Rt. Rev. Arthur C. Headlam, D. D.

First, Bishop Headlam addressed the ministers of Bethlehem and vicinity on the Reunion of Christendom. The attendance was exceptionally good and many questions were asked the Bishop. This was on Tuesday.

On Wednesday he addressed the clergy of the Diocese of Bethlehem, whom Bishop Talbot had invited to come and meet and hear his Lordship on The Mission of the Anglican Church.

On Thursday the Bishop lectured to the students and faculty of Lehigh University on My Conception of the Purpose of a University. As an illustration he recited the history and gave some telling episodes of the University of Oxford, of which he is an alumnus. The lecture was delivered in the auditorium of the High School in order to accommodate all who wished to attend. The place was crowded.

H. P. W.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

The Nation-Wide Campaign.

The parish conferences over the diocese in the interests of the Nation-Wide Campaign which are being held this year by the Bishop, Executive Secretary and the Chairman of the Field Department, with no speakers from outside the diocese, give every promise of a successful canvass in December. The Budget of the Diocese includes the salary this year for a general missionary which office will prove a great help to the missionary work of the Church in North Georgia in 1925. The Program of the diocese, amounting to \$90,863.75 (including all Priorities) is the largest Atlanta has ever had, but every effort is being made to have the diocese pledge \$100,000 on December 7, and so make the whole work possible.

Miss Mabel Lee Cooper, National Field Worker for the Department of Religious Education, visited the diocese from October 26 to November 4, visiting many of the parishes in the interests of teacher-training.

A strong effort is being made to get all communicants to give one day's income as their Thanksgiving Offering this year, which, by canon, goes to the support of the Diocesan Orphanage, the Appleton Church Home in Macon. A new orphanage has just been erected and a large offering will be of great help in defraying the expense of new

equipment, such as linens, etc., for the institution.

The Executive Board.

At the meeting of the Executive Board of the Diocese on October 2 the vacancies caused by the removal from the diocese of the Rev. C. B. Wilmer, the Rev. R. R. Claiborne and the Rev. H. A. Willey were filled by electing the Rev. Harry S. Cobey chairman of the Department of Social Service, taking Dr. Wilmer's place; the Rev. F. H. Harding was elected Chairman of the Field Department, taking Mr. Willey's place, and the Rev. A. G. Richards was elected to membership on the Department of Religious Education, taking Mr. Claiborne's place. These new members have taken hold of their work well and the Departments they represent are sure to prosper with their help.

St. Paul's Church, Atlanta, Dedicated.

On Sunday, October 19, Bishop Mikkell dedicated the new St. Paul's Church, Atlanta, before a large colored congregation. Addresses were made by the Treasurer and Senior Warden, and Dean Johnston preached, congratulating the congregation on the completion of their beautiful new church. The Dean said that he felt the Cathedral and St. Paul's very closely allied in their interests for the first church building of the Cathedral which was given to St. Paul's, and which they have only just given up, was the beginning of both parishes and the same building in which General Sherman housed many of his horses as he marched through Atlanta on his way to the sea. The people of St. Paul's are very proud of their new church edifice and the work there shows every sign of rapid advancement.

The Young People's Service League is becoming more and more prominent in the work of the diocese and all the parish leagues are in a state of constant activity. A page in the "Diocesan Record," the official publication of the diocese, has been given to the Young People to tell of the many things they are doing and contemplate doing. The diocese has every right to expect great things as a result of their virile interest.

Trinity Church, Columbus: During the absence of the Rev. S. A. Wragg, rector of Trinity Church, the Rev. Mr. Fay connected with the Army Post at Fort Benning, Ga., took the services. Mr. Fay is a Captain in the Army. A great interest in social service activities is shown by this parish and members of one of its organizations are on an advisory council to the Juvenile Court, and associated with other religious bodies in the city in maintaining milk stations for the poor children of the community. The Young People's Service League is a very active organization in the parish.

Student Work at Gainesville: The Bishop Scott Club, branch of the National Student Council, at Brenau College, Gainesville, is more active this fall than it has ever been. These young ladies are singing in the choir at Grace Church, teaching in the Church School, having Corporate Communion regularly and meeting to study and discuss Dr. Atwaters book, "The Episcopal Church." The rector of Gainesville, the Rev. Harry S. Cobey, is also holding services at the Georgia State Sanatorium at Alto and ministering to those who are patients there.

C. E. B.

COLORADO.

Rt. Rev. I. P. Johnson, D. D., Bishop.

The Hart Conference Centre.

The capacity of the Hart Conference Centre at Evergreen, Colo., has been greatly increased recently. Canon and Mrs. Douglas purchased what is known as the Bancroft property, consisting of a residence, guest house, cabins, and barns, with surrounding land. The original conference house has also been remodeled and enlarged, so that there is now accommodation for one hundred and twenty-five persons at one time.

At a recent meeting in Denver plans were made for the management of the Centre during the coming year, and officers were elected to have charge of the various departments. An office is to be opened, and regular headquarters maintained. It is hoped that the future Evergreen Conferences may draw attendance from ever-widening areas.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop

Autumn Meetings of the Woman's Auxiliary.

The autumn meeting of the Woman's Auxiliary of the Archdeaconry of Harrisburg, held in St. Luke's Church, Mechanicsburg, on Thursday, October 2, was considered the best ever held in that Archdeaconry. Twenty parishes and missions were represented by one hundred and thirty delegates, in addition to eight visitors.

The morning session opened with a celebration of the Holy Communion, at which the Rev. H. D. Viets, rector of St. John's, Carlisle, was the celebrant. At the close of the service the meeting was called to order by Mrs. Caleb S. Brinton, of Carlisle, Vice-President of the Woman's Auxiliary in the Archdeaconry. Interesting papers were read by Mrs. Albion H. Ross, of Hollidaysburg, and Mrs. Horsman, of Steelton, U. T. O. Custodian. The Rev. P. H. Asheton-Martin of Mount Joy, gave an address on the work of the Church in Cuba, where he was for some years a missionary. Addresses were also made by Bishop Darlington, Archdeacon William Dorwart, and the Rev. Archibald M. Judd, Secretary of the Diocese.

A Discussion Study Class, studying about the work of the Church in China, was conducted by Mrs. James S. Spotts, of Lancaster, assisted by various women from different parishes.

The Woman's Auxiliary in the Archdeaconry of Altoona enjoys the distinction of having a branch of the Auxiliary in every parish and mission in the Archdeaconry. At the autumn meeting, held in St. Mark's, Lewistown, on Thursday, October 9, every parish and mission in the Archdeaconry were represented by delegates as well as the clergy. The day began with a celebration of the Holy Eucharist, at which Archdeacon Franklin T. Eastment, of Phillipsburg, was the celebrant. The Rev. William Heakes, rector of the parish, welcomed the delegates and the speakers of the day were Mrs. Albion H. Ross of Hollidaysburg, who emphasized the need of educating ourselves in the work of the Church, and our duty, as Auxiliary women, with regards to this phase of Auxiliary work; Mrs. A. M. Drinkwater, Vice-President-at-Large, who showed the need of interesting the younger women in the work of the Auxiliary, and Mrs. C. H. Boyer, Diocesan President, who gave a brief

address on the work in the Archdeaconry.

A Joint Celebration.

On Thursday morning, October 16, the seventy-fifth anniversary of the founding of the parish church, Hope Church, Mount Hope, and the fifty-fifth anniversary of the daughter parish of St. Paul's, Manheim, were celebrated in connection with the autumn meeting of the Archdeaconry of Harrisburg. The services were held in Hope Church.

The morning session began with a celebration of the Holy Communion, at which the Ven. William Dorwart, Archdeacon of Harrisburg, was the celebrant. The Gospel was read by the Rev. Clifford G. Twombly, D. D., rector of St. James', Lancaster. The Rev. Archibald M. Judd, and the Rev. E. L. B. Pielow also assisted in the service. The rector of the parish, the Rev. Azael Coates, welcomed the visitors, and gave an historical address, in which he outlined the history of the parish, alluding particularly to the conditions which led its founder and benefactress, Harriet Amelia Buckley Grubb, to build what was originally a small unpretentious edifice of sandstone, seventy-five years ago. He also alluded to the founder's grand-daughter, upon whom the mantle of the founder of the church has fallen, and to whom is due the credit of having transformed it into one of the most beautiful rural churches in America.

Bishop Darlington was the special preacher of the day, and spoke of the good work done at Mount Hope, which included the starting of the great parish of St. Luke's, Lebanon, and St. Pauls, Manheim.

Following the sermon, the Bishop blessed a bronze memorial tablet, commemorating the occasion.

Following the service a luncheon, at which Miss Daisy E. B. Grubb was hostess, was served at the Manor House to the Archdeaconry and invited guests numbering between two and three hundred. After luncheon, at the opening of the business meeting of the Archdeaconry, at which Archdeacon William Dorwart presided, William F. Worner of the Lancaster County Historical Society, read a paper on the history of the parish, written for the occasion. Among other points he mentioned the interesting fact that the first service held at Mount Hope, of which there is any record, was held by the sainted Bishop William White, first Bishop of Pennsylvania, who on June 3, 1818, baptized the infant Clement Brooke Grubb, grandfather of Miss D. E. B. Grubb, the present mistress of the estate.

The old church, built in 1848, may easily be distinguished from the glorious addition made in 1900, by its ivy-colored walls, the original structure being completely covered. The ivy was planted by Bishop Bowman from a slip which he procured from the vine that rambles over historic Christ Church, Oxford, England.

In 1900, during the incumbency of the Rev. Sydney Key Evans, at present Chaplain of the Naval Academy, Annapolis, the church was enlarged and beautified, through the generosity of Miss D. E. B. Grubb.

In the evening, the congregation journeyed to Manheim, where supper was served at the rectory, at which Mrs. Azael Coates and ladies of the parish were hostesses. The opening service was read by the Rev. Dr. Floyd Appleton, of Danville. Bishop Darlington administered Confirmation, and congratulated the parish on attaining its

fifty-fifth anniversary. Addresses were made by the Rev. P. H. Asheton-Martin, and the Rev. George John McCormack.

The day ended with prayers and the blessing, pronounced by Archdeacon William Dorwart.

Since the coming of the present rector, the buildings of the parish have been placed in excellent condition, and now present a most pleasing and attractive appearance.

Picture Presented: A large congregation from Trinity Church, Chambersburg, Pa., and the Pennsylvania Forestry Academy, assembled in Emmanuel Church, Mont Alto, on Sunday afternoon, October 5, to dedicate a picture of the late Rt. Rev. Henry Codman Potter, D. D., presented by Canon Nelson, of the Cathedral of St. John the Divine, New York City.

The Rev. George D. Graeff, of Chambersburg, and the Rev. Howard Glisan England, Chaplain of the Mont Alto Sanatorium, conducted the services. Emmanuel Church was the first Episcopal Church built in Franklin County, Pa. While a student at the Virginia Theological Seminary, Henry Codman Potter served as lay reader in charge for several weeks. He also officiated subsequent to his graduation, and after his ordination as Priest.

A. A. H.

EASTON.

Rt. Rev. Geo. W. Davenport, D. D., Bishop

For the Church's Program.

During the first two weeks in November, Bishop Davenport is planning to meet the vestries of all the parishes in the diocese in an intensive campaign for the furtherance of the Church's Program. This will involve a thousand-mile automobile trip. The bishop has just completed his fourth year in office, during which time he has traveled 50,000 miles by car.

Reopening of Two Country Churches.

Two old, country churches of the diocese, which have been closed for years, were recently reopened with services of Confirmation. Sunday Schools have been organized in the vicinity and a new lease of life is in prospect. The churches are St. Augustines in Cecil County, and Trinity, near Church Creek, Dorchester County. This latter parish, according to authentic records, was in operation in the year 1690. The church contains a cushion on which Queen Anne is supposed to have knelt at her coronation.

All Hallows' Parish, Snow Hill, celebrated the two hundred and thirty-second anniversary of its founding by holding a "Parish Day" on All Saints' Eve, at which time the new rector, the Rev. James A. Mitchell, was formally instituted.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

Dedication of the Church of the Advent.

On Sunday evening, November 2, the Church of the Advent, the Rev. T. J. Bigham, rector, after extensive repairs and enlargement, and the installation of a new organ, was dedicated by the Rt. Rev. Alexander Mann, D. D., and a class was presented for the Laying on of Hands. On the Friday evening following Mr. Daniel Phillipi, organ-

ist of the Church of the Ascension, gave an organ recital, which was followed by a parish reception.

United Thank Offering.

The Fourth Ingathering of the United Thank Offering of 1925 took place on Thursday morning, November 6, at Trinity Church, Pittsburgh. The Rt. Rev. Alexander Mann, D. D., celebrated the Holy Communion and made an address. Bishop Mann was assisted by the clergy of the parish. The offering amounted to almost \$2,500, bringing the aggregate for the four ingatherings well up toward the \$10,000 mark. The service was followed by a business meeting, at which thirty-seven parishes were represented by one hundred and seventy-five delegates.

Mr. N. P. Hyndman, for more than twenty-five years the most efficient President of the Laymen's Missionary League, has been obliged to resign that position on account of ill-health. He has been succeeded in that office by Mr. Edwin Logan, of the Church of the Epiphany, Bellevue, who has been a member of the League and active in its work almost ever since its inception.

J. C.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt. Rev. D. E. Salanev, D. D., Suffragan.

The Dedication of the Hunter Building at St. Augustine's School.

On the morning of October 23 a new administration and class-room building was dedicated at St. Augustine's School, Raleigh, N. C. This building is called the Hunter Building in honor of Dr. and Mrs. A. B. Hunter, who were for so many years connected with the Institution; Dr. Hunter as the Principal, and Mrs. Hunter as the founder and first Superintendent of St. Agnes' Hospital.

The building, which is of a Colonial design, is of fire-proof construction, and contains administration offices, class-rooms and science laboratories. The total cost of the building and its equipment will be about \$90,000, of which amount \$40,000 was given by the General Education Board (Rockefeller Foundation) of New York. The addition of this building will add greatly to the development of the School which is undertaking Collegiate work in addition to the other departments of instruction.

Dr. and Mrs. Hunter came to Raleigh in order to be present at the dedication exercises, which were conducted by Bishop Cheshire, Bishop Penick, and the Rev. Edgar H. Gould, Principal of the School. Dr. Hunter was called upon to make a brief address to the large assembly of students and friends. In reply he told something of the early history of the School, and expressed his great pleasure at the progress which has been made in interesting the whole Church, and especially North Carolina where the School is at work.

Mr. N. C. Newbold, State Supervisor of Negro Education, and Dr. J. L. Peacock, President of Shaw University, here in Raleigh, made brief addresses of congratulations. Mr. Newbold paid a tribute to the work that is being done in the State by the graduates of St. Augustine's, and expressed the deep concern which the State Department of Education feels for the continued success of the private Negro schools in the State.

St. Augustine's was chartered in 1867, and is therefore our oldest institution for the education of the Negro. She has academic, vocational, teacher training and junior collegiate departments, as well as a training school for nurses connected with St. Agnes' Hospital. The annual enrollment is about five hundred students.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D.

New Church Building For St. Stephen's.

Tentative plans for the new church building of St. Stephen's Parish have been accepted by the vestry and approved by the members of the church at a special congregational meeting, called for that purpose. The new church, with complete furnishings and equipment, is expected to cost about \$250,000. The church itself will seat twelve hundred or more people and there will also be a chapel for small congregations and a parish hall which will accommodate a Sunday School of one thousand children. The plans indicate that the church, when completed, will be one of the most beautiful, architecturally, in the city.

St. Stephen's Parish is one of the most active growing parishes in the diocese, and under the leadership of its rector, Dr. George F. Dudley, is affiliated with the movement in the diocese and community which have to do with the general good. Christian Healing Services have been held regularly for several years in St. Stephen's Parish and the Sunday School is one of the largest, if not the largest, in the diocese.

The site of the new church will be on Newton Street, near Sixteenth, and it is hoped that construction may begin in the early spring.

Conference on Rural Work.

All Faith's Parish, Mechanicsville, Md., was the meeting place on Wednesday and Thursday, November 12 and 13, for a conference on rural work of the diocese. The conference was opened with Holy Communion, celebrated by the Bishop of Washington, who later delivered an address. The topics of some addresses of the two-day conference were as follows: "Survey of Rural Work in the Diocese of Washington," "Tested Methods of Rural Work," "Distinctive Problems of the Rural Parish," "Bringing Back the Rural Church," "The Rural Pastor as a Community Leader," "National Significance of Rural Life," and others. A meeting for boys and a mass meeting, at which Bishop Davenport was the speaker, were other features of the conference. The Bishop of Washington, from the time of his consecration, has emphasized the value of the rural work of the diocese, and has expressed his determination to assist in every way this very important work.

In the one year of Bishop Freeman's Episcopacy, the rural churches have already shown a response to his help and inspiration, which more than justify the emphasis he has placed on this work.

New Rector of Christ Church.

The Rev. Calvert E. Buck has accepted the position of rector of Christ Church, Southeast, to succeed the Rev. William Curtis White, who resigned last spring on account of ill health.

(Continued on Page 22.)

Family Department

November.

1. Saturday. All Saints.
2. Twentieth Sunday after Trinity.
9. Twenty-first Sunday after Trinity.
16. Twenty-second Sunday after Trinity.
23. Sunday next before Advent.
27. Thursday. Thanksgiving Day.
30. First Sunday in Advent. S. Andrew.

Collect for Twenty-second Sunday After Trinity.

Lord, we beseech Thee to keep Thy household the Church in continual godliness; that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy name; through Jesus Christ Our Lord. Amen.

For the Southern Churchman.

Broken Hearts.

Mary May.

There are so many broken hearts
That could be quickly mended,
If we would only take the parts,
And have them rightly tended.

When Jealousy begins to mar
As black as she intended,
A little Trust will soothe the scar
If well with Kindness blended.

The Sorrow poisons with her sigh
Let Balm of Cheer be minded,
And Love will gently ope the eye
That's been by Hatred blinded.

Humility, so pure and sweet,
Heals where sharp Pride has spoken;
O, soon you'll see how neatly you
Can heal a heart that's broken.

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

Our Lord Goes Out, With the Disciples to the Mount of Olives.

The Rev. Louis Tucker, D. D.

It was moonlight and the streets were full, for the Temple gates opened at midnight and many went there then. The city gates were open, and the little band went out past the guard, down the long slope, across Kedron, then turned aside and entered the little garden of Gethsemane. The present Gethsemane is only some two hundred feet square and contains a number of gnarled old olive trees; not the same which were there in Our Lord's time, for the Romans cut down every tree. Most comment guesses the garden belonged to John Mark's father. It was private, pleasant, walled in, close to the city, and its owner had placed it at Our Lord's disposal, for it was His "custom" to go there. Probably He had a key to the gate.

On the way to Gethsemane Ederseim puts that warning to St. Peter which we, following what seems superior evidence, have placed elsewhere. It is painful to disagree with Ederseim. He has a trick of turning out right after fuller investigation. With his usual minute accuracy he quotes and demolishes objection to the story of the cock drawn from the prohibition forbidding the keeping of fowls in Jerusalem, by

producing a story of the death of a child in Jerusalem caused by a cock; thus proving that the ordinance was not in force at this period.

Our Lord could not begin the Last Supper until He sent Judas away. Judas had to go to the High Priest's house and get authority, then go to the Praetorium for soldiers, then bring them to John Mark's house, then to Gethsemane. Any man could see them coming, and escape, since they carried torches. He had some cause, real or imagined, for belief that Our Lord would await their coming and must have communicated that belief to the Roman officer in command; or that officer, being a trained soldier and presumably sane, would never have taken his men outside the city walls with lighted torches. All this took time.

Yet time was needed. The Last Supper. The Great Discourse and the Sacramental Prayer must all be finished and the trip to the garden made, yet leave ample time for the great struggle in Gethsemane. That could not be hurried. When things are as ghastly as that they obtain full time to work to the end.

Having entered, Our Lord went apart. He could not have gone far. He might be out of eyesight if there were shrubbery, especially rose-bushes; but He would be well within earshot. Painters and preachers usually assume a large garden high on the hills. Gethsemane is small and low in the valley—the Valley of the Shadow of Death.

For the Southern Churchman.

The Children's Crusade.

More than seven hundred years ago, the first Children's Crusade was inaugurated when, inspired by the zeal that had animated their elders, an army of youth set forth from Europe in the year 1212 for the Holy City. Most of them perished miserably in the snows of the Alps or met a fate far worse in the slave markets of Egypt.

Today, under just such a banner, the cross of red on a field of stainless white, another army of boys and girls, numbering more than 5,000,000, has been mobilized from thirty-three different countries. "Happy Childhood the World Over" is their slogan. The emblem of their membership, a diminutive button bearing the Junior motto, "I serve." Only when this insignia has been earned in one of three ways, has any child the right to display it. He may earn it by performing a significant service for his local Red Cross Chapter, for his school or for the community generally. He may win it by taking some special part in a school enterprise by which a Junior Red Cross fund is being raised. Or he may make a personal cash contribution to such a fund by money earned by his own labors or sacrifices.

In every community there are services especially suited to juvenile undertaking. Clean-up campaigns, the destruction of poisonous plants, mosquito and fly extermination and the conservation of birch and wild flowers. In the school room, the routine of manual training and sewing classes is utilized to teach other lessons of altruism, as the toys and garments turned out are dedicated to the poor and unfortunate at home and abroad. But perhaps most

far-reaching in its cumulative effects is the system of international school correspondence consisting of the interchange of letters and portfolios between the little folks of our own country with those in the thirty-two other nations that make up the Junior Red Cross.

Nothing has so vitalized the study of English composition nor made geography and history so vivid as this international exchange of childish letters and ideas through the Junior Red Cross.

"To my dear unknown friends," begins a letter from a small Eskimo who writes graphically of his beloved dogs that take the place of his American correspondent's automobile.

"Please write us all about that great America," implores a little tothead from his mountain home in Rumania.

And so, between the youth in the log school house at the foremost outpost of civilization, the palm-fringed tropic island hut, and the great institutions of learning with which American children are blessed, fly these messages of goodwill and the desire for a closer understanding. Nor is this harmonious feeling expressed only on paper. By gifts of toys and clothing made with their own hands, the children of rich countries brighten and bless the lives of those in impoverished nations.

Nothing more dramatically emphasizes the fact that it is only the accident of birth that has prevented Mary and John from sharing the fate of those homeless orphans of Europe left desolate by war as the letters that come from Maurice and Jeanne. And with this realization comes the desire to make possible for the unfortunate little refugees overseas, some of the blessings of education and abundance that American children take as a matter of course. Playgrounds, libraries, hospitals, farm and industrial schools—these are among the undertakings in foreign lands established and supported by the American members of the Junior Red Cross.

Who can say that this is not in truth a second Children's crusade to recover and restore the idea of world friendship and peace from the ruin of the greatest of earth's wars?

The American Red Cross was the first national Red Cross Society to develop its juvenile membership and mobilize it for the humanitarian works that children can carry on in time of peace. Among the other activities that it sponsors are Disaster Relief, War Service, Public Health Nursing, Nurses Enrollment, General Health Activities, Home Hygiene and Care of the Sick, Nutrition, First Aid, Life-Saving and Volunteer Activities.

The Eighth Annual Roll Call, to be held from Armistice Day to Thanksgiving, will mobilize the dollars and the memberships of the American people for the continuance of these activities and services to mankind.

Another Kind of Hero.

A generation ago almost everybody read, at least once, Carlyle's great book on heroes. He gave us the hero as prophet, as priest, as poet, as king, and he made us realize that these heroes have been the real makers of human society. We should like to add a chapter on another kind of hero, who has, perhaps, not done much to build cities and states and church systems, but who has, almost more than anybody else, shown us the spiritual value of endurance—we mean the hero as an invalid.

It is the hardest kind of heroism there is to achieve. Most of us know some

man—too often it is oneself—who is a very fair Christian when he is in normal health and absorbed in interesting work, who carries a smooth forehead and easily drops into a good-natured smile, but who becomes "blue" and irritable and a storm center in the family weather as soon as the bodily apparatus is thrown out of gear. Most of us have had a taste of humiliation as we have witnessed our own defeat in the presence of some thorn in the flesh which stubbornly pricked us, even though we prayed to have it removed and urged the doctor to hurry up and remove it.

What a hero, then, must be he, who, with a weak and broken body, a prey to pain and doomed to die daily, learns how to live in calm faith that God is good and makes his life a center of cheer and sunshine! The heroism of the battlefield and the man-of-war looks cheap and thin compared with this. We could all rally to meet some glorious moment when a trusted leader shouted to us, "Your country expects you to do your duty!" But to drag on through days and nights through weeks and months, through recurring birthdays, with vital energy low, with sluggish appetite, with none of that ground-swell of superfluous vigor which makes healthy life so good, and still to prove that life is good, and to radiate joy and triumphs—that is the very flour and perfume of heroism. If we are making up to bead-roll of heroes, let us put at the top of the names of those quiet friends of ours who have played the man or revealed the woman through hard periods of invalidism and have exhibited to us the fine glory of a courageous spirit.

One of the hardest and most difficult features to bear is the inability to work at one's former pace and with the old-time constructive power. The prayer of the Psalmist that his work, the contribution of his life, might be preserved is very touching—"Establish thou the work of our hands upon us, yea, the work of our hands establish thou it." What can be more tragic than the cry of Othello, "My occupation's gone!" So long as the hand keeps its cunning and the mind remains clear and creative, can one stand physical handicap and pain, but when the working-power of mind or body is threatened, then the test of faith and heroism indeed arrives.

A man whose life meant much made us see many years ago how wonderfully this test could be met. He was a great teacher, the head of a distinguished boys' school. He was experiencing the full measure of success, and his influence over his boys was extraordinary. He realized, as his work went on, that his hearing was becoming dull and was steadily failing. He went to New York and consulted a famous specialist. After making a careful examination the specialist said, with perfect frankness, "Your case is hopeless. Nothing can be done to check the disaster. You are hard of hearing already, but in a very short time you will have no hearing at all." Without a quaver, the teacher said, "Don't you think, doctor, that I shall hear Gabriel's trumpet when it blows?" He went back to his school, learned to read lips, reorganized life, accepted without a murmur his loss of a major sense, and finished his splendid career of work in an undefeated spirit and with a grace and joy which were envied by many persons in possession of all their powers.

All our readers will think of some "star player" in this hard game of patience and endurance, and will have watched with awe and reverence the glorious fight of some of those unrecorded heroes who won but got no valor

medal. The only person who ranks higher in the scale of heroism than the hero as invalid is possibly the person who patiently, lovingly nurses and cares for some invalid through years of decline and suffering. Generally, though not always, it is a woman. Not seldom is she called upon to consecrate her life to the task, and often she gives what is much more precious than life itself. We build no monuments to daughters who uncomplainingly forego the joy of married life, who refuse the suit of love in order to be free to ease the closing years of father or mother, grown helpless; but where is there higher consecration or finer heroism? Men sometimes complain that the days of chivalry and heroism are past. On the contrary, they are more truly dawning. As Christianity ripens love grows richer and deeper, and where love appears heroism is always very close at hand. Our best heroes are mothers and wives and daughters, fathers and husbands and sons.—Christian Work.

For the Southern Churchman.

November.

Minna D. Starr.

Drear November, thou art with us
In thy robes of somber hue,
Intertwined with gleams of brightness,
And above, a wondrous blue.

Solemn sometimes is thy music;
Thou dost choose the minor keys,
Weird the moan and loud the wailing
That is heard among the trees.

Yet above thy sadd'ning cadence
Rings a bird's note, sweet and clear,
With a message calling upward
All who will but pause and hear.

For thy beauty is of spirit;
That of form soon fades away;
But with mantle fair as flowers
Thou dost veil the face of clay.

And though winter's night overshadows
And his breath has touched thy face,
Thou dost hold a child of summer
Tenderly in thine embrace.

Then thy flowers, few but stately,
Linger as though loath to part,
Yea, November, thou art welcome,
Warm thy place within the heart.

To Make You Glad.

When years have slipped by and memory runs back over the path you have trod, you will be glad you stopped to speak to every friend you met, and left all with a warmer feeling in their hearts because you did so.

You will be glad you were happy when doing the small, everyday things of life, and that you served the best you could in life's lowly round.

You will be glad that men have said all along your way: "I know I can trust him; he is as true as steel."

You will be glad there have been some rainy days in your life. If there were no storms the fountains would dry up, the sky would be filled with poisonous vapors, and life would cease.

You will be glad that you stopped long enough every day to read carefully, and with a prayer in your heart, some part of God's message to those He loves.—Echoes.

Faith's Serenity.

Our age is full of changes and unrest. I am not afraid of the disturbance. I regard it as the workings of the spiritual leaven. The widespread ferment is

of God. Established things are being shaken. Venerable customs are being tested and tried. Unexpected presences appear on the hill almost every day, and many men are afraid and their hearts are sinking in pessimistic forebodings. They fear evil tidings, and every new visitor startles them as he knocks at their door. We need to get to the central things. Secondary shelters are of little or no avail.

We need a profound experimental knowledge of the power of God's grace. We must have an experience that no new setting of circumstances can ever shake. We must know God as a vital, vitalizing presence, whose work in our hearts can never be gainsaid. It is only an experience of grace that can enrich the trust that gives serenity. The man whose heart is resting in the Lord can watch events like a man who is watching the sunrise.—J. H. Jowett, D. D.

The Lord is my Teacher, I shall not lose the way,

He leadeth me in the lowly path of learning, He prepareth a lesson for me every day,

He bringeth me to the clear fountains of instruction.

Little by little He showeth me the beauty of truth:

The world is a great book that He hath written:

He turneth the leaves for me slowly, They are all inscribed with images and letters.

He poureth light on the pictures and word,

He taketh me by the hand to the hill top of vision,

And my soul is glad when I perceive His meaning.

In the valley also He walketh beside me,

In the dark places He whispereth to my heart,

Even though my lesson be hard it is not hopeless,

For the Lord is patient with His slow scholar.

He will wait a while for my weakness, and help me to read the truth through tears.

—Henry Van Dyke.

For the Southern Churchman.

I Was Blind—But Now I See.

L. C. Cummings.

"I am getting acquainted with my infirmities," said a suffering man; "there is much they can teach, by closer acquaintance."

A man may be bed-ridden and unable to help himself. Still he can see, and hear and understand! That is all any man should reasonably ask. We often have too many blessings—too good health, too much riches—a surfeit of everything.

And many of us do not appreciate our blessings until, like our angels, they have taken their final flight. Then we stupidly awaken from our indifference to the consciousness of our remaining blessings and begin to appraise what is left. If we have the spirit indwelling and controlling we possess all things, because every earthly possession can disappear, yet we possess all!

Let us get better acquainted with our infirmities, and thus through them more thankfully appreciate the multitude of our remaining blessings, and by their instrumentality realize "that while once I was blind, now I can see" and thus grow in grace from our seeming infirmities.

For the Young Folks

Autumn.

The morns are meeker than they were,
The nuts are growing brown;
The berry's cheek is plumper,
The rose is out of town.
The maple wears a gayer scarf,
The field a scarlet gown.
Lest I should be old-fashioned,
I'll put a trinket on.

—Emily Dickinson.

A Bedtime Visitor.

Near the North West edge of the pond lay a bare, weather-beaten, fallen tree, with one broken-ended limb stretching out towards, and almost overhanging the water. It had lain there for so many Summers and Winters that not a patch of bark remained, and the trunk was so hollow as to be almost a shell.

On this particular Autumn morning, although the sun shone from a cloudless sky, there was little warmth in the air. For days before it had rained steadily, and now it had turned colder, and what little wind that was blowing had almost a touch of frost in it.

But Old Grandfather Gurk, the bullfrog, was out this morning, sitting on the bank of the pond, looking up at the broken-ended branch of the dead tree. He had been doing quite a bit of moving about for an hour or more, visiting the big, red boulder and the alder thicket on the North bank, the row of stunted willows on the South bank, and here he was at the North West shore of the pond. It looked almost as if the big, squatty frog was seeing that all the favorite resting-places and perching-spots of himself and his friends were in good shape for the Winter.

He had not thought much about visitors, feathered ones, and those birds who had flown past him had been greeted with only a word or two. But something about the broken-ended limb made Grandfather Gurk continue to look at it, and it was not long before he made out just what that something was.

"I see it now," said the bullfrog to himself. "I see it now. A strange bird has been using that limb to perch on. I can see the marks of his toes."

Grandfather Gurk was as curious as could be to know just who this stranger could be, and though he stretched his neck and looked his sharpest, those toe-marks on the branch told him nothing.

"What was that?" exclaimed Grandfather Gurk under his breath. "I'm sure that I heard something." And he turned his head to look across the pond.

There was not one bird to be seen, and the bullfrog looked again at the dead limb. Then he got a surprise; there had been a noise, those toe-marks were those of a stranger, for, sitting, or rather, perching on the tip of the limb was a bird.

Two feet or more from tail-tip to crown, this bird looked even larger, for it was broad, fluffy, and its large, round head was set on a neck so short and thick as to make it seem as if the bird had no neck at all. The short, strong legs were covered with feathers, as were the toes, and the feet ended in strong, black claws. Wings, breast, back, the top of both head and neck

were white, quite heavily spotted, with black, only the face and under part of the neck being without the black marks.

"This is the last day," said Grandfather Gurk, as soon as he caught sight of the bird. "When the Snowy Owl comes to Willow Pond, it is time for Bullfrogs to think of leaving it right away."

The bird, whom Grandfather Gurk had recognized as the Snowy Owl, turned its round head, and looked down at the squatty frog, opened its hooked, black bill, and said:

O, Wintertime is coming near,
And Old Jack Frost will soon be here,
And those who frozen noses dread
Had better hurry off to bed.
All sleepers through from Fall to Spring.

Listen, as I this warning bring,
You'll soon hear winds of winter howl.
For Winter's bird's the Snowy Owl.

"I was just saying that to myself as soon as I saw you," said the bullfrog, "but don't think for one minute that I am going to bed just because you're telling me to. If Shelly Shutup the clam had not gone to sleep days ago, I don't know that I would bother snoozing this Winter at all."

The Snowy Owl looked sharply at the squatty frog, and seeing a twinkle in Grandfather Gurk's eye, the bird said:

"You are just fooling, for you know as well as can be that there would be no flies for you to catch in Winter, and no place to swim in Willow Pond, for it will be all covered with ice."

"OOO! That gives me the shivers," said Grandfather Gurk, "I don't mind cold water, but ice is a different thing altogether. Is Winter really coming very, very soon?"

"Before you know it," replied the owl, "the feathers of Winter come first, and the ice soon follows."

Heavy clouds had blotted out the sunshine, and even as the owl spoke, large, white flakes came drifting down, the first snow.

"Winter feathers—I don't like them!" exclaimed the bullfrog, climbing down from the log-end and slipping into the water, until only his eyes and his nose were above the surface.

"I told you it was time to go to bed," laughed the Snowy Owl. "Don't hurry away before you tell me where you are going to sleep all Winter long."

"I wouldn't tell any one that," said the bullfrog, "Never tell where your bed is, and no one will disturb you. I will tell you this much, though—I'm sleeping at the East end of the pond."

The big frog turned and began swimming slowly toward the marshy end of Willow Pond, and as he swam, he called back to the Snowy Owl:

When I am settled safe, and O, so cosy
in my bed,
While stormy winds of Wintertime blow
far above my head,
I'll spend the cold, cold days and nights
a-dreaming pleasant things
Of all the friends that I have made who
fly on feathered wings.
I'll dream of jolly things to say, so that
I'll have the words

To greet, at Willow Pond, in Spring
my visitors, the birds.

—Bertha E. Green, in Canadian Churchman.

A Strange Memory.

A thing I cannot understand
Is why my uncle dear
Seems to forget Jean-Helen's name—
I think it's very queer.

For when he comes to visit us
He's very apt to say,
"Oh, where's that package that I brought
For you and Lindy-May?"

One time he asked if "Emma-Lu"
Would like an iv'ry fan;
Another day he brought some beads
To give to "Betty-Ann."

And in the winter, from the South
He sent a box to me
Of golden fruit in silver moss:
"Please share with Rose-Marie."

I think I've told him twenty times
Just what my doll's name is,
And yet, this very afternoon,
He called her "Florence-Liz"!

I really can't be cross with him
(His eyes are smiley blue).
I hope his mem'ry will improve—
There's nothing else to do!
—Bessie Stone-Warring, in Zion's Herald.

Webb Graham's Patients.

It was early in the spring and Webb Graham had spent two weeks trying to get a job. But wherever he went it was the same story, "We've help enough at present"; or "Times are too hard to warrant our taking on any extra hands till business picks up a bit."

"I'll tell you what you can do," suggested Mrs. Graham one evening after Webb, who had trudged unsuccessfully all day looking for work, had eaten his supper.

Webb looked up inquiringly.
"You can doctor our back yard to-morrow."

"What! Doctor what?" Webb wondered if he had heard correctly.

"Our back yard," repeated Mrs. Graham, smiling. "When I was hanging out some towels this afternoon I realized how much it needed it."

"Being doctored?"
"Yes, and I'll give you 15 cents an hour till it's cured."

"The back yard surely does look pretty—bad," Webb acknowledged, slowly. "I've noticed it, too. Well, tomorrow I'll pay my first professional call there and see what I can do to make it well!"

Before Webb had quite finished with his new job, Judge Kilgore, who was negotiating the purchase of the lot next the Graham's, chanced to look over the dividing fence and discovered what the boy was doing.

"Webb," he exclaimed, "you've transformed that back yard of yours into a regular park—almost. I wish mine looked as well. What will you charge," he asked suddenly, "to come over and clean mine up for me?"

"Fifteen cents an hour," replied Webb in a businesslike tone.

"Very well. I'll give it. You can start in any time."

"All right! I'll come tomorrow," promised Webb.

"Good! You'll find enough to keep you busy."

The next morning Webb stopped abruptly in the midst of carting away a wheelbarrow load of tin cans from the Kilgore back yard.

"I believe I can do it!" he exclaimed suddenly, straightening his back. "I've got to get money for a course in telegraphy somehow, and I believe this is

just the thing.

"It will be some expense advertising, but I can borrow from mother if I need more than I have. I can't more'n fail."

"Fifteen cents—is cheap—enough," reflected Webb later, as he began shoveling up a pile of ashes. "That's less than other doctors ask," whimsically, "and theirs isn't half the work my job is."

Webb stopped work in the middle of the afternoon, hurried home and changed his clothes.

"Mother, could you loan me a little money, if I should need it?" he asked eagerly.

"What for, dear?"

"Oh, a little plan of mine, which—"

"Which my boy wants to keep secret from his mother for a little while?" interrupted Mrs. Graham, smiling. "I guess I can let you have it, if it isn't too much."

"I don't know how much it will take," replied Webb. "I can tell tonight though."

An hour later Webb entered the Daily Herald office.

They told him the ad would cost five cents a line, each issue—on an average of seven words to the line.

"That will be," reckoned Webb, "50 cents a day, for I'd want 10 lines."

"Have you the copy with you?"

Webb held up the paper and read over what he had written.

"Webb C. Graham, Doctor of Back Yards, is ready to respond to emergency calls, or otherwise. Specialty, ill-kept and disease-producing back yards. Only medicine, vigorous arm and hand action. If patients don't immediately improve in looks after one day's treatment, no fee charged. Two dollars a call—each call to last one full working day. Office, 233 Oxford Street."

Mr. Thaxter, the clerk, laughed. "No question about that bringing you patients," he said, approvingly. "And, by the way, I'd like to have you call on my back garden immediately. Come to think of it, it's looked sick for a long while. I think it will take two calls, at least, to make it attractive enough to receive callers, and then 'twill need professional attendance all along during the summer to keep it in a healthy condition. Can you attend to it?"

"Sure."

"Very good; my number is 324 Mill-bridge Street."

"Now I'll pay," and Webb thrust his hand into his pocket for his money. He had just enough to pay for one week's insertion.

"No; we'll let that go towards my bill," and Mr. Thaxter waved back Webb's money. "We'll settle later, after we see how your patient gets on. And I hope you'll have as many others as you can attend to," added the advertising manager, encouragingly. "Good-bye."

"I didn't imagine I'd get my first patient so soon," said Webb to himself, as he started jubilantly towards home.

The next evening, when Webb got home from Mr. Thaxter's, his mother met him at the door.

"Any calls for professional services?" asked Webb, expectantly.

"Three," replied his mother.

"Three—already!" exclaimed Webb, incredulously.

"Yes," rejoined Mrs. Graham. "One came from Mrs. Downing, 978 Atlantic Street; one from Dr. King, 2 Ashburton Square; and the other was from Mr. Greeley, president of the Union Trust Company."

"Mr. Greeley! Why, he said only last week that he had no work for—"

"It's professional service he wants," interrupted Mrs. Graham.

"Hurrah for my patients!" and Webb hurried into the house to wash and get ready for supper. "My! but I'm hungry."

That week so many calls came in for Webb that he had to engage two boys to help him.

"I don't know what will happen if this keeps up," he said proudly. "I'll have to restrict my practice, or engage more assistants. Who would have thought there was so much work to be had—and so near home, too! I see now my course in telegraphy is a certainty—if I don't get sick myself or lose my patients."

"It's great—being in demand like this; I only wish I'd thought of advertising before."

Poor Mrs. Hen.

With all her children Mrs. Hen

Went walking out one day;
She wanted them to look their best,
So worried all the way.

"I wish you'd lift your feet right up;
How pretty that would be!
Now, Waddlekin, you're much the
worst,
Why don't you copy me?"

"I'm sure when I was quite a chick
I didn't act like you.
So fond of mud and dirt you are,
I don't know what to do."

"And when you speak, you say,
'Quack,'
How silly that does sound!
All little chicks should say, 'Peep,
peep!'
Wherever they are found."

"Now, here's a pond. Keep close by
me,
And you may have a drink,
It's very hot out here today;
You're thirsty, I should think."

"We are," they cried, "we are, indeed,"
And lots and lots they drank;
Then in they went, and Mrs. Hen
Was left upon the bank."

"Come back, come back!" called Mrs.
Hen,
"Come back, or drowned you'll be."
But on they swam, and only laughed;
Her chicks were ducks, you see.
—Selected.

The Poppy Field.

The country in England is all beautiful, like a big well-kept garden; and one of the loveliest sights there is a field of barley or wheat when it is golden yellow and millions of scarlet poppies are growing among it.

One morning early I went out to see a beautiful poppy field. There was a narrow path running through the middle of it, so that I could stand among the flowers and grain and not step on any of them. I did wish that I could be little again, just tall enough for my head to come above the waving grain. The mischievous breeze was playing across the top of it, blowing it up and down like waves on a golden sea, and the clouds in the sky made funny little shadows run across the top of it. I stood quite still when I got to the middle of the field, and I saw many wonderful things. The poppies were still asleep, with their petals together as you put your hands when you say your prayers.

The Dewdrop Fairies had been there before me and had sprinkled the flowers with ruby dewdrops. A skylark flew up into the blue sky, away up till I could scarcely see him, singing beauti-

fully all the time. I call the skylarks the King's choristers—the King of all the world, I mean—the King of birds, of flowers, of the blue sky, and of the stars. The lark seemed to be singing thanks for the sunshine and the flowers.

I stood watching him up there and looked down just in time to see a poppy bud bloom. The first crack had come in the funny rough green shell. The sun was growing hotter now, and the poppies were waking. Slowly the crack in the green shell got bigger and bigger, more cracks came, and one piece dropped off. And I saw the red petals all wrinkled and crushed into that tiny long, then another piece fell off. The sun grew hotter, and slowly the little green case.

I waited and watched for ever so red parcel unfolded. All the wrinkles were smoothed away by the sun, and there was a lovely scarlet poppy with little black patches at the bottom of the flower and a cushion full of lovely green-headed pins.—Christian Observer.

Face to Face.

Just before the war broke out, two sailors on a United States battleship clashed in ranks. This is a doubly serious offense, even in times of peace, for it combines two forbidden things, "fighting" and "disorderly conduct at quarters." As the men had good records, the divisional officer decided not to report it, therefore, but to try a method of his own.

He stood the two fighters face to face for an hour. He set a watch to see that they did not move or look away from each other for the whole sixty minutes.

An hour is a long time to stand and glare at any one, as these two men soon discovered. Their tightened, angry features relaxed in spite of themselves. When the hour was up both were smiling and shook hands without a murmur. There was no renewal of the quarrel then or afterwards.

On shipboard or off, as the wise officer knew, the best remedy for a quarrel is to consider one's opponent as well as oneself.—Forward.

Is sacrifice so hard a thing?

We give a useless seed
To God's kind care, and, lo, we reap
A harvest for our need.

We give a scanty draught to one
Who faints beside the way;
There flows a fountain for our thirst
Some weary, woesome day.

We give a little flower of love
To light a darkened room,
And, lo, our gardens overflow
With beauty and with bloom.

Ah! sacrifice is but a door
To dwellings of delight,
And selfishness the subtle key
That locks our joy from sight.
—Canadian Churchman.

Her Idea of Drudgery.

A little girl in a poor family has to wash a great many dishes. Some one began sympathizing with her one day, remarking what "drudgery" it must be.

"No," she replied. "It's great fun. I have given every dish a name, and they are all my children—my dolls. I talk to them while I am washing them and drying them. I pretend that I am dressing them. I like to have them all nice and clean. And I'm sure they like me for looking after them so well. It's lots of fun."—B. C. Forbes.

Berry

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FOR BOYS—
FOR YOUTHS—
COATS FOR MISSES AND
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ACTS LIKE MAGIC
ON TIRED, TENDER, SMARTING,
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To promote Religious Education in the home and distribute Religious Literature, we need an intelligent man or woman in your community. If you have any spare time or want a steady position, write us for information. We pay liberally. No previous experience required. Exceptional opportunity for teachers, students, ministers or church workers—UNIVERSAL BIBLE HOUSE, 455 Winston Building, Philadelphia.

The Cock and the Clock.

Once a Cock and an Alarm Clock had a quarrel.

The Cock said: "I can wake everybody up better!"

And the Clock said: "No, I can wake everybody up better!"

So they went to a Bird. They asked: "Who is better for waking people up, the Cock or the Clock?"

"I don't know," said the Bird; "ask the Dog."

So they went to the Dog. "Who is better for waking people up—do you know, Dog?"

No answer.

So they asked the Cat. "I don't know," said the Cat; "go to the wise old Horse."

So they went to the Horse. They asked: "Who is better to wake people up—the Cock or the Clock?"

The wise old Horse said: "Now, I'll go to sleep a couple minutes and see who can wake me up first."

And so he went to sleep a couple of minutes. Then the Clock rang, "Ting-a-ling, ting-a-ling, ling-ling-ling!" It woke the Horse up.

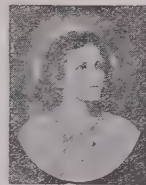
Then he said: "I'll go to sleep for

the Cock to wake me up." So he went to sleep.

Then the Cock cried: "Cock-a-doodle-doo! Cock-a-doodle-doo!" He woke the Horse up.

Then the wise old Horse said: "You are both good. So hereafter it is better not to quarrel about who is better or who can make the most noise, for you are both the best!"

As many days—so many are God's mercies and considerate kindnesses. The whole year's journey shall not remove us from the place of His provision, or cool the purpose of His love. In every day's companionship—what more could a child ask of his father's love?—Isaac Edwardson.



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Laxatives do not overcome constipation

LAXATIVES and cathartics provide temporary relief only. Their continued use leads to permanent injury. In time, says an eminent physician, an almost incalculable amount of harm is done by the use of pills, salts, mineral waters, castor oil and the like.

Physicians advise lubrication for Internal Cleanliness

Medical science has found at last in *lubrication* a means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste and thus hastens its passage through and out of the body. Thus, Nujol brings internal cleanliness.

Nujol is used in leading hospitals and is prescribed by physicians throughout the world. Nujol is not a medicine or laxative and cannot gripe. Like pure water, it is harmless.

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Nujol

REG. U.S. PAT. OFF.

For Internal Cleanliness

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per equal line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing organs for memorials.

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Assortment of 15 colored Christmas Cards, \$1.

Samples on request.

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Made by the Ladies' Guild of St. Andrew's Episcopal Church, Clifton Forge, Va. Price \$1. weight two pounds, postage paid by Guild. Send orders to MRS. R. E. ROBINSON, 1005 McCormick St., Clifton Forge, Va.

SITUATION WANTED.

WANTED, POSITION IN MISSION School, or institution, by Deaconess of mature years and wide experience; graduate nurse; teach Domestic Science, Physical Culture and allied subjects. Address "Deaconess," care of Southern Churchman.

A YOUNG LADY OF REFINEMENT wishes position as teacher of music. Can teach both instrumental and public school music. Be glad to play for church services and entertainments. Address Miss Frances Ponton, Saxe, Va.

Obituaries

Patton: Died, at Wytheville, Va., October 24, 1924, JORDAN STUART PATTON, son of the late Rev. J. Lindsay Patton and Fanny Leake Patton, aged twelve years.

Lockwood: In St. Louis, Mo., on August 11, 1924, in the seventy-second year of his age, GEORGE ROBINSON LOCKWOOD, husband of the late Anna Preston Davis, and eldest son of the late Richard J. Lockwood, of St. Louis, and Angelica Peale Robinson, his wife.

DR. RANDOLPH BRYAN CARMICHAEL.
The death of DR. RANDOLPH BRYAN CARMICHAEL, on September 3, 1924, has removed the last of a long line of distinguished and beloved physicians.

Dr. Carmichael was the eldest son of the late Dr. Spottswood Wellford Carmichael and Fanny Tucker Bryan. On his father's side Dr. Carmichael was descended from some of the oldest and most distinguished families of Virginia, among them the Nelsons, Pages, Wellfords and Randolphs. His grandfather was Dr. George French Carmichael, who was the son of Dr. James Carmichael, of Glasgow, Scotland. His grandmother was Mary Wellford, daughter of John Spottswood Wellford and Fanny Nelson, granddaughter of Colonel William Nelson, of Yorktown.

On his mother's side he was the grandson of John Randolph Bryan, of Wilmington Island, Ga., and Elizabeth Tucker Coalter, daughter of Judge John Coalter, of the Supreme Court of Virginia, and the grandniece of John Randolph, of Roanoke.

Reared in the uniquely beautiful atmosphere of Fredericksburg, where refinement is inborn and courtesy is a natural habit,

Dr. Carmichael acquired, by example and by inheritance, a charm of manner and a sweetness of disposition that characterized his professional and personal life throughout.

Studying medicine both at the University of Virginia and at the Jefferson Medical College of Philadelphia, Dr. Carmichael, after his graduation, specialized in skin affections. His success was amazing. Locating in Washington, it was his opportunity to be thrown in contact with distinguished people from the four corners of the globe, and he numbered his friends and grateful patients throughout the world.

Never having married, Dr. Carmichael took upon himself the care and direction of his family after his father's death, and was both father and brother to them.

Beloved in every walk of life, admired and respected by members of his profession, adored by his family, gentle, friendly, generous, a gentleman and a Christian, Dr. Carmichael filled out the full measure of his talents and his life.

J. S. B.

WILLIAM LOUIS ZIMMER.

In the death, on October 27, of MR. WILLIAM L. ZIMMER, of Petersburg, the Church has lost one of its most faithful workers.

Mr. Zimmer's father, the Rev. William Isaac Zimmer, came to this country from Lausanne, Canton of Vand, Switzerland. He belonged to one of the oldest families of Lausanne, members of which are still living there. Mr. Zimmer gave himself to the ministry of the Church and graduated from the Seminary in 1847, being a classmate of Bishop Whittle. He served in Prince George County, and in 1855 was in charge of St. George's, Pongoteague. He was a faithful and earnest minister of Christ. He married Julia Ellis Nimmo, of Richmond. The Nimmos for nearly two centuries were earnest laymen of Lynnhaven Parish, Princess Anne, serving as vestrymen.

William L. Zimmer inherited, therefore, that love of the church and that readiness to serve which was a marked characteristic of his life. He was a prominent resident of Petersburg, active in business, but always glad to help his church, his town and his fellow-citizens in any way. He was known and respected as a man of unfailing integrity and honor. He was closely identified with Grace Church serving as a vestryman for many years, and representing the church in the Diocesan Councils.

As Treasurer of the Bishop Payne Divinity School, Mr. Zimmer showed his warm interest in the work of our Church among the colored people. To his wise judgment and his unselfish service the school owes much of its success in later years.

Mr. Zimmer was a man of gentle, kindly nature, loving his fellowmen and living up to the best ideals of citizenship. The devoted wife and loving children have lost one who kept them close to his heart and who followed them with affection in all the ways of life.

Mr. Zimmer was born on the 7th of July, 1852. His first wife, the mother of his children, was Julia Howland. He left five children, Mrs. Mary Howland Moyler, Margaret Nimmo Zimmer, Mrs. Louise Watts Rogers, William L. Zimmer and Samuel Watts Zimmer. His widow was Esther Watts, of Portsmouth.

He was buried from Grace Church, where he had worshipped for many years, with wife and children and dear friends to offer their loving tribute of affection.

As he lived so he died, in quiet, trusting faith in Christ, whom he loved and served, in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a religious and holy hope, in favor with his God, and in perfect charity with the world.

B. D. T.

CHURCH INTELLIGENCE.

(Continued from page 16)

and has already entered on his duties there. Mr. Buck belongs distinctly to the Diocese of Washington. He was born at the rectory of St. John's Church, Georgetown, when his father was rector of that church, and received

his elementary education in Washington. Like father, grandfather and great grandfather, he is a graduate of the Virginia Theological Seminary in Alexandria. In the past year he has acted as the minister-in-charge of St. James' Chapel, Bowie, Md., and since September first has been chaplain and secretary to the Bishop of Washington.

Church of the Epiphany.

The service and sermon at eleven o'clock at Epiphany Church was broadcast by radio on Sunday, November 9. The rector, the Rev. Z. B. Phillips, has inaugurated a series of Sunday morning sermons on the Lord's Prayer and the text of the sermon on Sunday, November 9, was "Thy Will be Done."

M. M. W.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D. Bishop.
Rt. Rev. T. I. Reese, D. D. Coadjutor.

For Near East Relief.

The Near East cause was recently presented in the churches of Cincinnati and their representative stated that \$5,000 was contributed by the Episcopal Churches.

One of the most interesting speakers for the Near East is a Cincinnati Churchman, Mr. Harry Moffett. He is a communicant of the Cathedral and was for several years attendance officer for the Board of Education. He saw active service in all the countries where the Near East work is in force.

The Young People's Society of St. Stephen's Church, Winton Place, recently entertained all the representatives of the other Young People's organizations in Cincinnati who attended the Gambier Conference last June. This reunion took the form of meeting around a wonderful camp fire on the grounds of Dr. and Mrs. E. N. Clopper.

C. G. R.

Personal Notes

The Rev. Lewis R. Anschutz has resigned as assistant in St. Peter's Parish, Charlotte, and minister in charge of the Chapel of Hope, North Charlotte, Diocese of North Carolina, and has accepted the rectorship of Holy Cross Parish, Cumberland, Maryland, and assumed charge of his new field November 9. He should be addressed, Holy Cross Rectory, Cumberland, Md.

The Rev. Arthur J. MacKie, who for the past year or more has been doing missionary work in Cuba, has been called to become rector of St. Thomas', Windsor, N. C., and associated churches. His return to the states was made necessary by the health of Mrs. MacKie.

The Rev. Joseph Carden, 518 McLish Avenue, Ardmore, Oklahoma, is now the Editor of the Oklahoma Churchman.

The Rev. William B. Hays is resigning St. Mark's Church, La Grange and moving to Washington, Ga., where he will be minister in charge of the

Church of the Mediator and also serve the Church of the Redeemer, Greensboro, and the Church of the Holy Apostles, Elberton, Ga. After November 15 Mr. Hays should be addressed at Washington, Ga., where he will reside at the rectory.

At the recent annual meeting of the Texas Conference of Social Welfare (Austin, Texas, October 26-29), the Ven. Harry Lee Virden of the Diocese of Dallas, was reelected chairman of the section on Delinquency, his third term. The Archdeacon was at one time Chaplain and assistant morale officer at the United States Disciplinary Barracks at Fort Leavenworth, Kansas.

The address of the Rev. E. L. Gettier is changed from Hancock to Owings Mills, Maryland.

The Rev. E. K. Houlder has entered upon his duties as rector of the Church of the Messiah, Gonzales, Texas, holding his first service there on Sunday, November 2.

The address of the Rev. William J. Wright is changed from Walnut Cove, N. C., to Temple Apartments, 1642 King Street, Alexandria, Va.

The Rev. Karl G. Heyne, formerly curate in Zion Church, Rome, N. Y., has accepted a call to be curate in St. James' Church, Atlantic City, N. J.

The Rev. Latta Griswold, rector of Trinity Church, Lenox, Mass., will, in addition, have charge of St. George's Church, Lee, Mass., and St. Paul's Church, Otis.

The Rev. George Benson Cox, of St. Paul's Chapel, Trinity Parish, New York City, has accepted the position to be assistant at St. Clement's Church, New York, with address at 423 West Forty-sixth Street, New York.

The Rev. Herman Sidener, formerly rector of Trinity Church, Fostoria, Ohio, entered upon his work as rector of Trinity Church, Tiffin, Ohio, on November 1 and may be addressed at 9 Clinton Avenue.

The Rev. Robert Y. Davis, vicar of St. James' Church, Meeker, Colo., has accepted the call to be rector of Holy

Trinity Church, Pueblo, Colo., and vicar of St. James' Church, Bessemer, Colo., with address at 305 Broadway, Pueblo.

The Rev. Elliott Wickes has accepted the rectorship of Trinity Church, Hamilton, Ohio.

ORDINATIONS.

On All Saints' Day, Shepherd Winthrop Wells was ordained to the diaconate by the Rt. Rev. George W. Davenport, in St. Paul's Church, Berlin, Md. Mr. Wells was presented by his rector, the Rev. Roy R. Gilson, and the sermon was preached by the Very Rev. Franklin J. Bohanan. This ordination was the fulfillment of a youthful dream, for Mr. Wells was graduated from St. Stephen's in 1905 and started to prepare for the ministry at that time. Instead, he went into the publishing business. Now after nineteen years, he returns to his chosen work. He is to be business manager of the diocesan paper and to have charge of Wye Parish, Queenstown.

In St. John's Church, Lancaster, Ohio, on Sunday, October 5, 1924, the Rt. Rev. Theodore I. Reese, D. D., Bishop Coadjutor of the Diocese, of Southern Ohio, ordained Milton B. Sackett to the diaconate. The candidate was presented by the Rev. J. McDonald, rector of the parish. Bishop Reese preached the sermon.

The Rev. Mr. Sackett is an instructor in the Boys' Industrial School, and, since his ordination, has been appointed chaplain of the school.

On October 15 the Rt. Rev. Paul Matthews, D. D., Bishop of New Jersey, acting for the Bishop of Chicago, ordained to the priesthood in Trinity Church, Princeton, N. J., the Rev. Hugh H. F. Morton. The candidate was presented by the rector of the parish, the Rev. Robert Williams, and the Very Rev. Benjamin F. P. Ivins, D. D., Dean of Nashotah House, preached the sermon.

The Rev. Mr. Morton will continue as parochial assistant at Trinity Church, Princeton.

The Rev. Osmond J. McLeod was ordered deacon in St. Mary's Church (colored), Belhaven, N. C., by the Rt. Rev. Thomas C. Darst, Bishop of East Carolina, on St. Luke's Day, October 18. Bishop Darst preached the sermon, and the candidate was presented by the Rev. J. N. Bynum, of St. James, Belhaven. Mr. McLeod is minister in charge of a number of colored churches, including St. Mary's, Belhaven.

DEATHS.

The Rev. Uriah Symonds, for thirty-five years rector of Grace Church, Port Jervis, died at his home in that city October 27, aged sixty-seven years.

The Rt. Rev. Herbert Shipman, D. D., Suffragan Bishop of New York conducted the funeral services at Grace Church, October 30.

Mrs. Frank E. Wilson, wife of the Rev. Frank E. Wilson, D. D., rector of Christ Church, Eau Claire, Wis., died after a long illness, on Saturday, November 1.

Funeral services were conducted at Christ Church on Tuesday, November 4, and interment was made in Chicago.

The Rev. H. B. D. MacNeil, rector of Christ Church, Sherburne, N. Y., died suddenly at St. Luke's Hospital, New

York City. The funeral was held on October 8 at Christ Church, Sherburne.

The Rev. John Wallis Ohl, rector emeritus of Christ Church, Dallas, Texas, and a member of the Standing Committee of the Diocese of Dallas, died on October 16 after a long illness.

The funeral was held in Christ Church with Bishop Moore and the city clergy officiating.

The Rev. Thomas A. Haughton-Burke, a minister of the Diocese of Washington, and chaplain at Queen's City Prison, New York City, and engaged in missionary work in New Jersey, died in St. Luke's Hospital, New York, October 20.

The burial service was held October 23, in the Cathedral of St. John the Divine.

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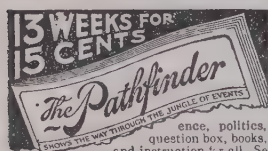
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Vol. 89.

RICHMOND, VA., NOVEMBER 22, 1924.

No. 47.

LMIGHTY and Heavenly Father we glorify Thee that Thou hast again fulfilled to us Thy gracious promise, that while the earth remaineth, seed-time and harvest shall not fail. We bless Thee for the kindly fruits of the earth, which Thou hast given to our use. Teach us, we beseech Thee, to remember that it is not by bread alone that man doth live, and grant us evermore to feed on Him Who is the true Bread from heaven, even Jesus Christ our Lord, to Whom with Thee, and the Holy Ghost, be all honor and glory, world without end.

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Selecting Objects.

When selecting the objects to which this definite portion of our income will be given we should make sure, as loyal Churchmen, that the Church will receive an adequate share. It is very easy to unconsciously discriminate against the Church. Perhaps we do not realize how extensive and multifarious is the work which the Church is trying to do in our name. It is not one hospital to which we are asked to give through the Church but to scores, not one school but hundreds, not one worker but thousands.

We are not likely to overlook the parish, in the support of which we are glad to do our full share. But the Church is much more than the parish. There is the Diocese and there is the national Church. We are members of both and are responsible for the work of both. This work is just as dependent upon our support as the parish is.

Investigation.

Have we fully informed ourselves as to the nature and value of the work done in the Diocese or of the work at home and abroad done in the name of the whole Church? If we do not have time to investigate for ourselves, would it not be reasonable to trust the judgment of those we have chosen as leaders of the Church?

Quotas Are Minimums.

Each parish has a quota fixed by the Diocese. This quota includes both diocesan and general work. What effect does this quota

have on our giving? Do we look upon it as a maximum or a minimum? Do we realize that the parish is asked to give **at least** the amount of the quota? How shall the Diocese and general Church secure sufficient support for their budgets if these quotas are not regarded as minimums?

Quotas and Large Givers.

Perhaps we are able to give to the Church a larger sum than the amount we believe to be our wise and fair share of the parish quota. A man is willing to give according to his means, provided others are giving according to their means, but he hesitates to carry too large a share of the parish responsibility for fear that some might thereby feel justified in refraining from carrying their share. If, however, he can feel sure that others are doing their best, he will not let the quota prevent him from doing his best.

In determining the total amount he will give to the Church he will ask not only, "What is my share of my parish quota?" but also "What is my share of the amount needed by the Diocese?" and "What is my share of the \$4,400,000 needed for the budget of the whole Church and of the \$3,600,000 needed for advance work?" Having fixed the largest amount he can justifiably give through his parish, he will give additional sums directly to the Diocese and the general Church.

Great Gifts to Church Projects.

If he is able to give very large sums to good objects, he will take into consideration some of the great projects promoted by the Church. We read of princely gifts for educational, scientific and philanthropic institutions and projects, but seldom of such gifts to Church projects. Why should not great sums be given to extend the world-wide work of the Church, which has an even greater influence on the welfare of the nation and the world? As a matter of fact, would this not be the very wisest way in which a man could use his wealth if he believes in the Mission of the Church?

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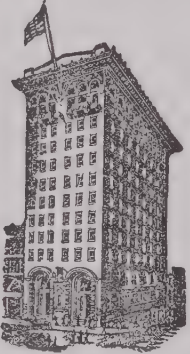
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Those who lead children need to keep very close to Christ.

Those who lean upon their dignity, are in need of a better support.

Greatness can never be rightly measured by the age in which it lives.

There may be a wrong way of doing right, but there isn't any right way of doing wrong.

We never know what a man is until we know what he is when he can't have his own way.

There is a still small voice that will tell us wonderful things about the goodness of God, whenever we listen to it.

"There is room for all in the vineyard of God—even for those whom, perchance because of some infirmity, man hath not hired."

See the Lord, thy Keeper, stands
Omnipotently near!
Lo! He holds thee by the hand,
And banishes thy fear.
Shadows with His wings thy head
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EDITORIALS

Vol. 89.

RICHMOND, VA., NOVEMBER 22, 1924.

No. 47.

WHOLE-HEARTED LOYALTY

We did not quite realize that we were dealing with a high explosive when we wrote the editorial on Fractional Loyalty. By letter and by telephone we are still being taken to task for it. We are glad that it is so; for we have been forced to study more carefully the grounds of our conviction. As we studied, it became more and more evident that the question at issue is but one factor in the great problem of what Christianity itself is. Our answer to that problem is that Christianity is the mobilizing of all the forces of human nature that are constructive and creative. We say advisedly all the forces; for ever since the Voice spoke from heaven and bade Peter remember that "What God hath cleansed, that call not thou common," there is no human activity that brings man in contact with the needs and desires of his fellows that is not sacred. To a Christian there is no secular occupation. When the Church learns this truth she will awake to another Pentecost.

The zealous attempt to create a sanctity apart from and above the common life; to establish some sort of relationship for man with God that does not include all men; to make devotion a term that includes the emotions, but excludes the intelligence and the will; to tithe a man's nature as men in heathen as well as Jewish lands have tithed their possessions, is not Christianity. What the conquering Christ expects, but does not command; for He knows when men learn the meaning of His words "Follow Me," these things will come of themselves, is not a tithe of any man's purse or person, but mother and wife and children and houses and lands. To every man God makes two gifts: the first is capacity, the second, talents or opportunities according to his ability. He is no less God's man because the talent, which we must remember is not the ability, but the opportunity, comes to him in the market place, rather than in the pulpit. Christ did not come into the world to found a Church save as an instrument wherewith to save the world. God's appointed means of saving the world is through men. Men would still make Christ King on their terms. He who sifted the crowd till out of five thousand there were only twelve who would acknowledge Him as King on His terms, made audacity a mark of the highest life. Christ never appealed to anything but the best that was in men. In His service there is no short-term enlistment, or part-time employment.

The Church is the converting power, and the layman is as much of the essence of the idea of a Church as the clergy. It is not a question of how much of a man's possessions he gives. The vital question upon which the fate of the world rests, is how much of a man (and the Chris-

tian definition of manhood includes all that a man has and all that a man is), remains untouched by the Spirit of the Living God. Until this untouched part of a man becomes an irreducible minimum, he has missed the meaning of loyalty. Until the authorized interpreters of God's will with unceasing earnestness proclaim this truth, the Church will never realize the resistless energy that is generated when whole-hearted men are linked together in a common purpose for a great end.

Once in our ministry after laying siege to a man's heart for ten years we asked him at last whether he were ready to declare publicly his allegiance to Christ. His answer was: "I have longed to do so for some time, but there is one question I must decide before I take this step. If I go into the Church I should like to succeed there. I went in politics and put all of myself into the game, and my will is law in my district. I put all of myself into business and I succeeded there, and I know that unless I am willing to put all of myself into the venture of the Christian life, I can never hope to be anything but a failure. There is no place anywhere for a piece of a man."

It is still true that "the children of this world are in their generation wiser than the children of light." What the Church needs is not money from men who call themselves Christians, but Christian men to whom money is but one means of expressing their loyalty.

When we read the story of the Confederacy, which is the sacred history of our people, we find there two illustrations which may help to make our meaning clear. One is from a letter of Stonewall Jackson to his wife, the mother of his infant child. He tells her that he is sending her an order on the Treasury for his pay as a Major-General, and then continues: "Do not let them pay you a dollar of this sum in gold. Gold is the life-blood of the Confederacy and we must not touch it. Make them give you paper currency for the whole amount."—"Wife and Child and Houses and Lands."

The other is the record of those days that followed close on Appomattox. The shattered fragments of what was once an army! But was there ever such a defeated company? Exultant even in their present despair that they had been privileged to give so much. Broken, ragged, gaunt, stripped to the bone of all that once was theirs, but grieving most of all that they had not more to give. Poverty the badge and assurance of exalted manhood. The only ones in all the land who stood ashamed were those who had money. Its possession then meant in most cases one of two things. They had either traded in their country's misfortune or they had never believed in the Cause.

For once in the history of the race wealth was a crime.

THE RECONSTRUCTION OF CHRISTENDOM

SIR HENRY LUNN, editor of "The Review of the Churches," and leader in the Church Unity movement, delivered an address on "International Cooperation and the Reconstruction of Christendom," in the Cathedral of St. John the Divine Sunday afternoon, November 16. A number of ministers of various denominations and the officers and trustees of the Christian Unity Foundation were invited by Bishop Manning to attend the service and take a place in the procession.

Sir Henry depicted the probability of a next war on a scale much more terrible than that of the recent world conflict, urging Christian unity as a preventive. He cited the new class consciousness which has shown itself since 1914, and mentioned the First, Second and Third Internationals, adding that there was one International—the Christian—which could help humanity.

The speaker called attention to the conference of Life and Work to be held at Stockholm next year, adding:

"But I should be false to the message my Lord has given me if I did not finish on a more personal note. Conferences can only be of value to the Church and humanity in so far as they are based upon the personal consecration of the members of the Body of Christ which is His Church. It may fairly be doubted, if any scales could be found which would justly balance spiritual claim—whether in that event the life and work of St. Francis of Assisi would not outweigh all the good done to the world by the seven Great General Councils of the undivided Catholic Church. What are we prepared to do to help to build the City of God where now stands the kingdom of the evil one? This great Cathedral, in the beginning of which we are gathered together, is a mighty emblem of its spiritual possibility. Rising above all the astonishing evidences of your national prosperity and wealth, it will speak to you and to all men of a power greater than that of all the combined strength, the economic forces of Wall Street, and all the other exchanges and forces of civilization. It will in its ultimate cruciform shape remind men of

"That scaffold that sways the future,
Whilst behind the dim unknown
Standeth God within the shadow
Keeping watch above His own."

It will speak of a brotherhood which finds its inspiration in the cross of Calvary and the revelation of the love of the Father for all His children, and the sacrifice of Him in Whom there is neither Greek nor Jew, circumcision nor uncircumcision, bond nor creed. Above all, it calls to each other for personal sacrifice. We should live dangerously in nature's great grace. We should be prepared to make greater sacrifices that we may fulfill the will of Our Lord and Master."

After quoting Winston Churchill's forecast of the next war, Sir Henry said: "It is well that we should realize the enormous extension of war in this age of ours. On the field of Waterloo scarce 100,000 men entered into a conflict of a day. In that long battle-line stretching from Ypres to Verdun, in four long terrible years twenty million men were locked in an agony of blood and wounds and death as they sowed the dragons' teeth of national revenge. In a possible great war that may come between Europe on the one hand and Asia and Africa on the other, we

might have hundreds of millions of combatants. This is no exaggeration, but a careful and calculated statement. If we do not Christianize the policy of the nations and coordinate their powers for the good of humanity civilization must perish in a world agony of shame and sorrow. We cannot avoid such a greater war * * * if the war spirit be not exorcized. * * *

"The great war has been the final blow to an attempt to impose upon others the domination of one culture and one race. It has left us confronted with the grave situation that white races and their war on each other have raised a sense of power in the onlooker. A new race consciousness has come into being that does not accept the supremacy of the white people. * * *

"We must carefully guard against any attempt to establish the unity we desire by force. To use force to compel the nations against their will is a real danger. The catastrophe of the Holy Alliance a century ago has shown how much we have to guard against mere military combinations and naval combinations. This is not the goal to peace. We need to develop a new Commonwealth of all the Nations, founded upon respect for international law and a keen sense of justice. * * *

"We are also face to face with a new class consciousness which manifests itself in a thousand ways. It is hard for us to realize how altered is the condition today from the condition existing in 1914 and a few years earlier. Since the opening of the Century when the United States of America and France were the only great and important republics, excepting the scattered populations of South America, China has become a republic, India is demanding self-government, Russia has become a republic, Central Europe has replaced its ancient Caesarisms with republics, monarchies have fallen on every hand.

"The social revolution means more than this. Feudalism has gone from the greater part of Europe. The old consciousness of the fight of aristocracy to precedence and respect through birth and wealth has largely vanished. We English, who live in a country that has inherited many feudal customs unknown here, are conscious of a new social atmosphere today. The old deference paid to spiritual and temporal rank has passed away to be replaced by deference yielded only to those whose spiritual and intellectual merits deserve it and demand it. This is as it ought to be, but it means a new orientation of society, a new condition of things in which the new world needs the guidance of those who have inspiration sufficient to guide.

"The endeavor of the workers to find in their Internationals—First, Second and Third—some hope for the future has real justification in the nature of things. There is one 'International' which can help humanity. It is the 'Christian International' which is rightly named when we understand the words in their full meaning, 'The Holy Catholic Church'. Lord Hugh Cecil said truly at the last Church Congress that our divisions had strengthened nationalism and weakened Catholicism. Let us urge upon all who bear the name of Christ the intrinsic value contained in the words, 'I believe in the Holy Catholic Church.' When we use these words let us also make it plain that by this great phrase we understand the company of all faithful people, the whole body of those who accept the will of Christ as law and seek to carry it into effect."

The Spirit of Thanksgiving

Near the heart of our religion lies the spirit of thanksgiving. In the recognition of the goodness of God, in the vision and knowledge of the light which the redemptive life of Jesus sheds upon every hard, dark experience, man has girded himself to serve others, and out of a heart filled with gratitude to God for His blessings, has tried to transmit the joy.

The Christian life is man's response to the love of God. It is the Christian and the Christian alone, who can calmly look at the dark facts of suffering, pain, sin, death, and, in the light which Christ has shed upon them, lift up his head in thanksgiving. He knows how Christ has transformed these dark specters and drawn the sting from death and suffering. Unless the follower of Christ can meet these experiences in a more serene and triumphant way than the non-Christian, his Christianity breaks down.

Thanksgiving is the essential spirit of the service which Christ instituted the night before His death, and asked to be continued in His memory. A later Christianity has over-emphasized the memorial of His death and passion,

for to the first disciples, following the commandment of their Lord, it was perpetuated in memory of His triumphant risen life. It was a service at which the disciples renewed their loyalty to a living, present Saviour, and lifted up their hearts in thanksgiving that it had been permitted them to share His life and to spread abroad the glad tidings of redemption. They called the service the Eucharist, a Greek word meaning thanksgiving. This explains the frequency of the world thanksgiving in our Communion Service.

In the spirit of thanksgiving to God, the disciples went forth to spread Christ's Kingdom. It was a new motive in the Roman world. Political intrigue and insurrection Rome had always stamped out by force; but the spectacle of the Christians loving all men, bearing the burdens of the weak, meeting every form of persecution with serenity and radiant joy unquenchable, was a spectacle before unknown in the world. It was unconquerable. It spread rapidly through the whole empire, drawing to it people of every class, with its irresistible promise of joy and thankfulness, that should be theirs independent of all circumstances and conditions. In this, man beheld his birthright, and he eagerly claimed it.

Thanksgiving has been the spirit back of all work for Christ's Kingdom. Not duty, not mere obedience to a law or command, but the spirit of gratitude and thankfulness to God for the new life Christ had created in them, and the passionate desire to share this with others, has been, and is, the driving power in the spread of Christ's Kingdom.

These men and women have been indifferent to fame, hardship and suffering, they have been willing to be mis-

understood, to be considered failures, to go down to their death in external defeat, if only in some way by the service of their love, some of the glory of God shed abroad in their hearts might be passed on to others and the power and the glory of the Kingdom go marching on.

Not until we grasp this spirit of thanksgiving, make it dominant in our life, make it a new song on our lips, can we enter into the spirit and power of our religion.—The Rt. Rev. T. I. Reese, D. D., in St. Mark's Outlook.

NON-VIOLENT RESISTANCE

By Kirby Page

THE problem before us is this: Can a modern nation protect itself from outside aggression without relying upon an Army and Navy? Are there effective non-violent means of maintaining security and justice? In order to make this discussion as specific and concrete as possible, let us consider two actual situations, one historic and the other current. First, could France have protected herself against Germany during the years from 1890 to 1918 without armed preparedness and war? Second, can the United States protect herself against Japan during the next fifty years without armed preparedness and war?

There are conflicting answers to these questions. The pre-war French Government said: No, we cannot protect ourselves without being fully prepared for war. France, therefore, participated in the general race of armaments, as a result of which the nations of Europe spent forty billion dollars gold upon armies and navies during the forty years preceding 1914, the rank in order of total preparedness expenditures during these years being France first, Great Britain second, Russia third, Germany fourth, Italy fifth and Austria-Hungary sixth. And the tragic fact was that the higher the arms were piled the more acute became the fear and hatred of the various peoples.

When the storm broke France sought to protect herself by using arms, with the result that a million and a half of her choicest sons were killed, her fairest provinces were laid waste, many of her towns and cities were subjected to military occupation, and millions of her citizens lived under tyranny and bondage for four terrible years. In the end Germany was vanquished upon the field of battle and forced to accept a most drastic treaty of peace. But France did not gain security. Never have her fears of Germany been greater than during the years since the Armistice. And so she has remained armed to the teeth and the old vicious circle has been perpetuated.

Was there any other course open to France in the pre-war days? If she had been wise enough and courageous enough could she have prevented the holocaust of the war? Of course, no one can be absolutely certain on this point. There are, however, certain facts and bits of evidence which throw light upon this question. I should like to suggest the following steps which were open to France.

(1) France might have recognized that there were two Germanys—one militarist and the other anti-militarist—and thrown the full weight of her influence behind the peaceful, non-aggressive elements within Germany. Proof of the fact that these antagonistic groups did exist is found in the political struggle within Germany. From its inception the Social Democratic Party was thoroughly anti-militaristic. So much so that Bismarck tried in every conceivable way to crush it out of existence. But without success. The vote of the Social Democrats grew from 312,000 in 1881, to 2,107,076 in 1898, and 4,250,329 in 1912; while its representation in the Reichstag increased from one in 1871 to thirty-five in 1890, eighty-one in 1903, and one hundred and ten in 1912. In the General Election of 1912 there were nine parties in the field and yet the Social Democrats polled thirty-five per cent of the total vote and elected a larger number of delegates to the Reichstag than any party had elected for thirty years.

The intensity of the anti-militaristic convictions of the Social Democrats is indicated in the following statement taken from their "Official Handbook for German Voters": "The God of Christians is not a German, French, Russian, or English God, but a God of all men, an international God. God is the God of love and of peace, and therefore it borders upon blasphemy that the priests of different Christian nations invoke this God of love to give victory to their nation in the general slaughter. It is equally blasphemous if the priest of one nation prays the God of all nations for a victory over another nation."

(2) France might have strengthened the anti-militarist forces within Germany by altering some of her own attitudes and practices and by abandoning completely certain

other policies. The peoples of Germany, as well as most other peoples in Europe, were desperately afraid. They had reason to be afraid. Europe had waged forty important wars in a century. The whole of that continent was an armed camp. International politics centered about the balance of power idea. Nations were desperately afraid that this balance might be upset. Secret diplomacy was the universal rule. This practice gave the imperialists and militarists their supreme opportunity. Propaganda was widespread and had become a governmental science. The militarists in Germany were leaders in this international anarchy, but they were not alone guilty. Moreover, as we have seen, there was a very strong anti-militarist movement within Germany. If France had been wise enough to have exerted herself strenuously against militarism, military alliances, imperialism and secret diplomacy, she could have very greatly strengthened the forces of peace and conciliation within Germany.

(3) If in addition to cleaning her own house, France had spent money, time, energy and intelligence in a continuous effort to overcome the fears and suspicions of the German people and to win their confidence and respect, and had endeavored to secure their cooperation in creating effective international agencies of justice through which disputes between nations might have been amicably adjusted—if France had done these things, can there be any doubt that the tide would have been turned against the militarists in Germany? Even with the deep fear which existed among the German people because of the military alliance between Russia and France and the vast preponderance of the military and naval strength of France and her allies as compared with that of Germany and her allies, and in spite of the widespread and skillful propaganda within Germany against other nations—in spite of all these things the anti-militarists were steadily gaining and in 1912 their combined vote was more than forty per cent of the total. How much support from other nations would have been required to have increased this vote to fifty-five or sixty per cent and thus have destroyed from within the power of Prussian militarism?

Does this discussion seem fanatic and far removed from reality? Is it merely of historic interest? Or are the nations facing a parallel situation today? Does this tragic incident from history shed any light upon present problems?

How can the United States protect herself against Japan? Is cold steel the most effective way to deal with burning passions? Is armed preparedness our only alternative? Before we attempt to say whether there is another alternative, we should ask a prior question: Can we permanently maintain security and justice by force of arms? It is worth pointing out that the answer of history is an emphatic negative. Moreover, the whole tendency of the hour is against this assumption. Modern war is less and less a conflict between two nations; more and more it is waged between groups of nations. There is very little likelihood that Japan would ever make a single-handed attack upon the United States. The supreme danger is that we may drift into a new international alignment which might lead to a general war between many nations. If the war system is perpetuated, is permanent security possible for any nation?

How can we protect ourselves against Japanese aggression? I should like to suggest the following steps: (1) Let us recognize that there are two Japans—one militarist and the other non-militarist—and begin now to strengthen the peaceful and non-aggressive elements within Japan. That there are these two groups in Japan is borne out by the testimony of very many competent observers.

(2) Let us seek to strengthen the anti-militarists in Japan by altering some of our present attitudes and practices and by entirely abandoning certain others. Conspicuous among the practices which we need to change is the manner in which we exclude Japanese immigrants. Japan does not question the advisability of limiting the

number of her citizens admitted to America. What she objects to is racial discrimination. If Japan had been placed on a quota basis along with the other nations in our recent immigration law only one hundred and forty-six Japanese immigrants would have been entitled to enter each year. If we want permanent peace we must not only cease racial discrimination against Japan, we must abandon such military gestures as our recent Defense Day. Our recent immigration legislation and military mobilization have enormously strengthened the militarists of Japan.

(3) Let us make immediate and vigorous efforts to strengthen the anti-militarists of Japan, not only by cleaning house ourselves, but by expending money, time, energy and intelligence in seeking to win the confidence and respect of the Japanese people. Examples of how this may be done are to be found in the Washington Conference and the generous contributions of American citizens for the relief of victims of the Japanese earthquake. What would be the result if we should cease spending hundreds of millions of dollars on battleships and armed preparedness and should spend the same amounts in constructive efforts to win the confidence and goodwill of the Japanese people? And what would happen if, in addition to this effort, we should throw ourselves enthusiastically into the task of helping to strengthen the World Court, the League of Nations and other international agencies of justice? Upon which of these plans should we expend most money and energy?

At this point the Churches of America have a very heavy responsibility and a tremendous opportunity. They can put their dependence in the army and navy, and thereby strengthen militarism in Japan, or they can cease to depend upon preparedness and can throw all their influence behind the effort to create goodwill between Japan and our country and endeavor to get our Government to cooperate freely with other nations in strengthening the World Court the League and other international agencies of justice.

At such an hour, I am convinced that the Churches of America should utterly repudiate and abandon the entire war system, for the following reason: (1) Our geographi-

cal position and freedom from the danger of invasion makes it easier for us to take the lead in this matter. (2) War on a great scale and with modern weapons is futile and suicidal—and the whole tendency of modern war is to involve many nations. War is not a method which can now be used successfully in achieving security and justice. (3) Because the weapons and practices inherent in modern war are a supreme violation of the spirit and teaching of Jesus. Fifteen national assemblies of the churches have recently passed ringing resolutions on war. These declarations contain such phrases as "the most colossal and ruinous social sin," "inherently and essentially a supreme violation of the teaching and spirit of Jesus," "supreme enemy of mankind," "its futility is beyond question," "neither inevitable nor necessary," "not only futile but suicidal," "in its very nature self-defeating," "fundamentally wrong, inefficient and irreligious," "a denial of the basic principles of the Fatherhood of God and the Brotherhood of Man," "morally indefensible." If these statements are true, it seems to me that the only consistent course is for the Churches to repudiate and abandon entirely such an unnecessary, futile, suicidal, sinful method as war.

(4) Because of the effects of such action by the Churches on our own Government and upon the peoples of the earth. If our Government knew that the churches would no longer sanction armed preparedness or support war, it would undoubtedly be stimulated to make more vigorous efforts to find peaceful ways of settling disputes between nations. Can there be any doubt that unequivocal actions by the American Churches would thrill the war-weary peoples of other nations and greatly strengthen the anti-militarist forces everywhere?

The Churches of America have two courses open to them, to sanction wars for righteous causes and therefore support armed preparedness, or to repudiate and abandon the whole war system. If they follow the first course they will play into the hands of the militarists in other lands and will help to perpetuate the war system. If they follow the second course, they will, in my opinion, be true to the gospel of Jesus and render an incalculable contribution to the abolition of war and the building of the Kingdom of God on earth. "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

NATIONAL YOUNG PEOPLES' CONFERENCE

AS the delegates to the Racine Conference on the Young People's Movement were leaving Racine, they read in the evening papers the announcement that the Weather Bureau had perfected a process whereby it will henceforth be able to dissipate fogs, produce rain, and otherwise control the weather. At first the delegates were slightly disappointed, because the Weather Bureau had accomplished an achievement apparently greater than that effected by the Conference on the Young People's Movement; but on further reflection they concluded that the results of the Conference would be in the long run as important to the welfare of humanity as the exploits of the Weather Bureau. In developing agencies whereby the enthusiasm, loyalty, and vision of youth may be enlisted in the Church's Program for advancing the Kingdom of God, the members of the Racine Conference felt that they had shared in creative activities whose results were beyond calculation.

The Conference faced the two possibilities of the Young People's Movement in the Church: the one, that it should be so unduly and unwisely limited and conditioned as to become disheartened and ineffective; the other, that it should become restive and unmanageable. The action taken was intended to avoid both extremes. The Young People's Movement will have every opportunity to find itself, and to render its own service in its own way, but it is not to become a separate "Church of Youth." Rather, it will be the "House of Youth in the Church."

To give the Young People's Movement opportunity to find itself, and to express itself, the Conference voted that a National Young People's organization should be formed, at or before the next General Convention, it recommended that the governing body should be composed largely of the "young people themselves"; that a National Conference should be convoked, at or before the next General Convention, to effect this national organization, and that this national conference should be composed largely of young people. On the other hand, it was voted that advisers and councilors should take part in the organizing conference and should be members of the governing body of the national organization. Further, in the State-

ment of Purpose drawn up at the Racine Conference, it was set forth that the Movement needed the leadership of the Bishops of the Church, and appeal was made to the Bishops that they should give to the Young People's Movement their leadership, counsel, and encouragement. They pledged to the Bishops their strength, their loyalty, and their vision.

The Conference met in Taylor Hall, Racine, October 29 and 30, at the call of the Rev. W. E. Gardner, Executive Secretary of the National Department of Religious Education. Twenty-two Dioceses and six Provinces were represented by accredited delegates.

The Conference was composed of nearly equal numbers of young people and of advisers, and the number of boys and men was approximately equal to the number of girls and women.

The Racine Conference met at times as one body, and at times in two houses, the "House of Youth," and the "House of Councillors" (inevitably and immediately nicknamed the "House of Age"). The advantages of this arrangement soon showed themselves. The House of Youth attacked the questions before it with characteristic directness, purposeness, and indifference to meticulous detail of terminology or of measures. The "House of Age" followed the lead of the House of Youth in most matters, so far as concerned the attainment of the main purpose, but took into consideration questions of the relationship of this movement to the whole life of the Church, questions of the remoter results and less direct effects, and questions as to the appropriateness of verbal expressions and the effectiveness of suggested methods. On the whole, the arrangements worked so well, that it was decided to continue it. The National Conference is to be organized in two houses, and the governing body or General Convention of the National Organization is to be composed of a "Senate" and a "House of Representatives." The latter body is to be composed of one delegate from each of the Diocesan Young People's Organizations, while the Senate is to be made up of two young persons chosen by each Province and two advisers, one of which shall

be a clergyman, elected by the Young People of the Province.

It was also recommended that a paid National Young People's Secretary would be advantageous.

The following Statement of Purpose, was approved by the Conference:

A Statement of Purpose.

We, the representatives of the Young People's Organizations in twenty-two Dioceses, sent with the approval of the Bishops, and of six Provinces, assembled in Conference at Racine, Wisconsin, October 29-30, 1924, wish to define the Young People's Movement as it is expressing itself in the Church's life.

We are confident that youth is seeking a better understanding of religion and a larger part in the life and work of the Church.

We feel that the Church should provide for us some guidance in our quest.

From our observation, we are convinced that this guidance can best come to us from our Bishops.

We, therefore, respectfully request the Bishop of each Diocese to give to the Young People's Organizations the privilege of his guidance.

We furthermore feel that there should be a larger Organization of this movement beginning with the Dioceses extending to the Provinces and to the ultimate creation of a National Organization.

We feel that this organization should be composed of boys and girls—young men and young women—with a recommended minimum age of fourteen years;

That it should aim to coordinate the activities of all the young people's organizations through the four-fold ideal of Worship, Service, Study, and Fellowship in the Five Fields;

That its ultimate purpose should be to enlist all young people of the Church in the furthering of Christ's Kingdom on earth.

To such an Organization and to such great work for Christ and His Church we pledge to our Bishops our strength, our loyalty and our vision.

Recommendations concerning the financial support of the Young People's Organizations were as follows:

The Diocesan organization to be supported by the Diocesan Boards of Religious Education and by dues from parochial chapters.

The provincial organizations to be supported by dues from the Diocesan organizations and by grants from the provincial synods.

The national organization to be supported, to the extent of three-fourths, by the National Council, and the remainder to be raised by the Young People's Organization from its own resources.

The Conference referred to the national organization, when effected, the proposal that the Movement take as one of its definite tasks, to provide, in whole or in part, for the education in America of the children of missionaries in the foreign fields.

Mr. James Rex, of Chicago, and Mr. L. H. Morehouse, of Milwaukee, acted as chairmen of the House of Youth on the first and second days, respectively. The Rev. C. L. Street acted as Chairman of the House of Councillors. Dr. Gardner, and Mr. Walter Ray acted as chairmen of the joint session.

An Executive Committee of eleven was created, to prepare for the national conference, and to draw up a constitution for the national organization. This Executive Committee was composed of the seven members of the National Council's Committee on the Young People's Movement, together with the following elected by the House of Youth, from the four sections of the country: Mr. Walter Ray, Michigan; Miss Mary Belle Conway, Mississippi; Mr. George Spratt, Iowa; Mr. L. H. Morehouse, Milwaukee.

When Dr. Gardner gave the benediction at the adjournment of the Racine Conference, he performed his last official act as Executive Secretary of the National Department of Religious Education. He said, just before closing that his deep regret at quitting this post, was tempered by satisfaction for the achievement of two objectives long cherished by him, viz.: the bringing into activity of the Young People's Movement in the Church, and the establishment of a national center for Church gatherings there at Racine. The fulfilment of both hopes had come together.

The following lines were read by one of the members of the Conference, who voiced the affection of the Young People for Dr. Gardner, and their appreciation of his splendid leadership:

Our chief, the Rev. William E. Gardner.
Takes each boy and girl for his partner.
And we all hope, in truth,
In the Garden of Youth,
That William will always be gardener.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

FIRST THINGS FIRST.

Mr. Editor:

At this time three great enterprises of construction are before our Church with their appeals for financial support. The Japan Reconstruction Fund: The Nave of the Cathedral of St. John the Divine; The National Cathedral in Washington. All three are worthy and important objects. I do not now raise the question of their relative intrinsic importance, though that question might be discussed. The plea I do wish to make is for an immediate and serious consideration of the order in which they deserve the attention of the people of the Church. Which shall come first? And to that, the answer, in the minds of all who really understand the situation, is without the slightest doubt, The Japan Reconstruction Fund.

The Cathedrals can wait as they have waited. Japan can not wait. In that land, as perhaps rarely before in all history, "Now is the accepted time, now is the day of Salvation." There today, even more than in the past, events are moving with amazing rapidity. A Nation is choosing this day whom it will serve; what shall be its standards and ideals and aims and associations in the coming period. Shall they be those of essential Christianity

or those of a completely non-religious materialism? And in making this choice Japan is watching America with the keenest observation to see what we really stand for.

We helped them in the first days of desperate need after the earthquake and they are genuinely grateful for the human kindness of it. We have harshly warned them off from our shores and the representative Japanese are in fact not angry, but puzzled, mystified and deeply hurt. They are wondering: What of America's Christianity? Is the Spirit of Christ a reality in America? Is it a reality anywhere?

And today in our Church we have an opportunity without parallel to give an answer which will have an influence beyond our measuring on the spiritual and ethical future of half the world. Do we believe enough in the reality and significance of our religion, have we enough of the Spirit of Christ in us, now, first, before we build anything else, to rebuild the Churches, the Schools and the great Christian Hospital of our Mission in Tokyo? Japan is waiting for our answer and she will not wait long before she will have settled the matter in her own mind and made her great decision. And that decision will be not for Japan only, but for the rest of Asia, too, for all Asia will follow Japan.

Kipling wrote once of West and East that never the twain shall meet. He was wrong. They are meeting now. If they do not learn soon to meet on the ground of Christian principles and the Christian spirit they will surely one day meet in a terrible struggle for the mastery of the world. Our opportunity and our responsibility are indeed greater than we realize, but not too great for our acceptance and our immediate action. Shall not the whole Church follow the splendid example of Pennsylvania and put the first things first.

It is my own conviction that in the truest interest of the Kingdom of God not one dollar for any Cathedral building fund should be given or pledged or asked for until every dollar of the Japan Reconstruction Fund has been secured.

GEO. ALEX. STRONG.

Needham, Mass.

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

SOLVING AN AGE-OLD PROBLEM.

Averaging good and bad years, ten to twelve per cent of all the workers in the United States (several millions of men and women) are out of work all of the time.

Widespread unemployment is now a constant phenomenon with far-reaching economic, social, psychological and moral bearings.

In seeking work through certain types of commercial or fee-charging employment bureaus—particularly those dealing with unskilled and casual labor—thousands of men and women are being exploited.

Public employment bureaus or exchanges can make a material contribution toward the solution of this and other phases of the ever-recurring problem of unemployment.

These are some of the facts brought out in the introduction to the report of a five-year study of employment methods, needs, and agencies, which has just been made public by the Russell Sage Foundation. It is made clear in the report that the figures on unemployment, while representing the average of the country's experience during the last two decades, are not necessarily indicative of present conditions or of the last year.

The investigation, which extended into more than seventy cities in thirty-one states and Canada, has just been completed. The full report, covering more than six hundred printed pages, will be issued shortly. The survey was conducted by a staff of trained field investigators, all of whom had previously been engaged in employment work, under the direction of Shelby M. Harrison, Director of the Foundation's Department of Surveys and Exhibits.

Practically every known means for bringing work and the worker together was studied. The "want ad" pages of newspapers, the fee-charging labor agencies, the free public employment office, the labor union's method of securing work for its members, the fraternal order's activities in this field, the practice of applying for work at the factory gate or the office door, all were investigated. The report will point out the advantages and disadvantages to employer and employee in each of these means and its effect on the general employment situation.

A special study was made of the situation in Ohio, Wisconsin, Massachusetts, and New York, where there has been the greatest development of organized public employment work. Separate studies were made also of the special problems of farm labor, migratory and casual workers, junior workers, handicapped workers, immigrants, Negro workers, and professional workers.

After citing the fact that each year from 1,000,000 to 6,000,000 persons are out of work for weeks and sometimes for months at a time, the introduction to the Foundation's forthcoming report says:

"There is something which we are just beginning to recognize—a resentment on the part of the workers against an industrial situation in which such insecurity and uncertainty of employment are possible. It is not only unemployment but the fear of unemployment—the knowledge that any job is uncertain and insecure, subject to the fluctuations of economic change—which is responsible for much of our present industrial unrest."

This situation, the report will show, has been aggravated by the fact that the unskilled worker who has sought employment through certain types of labor agencies in many cases has been subjected to such abuses as: paying a fee and then failing to get a job; being sent to distant points where no work or where unsatisfactory work exists; but whence he could not return because of the expense involved; being employed through collusion between the agent and employer and after a few days' work being discharged to make way for a new workman while the agent and employer divided the fee.

The principal recommendations of the report are summarized as follows:

That the federal government encourage and assist the states to maintain adequate systems of public employment offices and to coordinate these into an effective nationwide service.

That the states administer and support their own employment offices, subject to the terms of agreement with the federal government; and that the local governments participate in the management of the offices in their community through representation on their Local Employment Committee.

That in order to establish the non-partisan character of the Service, the functions to be performed by the federal government be administered by a Board appointed by and directly responsible to the President.

That this Board consist of the Secretary of Labor, the Secretary of Commerce, and the Secretary of Agriculture.

That a National Council and local employment committees representing employers, workers, and possible other allied interests be established as an additional aid in securing neutrality of administration as well as a reputation for such.

That the procedure of the Service in respect to demands for workers by employers in whose establishment a strike or lockout is in progress or is pending, shall be such as to guarantee the neutrality of the Service.

After discussing in detail the great variety of administrative systems which have been proposed for a national public employment service, the Foundation's report says: "The balance of weight belongs on the side of a combined federal state-local administration.

"The idea of a nation-wide system of exclusively municipal employment offices seems little less than chimerical. Our observations indicate that the choice of staff in employment offices administered by the municipality has been more influenced by political considerations than that in offices operated either by the state or by the federal government. Too often they have been relegated to the charities department of the city government; and their connection with municipal lodging houses and woodyards has been too intimate."

Discussing the performance of state administrations, the report says: "State control of public employment offices, either singly or in cooperation with local communities, has wrought no miracles. Indeed it has been subject to many limitations, some of which have characterized municipal control. Lack of adequate appropriation has been the most far-reaching handicap. The inadequacy of state appropriations has necessarily been directly reflected in the quality of the personnel of its employment bureaus. From the very beginning compensation has been far too small to attract the type of ability required. Though increases have been made, there is still urgent need for further upward revision of the entire salary schedule.

"Whatever the shortcomings of state administration the fact remains that twenty-six states have established and are now operating public employment offices. While the development of efficient and scientific methods may have been unduly delayed, there has been much progress."

As evidences of the weight of opinion in favor of combined federal-state-local control of the proposed national employment service and against purely federal control, the report says: "Nine out of eleven representative economists unequivocally advocated combined federal-state-local control. The majority of employers interviewed in our study were opposed to an exclusively federal control. Organized labor appears also to favor a federal-state service."

In the conclusion following the discussion of a purely federal versus a combined federal-state-local system the report says:

"Whichever proves finally the more desirable, an exclusively federal or a federal-state-local employment service, it is commonly conceded that the former is not at present feasible; and with this we are in agreement. To think that Congress, either now or in the immediate future, would appropriate \$10,000,000 for an employment service, an amount estimated as necessary to provide an adequate basis, is an idle dream. Expediency demands combined federal-state-local administration. We must begin with what we have."

"Ask God to give thee skill

In comfort's art,

That thou mayest consecrated be

And set apart

Unto a life of sympathy;

For heavy is the weight of ill

In every heart,

And comforters are needed much

Of Christ-like touch."

— Selected.

Church Intelligence

The Synod of the Province of Sewanee.

Following the lead of the National Church, the Synod of the Province of Sewanee, meeting with St. James' Church, Wilmington, N. C., November 11-13, did away with the old commissions and boards and created an Executive Council to administer the affairs of the Province. This action, following the recommendations of the committee on ordinances, is expected to result in increased activity and more effective administration.

In spite of the enforced absence of Bishop Gailor and the Rev. J. A. Schaad, who were to have made two of the important addresses of the Synod, the program proved most interesting to the large number of delegates in attendance from every diocese of the province.

At the opening service of the Synod on Tuesday evening, addresses of welcome were made by the Rev. W. H. Milton, D. D., rector of St. James Church, and the Rt. Rev. Thomas C. Darst, D. D., Bishop of the Diocese of East Carolina. The response was made by the Rt. Rev. T. DuB. Bratton, D. D., LL. D., president of the Synod. Miss Grace Lindley made an inspiring address, based on the impressions which she received while on a world tour of the missions conducted by the Church.

The business sessions of the Synod, held in the parish house of St. James, one of the most complete structures of its kind in the United States, were presided over by Bishop Bratton. The Rev. Mercer P. Logan, D. D., was re-elected secretary, and Mr. T. H. Nickerson as treasurer. The Rt. Rev. F. F. Reese, D. D., was reelected provincial representative on the National Council.

Of chief interest were the reports of the executive committees of the boards of Religious Education and Christian Social Service. The Rev. Gardner L. Tucker, provincial secretary for religious education, presented a digest of reports from each diocese. This showed a greatly increased activity in Church Schools. In practically every diocese summer conferences for young people were held. Teacher training classes and the development of the Church Schools along modern lines was marked. Bishop Guerry read the report for the Committee on Christian Social Service. Its pronouncements on welfare legislation and the question of peace agitation were moderate in tone, following the lines laid down by the General Convention in Portland.

The provincial organization of the Woman's Auxiliary held its meetings in St. James' Parish House, presiding over by Mrs. James G. Staton, of East Carolina; Mrs. T. W. Bickett, of North Carolina, was secretary. A feature of these meetings was the presence of four young women at home on leave of absence from the mission fields. Their presence and addresses aroused great enthusiasm.

A resolution calling on the National Council to clearly define the status of the Woman's Auxiliary, was passed by the women after much discussion of the subject.

The personnel of the Provincial Executive Council created at this meeting consists of the officers of the Synod as ex-officio members, nine members elected by the Synod, and not more than four elected by the Council itself. The members elected by the Synod

were: Bishops E. A. Penick, K. G. Finlay and H. J. Mikell; the Rev. Messrs. W. H. K. Pendleton, J. D. Wing and W. C. Whittaker; Messrs. George B. Elliott, Warren Kearney and G. W. Thomas.

A reception and dinner was tendered the delegates and visitors to the Synod in St. James' Parish House on Wednesday evening, followed by an address on parish organization by the Rev. Joseph Kuenhle and a demonstration meeting of the St. James' Service League. At the closing service addresses were made by the Rev. Messrs. Alexander Patterson, L. N. Taylor and H. D. Phillips.

T. P. Jr.

The Rev. Samuel B. Booth Elected Bishop Coadjutor of Vermont.

The Rev. Samuel B. Booth, of Wrightstown, Pa., in charge of Missions in Bucks County, and known to his friends as "the farmer parson," has been elected Bishop Coadjutor of Vermont.

At the outbreak of the war he entered the Red Cross service as a chaplain. At the end of the war he bought a farm and established a mission on it and gradually expanded his work until he now supervises eleven missions through the country.

Mr. Booth is forty-one. He was born in Philadelphia, and received his early education in the Penn Charter School. He was graduated from Harvard University and the Theological Seminary of Virginia. After his ordination he served for a time as a missionary in Idaho.

A Church Paper for the Deaf.

The Rev. Oliver J. Whildin, missionary to the Deaf, with headquarters in Baltimore, Md., has started a mimeographed monthly publication in the interest of his work. It is called *The Silent News-Letter*, and, as its name implies, it is not only a carrier of kindly and helpful news concerning all his people to each other, but also a letter from the missionary to those, both deaf and hearing, who are in any way concerned in the spiritual and educational welfare of the Deaf. The Bishop of Maryland has given the venture his hearty approval. Two numbers, of several hundred copies each, have already been issued and so eagerly are they sought that some difficulty is being experienced in supplying the demand.

Self-Starter Needed.

There is always difficulty in starting Church work after the long period of summer activity.

October ought to be a big month for collections on pledges, thus making up the summer's loss, but for the last month our receipts were only one-half of the monthly proportion of the budget quota.

Another trip to the bank for an additional loan was the result.

With a larger budget quota, receipts to date are \$17,496.04 less than last year.

Every parish treasurer should be advised of the situation by his diocesan officer. On their work from now on depends the answer to the question "Surplus or Deficit in 1925?"

Lewis B. Franklin,
Treasurer.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Activities At a Country Mission.

On the first Sunday in November the Rev. Deval L. Gwathmey, rector of St. John's Church, Wytheville, preached in the Community House at St. Barnabas' Mission in the "Piney" neighborhood near Ivanhoe in Wythe County. On Hallowe'en a very delightful party was given at this Mission, together with an entertainment. The proceeds from these will be used to defray part of the cost of furnishing daily hot lunches at the public school. Mrs. William Wilkins is the worker in charge of this mission and one of her most able assistants is Miss Mary Fred Claytor, a member of St. John's Church, Bedford, who is at present engaged as the Home Demonstration Agent in Wythe County.

A Bequest and a Novel System.

In the will of the late Charles Macalester, a resident of Wytheville and a Presbyterian, one thousand dollars was left to St. John's Episcopal Church. At the last meeting of the vestry it was decided to apply this to the reduction of the debt on a residence property owned by the congregation and adjacent to the church.

The rector and the Parish Field Department are busy with the preparations for the Every Member Canvass; their local system this year being known as "The Pilgrimage of Devotion." Group meetings are being held by progressing from one group to another until a complete circuit of the parish is made; the endeavor being to reach every member with information before the date for the canvass, December 7. A Stewardship Campaign is being held in the Sunday School and the best essay on "Stewardship" will be sent to Diocesan Headquarters.

Fine Work at Brookewood.

The erection of a church at Brookewood, in Augusta County, and the splendid spirit of cooperation in this new congregation was recently noted in these columns. While Brookewood is the postoffice, the community in the neighborhood of the church is locally known as "Folly Mills." Through the efforts of Mrs. Joseph S. Cochran an arrangement has been made whereby the church and the county school authorities cooperate in the employment of a teacher for the school, and it has been possible to secure Miss Margaret M. Proffe, who, in addition to her work as teacher in the day school, will also give a great deal of attention to social and Church work among the people.

The Sunday School was reorganized on October 5, and has eight classes, with a total enrollment of one hundred. The school is doing splendidly and the interest is fine. The day school has an enrollment of twenty-six in six grades, and the building has recently been repaired and had some improvements made. A Girl's Friendly Society has been organized and recently gave a play, from which about \$15 was realized; the proceeds going toward a fund for the purchase of chancel furniture. The ladies of the church adopted a novel means recently at financing their work when they provided a lunch in conjunction with a sale of an important farm property in the neighborhood.

Only once in a long time does a congregation grow as rapidly from small

beginnings, erect its own building, and exhibit such a spirit of enthusiasm and cooperation as is the case at the Church of the Good Shepherd, which is under the care of the Rev. John J. Gravatt, Jr., rector of Trinity Church, Staunton.

T. A. S.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Memorial Shrine at Orkney Springs.

A shrine in memory of the late Rt. Rev. Robert A. Gibson, D. D., and containing smaller memorials to the Rev. Dr. Landon R. Mason, his son, Randolph Mason, who was killed in the world war, the Rev. W. W. Kimball and Miss Ann Stribling, is in process of erection at Orkney Springs, under the supervision of the Rev. Edmund L. Woodward, M. D., of Richmond.

The memorial, to be known as "The Shrine of the Transfiguration," is situated in a woodland glade on what was once the property of Bishop Gibson. It is being built of rough stone in the form of a Gothic arch, with Gothic windows. Beneath the arch is an altar, and the arch is surmounted by a cross of rough stone.

Dr. Woodward designed and planned the memorial, and has done much of the work with his own hands. He is hopeful that it will be completed by the Feast of the Transfiguration next summer. The shrine itself is to be a memorial to Bishop Gibson, who first went to Orkney Springs nearly twenty-five years ago, and held services there at frequent intervals until his health prevented. The altar, open-air pulpit, lectern, font, communion service, books and altar linen will be memorials to others.

Woman's Auxiliary Meeting.

The annual meeting of the Woman's Auxiliary in the Albemarle Convocation was held at St. Thomas' Church, Orange, October 30, beginning with a Corporate Communion.

Although the day was a rainy one, the attendance was very large, and reports were read from sixteen branches. Mrs. James Hill, President of St. Thomas' Branch and also Convocational Secretary, presided.

Letters were read from Miss Ambler and Miss Lindley, on the needs in Foreign Fields, and in response to these appeals, it was unanimously decided to send the Offertory to Mrs. Claude Lee, to be used for the refugees in China.

Miss Davis, President of the Diocesan Branch, made an earnest appeal for a hospital in Manila, where two nurses are needed. She also read the emergency statement of the National Council, which we, as the Woman's Auxiliary to this Council, must heed.

Miss Mary Duke told of the book to be studied this fall, "My Father's Business," and urged the Auxiliary to form Bible Classes.

Mrs. C. P. Cardwell, of Hanover County, laid emphasis on the importance of raising the Woman's Auxiliary Specials for the Tuttle Memorial—a home in New York City, where women missionaries on furlough may rest and recuperate, and a home in Raleigh, North Carolina, for the training of colored women workers.

Archdeacon Neve spoke on the work in the Blue Ridge Mountains, pleading for an increase in the salaries of these mountain workers.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Annual Meeting of the Woman's Auxiliary.

The thirty-second annual meeting of the Woman's Auxiliary was held in Christ Church, Norfolk, Va., October 28 to 30. Two hundred delegates, representing fifty-six branches, were present. Mrs. Charles R. Grandy, president, made her report for the year past.

Mrs. Meade, reporting on the United Thank Offering, reminded the branches that only about \$6,000 of the \$10,000, which Southern Virginia has set for the next triennial offering, has been received.

The Rev. C. E. McAllister spoke of the "Influence and Importance of Summer School." Miss Margaret Shearer told of her work at Clarkton. Miss Mary Garrett, Chairman of the Louie Taylor Letcher Memorial Fund, reported the completion of the first \$5,000 which is out at interest and will be used in 1925 for scholarships at St. Agnes School, Kyoto. The second \$5,000 has been partly raised.

Under the direction of Mrs. T. P. Thompson a very interesting playlet, "Woman's Auxiliary Special," was given.

Mrs. William W. Wishart, of the Diocese of Pennsylvania, gave a practical and comprehensive outline of the plan for mission study in China. The Rev. Cary Montague, of Richmond, spoke on the present opportunity for the Woman's Auxiliary in Social Service.

William C. Sturgis, Ph. D., Educational Secretary, Department of Missions, made a most inspiring address in Christ Church Wednesday night on the opportunity for service in the mission fields.

On Thursday, Miss Lila Tucker, speaking on the relationship of Church Schools and Missions, made a strong appeal for better Christian training for the children.

Mrs. C. E. Smith, of Lawrenceville, reported on the colored work of the Auxiliary in the Diocese.

Mrs. Frank Darling told in a most interesting way of her visit to Pine Ridge Indian Mission last summer, where 4,000 Indians were gathered in Convocation.

Miss Mary H. Hunter told of three institutes held by the Girls' Friendly Society, first at Camp Robert Hunt (where the outdoor altar in memory of the first landing of Robert Hunt was dedicated by Bishop Thomson), then at Dabney House and later at a Y. M. C. A. Camp at Petersburg.

Miss Powell, principal of Chatham Episcopal Institute, told of the work of the School.

Reports were made on the mission work in the Diocese by Miss Annie Hankins, Miss Alice Britton, Mrs. Ira Johnson and the Rev. E. W. Mellishampe.

Mrs. C. R. Grandy, Mrs. W. W. Whichard, Mrs. Norman H. Slack, and Mrs. Walter Ruan were nominated to the Bishop to be appointed as members of the Diocesan Committee on Missions.

The following were elected delegates to the Provincial Synod: Mrs. C. R. Grandy, Mrs. W. W. Whichard and Mrs. Meade; alternates: Mrs. Darling, Mrs. Scott and Mrs. Frank Holladay.

At the closing session Thursday night, the Rev. R. A. Goodwin gave an illustrated talk on Mission Work in China.

Memorial to Mrs. Letcher at Seminary.

On Wednesday morning, November 12, at the Virginia Theological Seminary, near Alexandria, the new building, Sparrow Hall, was dedicated; and in the Prayer Hall, which occupies about one-half of the lower floor, a bronze tablet containing the following inscription was unveiled:

"This Prayer Hall is dedicated to the Glory of God and in loving memory of Louisa Taylor Letcher of Norfolk, Virginia."

She organized the Diocesan Branch of the Woman's Auxiliary to the Board of Missions, in the Diocese of Virginia, and while its President and President of the Diocese of Southern Virginia, a period of thirty years, over forty young men and women went into the ministry and mission field of the Church, from the homes of members of the Auxiliaries, of which she was the official head. Lives lived for Christ can never die.

R. A. G.

Colored Mission Needs Church Building.

St. Mark's Mission at Suffolk needs a church building. A lot 80x125 feet, valued at \$1,000, is already owned by the mission, and there is a nucleus of \$450 in a building fund. A rented room is now used for Church services, and it is declared to be inadequate and not to admit of reasonable growth. The mission is contiguous to five factories that employ some three thousand colored women and girls, and it is believed that an excellent future lies ahead of it. The work is in charge of the Rev. J. J. Posey, who comes for the purpose from the Bishop Payne Divinity School. The mission was organized in 1915.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

The Rev. Dr. Rainsford Honored.

After many years' retirement, more than five hundred former associates and workers of the Rev. Dr. William S. Rainsford, once rector of St. George's Church, and a national leader along institutional work, gathered at a dinner to do him honor. Herbert L. Satterlee presided, and among those present were the Rev. Karl Reiland, D. D., present rector of the parish, and the Rev. W. R. Bowie, D. D., rector of Grace Parish.

Memorial Window To Joseph Jefferson.

The Episcopal Actors' Guild will erect in the Little Church Around the Corner a memorial window for Joseph Jefferson, which will contain scenes from Irving's story of "Rip Van Winkle." The figure of "Rip," who is Jefferson himself, of course, stands in a compassionate attitude, urging a person toward the Christ, the person being the spirit of Joseph Holland. The unveiling of the window is to occur on February 20, next, the anniversary of Jefferson's birth.

Grace Church, Hastings on the Hudson, was given some time ago a most unusual site, very prominent if very irregular in shape, and offering a wonderful view of the river. Now it is planned to erect a stone edifice, in keeping with the usual surroundings.

It is on the great highway of New York to the north. Grace Church owes much in early times to St. John's, Yonkers, and later to Grace Parish, Dobbs Ferry.

Conferences of clergy of the Diocese are being held in many churches, both city and country, to consider the National Program of the Church. One of the Bishops is presiding usually, and laying stress upon the absolute necessity of the largest of dioceses coming nearer to meeting its obligations. At a conference just held Bishop Manning called for action, and declared that the building of the Cathedral must not curtail the building of larger national work. C.

Service For Sailors: The ninth annual Sailors' Day service was held Sunday evening, November 9 in Trinity Church. "Taps" was sounded for the men who lost their lives at sea during the year. The sermon was preached by the Rev. Dr. H. Percy Silver, rector of the Church of the Incarnation, and formerly chaplain at West Point.

A Special Armistice Service was held Sunday afternoon, November 9, in the Cathedral of St. John the Divine. The sermon was preached by Canon H. Adye Prichard, acting dean of the Cathedral.

Memorial Dedicated: Bishop Manning dedicated the new choir stalls Sunday morning, November 9, in Trinity Chapel, Trinity Parish. The stalls are given by friends as a memorial to the late Rev. William H. Vibbert, who was vicar of the chapel for thirty years. Bishop Manning preached and the Rev. Dr. Caleb R. Stetson, rector of Trinity Parish, celebrated the Holy Communion.

The Ven. W. S. Claiborne, Archdeacon of Tennessee, conducted a mission from November 9 to 16, in All Saints' Church, Harrison, the Rev. G. K. MacNaught, rector.

WESTERN NORTH CAROLINA.

Rt. Rev. J. M. Horner, D. D., Bishop

Moving Picture Service at Old Church.

Historic old Calvary Church at Fletcher near Asheville, was the scene of an unusual service on Sunday, November 9, when several men prominent in the Moving Picture world, together with the rector, the Rev. Clarence Stuart McClellan, Jr., held a service in the interest of Better Films and the relationship between the Church and the Moving Pictures. Among the speakers were Colonel Jason S. Joy, of New York City, Secretary to Will H. Hays; Montgomery Hill, of Charlotte, manager of the Famous Players; De Sales Harrison, of Atlanta, former manager of the Howard Theatre, Atlanta; and now southeastern representative of the motion picture industry; and Edward D. Turner, manager of the Imperial Theatre, Asheville's largest moving-picture house. The Rev. Mr. McClellan's sermon had for its subject, "What of the Church's attitude toward the Motion Pictures?" The old church was filled with a very large and interested congregation. The rector is a member of Asheville's Better Films Committee, interested in the staff of the Im-

perial Theatre and a speaker in behalf of Better Moving Pictures.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D.

The Bishop of Gloucester's Visit.

The Rt. Rev. Arthur C. Headlam, Bishop of Gloucester, was the preacher at St. John's Church, Lafayette Square at the eleven o'clock service on Sunday, November 16, and in the afternoon, preached the sermon at the Washington Cathedral. Bishop Headlam is lecturing and preaching in this country in the interest of Church Unity.

He is recognized as one of the outstanding scholars among the English Bishops. He has served as principal of King's College, London, and Regius Professor of Divinity in Oxford and was last year appointed by the Crown as the Bishop of Gloucester.

M. M. W.

PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Bishop.

First Convention, Young People's Fellowship.

Upwards of three hundred young people, representing more than a score of parishes in Philadelphia and its suburbs, met on Monday night, November 17, in St. Mark's Church, Frankford, in the first annual convention of the new Diocesan Young People's Fellowship. This first convention marks another step in a general movement throughout the Episcopal Church in the United States to unite all parish organizations of Young People into strong Diocesan organizations for exchange of methods and for the training of all young people in Christian service that they may be fitted to take their place as leaders in the Church. The convention on Monday night opened with a supper at 6:30. The Rev. L. F. Potter, rector, delivered the address of welcome.

An Interesting Confirmation Service.

Barred from society by leprosy which he contracted after he came to America as a stowaway, Edward Smith, a Jamaican, was confirmed by Bishop Garland November 13. Several months ago Smith expressed his desire to become a member of the Episcopal Church to Dr. William F. Allen, Chaplain of the Municipal Hospital for contagious diseases, Philadelphia. Dr. Allen promised him that he should be confirmed and prepared him for it. Smith shares a small isolated cottage with a man similarly afflicted, who was formerly a lay reader. At the confirmation only the four men were present. According to Dr. Samuel S. Woody, Smith's cure is almost a certainty.

Anniversary Celebrated.

St. Barnabas' Church, Germantown, celebrated its twentieth anniversary November 16. At a special service in the afternoon, when the preacher was the Rev. George Marshall Plaskett, of Orange, N. J. At this service it was announced that the \$5,000 fund for the completion of the parish house had been completed. The Rev. A. R. Van Meter, Dean of the Convocation, and the Venerable Henry L. Phillips, D. D.,

Archdeacon of Colored Work, were the speakers at the missionary service.

Mrs. Adeline Pilsbury, a member of St. Asaph's Church, Bala, and Educational Secretary of the Diocese, died November 14 at the Woman's College Hospital. Mrs. Pilsbury had written several books on devotional work.

R. R. W.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Pee Dee Convocation.

The Pee Dee Convocation, which includes all that part of the Diocese, which is north of the Santee River, met at St. Matthias' Church, Summerton, the Rev. J. E. H. Galbraith, rector, October 20 to 22. All of the clergy except two were present all or part of the time and lay delegates from six parishes and missions. Sessions were held every morning, after a celebration of Holy Communion, and there was Evening Prayer with sermon each night. Dean O. J. Porcher preached on Social Service the first night, and the Rev. H. W. Mayers and the Rev. W. S. Storey preached the other evenings. The general subject at the morning sessions was Religious Education, with leaders on "Religion in the Home," the first day and on "Religion in the Church School and Parish," and on the Young People's Service League on the second day. The appointed speakers were the Rev. J. B. Walker of Sumter, Mrs. J. H. Coher of Hartsville, the Rev. H. D. Bull of Georgetown, and the Rev. W. W. Glover of Hartsville. This was followed by general discussion. The report of Committee on Constitution and By-Laws was introduced by the Rev. W. S. Poyner, and adopted after considerable discussion.

Summerton is unusually fortunate for a place of its size in having a very pretty concrete church with many beautiful memorials, and a large sweet-toned pipe organ. On the closing night all the other churches gave up their prayer meetings and the church was crowded with this addition to the congregation. The generally expressed opinion is that it was a successful convocation and productive of much good.

G.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Meeting of the Churchman's Club.

Speakers at the fall meeting of the Churchman's Club of Maryland were the Rev. A. L. Fleming, D. D., rector of St. John's Church, St. John, New Brunswick and the blind French soldier-poet, M. Guy Envin.

Dr. Fleming told of his experience among Eskimos in Baffin Land. His strong plea for giving our best to the small, weak and primitive races reminded some of his hearers of the similar challenge to heroic service to these people continuously presented by our late martyr missionary in the North, Archdeacon Stuck.

Decorated with his insignia, Legion of Honor, Medal Militaire, Croix de Guerre, with Palms and Stars, M. Envin pathetically referred to those soldiers who were "prisoners of the night," but immediately passed to the more joyous

truth that they were intellectually and spiritually free. He pleaded for the rule of love among all people.

Mr. Edward Guest Gibson, President of the Club, announced the probability of the use of the new Soldiers' and Sailors' Memorial Hall for midday services next Lent.

R. F. H.

NEWARK.

Rt. Rev. B. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

Diocesan Semi-Centennial.

In November, 1874, the Diocese of Newark was organized by the setting apart from the old Diocese of the seven northern counties. The anniversary has been marked this year by various undertakings and the result will not be known until the Diocesan Convention next May. While emphasis is put first of all upon the distinctly spiritual things like the building up of the worshipping congregations, the recall of negligent communicants, the religious instruction of a larger number of young persons, an effort has been made to induce all parishes which are in debt to remove or diminish their debts in the Jubilee year and to increase the amount given in the current year for the Nation-Wide Campaign and make a more thorough canvass for the year to come.

During the month of October, every Church in the Diocese was visited by one of the Bishops, accompanied by the heads of the Diocesan Boards and neighboring rectors to press these subjects upon the attention of parochial congregations. There were good congregations in each church and many of them were completely filled.

On Thursday, November 13, the Thanksgiving service was held in Grace Church, Newark, which was filled with the clergy, and lay representatives of the parishes and diocesan organizations, a very noteworthy congregation. The sermon was preached by the Presiding Bishop, the Rt. Rev. Dr. Talbot, and was a sermon of fine and large outlook, full of wisdom and neighborly kindness. Bishop Matthews came to represent the Mother Diocese, and the whole observance was ordered as a family gathering. There are six clergymen who belonged to the Diocese of New Jersey in 1874 who survive, the Rev. Dr. A. B. Baker, the Rev. Messrs. C. M. Perkins, E. E. Butler, P. W. Sprague, Wynant Vanderpool and L. H. Lighthipe, of which number the last two named were present. At the luncheon the four Bishops spoke briefly.

The Bishop announced a concerted effort to increase the number of subscribers to The Spirit of Missions, saying that he counted a subscription to this best of all missionary magazines as the assurance of increased interest in missions. He made a vigorous appeal to the clergy to make the year a notable one for some definite, large accomplishment in each parish, and said that the Jubilee year would not end until the next Diocesan Convention.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

Mr. Franklin's Visit.

Mr. Lewis B. Franklin, Vice-President and Treasurer of the National Council of the Church spent from Monday, November 10, to Sunday night, No-

vember 16, in the Diocese, making addresses and imparting instruction concerning the missionary work of the Church. He addressed the Clerical Union at a luncheon on Monday at Trinity House; the Church Club on Friday evening, at the Pittsburgh Athletic Club; spoke on Sunday morning at the Church of the Ascension, Pittsburgh, in the afternoon made an address to the Young People's Societies of the Diocese at Trinity Church, at a farewell service given for the Rev. Albert Northrop Roberts, of Holy Trinity Church, Monessen, who is leaving in December to take up missionary work in Brazil. Bishop Mann and the Rev. Mr. Roberts also spoke. His last service on Sunday was at St. Stephen's Church, McKeesport. Besides these, there were four gatherings at convenient points, for Vestrymen of the various parishes, which took the form of a dinner or a smoker; and four mass meetings for the women, two in the city at Calvary and Trinity parish houses, one at Monongahela, for the women of the Monongahela Valley, and one at Sewickley, for the women of the Beaver Valley. The women's gatherings took the form of a tea in each case. All the occasions on which Mr. Franklin spoke were characterized by interest, some by great enthusiasm.

CHICAGO.

Rt. Rev. C. P. Anderson, D. D., Bishop

St. James Church, Chicago.

The Ninetieth Anniversary of the founding of St. James' Church, Chicago, will be celebrated on Sunday morning, November 30. The rector, the Rev. Duncan H. Brown, S. T. D., will be the preacher, and the former rector, the Rev. James S. Stone, D. D., will deliver a message of greeting.

St. James' is the Mother Church of this Diocese and is intimately connected in its early history with the names of those people who laid the foundations of Chicago. Here St. Andrew's Brotherhood was founded by the late James L. Houghteling, who first gathered about him a group for Bible study. Today that Brotherhood has become national in scope. A beautiful Gothic Chapel marks the spot where some of these early meetings were held. This chapel is dedicated to Mr. Houghteling's memory.

The following have been rectors of St. James:

The Rev. Messrs: Isaac W. Hallam (1834-43), E. B. Kellogg (1844-49), R. H. Clarkson, D. D. (1849-65), Joseph H. Ryland, D. D. (1867-71), Hugh Miller Thompson, D. D. (1871-72), Arthur Brooks, D. D. (1872-75), Samuel S. Harris, D. D. (1875-79), Frederic Courtney, D. D. (1879-82), W. H. Vibbert, D. D. (1883-90), Floyd W. Tomkins, D. D. (1891-94), James S. Stone, D. D. (1895-1923).

DELAWARE.

Rt. Rev. Philip Cook, D. D., Bishop.

County Meeting for N.-W. C.

The clergy and vestrymen of Sussex County, met in the Parish House of St. Philip's Church, Laurel, the Rev. Robt. S. Whitehead, rector, Wednesday evening, November 13, to discuss the Program for 1925, preparatory to the canvass to be made next month. Thirty-two laymen represented the parishes throughout the county, and of the nine clergymen present three were visitors,

one from Dover, one from Wilmington and one from the Church Mission's House. The latter, the Rev. R. Bland Mitchell, who was present to speak on the proposed Diocesan Canvass. The address won loud applause and it is hoped deeply impressed all with their obligation to work for the Spread of the Kingdom of God, the Church. Delaware is proud of this year's record, and does not intend to lower it. The Rev. E. A. Rich, of Stanton, spoke briefly, complimenting Sussex County on its enthusiasm.

At the conclusion of the speeches the chairman, Mr. J. W. Trought, requested those appointed to organize a club to meet in another room for organization. This was done, the club to be called the Church Laymen's League of Sussex County, with Mr. Victor Records, President, and Mr. Wm. E. Valliant, Secretary-Treasurer. Supper was served by the ladies of the parish.

Holy Trinity (Old Swede's) Church, Wilmington, consecrated on Holy Trinity Sunday 1699, celebrated the ninth anniversary of the present rector, the Rev. Robert Bell, on November 10. Bishop Cook, the Rev. Dr. Kirkus, Mr. John S. Grohe, and others, spoke, emphasizing the good, faithful work done by Mr. Bell.

His many friends were glad to see the Rev. Dr. Kensey J. Hammond, sometime rector of Immanuel Church, Wilmington, who recently paid a short visit to his old parish.

L. L. W.

SALINA.

Rt. Rev. Robt. H. Inge, D. D., Bishop.

Rural Work in Salina.

Church work in rural communities received special emphasis at a gathering of clergy of the District of Salina on October 28 and 29. At the Bishop's request the national secretary for rural work, the Rev. F. D. Goodwin, made an address, telling of the increasing attention Church work is receiving in rural districts, its importance and the need of high standards for its workers.

On the two days following, a meeting of the Archdeaconry of Hutchinson took place, where Mr. Goodwin was the first representative of the National Council, whom most of the delegates had ever seen. The presence of a national representative gave them a sense of their being a necessary part of the whole Church. The six missions of the archdeaconry are making a gallant effort toward development and self-support, for which the lay people are feeling increasingly responsible, and this with no resident clergy.

At Garden City, where the meeting took place, the present work was started only eight months before, and the mission has only seventeen communicants, but they are completely organized and have just opened their chapel, fully equipped without asking financial aid from the Bishop except for the loan of a hundred pews from an abandoned church.

It was from the District of Salina that the report came not long ago of a town where there are no men communicants of the Church, and were two men promised the Archdeacon to enroll the men of the town in an inquirers' class, because they felt the town must have an Episcopal Church.

(Continued on page 22)

Family Department

November.

1. Saturday. All Saints.
2. Twentieth Sunday after Trinity.
3. Twenty-first Sunday after Trinity.
16. Twenty-second Sunday after Trinity.
23. Sunday next before Advent.
27. Thursday. Thanksgiving Day.
30. First Sunday in Advent. S. Andrew.

Collect for Sunday Next Before Advent.

Etir up, we beseech Thee, O Lord, the wills of Thy faithful people, that they, plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded; through Jesus Christ Our Lord. Amen.

Collect for Thanksgiving Day.

O, most merciful Father, Who hast blessed the labors of the husbandman in the returns of the fruits of the earth; we give Thee humble and hearty thanks for this Thy bounty; beseeching Thee to continue Thy loving kindness to us, that our land may still yield her increase, to Thy glory and our comfort; through Jesus Christ Our Lord. Amen.

A Beautiful Garment.

There is a beautiful garment that every Christian should habitually wear. No mantle is more becoming to the children of God, none lends more grace and beauty to their presence, none more uniformly secures the wearer's comfort. This robe is the habit of thankfulness.

There lies on the writer's desk a copy of a very old letter. The man who wrote it was in jail. He was far from home and kinsmen. His situation was uncommonly doleful. But not so his disposition. He had just received some gifts from friends in the Macedonian city of Philippi—perhaps a basket of dried dates, and a warm purple tunic, along with a purse stuffed with coins—at any rate, a substantial gift, representing genuine love, and love's spontaneous sacrifices. He is writing to say, "Thank you." But he says a great deal more. In fact, he says so much, and he says it so wonderfully, that this prisoner's "Thank you" note was destined to live through the centuries, and by the common consent of Christians, to find a place in the canon of the Sacred Scriptures.

It is the New Testament's "Joy Epistle." As we read it, it somehow seems to utter the inmost spirit of its writer, as the song of a lark utters the little bird's spring-time ecstasy. When a man posts joy letters through the bars of a prison, that man must have discovered the long-sought secret of contentment. And so he had. He tells about it in the letter—particularly in what we call the letter's fourth chapter. He declares to those Philippians that he has learned to be happy anywhere and in any state. And the secret of it? In a nutshell it is simply this: Prayerful, trustful, waiting on the Lord "with thanksgiving."

Mark you, it is not "with resignation," but "with thanksgiving!" There is the difference between a stoical Christian and a happy Christian. The imprisoned Apostle was joyous, because with faith and supplication he constantly mingled thanksgiving. He had learned to wear the sumptuous habit

of thankfulness. It warmed his heart even when his limbs were shivering, and it clothed him with such princely dignity as no occupant of Rome's imperial palace ever wore.

If we would rejoice in the Lord alway, and know the secret of unflinching contentment, we must constantly wear this same lovely garment. As little birds, gratefully quenching their thirst at the brink of a silvery pool, look up to Heaven after each tiny sip, so must we acquire the grace of acknowledging the goodness of God in all of life's experiences. His mercies abound about us, as the dew of the morning. If we are His, the variable elements in our estate are as nothing compared with His constant goodness. When we are least prosperous we may be most blessed. The prison cell may yield us richer treasures than the open fields. At any rate, it behooves us to wear the garment of thankfulness "in every condition."

All men must be thankful if they will sincerely think. Thankfulness grows out of thankfulness. Men fail to praise the Lord when they fail to consider Him. "Bless the Lord, Oh, my soul, and forget not all His benefits!" In our poor shallow selfishness, it is easy for us to forget. Because we do not pause to think, we do not kneel to thank. Let us then welcome and honor our national Thanksgiving Day. Like a great, golden exclamation point it stands at the end of the autumn saying, "Stop! Think! Be ye thankful."—Christian Observer.

For the Southern Churchman.

What Is Success?

The Rev. Thos. F. Opiay, D. D.

It is a singular fact that the word success is mentioned only once in the Bible. Apparently, the writers of the Sacred Book had no great regard for what the world calls success. What is this thing we call success? Why are men so hot after it? Is it a worthy ambition? How may true success be achieved?

Is success money-getting? Is it big dividends? Is it social standing? Is it political prominence? Is success a thing of financial rating? Of stocks and bonds? Of forging ahead of neighbor Jones in the business whirl? These are merely by-products of success—and not the thing itself.

Success is progress of personality. Success is expansion of character. Success is service. Success is personal development. Success is growth. "Success is not fame, which may vanish," says the author of the winning contribution in Success Magazine, in answer to that magazine's question—"not riches, which may dissipate. Success is rather that priceless wealth which the heart, the mind, the soul possess when high ideals are fulfilled, adversity is vanquished, the difficult task is surmounted—when achievement triumphs over circumstances."

"It is the act, and not the reward which makes true success," we are wisely told. "Success is honest labor well done. Success is establishing and holding fast to high ideals. Success is vision, optimism, courage to carry on. Each day to have done your noblest—that is success."

Many an unsung mother, many a remote school teacher, many a humble parson, many an honest laborer, clinging to decency, to honor, to duty and to ideals, have more assuredly succeeded than did the bloody Napoleon, the silly Nero or the wrathful, cowardly Kaiser.

To progress is to succeed. Is your home cleaner, sweeter, better ordered, happier than it was last year? Then, there is a successful wife, mother, housekeeper there! Here is a successful woman: "I have served 235,425 meals, made 33,191 loaves of bread, 5,980 cakes, 7,960 pies, in the thirty years of my married life. I have canned 1,550 quarts of fruit, raised 7,660 chicks, churned 5,450 pounds of butter, put in 36,461 hours of sweeping, washing, and scrubbing. I estimate the value of my labor conservatively at \$115,485.50—none of which have I ever collected. But I still love my husband and children and wouldn't mind starting all over again for them." Surely that is success! Something in love and devoted service for others—something that counts! This is greater success than was ever attained by a painted Jezebel or an idle Cleopatra.

Success is not mere material progress, but development of mind, growth of character, expansion and spiritual progress. Success is an attitude—a relationship—harmonious adaptation and adjustment to life, to death, to the world, to humanity, to self, to God.

"Success is the progressive development of your best self in accomplishing work worthy of your best efforts and in harmony with the spirit of human progress."

THE PARABLES OF SAFED THE SAGE.

The Parable of the Key That Did Not Fit.

There was a man who sold Antique Clocks. And I saw in his Shop a Great Many Antique Clocks that were for Sale. And I said, How about this Little Old Clock? And what is the Price thereof?

And he said, Thou mayest have it for a shekel.

And I said, A shekel is not much for a Clock. What is the matter with it?

And he said, It hath been cleaned and overhauled, and there seemeth to be nothing the matter of it, save it must be wound two or three times in a day. It is all right if a man hath no other occupation than to keep winding it.

And I said, I will gamble a little on this clock. Here is thy shekel.

And I took the Clock home, and I set it upon a Shelf and it started running to Beat the Band. But after a time it stopped. And I secured a Level, and started it again, and it would not go. And then I wound it, and I found that it had Run down. But when I wound it a little way, the Key slipped on the Post, and went around and around. And the Clock ran about Four Hours and stopped.

Then I said, We have other clocks that have Keys. And I will see what a Different Key will accomplish.

And I tried a Smaller Key, and it wound the clock four times, or it may have been six or eight times as far. And the Clock ran all day and all night.

Now once a day and no more I wind it with the Smaller Key, and it keepeth right on the job. Neither doth it seem to mind being moved around by the Dusting Lady. I have not known

a clock that asked Fewer Favours or showed more Constant Industry. And now I know why I got it so cheap. The Winding Posts were worn and so was the Key, so that it could not be wound up; and all it needed was a Key that would fit its worn Posts. And it is so thankful to be running again that it is ticking right away as industriously as the Little Busy Bee.

Now this parable teacheth that there are men who work Ineffective, or who stand idle in the Market Place, whose real trouble is that no Proper Key hath yet been fitted to their Motive Apparatus. And I sigh for the Wasted Energy that is lost upon them, and the waste of their Futile Endeavor, and the waste of the time that they run not, and the uncertainty always of their telling the Correct Time. And I wish for all men that they might find that Key to Right Endeavor which shall start them going as they ought to go. For some of them are on the market at Reduced Price, and that is too much for them as they are; but they might be Productive and Profitable.—Selected.

For the Southern Churchman.

Thankfulness.

Helen Bayley Davis.

We are so used to fragrance of the flower,

To apple blossoms drifting in the breeze,
To song of nightingale at twilight hour,
The silent pool that mirrors willow trees.—

That we forget to say a prayer
Of thankfulness, for these.

We are so used to sunshine, gilding field

And meadow-daisies with its golden light,

To pink arbutus, sheltered and concealed

By fallen leaves; the moonglow, silver-bright,—

That we forget to say a prayer
Of thankfulness, at night.

We hear the laughter of a little child,
And smell the rare perfume of mignonette—

A winsome baby looked at us and smiled,

We caught the greeting of a friend... and yet

Why do we fail to thank our God
For these? Ah, we forget.

November.

I found ten kinds of wild flowers growing

On a steely day that looked like snowing;

Queen Anne's lace and blue head all
A buttercup leaning close to a wall,

A rusty aster, a chicory flower—

Ten I found in half an hour.

The air was dark with dry leaves flying,

Gold and crimson, gaily dying;
A squirrel ran off with a nut in his mouth,

And always, always, flying south
Twittering, the birds went by,

Flickering sharp against the sky;
Some in great bows, some in wedges,

Some in squares with wavering edges,
Flocks and flocks were flying over

With the north wind for their unseen driver.

"Flowers," I said, "You'd better go,
Surely it's coming on for snow."

They did not heed me nor heed the birds
Twittering thin, far-fallen words—

The whole world thought of tomorrow,
but they

Only remembered yesterday.

—Selected.

For the Young Folks

Window Flowers.

The flowers in my window box
Are ruddy-gold and gay;
I've tended them and watched them grow
And loved them night and day.

I bathe their faces now and then
To make them cool and sweet
And tuck the soft brown earth around
Their little crumpled feet.

I try to make them look at me;
They never, never will,
But crane their naughty little necks
And stare across the sill.

They seem to love the sun, and yet
Perhaps when days are fair
They peer outside because they think
I must be playing there!

—Selected.

Betty's Thanksgiving Surprise

Betty always loved to help, so when she went to Aunt Betty's for Thanksgiving, she planned happily how she would help get the dinner, just as she always had done at home.

But it was different at Aunt Betty's house. There were servants to do everything. It was all very lovely and very new to little Betty, but she was such a helper girl that when Thanksgiving morning came, and she smelled some of the good things she could not help to cook, she began to be a little homesick.

Then suddenly she thought of a surprise she and mother had made for father last Thanksgiving day. Mother had written a verse, and, just before they sat down at the dinner table, Betty had stood behind her chair and repeated it. Why couldn't she do that this year? No one here knew her verse, and it would be a real surprise.

Betty said the verse over and over to herself so she would be sure to remember every word when the time came. And she was so happy in her plan that she forgot all about being homesick.

There were guests at dinner, and Betty felt a tiny bit shy. But as they walked out into the dining room she whispered to Aunt Betty, "Please may I say something for a Thanksgiving surprise before we sit down?"

"Certainly, dear," answered Aunt Betty.

"Betty has something to say to us," she said with a smile, as they gathered round the table.

"I couldn't help get dinner," explained Betty, "and I wanted to do something, so I thought perhaps you'd like this little verse that was our Thanksgiving surprise for father last year."

Then she bowed her head and said softly:

"For my Heavenly Father's care,
Around me always, everywhere,
I'm glad on this Thanksgiving day,
And so my loving thanks I say."

For a minute every one was so quiet that poor Betty was afraid she had not done the right thing. But presently her uncle said, "That is to me the very best part of our Thanksgiving dinner, little girl, and I thank you."

"And so do we," said the guests. Aunt Betty did not say a word, but she stooped and kissed Betty, with a look

in her eyes that said that she was remembering the Heavenly Father whom she had almost forgotten on that Thanksgiving day.—The Continent.

The Happiest Boy.

Once a king had a son whom he loved very dearly. He gave him beautiful rooms to live in, and pictures and toys and books, a pony to ride, and a boat on the lake. He provided teachers to give him knowledge that would make him good and great.

But the young prince was not happy. He was always wishing for something he did not have.

One day a wise man came to court. He said to the king: "I can make your son happy. But you must pay me my own price for telling the secret."

"Well," said the king, "what you ask I will give."

So the wise man took the boy into a private room. He wrote something with a white substance on a piece of paper. Next he gave the boy a candle, and told him to light it and hold it under the paper, and then see what he could read. He then went away and asked no price at all.

The boy did as he was told, and the white letters on the paper turned into a beautiful blue. They formed these words:

"Do a kindness to some one every day."

The prince made use of the secret, and became the happiest boy in the kingdom. That is good advice for every boy and girl.—Our Little Ones.

The Thanksgiving Pies.

Mr. and Mrs. Harrol and their children had come to spend Thanksgiving with Mr. Harrol's brother and his family. Grandmother and Grandfather Harrol lived in the same town, so they were all to have a merry time together.

It was soon after breakfast on the morning of Thanksgiving day, and the four cousins, Grace and Alice Harrol, Clara and Virginia Harrol, were already playing house. Grace had Virginia for her child, while Clara took Alice, for they had said: "We can play with our own sisters every day, so we must change off now."

They were having "lots of fun" when the telephone rang. "Who wants to go help grandmother with her pies?" asked Clara's and Virginia's mamma as she hung up the receiver. "She has cut her hand and can't roll out the dough."

"I don't," said Clara quickly. "I want to play."

Alice bent lower over the doll she was dressing and pretended not to hear.

"I don't like that kind of work," Grace replied.

"I'll go, and I can play when I come back," Virginia said as she ran for her work apron.

She found that grandmother had cut her hand badly, and certainly needed help with the pies. She rolled out the dough, and put it in the pan just as grandmother directed; then she put in the mince meat; grandmother had to help with the upper crust, but Virginia cut the "eyes," as she called the air-holes. After the pies were in the oven she helped "tidy up" the living room and wiped the dishes, then she swept

the kitchen. She stayed to help grandmother dress and carry up the basket that held the pies, and when she reached home it was time to dress for dinner, and she didn't get to play a single bit.

When the nice brown pies came on the table, Virginia felt very proud because she had helped to make them. She could hardly help saying: "Don't our pies look fine, grandmother?" But she knew it wouldn't be polite to brag on something they had made.

Her father looked up when his piece was half eaten. "I never tasted better Thanksgiving pie," he remarked, "and it is because a little girl was unselfish enough to give up her play and help grandmother make them," and he smiled at Virginia.

Then Virginia looked and felt, O so happy! but the other three children looked at their plates and felt very uncomfortable.—Herald and Presbyter.

The Pigeon's Thanksgiving.

The evening before Thanksgiving little Dorothy Perkins was cuddled up in her mamma's lap chatting very happily about the baskets of nice things that had been prepared to send to poor people.

"Oh, mamma," she suddenly cried, looking very grave, "we haven't any Fanksgiving for the pigeons!"

"Sure enough!" replied mamma. "The pigeons must have something nice for Thanksgiving. I believe they would like a Thanksgiving pie filled with sweet corn."

"That would be lovely," cried Dorothy. "A real pie 'spressly for them?"

"Yes," said mamma, "Bridget shall make you one tomorrow morning."

Every day Dorothy was allowed to sprinkle bread-crumbs on the window sill for the pigeons, who came to her call. Many of them had grown quite tame, and she called them her friends. At twelve o'clock on Thanksgiving Day she had on her cloak and hood, and stood at the open window with mamma, waiting for the pigeons.

The little pie made like a cranberry pie, only filled with sweet corn, was placed on the window sill, and Dorothy was eagerly watching to see if the pigeons would eat it. As soon as she began to call them they flew toward the window and alighted as usual. At first they seemed to miss the bits of bread they were accustomed to find.

In a moment, however, one ventured to dive his beak into the pie. Then another and another followed his example, until soon it could hardly be seen, there were so many pigeons around it. Dorothy watched them in perfect delight as they fluttered about and eagerly picked at the delicious food.

When at last every bit was eaten and the pigeons all flew away, she gave a sigh of satisfaction as she exclaimed, "Oh, mamma, wasn't it nice that the pigeons had a Fanksgiving, too?"—Exchange.

Swifter Than the Swiftest.

It was late summer, and Grandfather Gurk, the bullfrog, sitting on his favorite lily-pad, had found this particular morning most enjoyable. This had been a "duck-day" for the squat frog, that is, Willow Pond had been visited by no less than seven different kinds of ducks, and Grandfather Gurk had talked with all of them. The little Butter-ball, the quacking Mallard, the swift Green-winged Teal, the slim Pintail, the Redhead, the Widgeon, and one cross, solitary Black Duck had halted

for a while, and given the big frog a chance to ask questions.

Oh, yes, it had been a great morning for Grandfather Gurk, and you would have thought that he would have been satisfied. But it seemed as if the more visitors who came to see him, the more he wanted, and though he had not been left alone for a minute since nine o'clock this morning, he began to grumble just as soon as the last of the ducks flew away.

"Of course there have been more callers than usual," said the bullfrog aloud to himself, "seven visitors, but all one kind, all ducks. Now, if one of them had happened to be an eagle, or something like that, this would have been a perfect morning."

Grandfather Gurk, although quick to notice anything unusual in the actions of any of his feathered visitors, had paid no attention to the somewhat hurried departure of the last of the ducks, the cross Black Duck. That wise, old bird had risen from the water and flown, almost darted to the shelter of the densest part of the rush border at the eastern end of the pond.

The first that the bullfrog knew of a newcomer to the pond was a swish of a swift wing through the air above his head, and a loud, harsh, bold voice calling to him. The speaker was now perching on the dead, overhanging limb that Peter the Kingfisher claimed as his own, but this stranger neither spoke nor looked as if he cared what any kingfisher thought about perches.

"Frogs! Frogs! Frogs!" exclaimed the newcomer.

It seems to be about my luck, When I for dinner wish a duck, And, hunting, then my way I take, O'er brook and river, creek and lake, In fens and marshes, ponds and bogs I find few ducks, but always frogs.

Old Grandfather Gurk thought quickly. He could have told where one, at least, of the ducks was now hiding, but he said nothing, for he knew what would happen if this latest bird-visitor of his heard of the Black Duck hiding in the rush-bed. What the bullfrog did say was this:

"This is one of the times I feel glad that I never grew feathers."

The percher on the kingfisher's tree laughed harshly.

"Even if you had a feather-coat, you would not be large enough to tempt a Duck Hawk."

Grandfather Gurk had been looking sharply at his new visitor, and when he heard the bird name himself a Duck Hawk, he looked more sharply than ever.

The Duck Hawk was a powerfully built bird, almost eighteen inches from tip to tip, with a flattish topped head, and almost no neck at all. The bird's back, wings and head were a dark, slaty blue, the blue running down back from the base of the bill, and under each eye, in a dark, pointed patch on the white feathers of the neck. The breast and vest of the Duck Hawk were brownish, a little darker than creamy buff, and were checked with broken barrings of black.

"That fellow has big feet, I'll say," thought Grandfather Gurk, and well he might think it, for the clawed talons of the Duck Hawk were exceptionally large for a bird of his size, even though he were a hawk.

The bill was a true hawk-bill, strong, and sharply hooked, almost black, except for a light band across the upper part at the base.

"A very handsome bird," said the bullfrog to himself, but not aloud this

time. "If the ducks won't stay at Willow Pond, there can be no harm in asking this fine-looking bird to make his home here."

Then aloud Grandfather Gurk asked: "Will you build your nest here if I let you have the top of one of the stunted willows all to yourself?"

The Duck Hawk laughed until he almost fell off his perch on the kingfisher-tree. "Well, I should say not! Don't you know that a Duck Hawk does not nest in a tree? A rocky ledge, a cliff-side, or some place like that is where you have to hunt if you would find the brown-marked buffy eggs of the Duck Hawk. I never think of building what you would call a nest, nor does my mate, who chooses a slightly hollowed spot in a safe place, and lines it just enough to keep the eggs from rolling out."

"That kind of nest-building may be all right, but it sounds to me almost like laziness," thought Grandfather Gurk, who did not altogether like the rough, bossy ways of the visitor.

The Duck Hawk had been keeping a sharp watch in all directions, and suddenly sat motionless, his keen eyes fixed on a bird that was flying swiftly towards the pond from the north. As this bird approached the far edge of the pond it swerved sharply eastward, and flew more swiftly than ever, some twenty feet above the water. Its sharp eyes had seen the watcher, its enemy, the Duck Hawk.

Swifter than the bullfrog thought it possible for the hawk to move, the Duck Hawk left his perch and darted towards the fleeing bird. But, rapid as had been the attack of the hawk, there was speed to match it. The pursued bird, a Green-winged Teal, had now reached the eastern end of the pond, and with an arrow-like swiftness, that not even the hawk could equal, it flashed downward to the wild rice and rush-tangle below, and to safety.

"Ho! Ho! Ho!" laughed Grandfather Gurk, the bullfrog.

"Frogs! Frogs! Frogs! Nothing but frogs! Such a pond!" grumbled the Duck Hawk, as he turned northward and flew away.—B. E. Green in Canadian Churchman.

Glad Thanksgiving Day.

The goldenrod candles are all burned out
By the zigzag fence of gray;
The asters have turned to withered seeds
That the wind will flutter away;
But here's a cheer for the waning year,
And the glad Thanksgiving day!

The thrushes have flown from the tree-tops high,
And the bluebirds could not stay;
And lone and hushed are the empty nests;
But the children smile as they say,
"When frost is chill on the misty hill
Comes the glad Thanksgiving day."

They know that the harvest is garnered in
With its ripe and golden store,
And patient and still the brown earth waits,
For the time of its toil is o'er;
It waits the snow that shall fold it low,
Till it wakes from sleep once more.

The daisies will whiten the fields again
And the robins build, next May;
So gratefully sing, little children, sing,
Till the air with mirth is gay,
A song for the cheer of the happy year
And the glad Thanksgiving day!
—Angelina W. Wray, in Our Dumb Animals.

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It was a hungry pussy cat upon Thanksgiving morn,
And she watched a thankful little mouse,
That ate an ear of corn.

"If I ate that thankful little mouse, how thankful he should be,

When he has made a meal himself, to make a meal for me!

"Then with his thanks for having fed, and his thanks for feeding me,

With all his thankfulness inside, how thankful I shall be!"

Thus mused the hungry pussy cat, upon Thanksgiving Day;

But the little mouse had overheard and declined (with thanks) to stay!

—Oliver Hereford.

A Thought.

The camel, at the close of day,
Kneels down upon the sandy plain
To have his burden lifted off,
And rest to gain.

My soul, thou, too, shouldst to thy knees,

When daylight draweth to a close,
And let thy Master lift the load
And grant repose.

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Like a fleet of silver clouds
Sailing through the sky
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Slowly drifting by.
—Eleanor Hammond.



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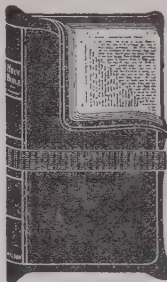
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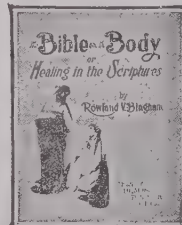
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Bonham Bird: Died on the 19th of September at Teignmouth, S. Devon, MARY BOWDOIN PAGE, poet and writer, wife of Gilbert Bonham Bird. Cremation September 23rd, at Golders Green, for burial at Cobham, Virginia.

MRS. CHARLOTTE BARNES WRIGHT SCOTT.

Entered into life eternal from the University Hospital, Charlottesville, Va., October 11, 1924, CHARLOTTE BARNES WRIGHT SCOTT, beloved wife of Dr. Frank Garrett Scott, of Orange, Va. and daughter of Mrs. Della Preston Wright and the late Judge T. R. E. Wright, of Tappahannock, Va. She is survived by her husband, her mother, two sisters—Miss Jeannette Wright, of Richmond, and Mrs. Everard Meade, of Boyce, Va., and three brothers—Messrs. Preston Wright, of Madison, N. C., T. R. B. Wright, Jr., of Syracuse, N. Y., and Hon. William Wright, of Tappahannock.

Reared amid the best traditions of her native State in a home where refinement, culture and Christian training were the atmosphere of her daily life, this lovely and beloved woman absorbed into a nature rarely noble and pure those influences that molded the happy girl into the

woman whose grace and charm were the fine flower of those sterling qualities on which respect and confidence rest secure after the heart is won.

Married December 28, 1912, she brought from her old home into her new the rippling laughter of her joyous girlhood, drawing around her a host of friends. The home she so adorned became a center of hospitality, the rare flavor of which was that courtesy and consideration for others that characterized the gracious hostess, putting each guest at ease, drawing out the best in all. Loving little children, the young folk, sure of their welcome, tripped in and out of her pleasant home, responding to the sunny influence of her presence, which did not restrain their gaiety while making them gentler for the contact. Highminded and unselfish, the soul of truth and honor, every cause that needed support found in her an ally. In the social, civic and patriotic circles of her community, as in the activities of her church, she was always prominent—indeed, indispensable—in her sound judgment, her good taste, tact and ability. In the giving of herself, her time, her means, she gave royally; faithfully and fully she tried out the stimulus of Christian service—"Give, until it hurts." Though the encroachment of an insidious disease threatened blindness, and slowly but surely sapped her strength, demanding at every turn a heavy toll, it was as though she whispered to herself, "Excelsior!" When the Great War drew into voluntary service her husband and brothers, and others of her near connection, the same spirit of self-sacrifice enabled her to follow on, as it were, in personal service, in Camp or Cantonment, giving cheer and comfort as was her wont; thus participating in her husband's interests and in his work, as she had ever done, and continued to do after their happy re-union in the re-opening of their home.

In the long and longer periods of weakness and suffering that prostrated her, at ever-shortening intervals, in the last years of her life, hope and a splendid courage sustained her, and in her absolute unselfishness she was ever planning and doing for others, so that friends who went to cheer and lighten her forgot their mission, receiving the cheer they sought to convey. With the up-keep of her home, every detail of which was a joy to her, her mind was busy even when her capable hands must needs be still. Throughout the long conflict her sweetness and patience were a marvel to all who loved her. Truly, the fine gold of her character was tried as by fire, and came through the ordeal without alloy.

Having just attained her fortieth birthday, her race well run in so short a span, she was called from her sphere of usefulness here to the higher service of the Paradise of God. Such as she can ill be spared, whose fair lives fulfil their promise, illumining the way they tread, making the path of duty easier for others, by their bright example. With sad hearts we mourn our loss, yet are comforted by the thought of her release, and thrilled by her triumphant entrance into the glory of her Lord.

"For all the saints, who from their labors rest,

Who Thee by faith before the world confessed,

Thy name, O Jesus, be forever blest. Alleluia."

M. N. M.

THOMAS CARTER DULANY.

Youngest son of H. Rozier and Anne Carter Dulany, of Oakley, Fauquier county, Virginia.

So suddenly parted the spirit from the fair form of this splendid young man that those who loved him had no time to say to him "Hail and Farewell!" So true and faithful was he, and so tender with those who loved him, that they know that with him all is well. From his early youth, drilled in the principles which have produced the best men of our country, and sharing with them their traditions and ideals along with their blood, he walked in the Christian paths of love and duty, and possessed those qualities of mind and heart which coupled with an engaging personality, made him a favorite in any company.

From the Episcopal High School, with its traditions and fine influences, he entered the University, where he acted as

one would who bore a proud name and goodly heritage, and seemed to possess the rich promise of future usefulness.

Handsome in person, gallant in spirit, upright in his dealings, modest, though courageous, he was regarded by those who knew him as one who bore the certain mark of a brilliant career.

Thus he was as he retired to rest on the first day of November, 1924, in the fullness of his youth, surrounded by companions whom he loved, knowing the love his family and friends bore him; conscious of the Fatherly love which he had early been taught, he went to sleep to awake in the bosom of God.

ROSEWELL PAGE.

MEMORIAL.

As representing the clergy ministering to the deaf in the United States, the undersigned, his co-workers, desire to place on record an expression of our esteem and sense of great loss in the death of the REVEREND CHARLES ORVIS DANTZER, M. A., a priest of the Church, and up to a short time before his death pastor of All Souls' Church for the Deaf, Philadelphia, Pa., who entered into Life Eternal Sunday, October 26, 1924.

After serving efficiently as missionary to the deaf in the Dioceses of Central and Western New York, Mr. Dantzer became pastor of All Souls' Church for the Deaf, Philadelphia, continuing in that capacity for approximately twenty-five years. Throughout his ministry he endeared himself to the people and was a pastor in every way, entering into the joys of his people and always ready to share their sorrows. It was largely due to his indefatigable labors that the present All Souls' Church for the Deaf was built, and the church edifice will stand as a memorial to him and his work.

To his widow and family we extend our sincere sympathy.

May he rest in peace and light perpetual shine upon him.

OLIVER J. WHILDIN,
GEORGE F. FLICK,
HERBERT C. MERRILL.

JOHN M. MEADE.

On the eve of his seventy-first birthday, JOHN M. MEADE, one of the pioneer railroad men of Kansas, died at his home, at Fillmore and Crane streets, Topeka, Kansas, October 30, 1924. Death came after an illness of two and a half years.

Mr. Meade was born at Nineveh, Va., November 1, 1853, the son of John Nelson Meade. His early education was obtained at Shenandoah Valley Academy, at Winchester, Va. He removed to Kansas in 1877 when he was made assistant to the superintendent of construction of the Santa Fe railroad. On July 1, 1915, he was given the title of special engineer for the entire Santa Fe system, which title he held until his retirement in 1919.

Mr. Meade was married to Miss Jennie Ward, of Topeka, November 12, 1879. He is survived by his wife and seven children. They are: Mrs. Mary Ewart, of Topeka; Mrs. W. E. Ramsey, of Arkansas City; Mrs. Russell Cave of Manhattan; Alice Meade of Topeka; Holmes Meade, of Topeka; Nelson Meade, of Denver, and Lakin Meade, of Topeka.

Mr. Meade had been one of the pillars of the Grace Cathedral congregation since he came to Topeka and served for a long term of years as vestryman and for several terms as a trustee of Bethany College.

Funeral services were held from Grace Cathedral, Topeka, Dean Theodore R. Ludlow officiating, assisted by Rt. Rev. James Wise, Bishop of Kansas, and Canon David Beatty.

CHURCH INTELLIGENCE.

(Continued from page 16)

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.
Rt. Rev. R. E. L. Strider, D. D., Coadjutor.

A New Chapel for Zion Church. The building of a new chapel at Ransom under Zion Church, Charles Town, has already begun. This is one of a number of thriving missions in this parish.

Board of Social Service in Penitentiary. The members of the Diocesan Board of Social Service were the guests at a delightful dinner in the apartments of Warden Smith of the West Virginia Penitentiary at Moundsville. After the dinner a meeting of the Board was held and a constructive program of work instituted.

Brought to Light. The work at Logan has been admitted by the Bishop as an organized mission of the diocese. The Rev. W. H. Cumpston, in charge of this work, has carried out a survey of the county, not yet completed, but has discovered fifty-six families, seventy-nine communicants, and one hundred and seventeen baptized members of the church, hitherto unreported.

In Their New Home. The Rev. and Mrs. Jacob Brittingham have moved into their new home on Walnut Avenue, Woodlawn, Wheeling. In this locality also dwell the Bishop Coadjutor and the rector of St. Matthews, Wheeling.

C. G. C.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

Church Building Activities in Louisville.

The beautiful and commodious parish house close by the Church of the Advent, the Rev. H. S. Musson, rector, is steadily progressing toward completion, with facilities planned that will mean far-reaching usefulness in every line of evangelistic and social service agencies.

St. George's Mission, in the western end of the city, the Rev. J. Webber-Thompson, rector, is building a similar addition to its parish plant, and its people are bending every effort to the achievement of a hope long cherished, and a necessity imperative to the furtherance of enlarging opportunity.

Emmanuel Mission, an outgrowth of St. Andrew's Parish, in charge of the Rev. William O. Johnson, is rejoicing in a most attractive rectory, which will be completed just in time for a Thanksgiving house-warming and reception to the young priest and his bride of but a few months. This mission, situated in a rapidly growing section in the southern part of the city, has a most promising outlook, and in proportion to its communicant list is already making a rare record through its Church School, its Woman's Auxiliary, Parish Guild, and especially its Men's Club.

Church Attendance Campaign.

A six weeks' campaign, planned with fine executive foresight, has been completed in the Cathedral, with enlarged Church attendance as its objective aim, and with encouraging reports. Many features of interest have marked its progress, and the Rev. Franklin Cole Sherman conducted daily classes and awakened much interest in the study offered by the American Guild of Health.

In Bowling Green, one of the older towns of the Diocese, a parish organized three quarters of a century ago, has seen its fruition in the consecration of Christ Church, erected in 1913, and now released from all financial obligations. During the past year a new parish house has also been built at a cost of \$15,000, and under the faithful ministry of its rector, the Rev. A. E. Cole, and active vestry, an enlarged field of service and hopeful growth is anticipated.

L. L. R.

The Chart of the Christian Year



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LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Conferences for the Laity.

Five conferences at five strategic points in the diocese will be held this month by Mr. L. L. Giallard, one of the Field Secretaries of the National Council. He will be assisted by some of the clergy of the diocese. The conferences will be for the laity.

The Rev. Dr. Geza de Papp, a minister of the Magyar Reformed Church, has been recommended for ordination to the Diaconate and Priesthood by the Standing Committee of the Diocese.

Dr. de Papp's work lies in the mining region of Eastern Kentucky, where he is doing a very excellent work. A class for Confirmation is being prepared, and the Bishop will make a visitation to this field soon.

St. Andrew's Church, Fort Thomas, the Rev. W. B. Dern, rector, celebrated its fifteenth anniversary on November 2 and 3. On the second the Bishop of the diocese preached and administered the Rite of Confirmation. On the third there was a Corporate Communion for the Woman's Auxiliary of the parish. The Rev. Curtis Fletcher, a former rector, being the celebrant. On the night of the third the anniversary program was held.

Educational Conferences: By the suggestion of the Men's Bible Class of Calvary Church, Ashland, a series of educational conferences, on the general subject, "My Father's Business," are being held on Sunday nights during October and November with very fine attendance on the part of the congregation.

"Family Day" was recently observed by Trinity Church, Covington, the Rev. J. D. Gibson, rector, and proved to be a day to be remembered for inspiration.

Mrs. J. R. Cowan, Diocesan President of the Woman's Auxiliary, was elected a member of the Diocesan Nation-Wide Campaign Committee of the Diocese, by the Cathedral Chapter at its recent meeting.

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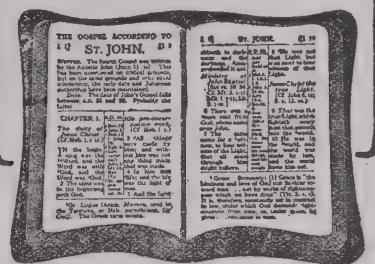
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Churchman

Rev. D. P. Miller
225 Brandon Ave.
June 25

Vol. 89.

RICHMOND, VA., NOVEMBER 29, 1924.

No. 48.

BUT what are Heaven's alarms to hearts
that cower

In wilful slumber, deepening every hour,

That draw their curtains closer round,

The nearer swells the trumpet's sound?

Lord, ere our trembling lamps sink down and
die,

Touch us with chastening hand, and make us
feel Thee nigh.

—Keble

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RESPONSIBILITY

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1. Responsibility for making the Program.
2. Responsibility for executing the Program.
3. Responsibility for apportioning the sum needed for the execution of the Program.
4. Responsibility for raising the sum needed.
5. Responsibility for providing the sum needed.

RESPONSIBILITY FOR MAKING THE PROGRAM

The National Council is required to prepare and submit to the General Convention a Program for the ensuing triennium, including a detailed budget for the ensuing year and estimated budgets for the two succeeding years. It is provided that the General Convention shall consider this Program at joint sessions and after consideration take appropriate action. The Program adopted by the General Convention becomes the National Program for the ensuing triennium.

The joint Conference of the Bishops and National Council held recently in New York was called for the express purpose of giving the National Council the benefit of the advice of the Bishops in the preparation of the Program which will be submitted to the General Convention next fall.

RESPONSIBILITY FOR EXECUTING THE PROGRAM

The Canon provides that the National Council shall have charge of the unification, development and prosecution of the missionary, educational and social work of the Church; shall exercise all the powers of the Domestic and Foreign Missionary Society; and shall have power to expend all sums of money covered by the budget and estimated budgets and to undertake such other work as its income will warrant.

RESPONSIBILITY FOR APPORTIONING THE SUM NEEDED FOR THE EXECUTION OF THE PROGRAM

The Canon provides that the Council shall submit to the General Convention a plan of apportionment. After the General Convention adopts a plan the National Council must make apportionments according to this plan and notify

the dioceses and districts. Each diocese and district then adds to its apportionment the sum needed for its diocesan program and apportions the combined sum to the parishes and missions. The quota assigned to a parish or mission therefore covers both diocesan and general work. The diocese determines what proportion of the total amount raised to meet these quotas shall be sent to the National Council for the National Program.

RESPONSIBILITY FOR RAISING THE SUM NEEDED

The Canon provides that after the apportionment to the dioceses and districts and after the allotment of quotas by them to the parishes and missions, "each diocese and district and the parishes and missions thereof shall then take necessary steps to raise their respective quotas." The diocese does not discharge its responsibility by allotting quotas to the parishes, but is expressly charged with the duty of taking "necessary steps." In other words, the Canon contemplates a diocesan as well as a parochial effort. It is to be noted that the National Council is made responsible for executing the work but not for securing support for the work. Nevertheless the National Council renders to the diocese every assistance in its power in securing the needful support.

RESPONSIBILITY FOR PROVIDING THE SUM NEEDED

The support of the work of the Church can come only from the members of the Church. They constitute the Church. They are all members of the Domestic and Foreign Missionary Society. It is their work which the National Council executes. In all these above-mentioned responsibilities the members of the Church act through official representatives. In providing support for the work they bear the responsibility personally.

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Thoughts For the Thoughtful

Christ sees in a man what He will make of him.—A. W. Kelly.

Peter, the bold man, fell by cowardice; Moses, the meek man, fell by anger; Solomon, the wise man, fell by folly; and there is no telling by what we may fall.—The Lutheran.

"If the will moves needle-like to the one blessed point, the Holy Will of Jesus, and rests there, the deepest conviction of prevailing prayer is realized."

Is our religion flame or ice? Where among us are to be found lives blazing with enthusiastic devotion and earnest love?—Alexander MacLaren.

"If you have faith, preach it; if you have doubts, bury them; if you have joy, share it; if you have sorrow, bear it. Find the bright side of things and help others to get sight of it also. This is the only and surest way to be cheerful and happy."

Those who live by faith in God in the midst of great trials and sorrows do not grow callous, nor are they hardened. They are conscious of the storm that sweeps about them, but they live on in quietness and patience, knowing that God will protect them.—Christian Observer.

Are we aware of the urgency of the present moment, of the precariousness of today, of the inevitable approach of life's night? Are we aware of the brevity of the noontime? The whole purpose of religion is to enable us to make the most of life. Work is a law of life. It is not faith, but faith's true bloom and fruit.—C. C. Albertson.

"Ask, seek, knock," says our Lord. To ask is to have a sense of need, and when our souls are alive to their needs, asking follows. If mere asking wins no response, intensify it and seek. If seeking proves insufficient, knock till heaven's door opens. Could encouragement to pray with faith and hope be made stronger?—Lutheran.

Truth will not dissolve into its elements at the touch of science. Truth needs faith, such faith, such surrender as Saul of Tarsus evinced, when the

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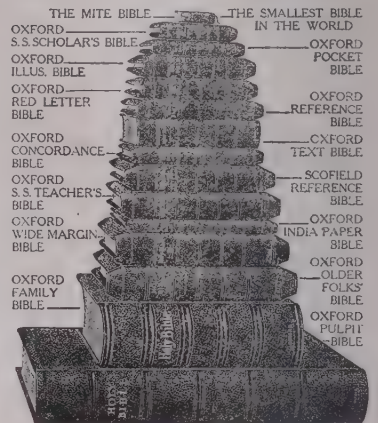
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reasons of logic and the ceremonies of the law vanished like wisps of morning vapor before the ascending sun. Truth comes, when you flee the gleaming Presence of the Saviour and commit your soul to Him. Otherwise it will be a dream.—J. H. Dunham.

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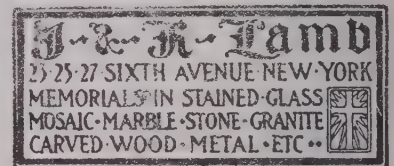
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EDITORIALS

Vol. 89.

RICHMOND, VA., NOVEMBER 29, 1924.

No. 48.

THE EXPENSE OF GLORY

One of the saddest commentaries upon the great war was that it brought to light again the inherent sin and debasing tendency of what is known as a military career. Soon after America entered the war we were privileged to spend an evening with a distinguished officer in the army of the Allies, and in the conversation we asked him what was the general impression at headquarters of the personnel of the American general officers. His reply was, "They have quite swept us off our feet. They are eager to learn and only ask the privilege of serving. We haven't hit upon a self-seeker yet. They have got hold of the truth that the glory is in the serving, and are willing to do it anywhere and anyhow." Then he added sadly: "If some of those in the glare had found out that truth three years ago, there would have been no need for America to come in. We would have won the war before now. It is the seekers after glory for themselves who have kept the shambles bloody all the time. The greed for glory has made effective cooperation impossible." We shall never forget the bitterness of his speech when he went on with the story. "I have seen the fate of a battle trembling in the balance while professional soldiers disputed about matters of military etiquette and the prerogatives of rank and seniority. Vanity is the worse curse of military life."

Many a time since that evening his words have come back to us. Apart from the story of unselfish devotion in the lives of individuals, we have schooled ourselves to take but little interest in war. For the most part, war is but selfishness in action, criminal folly that inoculates whole nations with the virus of hate, and is more destructive to the character of non-combatants than to those who make atonement for the evil thing in their hearts by the sacrifice of life on the battlefield. The bloodiest name in history is Glory. The crimes that have been committed in the name of Liberty are but peccadilloes compared to those done in the name of Glory. Glory is as cruel and ruthless as fire or flood. Loyalty, patriotism, comradeship, go down before it. Nothing is too costly, nothing too precious, nothing too holy for its destroying embrace. Glory seeks the company of all the great virtues; calls them friends and sings their praises, but history has shown that Honor, and Truth and Loyalty never had a more dangerous friend than that love of praise which men call Glory.

All that is here written is by way of prelude to a very simple statement, which is sure to bring forth protest, but is nevertheless inherently true. The great sin is schism, and there is just as much schism in our Church as in the world about us. The divisions of Christendom are but a

picture of the divisions within every branch of Christendom. The divisions of Protestantism owe their origin in most cases to the stubbornness and rancor of individuals. The shipbooths, with which these divisions were once defended, have for the most part been forgotten. The barriers that divide cannot be seriously described as either those of faith or order. We are intensely interested in the Conference on Faith and Order, but it will never get anywhere unless it recognizes at the beginning that the real differences are those growing out of Vanity and Bad Manners, which together spell Disloyalty. It is striking how the life that is called Christian in any city is like the broken fragments of a large crystal. Every fragment shows the same axes of crystallization found in the larger one; and if these fragments be broken up into individual lives the axes are still the same. The axes of schism are ever the same, Vanity and Bad Manners. Say there are twenty variants of ecclesiastical order and doctrine in a city; and that each variant has five separate congregational representatives! It is readily agreed that under such conditions there will be twenty claimants to the devotion and loyalty and partisan affiliation of the people of the city. There is schism a plenty with its inevitable manifestations. This, however, does not tell but a part of the story. Every one of the five representatives of each of the variants has caught the spirit of the struggle, and what goes on between the variants, goes on in precisely the same manner within the life of every variant. Every congregation out for itself. Every Church (and the proof of our contention is that "our Church" to most of us means the particular pile of bricks we have helped to rear), like rival herdsmen on a free range, is fighting for the best herbage and the largest water hole. The simile is far-reaching, for they do combine to oppose the inroads of the sheepmen. (The Ba-ba men who do not speak their tongue—and this includes all the nineteen other variants.)

This is not an indictment, but a confession. We fought this devil of schism for twenty-five years in our own life. We saw it all about us; and watched it work disaster and eat the heart out of loyalty. The words: "Whosoever is forever striving to save his life shall lose it," are not a mere warning to the individual self-seeker, but the statement of the principle upon which rests the whole spiritual structure of the universe.

The self-seeking Church is defying this principle of life itself. The result is a divided and dividing Christendom, with infinite waste of means and opportunity.

Sidney Smith's words come back to us as we write: "There is nothing so expensive as glory."

BLIND ALLEYS

Bismarck once said in regard to the intensive program of education in Germany, that the greatest menace to Germany's future was the fact that its program if carried out would result in an overeducated proletariat.

It is difficult for us in America to understand life from the standpoint of autocracy. What Bismarck probably meant was that the trained intelligence of the nation, having no adequate play for its exercise in other fields, would busy itself with the study of governmental principles; and that education, no matter how guided and guarded by governmental influence would inevitably lead to the overthrow of government. It will be a long time before America will have a problem of the overeducated proletariat. There is no dearth of schools—lower and higher; but somehow the whole system of education has lost the sense of proportion. With every avenue of learning—science, literature, history, economics and art—open, the youth of the land seem to have missed the meaning of it. There are plenty of young men and women who study hard, but outside the comparatively few who are preparing themselves for some particular vocation, none of them seem at all interested in what they are studying. They are studying to be able to pass an examination. A diploma generally means that he or she who has earned it, has really, in the language of the schools, finished Mathematics, or Latin, or History, or Literature. In most cases the process of acquiring a sufficient knowledge of these to pass an examination has killed forever the roots of interest. One reason for the futility of so much of our educational system lies in the fact that the teachers' horizon is so narrow that they think that a school-teacher's education or a college professor's education is the one type desirable. Schools and colleges are trying to educate all the pupils to be school-teachers. The result of the endeavor is to make a poor type of school-teacher, and to fill our land with young men and women who since they can find no possible use for the school-teacher

kind of education in the world into which they have come, deliberately turn their backs upon it, and start out at twenty-two or twenty-three with a fair equipment in English, some little knowledge of the lower branches of Mathematics (the knowledge of the higher branches has been tossed upon the waste-heap), to explore the world. There are certain roads, however, they are determined never to travel. Those roads are forever blocked for them and blocked by a diploma certifying that they have a school-teacher's knowledge of this department of human interest. We are not speaking lightly of the school-teachers, for we believe that they represent perhaps the highest example of unselfish service in our civilization. They are themselves the greatest sufferers from a system of education which forces the mind into a mould; and though they recognize that this process has made the acquisition of knowledge a dry, and often profitless task, they are forced to perpetuate the system. For many years the system itself has been under fire.

We are quite certain that the function of education so far as the school is concerned is to train youth in methods of accuracy and to think a thing through whether it be a sum in arithmetic or the use of a subjunctive. The value of such training is, however, largely destroyed if the method of instruction be such as to destroy interest in the subject matter. The dead languages have been killed by the school teachers, and the lost arts probably owe their fate to the same cause. Most of the eagerness to know the meaning and worth of life that is carried by children into the school-room perishes there. Life itself is the quest of Truth and Beauty and Value. The Value when discovered proves to be goodness, but goodness is not the conscious quest of youth. If the interest in Truth and Beauty be stifled, the quest of Value becomes a helpless sort of wandering—and life, robbed of its loveliness becomes a victim of the senses, Value being translated into physical terms.

DINING WITH DUKE HUMPHREY

"Dining with Duke Humphrey" is the quaint old English slang for having no dinner at all. Its origin is an open question. It may allude to the report that the Duke, who was a son of Henry IV, was starved to death, or to the habit of the unfortunate young gentlemen in the days of Elizabeth, who, having been unable to secure an invitation to dine at the house of a patron, used to beguile the dinner hour by promenading near the Duke's tomb in old St. Paul's.

Byron, who could make poetry out of most unpromising material, has kept alive the memory of the Duke—

"Do you dine with Sir Humphrey today?"

I should think with Duke Humphrey was more in your way."

This is the question the people of our own land and other lands are asked to put to themselves on Sunday, December 7. Shall we dine with Sir Humphrey or with Duke Humphrey? Golden Rule Sunday is set aside to remind us that the years are still lean in the Near East, and that a multitude of helpless ones look to us not for luxuries, but for the bare necessities of life.

During the last days of the Civil War, when hunger sapped the strength of Lee's "long arm," as one of his soldiers has called the Army of Northern Virginia, General Lee was the guest of a friend in Petersburg. They pressed upon him rich food, but he declined everything but bread and meat. When they urged him to taste the dainties that had been prepared for him, his voice choked and he said: "I cannot feast when my men out yonder on the lines are starving." Is it any wonder that we love him?

The Great Gift

B. A. M. Schapiro.

Blessed Lord, our glorious Host;
Through Thy promised Holy Ghost;
At the table where the bread
And the wine of life are spread;
Meet Thy faithful who partake
Of these emblems for Thy sake.

Gather Thou dear saints of Thine,
Bought by Thee, O Christ Divine,
By the death which Thou didst die,
Bring them to Thy bosom nigh;
Of Thy mercy and Thy love,
Feed with manna from above.

But as they who know Thee well,
Seek Thy passion thus to tell,
May they not forget Thine own
Of Thy blood and race well-known,
Who with darkened, blinded eyes
Catch no vision in the skies.

Lord, heal Thou the broken parts;
Softened Thou their hardened hearts;
From despair Thy brethren lift:
Be their everlasting gift;
Jesus, Prophet, King and Priest,
Draw them to Thy sacred feast.

The Purpose of Government

If the Church were united in condemning a war, it is certain that the nation would not be united in waging it. Churchmen are still citizens, and will always reflect the same differences of judgment on questions of fact as appear among other citizens. The really profitable question is this: If the State is not its own end, what is its end? To what does it owe allegiance?

An attempt is being made in our day to move cautiously towards an organization of States which may have some characteristics, at least, of a Super-State. Supporters of the League of Nations have often told us that this organization in no way interferes with the sovereignty of the national State. After four or five centuries of Machiavellianism, this may be salutary humbug; but plainly it is humbug. By the Covenant of the League the national States transfer to the League certain rights which they have hitherto possessed—such as the right to make war upon any other State according to their own judgment, without any opportunity given for inquiry or reconciliation—to say nothing of arbitration. Plainly this is a limitation of sovereignty. And indeed the best of all arguments for the League is that it marks the end of this horrible idolatry of the State into which Christendom slipped with the decline of the Middle Ages.

That the policy represented by the League of Nations ought to be supported whole-heartedly by all Christians does not seem to admit of doubt. It is a political expression of belief in a common human interest and, therefore, of a world-wide fellowship. The progress of morality has consisted in a steady widening of the area within which moral obligation is recognized as binding. We have learnt that this extends to all men, in their individual relationships; but the relations between States have been almost non-moral. The inauguration of the League is a great step forwards in the moralization of the relations between nations.

But the League is still a political contrivance. Is the end of the national State to be found in a super-national State? Or is it to be found in something which belongs to another plane of existence? Here we are at once involved in questions concerning the nature and destiny of man. If man is terrestrial only; if his existence is bounded by birth and death; if fellowship with his contemporaries is the fullest expansion possible to his nature—then the end of the State may be a super-State. But if man is always a child of God as well as of his earthly parents, if he is a citizen of eternity, if he is capable of membership in a Communion of Saints where death is no longer a barrier, then the State which exists to serve the purposes of human life must find its end in something of a different kind from itself, and recognize that all its work is preliminary and preparatory only. And inasmuch as the higher spiritual interests are only realized through the free activity of personality, we may say with confidence that, if Christianity is true, the end of the State is freedom, because freedom is the indispensable condition of all the higher aims of mankind.—The Bishop of Manchester.

St. Andrew

The Message of St. Andrew! What is it? We have found the Messiah. And with what result? He brought his own brother Simon to Jesus.

St. Andrew was a native fisherman of Bethsaida on the coast of the lake of Gennesareth, or as it is sometimes called the Sea of Galilee. He had sat at the feet of John the Baptist and doubtless had learned to speak plainly as his master used to speak. One day as he stood with the Baptist, they beheld the Christ, and from that day Andrew became the first convert to Jesus Christ—the first known disciple and missionary of His gospel. St. John the Evangelist tells us, "He first findeth his own brother, Simon, and saith unto him: We have found the Messiah (which is, being interpreted, the Christ), and he brought him to Jesus." St. Andrew, as we see, readily obeyed the calling of Christ and followed Him without delay. Then, later on there were "Greeks who desired to see Jesus"; these, too, he must bring to the Divine Master and "open the door of faith to the Gentiles." The influence of Jesus burned within his soul. It was enough. He had to publish the glad tidings abroad.

Church History tells us of his courageous missionary work and reward of success in Scythia and its solitudes, and about the borders of the Caspian Sea. History tells us of his life and diligence, devotion and self-sacrifice to his Divine Master's service, for he was crucified like his

Blessed Lord. Otherwise nothing extraordinary is recorded of him. It is simply the story of Christian living, Christian devotion, and Christian activity. He is reckoned as the Apostle of Greece. He is also the Patron of the Russian Church. He is likewise the patron saint of Scotland.

Like St. Andrew, we have found the Christ, and have followed Him. We have our sacrifices to make for Jesus' sake. We have our Christian work to do if we are going to walk in the footsteps of this first disciple of the Christ.

Like St. Andrew we must be on the alert and prepared to seize the opportunity, to pray for the progress of the Kingdom of God among men, to speak boldly in His Name; to confess Him openly before men; and to work with zeal for His glory. Life is full of such opportunities. Like St. Andrew we must bring others to Our Lord, so that they, too, might acknowledge and follow Him also. I am my brother's keeper. I am intensely interested in his welfare. I am thinking of the other man and praying for him. We are all of us God's instruments. Our plain duty is one of service to one another. Every Christian should be a missionary of the Christ, for the missionary spirit is nothing else but the profound experience of the power and influence of Jesus Christ in our own personal lives. Our Christian obligation then, is to tell others about the Christ and to bring them to Him so that they, too, may receive the Saviour's blessing. The man of the world says: "If you want to convert me tell men of your own personal religious experience. What has the Christ done for you? What has He meant to your life?"—From "The Diocese of Louisiana."

rotes

Advent

Again the Church begins the round of her observance of the Christian year. Once more the Sundays are named "Sundays in Advent,"—as festivals when the keynote of the teaching and worship is the Coming of Christ.

As we all know, there are two Advents—one which took place not so very many centuries ago in the world's history, and another which is to take place nobody can say how many centuries off in the same world's history.

Neither of them is a mere spiritual conception, an idea, a mental picture; each is an event, a visible occurrence on this earth.

The manner and circumstances of the first Advent we are well aware of, for we have the beautiful narrative given in the Gospels. So one leading thought as the Advent seasons opens is the thought of the Babe born at Bethlehem, while Angels sang the Gloria in Excelsis.

But the other leading thought is of the Second Coming of the Lord. For all who accept His words there is a flush on the horizon, "an awful rose of dawn," presaging the Christ before whose throne of glory all the nations shall be gathered and the books shall be opened.

At times the horizon seems very near, and at times it seems very far—for of that day and hour knoweth no man, nor even the angels—but that flush is always on it. "Again and again have come dismal periods in human history, when Christians looked in agonized desire for the Coming of Christ as the only possible preservation of human society. Yet those periods passed away and a better time came in. Christ had not appeared to cut down the worthless tree, but rather had so treated it that it bore fruit once more.

It is not surprising that at the present day, when the world is so torn and rocked by racial and national and class hatreds, when there is so much gloomy doubt and bitter discussion, when the grand old standards are so largely impugned and repudiated, when men's hearts are failing them for fear—it is not surprising that there should be in many minds an expectation of the speedy Advent of the Lord, "to terminate the evil, to diadem the right."

And it may be so. We cannot tell.

But this age may pass, as did various other ages when such expectation was widespread, and yet the flush on the horizon not be merged in the rays of the risen sun.

And when the Lord does at last appear it may very probably be in a guise and with accompaniments as different from our imaginings as was the Babe of Bethlehem from the imaginings of that Hebrew race which looked for the Messiah.

This only—but this much—we are certified of—that He will come, and will come to make the final pronouncement upon and the final disposition of all human souls.

And having that certitude let us fervently say the prayer, "Grant that as we joyfully receive Him for our Redeemer, so we may with sure confidence behold Him when He shall come to be our Judge."

These are the two teachings of Advent.—Palm Branch.

THE EVILS OF INSTITUTIONALISM

SOLEMN warning against the dangers of over-stressing the institutional side of the Christian Church and a call to clergymen and laymen to bring to their religion all the ardor of a crusade were voiced by the Rt. Rev. James E. Freeman, D. D., Bishop of Washington, in the opening sermon at the eighth annual synod of the Province of Washington, held in St. John's Church, Charleston, West Virginia.

"I am prepared to say," Bishop Freeman asserted, "that the Institutional Department of the Christian Church has in no small degree deflected the ministry from its primary purpose, and possibly more than any other single cause, impaired its great functions, commonly designated Pastoral and Prophetic, which in another age were its chief adornments and most compelling aspects."

"Institutionalism has diverted interest and enthusiasm from religion and given them to pastimes and recreations. Most deplorable and tragic of all, it has shifted the emphasis from a concern for souls to a concern for bodies."

The modern emphasis on the institutional equipment connected with the Church can be rightly challenged, Bishop Freeman said, because "the age is calling for a crusade and the crusaders' spirit. It is calling for a Church for religion only. It has its every need met by multiform and ever-increasing agencies. It seeks its house of worship for spiritual refreshment and renewal. The multitude is at our gates saying 'Sirs, we would see Jesus.'"

"The day in which we live, with its colorful and kaleidoscopic life lays claims upon the minister that his brother of another generation never knew. The occupations of the modern busy pastor are so varied and call for gifts and qualities so diverse, that neither university nor seminary can adequately equip him to meet the clamorous demands of the hour. The twentieth century conception of the ministry calls for a larger variety of gifts and talents than any other calling or profession of which we have knowledge.

"Within the lifetime of most of us a distinctly new department has been added to the Christian Church, known as the Institutional. It began in great centers of population and rapidly spread until today even the smallest village has its modest equipment designed to meet the social demands of the community in which it is placed. That this new department has played its conspicuous and useful part is clearly evident. Its purpose was to humanize the Church as an institution; to make more clear, particularly to the youth, the high purpose of a Christian faith that sought, in the language of the Master, the 'more abundant life'. To make a man every whit whole, to deal with bodies as well as souls; to effect physical robustness and spiritual virility; all this was the high aim that lay behind this new force of Christian enterprise. Parish houses, under this new system, became as costly, if not more costly, than church buildings. In some instances they combined not only every form of social and physical entertainment, but they also comprehended many other agencies that had to do with human needs.

"If a careful survey could be made of the spiritual results accruing to these costly enterprises, one wonders what it might disclose. Some one caustically observes that

'we have machinery but no motion'.

"In an age that was characterized by mechanical skill and efficiency, the Church felt the need of newer and more perfect mechanisms for its enterprises. No one doubts the purity of its motive nor the desirability of much that it called into being. That institutionalism served, and will continue to serve, a large purpose is generally admitted. It is not against institutionalism as such that we contend; it is rather the exaggerated importance and the results that have accrued to it that we challenge.

"When any mechanism or agency impairs the major function of the Church's enterprise we are bound to inquire as to its utility or value. The modern complexity of Church administration has brought the ministry itself dangerously near the breaking point. It has laid upon the shoulders of the Church's chosen leaders burdens too heavy to be borne. It has brought about a situation that has resulted in the impairment of the pastoral and prophetic offices. It has called for an outlay of time and money, the volume of which has mounted from year to year. It has put the Church in competition with secular agencies and placed it at a disadvantage it cannot readily overcome. It has shifted the emphasis from a concern for souls to a concern for bodies.

"That the Church has a definite concern for bodies, for the physical well-being of men, goes without saying. The question which institutionalism has raised, is largely one of economy and ultimate purpose. Economy as it relates primarily to the distribution of the minister's time. Purpose as it relates to the spiritual development of those whom it seeks to serve.

"A Church engrossed with the most wholesome forms of recreation, essential and valuable as these may be, must ultimately lose its place of influence as a factor in the spiritual enrichment and elevation of the community in which it is placed. We register no plea against the recreational side of the Church's enterprise; we do maintain that if this phase is to be continued, it must be subordinated to the major things for which the Christian Church stands. If it cannot be a means to the one supreme end of character building, which we submit is the Church's highest aim and purpose, it must be regarded as a menace to the Church as an institution.

"If the Christian Church is to contribute its large share to meet the needs of our modern complex life, it must safeguard its ministry from becoming so utterly mechanical that its spiritual functions are impaired or rendered inefficient. For my own part, after thirty years of extensive and costly indulgence in institutional work, I question very seriously some of the methods it employs.

"If it cannot be demonstrated that its enterprise issues in spiritual illumination and enrichment, it has no valid place as part of the Church's equipment. No word too strong or urgent may be spoken against any enterprise, no matter how attractive or appealing it may be, that retards rather than accelerates the spiritual functions of the Church's ministry. Let us build the whole man—body, mind and soul—but let us be very clear that it is the whole man we are conserving." While we serve his body, let us not forget his soul."

MOTOR CARS IN THE HOLY LAND.

Motor traffic, insignificant in Palestine before the war, is today more developed than in most European countries, due to the system of excellent roads constructed by the British government and the Palestine Foundation Fund, according to a report from Jerusalem, made public by Samuel Untermyer, president of the fund, which receives most of its financial support from American Jews.

Thirty-two motor car and motor bus lines are now operating between the various towns of the holy land. Recently motor connections were established between Haifa, Palestine's principal seaport, and Bagdad, center of the Near East's commercial activities, which has opened this vast hinterland for the sale of Palestinian products, and has greatly stimulated business in the holy land.

Because of the cheap rates charged by the motor lines for passenger and freight service, and the stiff competition they offer to the railroads, railroad fares have been greatly reduced in Palestine to meet the competition.

The ninety-one Jewish colonies of Palestine, forty-one of which owe their development to the Palestine Foundation Fund, are now all in easy communication with the

cities through the motor lines and new roads, thus affording them excellent opportunities for the prompt disposal of their products.

ST. ANDREW.

A poor and humble fisherman was he,
A simple man unlettered and unskilled,
Yet kind of heart and great of soul, and filled
With a wide knowledge of the shifting sea;
The sort of man who makes good company
Beside the campfire when the wind has stilled,
Ready in action and yet not self-willed,
Sturdy and strong and full of sympathy.
It was but natural that he should be
Among the first to rise with faith instilled,
Touched by the Master's voice, enraptured, thrilled,
A leader in that glorious company.
So if we labor on and do not ask,
We may be called to our appointed task.

—Jesse H. Reed.

BOOK REVIEWS

WHAT AILS OUR YOUTH? By George A. Coe. Charles Scribner's Sons, New York. Pp. 97.

The author of this little volume is an educator, and, therefore, in constant contact with young people, and he writes with a sympathetic understanding that is quite refreshing. He feels that he should deal with the problem of our young people of today in a scientific method, and if there is an ailment that it should be treated as it would be if it were a physical infirmity; not simply by applying outward applications to the sore spot, but by seeking the source of the trouble and trying to cure it. In his chapter on "What Ails Education?" he sheds an illuminating light on the inside methods of college life that is quite surprising, and enlightening to the outsider. In discussing so-called "religious education," and Church Schools and colleges he points out that one trouble is that there has been no real amalgamation of religion and education. He points out that the purpose of a denominational school or college is merely to provide a secular education in a religious environment and not to educate in religion. The inefficiency of most so-called "religious exercises" is pointed out.

The book is well written by one who knows his subject, and contains many helpful suggestions and much food for thought.

R. C. M.

TWO DAYS BEFORE. By the Rev. H. R. L. Sheppard (Honorable Chaplain to the King). Macmillan & Company, New York. Pp. 77.

We have here in eight short chapters seven brief addresses on the Seven Words from the Cross. There is one chapter that is introductory, entitled "The Way of the Cross." What we read was originally delivered in addresses, and the short incisive sentences enable the reader to feel the presence of the speaker. The subject is old, but the material is new, and the style attractive and forceful. The book will be valuable for devotional reading during Holy Week, and its contents will be found useful and suggestive in preparing addresses for those days which bring to the preacher their annual demand for greater spiritual effort, and sometimes involve a certain amount of mental strain.

R. C. M.

CREATIVE TEACHING. Letters to a Church School Teacher. By John Wallace Suter, Jr. The Macmillan Company, New York.

A sane and excellent little book. If really studied and followed, would do away with all mechanical teaching and give both leader and pupils inspiration to lead a higher life.

Though written for those who have classes ranging from nine to thirteen years, all may learn the larger use to be made of the opportunity to instill the great fact that religion is not a series of precepts, but a life to be lived with body, soul and spirit.

J. P.

THE METHOD OF THE DISCUSSION GROUP. By Laura F. Boyer. National Council, 281 Fourth Avenue, New York. 1924.

Discussion, as a method of getting information, reaching conclusions, and producing activity, has won for itself a definite place in all schemes of modern education. As applied in groups of adults to the study of the Church's Mission, it is proving invaluable, but its most successful application demands a high degree of skill on the part of the leader. Such skill may be acquired by any person of average capacity who really desires it. There are manuals on the conduct of mission-study classes, and there are volumes on pedagogical methods, but there is a lack of any short and simple direction as to self-training in the discussion-method, and its most helpful application. This lack, Miss Boyer's book supplies. She is perhaps the most experienced and skillful exponent of this method in the Church today, and her book is the result of years of practice in leading. The chapter-headings give an idea of the scope of the book. They are: I The Discussion Method, II The Course as a Whole, III The Individual Session, IV The Formation of Questions, V The Management of the Group Meeting, VI The Leader of the Group, VII The Training of Leaders.

The book is recommended to every one, man or woman,

priest or lay person, who desires to understand this method of teaching, and to apply it where it will do most good in the line of religious education.

W. C. S.

THE SACRAMENT OF SILENCE. Noel Sylvestre. The Macmillan Company, New York. Pp. 266.

One feels better for having read "The Sacrament of Silence."

The strength and help that religion gives is demonstrated throughout the book.

The two Catholic priests, their kindness and their humaneness, their sincerity and helpfulness give all Protestant readers a respect for their faith and a realization of the comfort that confession brings, that is unquestioned. The story is a sad one, sweetly told. The two priests are the only strong characters in the book. One of them lays down his life, to spare the punishment of a friend, who is a murderer. His trial demonstrates injustice and indifference in a terrible degree.

The book is recommended as far above the average of the season's new books.

M. H. M.

THE ALASKAN CALENDAR is an ever welcome annual visitor to our office. This year it appears in its usual bright red dress with gold trimmings, and within this attractive cover one finds interesting and instructive photographs about our work in the far north. The price of fifty cents goes to support this work. It contains the usual secular calendar with Church seasons, and festivals duly marked. We heartily commend it to our readers as a Christmas remembrance that will bring pleasure to the recipient, and contribute to a good cause. Order from the Alaskan Churchman, Box 6, Haverford, Penn.

BOOKS AND PAMPHLETS RECEIVED.

To Be Reviewed Later.

THE MODERN USE OF THE BIBLE. By Harry Emerson Fosdick. The Macmillan Company, New York.

LIFE IN FELLOWSHIP. By John P. Mard. The Macmillan Company, New York.

FUNDAMENTAL ENDS OF LIFE—WHAT MEN WANT. By Rufus M. Jones. The Macmillan Company, New York.

THE ENCHANTED HILL. By Peter B. Kyne. The Cosmopolitan Publishing Company, New York.

THE NEW TESTAMENT IN MODERN SPEECH. By Richard Francis Weymouth. Pilgrim Press, Boston, Mass.

A LIFE OF CHRIST FOR YOUNG PEOPLE. By Harold B. Hunting. Milton, Balch & Co., New York.

IF I WERE YOUNG AGAIN. By Amos R. Wells, Litt. D., LL. D. Westminster Press, Philadelphia, Pa.

EXCEPT YE BE BORN AGAIN. By Philip Cabot. The Macmillan Company, New York.

THE GOSPEL AT CORINTH. By the Rev. Richard Roberts. The Macmillan Company, New York.

WHAT IS WORTH WHILE. By Anna R. Brown Lindsay. Thos. Y. Crowell Company, New York.

CHRIST THE TRUTH. By William Temple. The Macmillan Company, New York.

HISTORIC ANNAPOLIS. By Mynna Thruston. Hagerstown Book Binding & Printing Co., Hagerstown, Maryland.

MARKED NEW TESTAMENT. The Oxford University Press, New York.

THE IMITATION OF CHRIST. By Thomas A. Kempis. The Macmillan Company.

THE THIRTIETH PIECE OF SILVER. By Lillian Hayes. The Macmillan Company, New York.

THE SUPREMACY OF THE SPIRITUAL. By Herbert Alden Youtz. The Macmillan Company, New York.

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THE CHURCH OF ENGLAND. By the Rt. Rev. Arthur C. Headlam. Longmans, Green & Co., New York.

THE PATHS THAT LEAD TO GOD. By Wilbur Fisk Tillett. George H. Doran & Co., New York.

THE CREED. By E. E. Bryant. Longmans, Green & Co., New York.

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THE NATURE OF PUNISHMENT AND FORGIVENESS. By Douglas White, M. A., M. D. Longmans, Green & Co., New York.

WHAT IS THE CHURCH? By the Very Rev. Hastings Rashdall, D. D., Longmans, Green & Co., New York.

CRITICISM AND THE OLD TESTAMENT. By the Rev. R. H. Kennett, D. D., Longmans, Green & Co., New York.

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

BE NEIGHORLY.

The following thoughts on neighborliness, sent us by the Rev. Malcolm Taylor, of Epiphany Church, Danville, are so practical and suggestive that we use them here this week, although some of them have been emphasized in previous articles along this line.

"The man who 'fell among thieves' in the Parable of the Good Samaritan was not the only one who was helped. The despised Samaritan needed to feel, as we all do, that he was of some use to some one and as he mounted his humble beast and rode away from the inn, after bandaging up his new friend and providing lodging for him, he certainly felt a satisfaction, which, however humble, was both real and righteous.

"For people find satisfaction and happiness in fulfilling God's laws for human life. The Samaritan saw his opportunity to obey the second great Law of Jesus Christ, 'Thou shalt love thy neighbor as thyself,' and he seized it. Of course, he felt a righteous satisfaction and was happy. He was being neighborly.

"Within the reach of each person reading this lies, at this moment, opportunities to be neighborly, which, if seized, will help not only the person needing help, but the person giving it.

"In the Parable of the Talents, 'Enter thou into the joy of thy Lord,' follows naturally upon the 'well done, thou good and faithful SERVANT.'

Rural Opportunities For Neighborliness.

"The great need in rural communities—by which is to be understood any community with a population of twenty-five hundred or less—is the need for **COOPERATION**, or working together as good neighbors. This is equally true for the small town and the open country. Opportunities for cooperation in a rural community are many and varied. We should have the habit of looking for them. For convenience in listing some of them, let us group them according to the end or purpose which they best serve: the religious life of the community, or its educational life, its recreational life, or its health.

Religious.

"Here the emphasis is placed, of course, on the Church and all of its activities. The question for rural Christians to ask themselves, and one another, is, 'What can I do to be neighborly along lines of Church activity?' And the answer is:

"1. Attend the Church services oneself as regularly and frequently as possible, and, if possible, form the habit of inviting some irregular attendant to go. Are there any people in your community who never attend Church because they need a conveyance and cannot easily get one? If you cannot take them in a car of your own, why not see that some car-owner takes them occasionally? There could be no finer act of neighborliness! If there is no Church of your own denomination in your community, attend your neighbor's Church faithfully. Not only will you be discharging a religious duty, but you will be showing a neighborliness which will be deeply appreciated.

"1½. In the rural community nothing is more important as a unifying force than the Church School, which should provide instruction for persons of all ages. Are you attending such a school regularly and are you constantly on the lookout for new members for it? Was your school a 'banner school' in the Diocese last year? Ascertain the requirements for 'Banner Schools,' for your Diocese and State.

"2. Become an active member of at least one of the societies of the Church. If the Church has no society, see if you and a few others cannot start one, remembering the importance of cooperation. Let the women begin with a branch of the Women's Auxiliary, the girls of

twelve and over with the Girls' Friendly Society, the little girls with a Candidates Class of the G. F. S. The boys, with a man to lead them, could organize a Troop of Boy Scouts and the men could start a Men's Club.

"The above are only suggestions, some of which are already being carried out in many rural communities. But not until they are in force in every rural community and not until every person is actively practicing them will they be useless as suggestions, for they are fundamental. They are first steps and are, therefore, the most important until they have been taken.

Educational.

"The rural public school offers an almost ideal field for neighborly cooperation, second only to the Church. If for any reason, the Church cannot minister adequately to the social needs of your community, through its Church School and its societies and clubs, see what you can do with the public school as a base. Parent-Teachers Associations, for the adults, are excellent, but in the rural school a branch of the Virginia Cooperative Educational Association is even better. (Write Mr. J. A. Guy, Secretary Virginia Cooperative Educational Association, Richmond, Va., for literature and detailed information. He will be glad to help you organize a branch). Community activities for the children also are thoroughly covered through this Association.

Recreational.

"In its recreations a community, whether rural or urban, has a splendid field for learning and practicing neighborliness and cooperation. Indeed, 'team-play' and 'team-work,' terms borrowed from the language of sports, are fine synonyms for 'cooperation.' Picnics, ranging in size from county picnics down to the picnic which the little girls of the Candidates Class of the Girls' Friendly Society hold are fine opportunities for knowing one another better and so for being neighborly. We all know from experience that by playing together we often find an attractiveness in one another that we never knew existed.

"It is impossible here to give anything like a complete list of suggested recreations for all ages and groups. If you desire such a list for your Church group or society, write the Executive Secretary for Social Service in your Diocese. If you are working in and through the public school, write Mr. J. A. Guy, Secretary Virginia Cooperative Educational Association, Richmond, Va.

Health.

"What the Good Samaritan did in relieving the bodily affliction of his neighbor, we Christians must do if we would be neighborly. The question facing each one of us is, then, 'What will improve the health of my community, and what can I do about it?' The best answer, in this day of specialization, is to suggest asking this question of the local physicians or health officers and of the Commissioner State Board of Public Welfare, Richmond, Va. The State Boards particularly, have splendid plans for community health work which have been operated successfully in many communities—for example, clinics for eye, ear, nose and throat cases, for the tubercular and for crippled children. Perhaps a letter of inquiry from you will be the means of securing one of these blessings for your community.

"In the health work which is being done in your school, be a 'booster,' not a 'knocker.'

Urban Opportunities for Neighborliness.

"It is impossible to draw a sharp line between rural and urban social service activities, and much of what has been said above applies as well to the city as to the small town or open country.

"The following list of suggested activities is given without comment. Each one is a real opportunity for being neighborly and most of them are open alike to those living in cities and in the country:

- Take invalids and old people to drive.
- Teach an illiterate adult to read and write.
- Help the unemployed and ex-prisoners to find work.
- Visit the almshouse, orphanage, old people's home and hospital.
- Visit the shut-ins, the sick and strangers.
- Serve on community committees.
- Assist in night-school, day nursery, playgrounds, etc.
- Adopt a child.
- Make some weekly recreation possible for over-worked mothers.
- Give practical help in time of sickness."

BE NEIGHORLY!

Church Intelligence

Death of Archdeacon Meem.

Word was received on November 21 at The Church Missions House of the death of the Rev. Jno. G. Meem, D. D., of Rio de Janeiro. Archdeacon Meem was one of the four veterans of the Brazil Mission. After the present Bishop Kinsolving and the Rev. Dr. James W. Morris went down there in 1889, the present Bishop Brown of Virginia and the Rev. Mr. Meem followed them in 1891, and for thirty-three years the latter has served in that field, a pillar of strength to the Mission, a faithful hard-working representative of Church people at home.

He was born in Shreveport, La., August 2, 1864. At the Virginia Military Institute, Lexington, Va., he completed a course in Civil Engineering, and was an instructor in that subject at the Institute when the Rev. Dr. James Walpole Warren, former rector of St. James Church, New York, in a mission held at Lexington, drew the young man's attention to the ministry, and he was later graduated from the Virginia Theological Seminary, Alexandria.

In the early days in Brazil he assisted in training the present generation of Brazilian clergy, but the work chiefly associated with his name is the building of the Church of the Redeemer in Pelotas. He was his own designer and architect for this. It is interesting that part of the gifts providing it came from Mrs. Walpole Warren. In Rio, where he has been for ten years, he developed another Church of the Redeemer, and he has been doing the work of an archdeacon in Northern Brazil.

He married Elsa Kruschke, the sister of one of our Brazilian clergy. A burden they have long carried, of which few have known, has been the serious ill-health of two of their children. Their son-in-law has for two years been away from home in service in the Brazilian army.

There is one office which Mr. Meem has held for the past twenty-five years; that of Treasurer of the Mission, which has been of inestimable value to the Mission and to the Church at home. It has meant that night after night, for these many years, he has come in, worn from the evangelistic labors of the day, and has stayed up until a late hour working over the books of the Mission and keeping them in a uniformly excellent condition. For this skillful and laborious work he has never asked thanks and has never asked or received remuneration.

Thus, a third of a century of quiet, faithful, little-noticed service in a difficult field, is completed.

A Double Centennial.

St. Paul's Cathedral, Detroit, celebrated during the week of November 16-23, the first hundred years of its establishment as a parish and the hundredth anniversary of the coming of the Episcopal Church to the Northwest. A large list of visiting Bishops and distinguished preachers and educators from various parts of the United States and Canada assisted the Cathedral authorities and the Diocesan committee in carrying out the celebration, which was recognized as a gala occasion, not only by Episcopalians, but by the Protestantism of Detroit generally.

Beginning Sunday morning, November 16, the anniversary Communion ser-

vice was held with the Very Rev. Warren L. Rogers, Dean of the Cathedral as the celebrant. The Rev. Samuel S. Marquis, D. D., first dean and builder of the Cathedral preached at this service, pointing his hearers to their responsibility as inheritors of a glorious tradition and a great responsibility.

Sunday afternoon the anniversary service for the Detroit parishes was held, every available seat in the great Cathedral being filled and several hundred turned away. The Rt. Rev. Herman Page, D. D., Bishop of Michigan, presided at this service and introduced the Rt. Rev. David Williams, D. D., Bishop of the Diocese of Huron, Canada, who brought to the gathering the greetings of the sister Church in Canada. The special preacher for the occasion was the Rt. Rev. Thomas F. Gailor, D. D., president of the National Council who preached the anniversary sermon and brought the congratulations of the General Church. At this service at which a large number of the Diocesan clergy were present, a choir of two hundred and twenty-five voices sang two special anthems written for the occasion, a Te Deum; in B Flat written by Francis A. Mackay, Mus. B. and dedicated to Dean Rogers and "Great and Glorious is the name of the Lord of Hosts," written by Clarence Dickinson, Mus. D., of New York City and dedicated to Mr. Mackay, who is master of the Cathedral Choristers.

In the evening Bishop Williams preached to a congregation which again overflowed the Cathedral.

On Monday, November 17, Social Service Night was celebrated, the Rev. Robert W. Woodroffe, rector of St. John's Church, Detroit, and chairman of the Diocesan Department of Social Service presiding. Dean Shailer Matthews, Ph. D., of the University of Chicago, spoke at this meeting, paying a tribute to the late Bishop Williams of Michigan for his great contributions to the field of social philosophy. Several hundred social workers of all denominations in Detroit were specially invited guests at this gathering.

Professor Edwin D. Starbuck, of the Department of Philosophy, University of Iowa was the special speaker at the celebration of Religious Education Night which took place Tuesday evening. He spoke on "The Worth of a Child," being introduced by the Rev. William L. Torrance, rector of St. Andrew's Church, Detroit, and a former head of the Diocesan Department.

Professor Dickinson rendered a special program of organ music on Wednesday evening, Music Night, being assisted by the Cathedral choristers under the direction of Mr. Mackay.

Missions Night was celebrated on Thursday, the Rt. Rev. Henry St. George Tucker, formerly Bishop of Kyoto, Japan, being the principal speaker. He was introduced by the Rev. S. S. Marquis, D. D., rector of St. Joseph's Church and chairman of the Diocesan Missions Department.

Friday, November 21, was celebrated as international night with a great anniversary banquet at the Hotel Statler, Detroit, at which more than four hundred were present, the gathering numbering many prominent citizens of all denominations in Detroit, several of whom brought greetings to the Cathedral and the Diocese of Michigan. The principal speakers were the Rt. Rev. James E. Freeman, D. D., Bishop of

Washington, and the Rev. Canon Henry John Cody, D. D., Minister of Education for the Province of Ontario, Canada, and rector of St. Paul's Parish, Toronto. Bishop Page presided at the banquet.

The climax of the week's celebration occurred on Saturday afternoon and evening, when the pageant, "The Long Life of the Church," with more than three hundred characters taking part and representing ten of the leading parishes of Detroit was presented in the Cathedral.

I. C. J.

The Executive Council, Synod of Sewanee.

Following the meeting of the Synod of Sewanee in St. James, Wilmington, N. C., November 11-13, the Executive Council of the Synod met and organized along the lines laid down by the legislation creating it. Bishops Darst, of East Carolina, and Guerry, of South Carolina, and Mrs. T. W. Bickett, of North Carolina, were elected by the Council. The Rt. Rev. Thomas C. Darst, Bishop of East Carolina, was elected chairman of the Department of Missions. Bishop Mikell, of Atlanta, was made chairman of Department of Religious Education; Bishop Guerry, of South Carolina, of Social Service; Bishop Penick, of North Carolina, of the Field, and Bishop Finlay, of Upper South Carolina, of Publicity.

T. P., Jr.

The Synod of the Second Province.

The Synod of the Province of New York and New Jersey met at Bronxville, where members were entertained at one hotel, and held meetings in Christ Church, near by. There were the usual religious and social features, the latter including a dinner at the hotel, at which Hon. George W. Wickersham and Hon. John H. Finley were speakers.

There is forming in the State a Council of Churches, in which all bodies save only the Roman are said to have pledged to cooperate. The aims are: better religious education, social legislation, and more adequate enforcement of laws to improve moral conditions. The Synod voted to recommend to the Diocese affiliation with this Council. Bishop Lloyd led the move, and won by a narrow margin only.

Secretary Gilbert of the New York Commission on Social Service, and of the New York Diocese, met stout opposition from a Brooklyn delegate, Col. William S. Cogswell, when he urged the Synod to endorse the World Court and participation in it by the United States. The vote seemed about equal for and against, but the chair decided for, and a demand for a rising vote was not seconded.

The clergy of the Province were urged to lead their people in earnest consideration of world peace, and methods by which the Church in the Province may promote it.

There was discussion of a change in the constitution to admit women as delegates, but it was tabled because it was reported that at New Orleans a year hence the whole matter is to be considered. The women of the Province also held meetings during the Synod sessions.

Bishop Stearly, of Newark, was elected president, succeeding Bishop Brent of Buffalo, who at the moment is in Geneva, pushing forward plans for the termination of the opium traffic. Bishop Oldham of Albany made the following report:

"The total number of clergy shows an increase over all previous years, and the number of communicants is the largest on record. But in spite of this we find a marked decrease in the number of priests ordained and also a decrease in the number of confirmations, all of which taken together would seem to indicate that we are advancing from accretions from without instead of development growth from within. The increase of Church School teachers and officers is ground for encouragement, but why should there be a decrease in pupils? The number of baptisms also shows a decrease as compared with last year, and the number of parishes and missions shows a decrease of 1,000, as compared with 1918, and of fifty-nine as compared with last year. Of course, some of these decreases may be due to more careful and honest tabulations, and the decrease in parishes may simply indicate a regrouping and consolidation such as makes for greater efficiency. At any rate, the larger number of clergy ought to be able with a smaller number of parishes to do better work than formerly. The steady increase in the number of postulants and candidates for holy orders is a distinctly encouraging sign."

Bishop Oldham stated that up to November this year twenty-one young men had been ordained deacons, and that twenty-three deacons had been advanced to the priesthood, making the whole number of clergy in the province 1,314. He said there were at present eighty-four candidates for holy orders, eighty-two postulants and five hundred and eighty-four lay readers.

C.

To Elect Bishop-Coadjutor of Milwaukee.

The Rt. Rev. William Walter Webb, D. D., has given official notice that on account of failing health he will make request for the election of a Bishop Coadjutor at the next session of the Diocesan Council, which meets at the Cathedral in Milwaukee on January 27.

Christmas in Leper Land.

Where is Leper Land?

Where do the more than two million lepers of the world live?

The answer is: in almost every country of the globe. Hundreds live right here in our own United States.

Who takes care of this great host of helpless or nearly helpless people? There is an organized movement led by the American Mission to Lepers to be of special service to leper people in all lands. This organization has a direct relationship at present to ninety-five hospitals in thirteen countries.

Every year, as part of its Christian ministry, the Mission distributes Christmas gifts and provides a Christmas feast for as many of the leper people as can be reached by the missionaries. Christmas is a day long looked forward to and long remembered among the lepers, many of whom are child-like in their simple enjoyment of the few pleasures that remain to them.

All the work of the Mission is made possible through voluntary gifts of people who wish to see a few ordinary comforts and the benefits of medical treatment brought into the lives of these most wretched of human beings. Christmas is a particularly appropriate time for people of a Christian nation to show their sympathy for the lepers. Gifts, preferably of money, may be sent to Fleming H. Revell, Treasurer, The American Mission to Lepers, Room

1118-M 156 Fifth Avenue, New York City, or to Miss E. P. Meriwether, President and Treasurer of the Richmond Branch, Leper Mission, 2346 West Grace Street, Richmond, Va.

Sewanee News Letter.

Friday, October 10, marked the sixty-fourth anniversary of the University. The day was celebrated by impressive exercises held in All Saints' Chapel at which the Very Rev. James G. Glass, Secretary of the Board of Trustees, was the principal speaker. The concluding exercises were held at the former site of Dr. Ware's home, where the cornerstone of the new Cannon Hall was laid.

Armistice Day was observed by appropriate exercises held in the University Chapel. Speakers of the occasion were the Chaplain and Dr. Allen Lear, who is head of the local Red Cross. Both speakers plead the cause of this organization.

At the request of Dr. Arthur Gray of the National Council, Mr. Martin Gillett has formed a Latin-American Study Club among the students of the University. At present the Club has ten active members, each one being a representative of some Latin-American country, and in touch with the missionaries there. The Club meets once a week for the purpose of study and discussion. The club has already enjoyed several interesting addresses from members of the University faculty, who have had actual experience in Latin-American countries.

Ohio To Elect Bishop Coadjutor.

At the request of the Rt. Rev. W. A. Leonard, D. D., Bishop of Ohio, and acting under the canons of the Diocese, the Standing Committee has given notice that a special convention for the election of a Bishop Coadjutor will be held in Trinity Cathedral, Cleveland, on Wednesday, January 25, 1925.

Declines Both Elections.

The Rev. Frederick S. Fleming, rector of the Church of the Atonement, Chicago, has declined his elections as Bishop of Olympia and as Bishop Coadjutor of Northern Indiana.

In announcing his decision Mr. Fleming said he felt that his obligations for the present belong to his parish.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Girls' Friendly Society.

The autumn meeting of the Diocesan Council of the Girls' Friendly Society was held on November 13, at the Central House of the G. F. S., Baltimore.

Report of the Spring Conference at the Holiday House, Hartford County, showed that over eighty persons attended and that it was the most successful occasion of the kind ever undertaken by the Diocesan Organization. Many delegates came from throughout the Province of Washington. The Conference was in charge of Miss Minnie E. Ashcom.

The Holiday House Department reported a successful season and included among its guests those from many of the nearby Dioceses.

A more intensive policy of extension was adopted by which the Field Department will be enabled to extend its activities throughout the Diocese, wherever a speaker or knowledge of the work is requested.

It was announced that the Diocese would pay its entire quota to the Washington National Center Fund for 1924.

Three new Branches had been formed since the last meeting of Council, with the prospect of several others in the immediate future.

The annual elections resulted as follows: Miss Julia J. Cunningham, President and Head of Extension Department; Mrs. Henry Duffy, Miss Minnie E. Ashcom, Mrs. Janon Fisher, Mrs. Charles B. Penrose, Mrs. Charles J. B. Swindell, Vice-Presidents; Miss Virginia Lee Reese, Secretary and Head of Mission Department; Miss Harriet W. Staples, Treasurer; Mrs. Albert Sloussat, Head of Commendation Department.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Activity in the Diocese in Four Years.

It happened that the Diocese of Southwestern Virginia was organized December 19, 1919, so that its birth was practically coincident with the inauguration of the first Nation-Wide Campaign.

Recently, in preparing material for speakers on the Church's Program, etc., some interesting figures have been assembled; interesting not alone to the people in Southwestern Virginia, but to the many friends of the Diocese living elsewhere. A comparison was made between the statistics for the year 1919 and those for the year 1923. Those for 1919 of course relate to the territory now embraced in the Diocese of Southwestern Virginia, though until the end of that year, as noted above, the diocese had not been separated from its mother diocese of Southern Virginia.

The statistics presented to the first Council of the young diocese showed that in 1919 there were two hundred and twenty-five baptisms and two hundred and thirty-seven confirmations, while for the year 1923 there were reported three hundred and ninety-five baptisms and four hundred and ninety-one confirmations. Thus in 1923 there were seventy-five per cent more baptisms than in 1919 and one hundred and seven per cent more confirmations.

The number of communicants reported as of December 31, 1919, was 4,969 and as of December 31, 1923, 5,963, which means a net increase of twenty per cent.

The number of pupils in Church (Sunday) Schools in 1919 was 3,649 and in 1923 was 5,693, which represents a fifty-six per cent increase.

Quite as interesting as the above figures are some additional ones in the matter of finances. In 1919 the local current expenses of churches in this diocese were reported as \$64,197, and in 1923 as \$97,363—an increase of fifty-one per cent. The greatest gain of all was registered in the contributions for objects outside the parish—that is, for Diocesan and General Church purposes, home and foreign missions, Near East and Japan Relief and similar objects. In 1919 these figures were \$22,659, while in 1923, they were \$80,886, or an increase of two hundred and fifty-seven per cent.

Total expenditures for all purposes by churches in this diocese in 1919 were \$142,582, and in 1923 were \$317,379—an increase of one hundred and twenty-three per cent.

It is interesting to note also that between the organization of the diocese and the present time seven churches and missions have been erected, three

rectories and seven parish house have been purchased or erected, lots have been purchased at two new points for the erection of churches in the future and in numbers of instances extensive additions and improvements have been made to properties previously owned: churches, rectories and parish houses.

These comparisons are naturally most encouraging to the Church people of Southwestern Virginia and it is felt that few dioceses, if any, of similar size and within whose bounds similar conditions exist in matters of personnel, financial resources and topography, can exhibit more definite and concrete evidences of growth, both spiritually and materially than this one, notwithstanding the fact that it contains a large missionary territory, and, in certain sections, great numbers of people to whom our Church is little known, if at all.

Some Interesting Field Department Meetings: The Chairmen of the seven Districts in the Field Department organizations of our diocese are hard at work on their preparations for the fall work. Very excellent District meetings have been recently held at St. Paul's Church, Lynchburg, and at R. E. Lee Memorial Church, Lexington. The Lynchburg meeting was arranged by Mr. R. T. Watts, Jr., Chairman of District No. 2, and was attended by a large number of Lynchburg people. The Lexington meeting was arranged by Mr. H. McK. Smith, of Staunton, Chairman of District No. 1, and there were present at this time representatives from Staunton, Hot Springs and a number of other points in the District. At both meetings Mr. W. D. Tyler, Diocesan Chairman of the Field Department, was present and made addresses on the work that the Diocese has done in the past and is expected to do in the fall canvass and throughout 1925.

T. A. S.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

St. Luke's Church, Norfolk, the Rev. David W. Howard, D. D., rector, is planning a new church and parish house, which, when completed, is expected to cost \$400,000. The main portion of the parish house, exclusive of the auditorium, is to be built at once. This plan was made necessary by the large increase in the Church School and other organizations in the parish.

A new kindergarten has been opened at the parish house on Granby Street, under the direction of Miss Frances Myers.

St. John's Church, Portsmouth, recently celebrated the twentieth anniversary of the coming of their rector, the Rev. William A. Brown, D. D. Dr. Brown, during these years of faithful service, has endeared himself not only to his own congregation, but to the whole community.

St. Paul's Church, Newport News, for the purpose of bringing the three Episcopal Churches of the vicinity into closer cooperation, recently held a "get-together" dinner in the parish house, with the Rev. J. Keith M. Lee presiding. The principal discussion of the evening centered around bringing into active affiliation with the churches the "stay-at-homes" and those from other cities

as yet not identified with the local congregations. Addresses were made by the Rev. J. Keith M. Lee, rector of St. Paul's Church, the Rev. Charles E. McAllister, rector of St. John's, Hampton, and the Rt. Rev. A. C. Thomson, D. D.

Bruton Parish, the Rev. E. Ruffin Jones, rector. The children of the Sunday School, largely at their own expense, have been renovating the parish house. The example has inspired their seniors so that additional funds are being provided for the purpose. There is a new interest, and more children are being added to the roll. Teachers meet regularly each month to discuss Sunday-School methods and problems. The Bible Class is in charge of the Rev. W. A. R. Goodwin, D. D.

At a recent meeting of the Woman's Auxiliary, an address was made by Miss DuBray, of William and Mary College, whose father is an Indian missionary among his own people in Dakota.

The services at Jamestown have been regularly maintained with encouraging attendance, as well as those at Hickory Neck Church, Toano. The Hickory Neck Guild has recently beautified the interior of the church by whitening the walls and by laying a handsome new carpet.

St. Paul's Church, Petersburg, the Rev. J. M. B. Gill, rector, has formed a parish council composed of two members from each organization in the parish. They have taken as their ideal "Everybody work somewhere, in the Church."

At **St. Andrew's Church, Lawrenceville,** the Rev. F. Bland Tucker, rector, Miss Elizabeth Barber, a returned missionary from China, recently gave a most instructive and inspiring talk on Woman's Work in China.

St. Thomas' Church, Clarkton: At a recent visitation to this Church Bishop Tucker dedicated the new community house there. This house, with all its furnishings, is a gift to the parish from Mrs. T. B. Clark, who devotes much of her time and thought to this work.

R. A. G.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearns, D. D., Coadjutor.

Death of the Rev. F. B. Carter.

The death of the Rev. Frederick B. Carter, on November 14, has taken away one of the most honored and useful Presbyters of the Diocese. For nearly thirty years he was rector of St. Luke's Parish, Montclair, his early home and ministry having been in Long Island. Upon his resignation in full strength, he gave himself to the service of the Church in Essex County as the Archdeacon of Newark and was unwearied in his care of the mission churches, making himself a great servant of the Church in the Diocese. He was long a member of the Standing Committee and its Secretary, of the Board of Religious Education and its representative in the Provincial Board. His memory will live as one of the most devoted men the Diocese has ever had in its service.

Anniversary of Grace Church.

The seventieth anniversary of Grace Church, Orange, was observed on November 12, the Rev. Dr. Charles T. Walkley, rector. Bishop Mann came

back to the church in which he served for seventeen years as assistant and rector, and the church was crowded with a great congregation, many of the clergy of the diocese being present. A reception was held after the service, thronged by a multitude of parishioners and friends. The anniversary has been marked by the payment of all parish debts.

PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Bishop.

The twenty-fifth anniversary of the ordination of the Rev. Archibald Campbell Knowles to the priesthood was celebrated Sunday, November 23, in St. Alban's Church, Olney. The Bishop of Fon du Lac officiated and preached at the morning service.

The Rev. E. C. Chorley, of Garrison, N. Y., Historiographer of the Church in the United States, addressed the Church Historical Society, November 17, in the Church House, Philadelphia, on "The Rise of Parties in the American Church."

The Rev. William A. McClenthen, of Baltimore, conducted a Retreat for Teachers November 15 in St. Margaret's Mission House, Philadelphia, and on November 19 in the same place, the Rt. Rev. Paul Matthews, Bishop of New Jersey, gave a Retreat for Associates and other ladies.

R. R. W.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D.

The Girls' Friendly Society.

A Provincial Conference of the Girls' Friendly Society was held at Epiphany Church, beginning Friday evening, November 21, and continuing through Sunday night. The Girls' Friendly Society in the Province of Washington numbers two hundred and twenty parish branches and 12,000 members.

Memorial Dedicated.

A bronze tablet, erected by the American Clan Gregor Society in memory of John Magruder was recently dedicated at St. Barnabas' Church, Queen Anne Parish, Leland, Md.

The Rev. James W. Magruder, of Baltimore, the Rev. Enoch M. Thompson of Washington, and the Rev. Harry C. Goodman, rector of the parish, officiated at the services. The historical address was delivered by C. C. Magruder, III, one of the Clan.

M. M. W.

NEVADA.

Rt. Rev. G. C. Hunting, D. D., Bishop.

Bishop Hunting Memorial Dedicated.

All Saints' Day was beautiful at the historic mining camp of Virginia City, Nevada, when the Memorial Monument to Bishop Hunting was dedicated at an out door service in the plot of the Masonic Cemetery, where the ashes of the Bishop are buried. The Stone is a beautiful piece of Nevada granite, modest and simple, yet it will make clear to future generations the strength and sturdiness of the man honored.

Placed as it is at the crown of the Hill Top Cemetery it can be seen from all the surrounding country, a benediction indeed upon the City where the Bishop was for so many years a shepherd.

Holy Communion was celebrated by the rector of Trinity Church, Reno, the Rev. E. T. Brown, who also read the prayer of dedication. A large number of Church people from the surrounding country were present and will never forget the quiet, solemn hour nor the reality of the belief in The Communion of Saints.

The Monument was given by many Church organizations in Nevada and over ninety individual friends from both within and without the State. Every cent was entirely voluntary—just as Bishop Hunting would have wished—and the response was so generous that the committee hopes to publish a memorial account of the Bishop's life in the State.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

A Good Cause Needing Help.

For a number of years the small group of Episcopalians in Donora tried to keep alive the Church work through their mission. They met with many failures, the chief one being the lack of a building in which to hold services.

About five years ago the mission work was finally abandoned and nothing further done until April of this year when a few members of the former mission held a meeting for the purpose of reviving the interest in the Church work again.

It was decided at this meeting that a town boasting of a population of 18,000 should have an Episcopal Church and that the only successful way in which to carry on the Church work would be first to build a church and then secure a rector.

A building committee was appointed and in two weeks every Episcopalian family in town, numbering forty, had been canvassed with the net result in subscriptions of \$4,000. With this encouragement the committee visited Bishop Alexander Mann and placed the proposition before him. Bishop Mann, immediately referred the matter to the Building Committee of the Diocese, which voted them a donation of \$7,500, with the proviso that the members of the mission raise a like amount.

Plans have been prepared and specifications drawn for a church constructed of brick, having a seating capacity in the nave of one hundred and sixty, and a basement to be used as a parish room with a seating capacity of three hundred. The cost of the building is to be \$25,000.

The contract has been let and actual construction will start as soon as weather conditions permit.

The members of the St. John's Mission would appreciate any financial assistance that any church, Church organization or individual may care to give to this worthy cause. In addition it may be possible that there are churches purchasing new equipment such as organs, alters, pulpits, pews and chairs, and that their old equipment would be very suitable for their needs, which would indeed mean quite a saving to the Mission.

Address all donations and communications to Mr. H. D. Teeter, Treasurer of St. John's Mission, 722 Walnut Avenue, Donora, Pa.

B.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt. Rev. J. B. Salashev, D. D., Suffragan.

The First Diocesan Young People's Convention.

The recent young people's convention of the diocese held in Holy Trinity Church, Greensboro, was a greater success even than was expected by its promoters. There were about three hundred boys and girls present. To see the church packed to the aisles and doors for early communion is a sight one does not often witness. This convention proved that the young people of the church have been literally surging like a tide back and forth, against the time when they would be recognized and utilized and properly organized into a great force in the Church's life. Bishop Penick and the Rev. Chas. Scovil were the principal speakers, but the young people themselves also produced several talented speakers and conducted their own business with understanding and effectiveness, under the general direction of Mr. Scovil, secretary of religious education. This was the first convention of the kind ever held in the diocese, a preliminary conference of a smaller body of young people, having first been held some time back in the parish of the Holy Comforter, Burlington.

The Rev. Lewis N. Taylor, of Roanoke Rapids, has been made part-time field secretary of Social Service in the province of Sewanee and is now devoting some weeks to this work, having been for a long time diocesan chairman of Social Service.

The Rev. Harvey A. Cox, of Red Springs, N. C., has been called to Alamance County as assistant to the Rev. Thomas F. Opie, D. D., of Burlington, to devote himself to missionary work in the county, under the Holt Missionary Fund. He has not yet made known his decision.

T. F. O.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D., Bishop.
Rt. Rev. T. L. Reese, D. D., Coadjutor.

The Cincinnati City Mission has accepted responsibility for services and visiting at Longview Hospital for the Insane. The Superintendent and the Social Service Department of the Hospital are giving the heartiest cooperation. Fully two hundred and fifty of the patients attend and the attention and participation in the services are most inspiring.

Deaconess Drant of the Mission has started a small library in the County Jail. One lady gives her a new book and a used book every month and others are taking up the idea.

The Cincinnati Clericus this autumn is taking up a series of very interesting topics. The Rev. Maxwell B. Long read a paper on the Religions of the East and the Rev. Carl Stridsberg presented the subject of Mysticism. The Clericus meets on the first Monday of each month at Christ Church, and visiting clergy are welcome.

Death of Mrs. Wm. C. Otte: The sympathy of a host of Cincinnati friends goes out to the Rev. Canon William Crossman Otte, in the loss he has sustained in the death of his wife,

Jane Ellis Otte, who died on November 11, from an attack of heart failure, after a brief illness at the home in Pleasant Ridge. For sixty years Mrs. Otte was the competent and hearty helper of her husband in his varied fields of activity. Although eighty-one years of age she was active in all good works until the end. The small chapel of All Saints, Pleasant Ridge, could not accommodate the many friends and relatives and so the service was held at St. Stephen's, Winton Place, Canon Reade, a long-time friend of the family, officiating.

The Fortieth Anniversary of the founding of St. Stephen's Church, Winton Place, Cincinnati, will be observed on December 21. A program is being arranged. Of the founders of the church several survive. Mr. William Salway lives near by in Clifton, and Mr. Henry H. Vail, for many years a prominent publisher, resides in the East. The widow of Mr. Robert J. Smith, who not only helped found the parish, but also left an endowment to assist in perpetuating it, is still an active and generous supporter of the church, while Mrs. Keith Hubbell, one of those who appealed to the Bishop for the services of the church in that locality, is still a communicant of the parish.

C. G. R.

NEW JERSEY.

Rt. Rev. Paul Matthews, D. D., Bishop.
Rt. Rev. A. W. Knight, D. D., Coadjutor.

St. Mary's Hall.

After twenty-five years of faithful service, the Rev. John Fearnley and Mrs. Fearnley have resigned as rector and principal of St. Mary's Hall, Burlington, the resignation to take effect at the end of the present session, in June, 1925.

The Board of Trustees have accepted with sincere regret Mr. and Mrs. Fearnley's resignation, and have secured, to take charge of St. Mary's Hall, the Sisters of the Transfiguration.

UPPER SOUTH CAROLINA.

Rt. Rev. K. G. Finlay, D. D., Bishop.

Young People's Service League Presents Pageant.

There was recently presented, under the auspices of the Young People's Service League, which consists of the young people of St. James' and St. Andrew's Churches, Greenville, the pageant, "The Little Pilgrims and the Book Beloved."

The pageant was first presented at St. James' Church. It was beautifully and impressively rendered, and a large congregation, which crowded the Church to its utmost capacity, witnessed the play. Many were present who were not of our Communion, and were deeply impressed with the teaching of our Prayer Book.

Too much credit cannot be given to Mr. Robert M. Hammond, superintendent of the St. James' Sunday School, for his interest in getting up the pageant and for the rendering of appropriate hymns.

Mrs. A. W. Taylor, the wife of the rector of Grace Church, Anderson, very kindly lent many of the costumes and banners.

(Continued on page 22)

Family Department

November.

1. Saturday. All Saints.
2. Twentieth Sunday after Trinity.
3. Twenty-first Sunday after Trinity.
16. Twenty-second Sunday after Trinity.
23. Sunday next before Advent.
27. Thursday. Thanksgiving Day.
30. First Sunday in Advent. S. Andrew.

Collect for the First Sunday in Advent.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility that in the last day, when He shall come again in His glorious Majesty to judge both the quick and the dead, we may arise to the life immortal, through Him Who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen.

Collect for St. Andrew's Day.

Almighty God, Who didst give such grace unto Thy holy Apostle St. Andrew, that he readily obeyed the calling of Thy Son Jesus Christ and followed Him without delay; grant unto us all, that we being called by Thy Holy Word, may forthwith give up ourselves obediently to fulfil Thy Holy Commandments; through the same Jesus Christ Our Lord. Amen.

When He Comes.

Thus may it be (I thought) at some day's close,
Some lilac-haunted eve, when every rose
Breathes forth its incense. May He and
me there,
In holy leisure, lifting hands of prayer,
In some sweet garden place,
To catch the first dear wonder of His
Face!

Or, in my room above,
In silent meditation of His love,
My soul illumined with a rapture rare.
It would be sweet, if even then, these
eyes
Might glimpse Him coming in the East-
ern skies,
And be caught up to meet Him in the
air.

But now! Ah, now, the days
Rush by their hurrying ways!
No longer know I vague imaginings,
For every hour has wings.
Yet my heart watches . . . As I work I
say,
All simply, to Him: "Come! And if to-
day;
Then wilt thou find me thus: just as I
am—
Tending my household; stirring goose-
berry jam;
Or swiftly rinsing tiny vests and hose,
With puzzled forehead patching some
one's clothes;
Guiding small foot-steps, swift to hear,
and run,
From early dawn till setting of the sun."

And whensoe'er He comes, I'll rise and
go,
Yes, all the gladlier that He found me so.
—Fay Inchfawn.

For the Southern Churchman.

"O LITTLE TOWN OF BETHLEHEM."

A Visit to the Birthplace of Jesus.

The Rev. C. S. McClellan, Jr.

The little town of Bethlehem, which the Hebrews were wont to call "the House of Bread," and today is known as Beit Lahm, lies nestled on a ridge surrounded by lovely hills and pleasant valleys, some six miles south of the "Mecca" of all Christians, Jerusalem, the Holy City of Palestine. Now, as of old, Bethlehem is situated in the province of Judea with the "Wilderness," stretching away from it on the east and the waters of the Dead Sea looming up far away toward the dawn land. Many miles distant to the south is Idumea, a great barren tract of country, like our Texas plains, while to the west, some thirty or forty miles is the Mediterranean Sea, "The Great Sea," of history, with its ships coming and going to the ports of Jaffa and Haifa and bringing in thousands of tourists each year to see the Holy Land.

Clustering about Bethlehem are places closely associated with the Bible story. There is the tiny town of Tekoa, south of Bethlehem, the home of the prophet, Amos, the contemporary of Isaiah and Hosea, the author of that rugged little book of the Old Testament, which bears the reflection of the wild country in which its author was reared. There is Hebron further south of Tekoa, with its Cave of Macpelah, one of the ancient "Cities of Refuge," and the by-gone capital of David. And Herodium, the burial place of Herod, is not far distant and the "Cave of Adullam," with its memories of David, and the place of Gath associated with Goliath and Timnath and Zorah, still alive with the stories of the strong Samson. Throughout that part of Palestine there are countless places each with its legend and story about some mighty hero of the Old Covenant. One must not be too susceptible to their reality, for there is much that is unauthentic amid the facts of Palestine's history and fakirs are not uncommon in the Holy Land and commercialism has made strong inroads into the country of Jesus. The old dictum about a "grain of salt," "cum grano salis," must be constantly kept in mind in journeying about Palestine.

It is to the little town of Bethlehem that the thought of all the Christian world is turning at this time, for soon we shall be celebrating the birth of Our Lord in Bethlehem. Sung by the poets of all Christian centuries, painted by the master brushes of great artists, described by historian and romancer alike, the little town of Bethlehem has been and still is the center of more interest than any other place in the world. Who would not journey with me to Bethlehem today? Who would not rejoice in roaming or sitting in meditation in the Field of the Shepherds on a star-light Christmas Eve? Who would not kneel with me by the star in the grotto, where, they say, Christ was born? Who would not listen reverently to the hymns as multitudes sing them and to the prayers as countless hosts pray them in Bethlehem's Church of the Nativity on Christmas Day? Who

would not be happy in wandering through narrow streets, where once shone the "Everlasting Light" and in feeling the very atmosphere of the town of the Lord's birth? O Little Town of Bethlehem, how the whole world turns to you in this hour!

The journey to Bethlehem is a spiritual pilgrimage. Hills dotted with dim and dusky green olive trees; winding roads and lanes and by-paths along which gayly colored pilgrims journey; white houses with flat roofs, picturesque and quaint; towers lifting themselves up over roofs and house-tops; camels and donkeys and sheep resting in the noon day's shade; a market place with merchants in gay oriental costume and surrounded with houses with white-washed walls, ancient, brown beams and rafters, a simple but very busy mart.

Bazaars with curios of all shapes and sizes and made of mother of pearl and native woods, rosaries, match boxes, crosses; women with blue eyes tranquil and deep, and wearing dark blue skirts, dark red jackets and a white veil over their heads—a distinct type. Under their veil married women wearing a peculiar cap of embroidered black cloth about six or seven inches high and stiff and across the front of the cap a string of gold or silver coins—a dewry. Then a church, called the Nativity, with long rows of great pillars and having dark winding steps slippery with candle drippings and leading down to the grotto with the star marking, where the Christ was born. An almost endless stream of pilgrims, Greeks, Armenians and Latins—out of every tribe and nation—crowding the church in bewildering fashion on Christmas Day. And overhead the fair blue skies of Palestine and the glorious sun of the Orient bathing the town in dazzling golden and white light. That is the little town of Bethlehem by day.

But by night! That is the real time to see Bethlehem. As Walter Scott enjoined his readers to visit, fair Melrose, "by pale moonlight," so would we bid our readers see Bethlehem. Then the true spirit of the pilgrimage is realized. Then comes the contact between your world of fancy and your world of fact. It is well to come upon some ancient ruin or town embattlement or sacred shrine or ancient churchyard at twilight or at dawn, or better than all these by "pale moonlight." Then ghosts walk abroad. Then dreams come true. Then in the half-light material objects become more spiritual. Let us journey in fancy then beyond Bethlehem's walls to the Field of the Shepherds and under the starlight, let us be still and in imagination travel back over the years and down the corridors of history, across the shadows and sunlight of the long, long, long ago to that night, "when shepherds watched their flock by night" on these very fields.

Let us again hear the angel song of that first Christmas night. Let us listen to the heavenly voices for today we need "peace on earth and good will to men." And then "let us go even unto Bethlehem," and to the manger where lies the Infant Jesus and before which stand His Mother and Joseph.

The journey along the road from Jerusalem to Bethlehem under a brilliant moon is an experience one never forgets! It is one of those very unusual and spiritual events that forever makes its impress. The hills, the vales, the houses, the paths, the gardens, the walls, the bridges, the tombs, the historic places together with the thrilling anticipation that we are coming nearer and nearer Bethlehem—these are, in-

deed, best felt and realized under the moonlight.

The tourist or pilgrim to Bethlehem usually leaves Jerusalem by the Jaffa Gate. We round the scarp of Mount Zion and cross the Valley of Hinnom below the Pool of the Sultan and ride up the hill opposite. On the left is pointed out the Judas Tree, where the traitor is said to have hanged himself after betraying Our Lord. We must not be too exacting—remember the "grain of salt." Looking back as we leave the tree we see a wonderfully beautiful view of Jerusalem in all its glory.

The Ophthalmic Hospital of the English Knights of St. John now comes into view—a clean, wholesome house of healing in the midst of a country where blindness is so prevalent and where dirt and the plague of crawling flies spread the germs of contagion, and where fatalism and the will of Allah have settled down over the inhabitants for centuries. What a blessing is this Hospital! An interesting stop and a symbol on the road—the "Via Dei"—that leads to Bethlehem. "Then the eyes of the blind shall be opened."

At the right is the railway station, not very interesting or picturesque and reminding us how modern conveniences can lack all the features of art and beauty.

Southward, as we travel on, is the Plain of Raphaim, another historic spot with its memories of David and his smiting the Philistines. Gardens and cultivated soil, the almond trees and fig trees, now come into view and give us delightful glimpses of rural Palestine. Past the Valley of the Giants we arrive at the Well of the Magi, where that first Epiphany the Magi saw the Star reflected in the bosom of this well. Beyond is the Hill of Mar Elyas with its Convent of Elijah founded long ago by Bishop Elias. Here tradition points to a place where Elijah tarried and slept in the rock—the very depression in rock upon which Elijah slept is shown—but "the grain of salt." The Convent is interesting and worthy of a short stop. As we look out towards the east, if the weather be clear, we shall catch from here views of the distant Dead Sea. The journey to Bethlehem from Jerusalem, though not long, only six miles, and over an excellent highway, is filled with interest and should be taken slowly and thoughtfully. We must not "rush" into Bethlehem, even though we motor along this historic road. We must think much of that expectant Mother and the anxious Joseph, as they journeyed by this route those many centuries ago from Nazareth up in Galilee to Bethlehem, there to be taxed, when Cyrennius was governor of Syria and when on Tiber's shores the mighty Augustus Caesar ruled the Roman Imperium.

(To be continued.)

The Fundamental Element.

What is the fundamental thing in religion? The supreme element is not our intellectual reactions, but it is outreach of what Jesus called the heart. "Out of the heart are the issues of life." The affections, emotions and desires driving the will to a supreme surrender of itself to God, to a supreme appropriation of all that God has for us, and to sacrificial service for our fellow-men. As I understand the teachings of Jesus, this is the inner citadel of our holy faith, and this is what He meant when He said, "Believe!"

Please do not misunderstand me. The intellectual elements of faith are not to be underrated or neglected. A clear, true, balanced thinking is immensely

important to the individual and indispensable to the Church. Organized believers require organized belief, and a system of doctrine that shall be firm enough for solidarity, while flexible enough for individual variety. In fact, our intellectual grasp of truth will enhance the very intensity of our affections. And we must have such clear apprehension of truth, else our very affections and emotions will swing off into vagaries and fanaticism.

You will readily see that it could not be otherwise. Suppose that religion were fundamentally the intellectual acceptance of certain facts. How many of us have intellects adequate to keeping our facts straight? They tell us that only four and half per cent of the population ever reaches the mental age of eighteen. Is this little group the only one capable of true religion? There are very few intellects which are not warped by training, environment, early bent, or failure in balanced reading and thinking. We have many brilliant minds, but few balanced ones. The brain is never sure-footed, but in the long run the heart is always sure-footed. And what I am trying to say to you is that one may have a very small or inadequate intellectual conception of Christian Creeds; if his heart in affection and desire and purpose, leaps out to Christ in the light of what he does know, then he is a Christian. It is as Spurgeon once put, "Christ looked at me and I at Christ, and were one forever."—Dr. C. F. Wishart.

For the Southern Churchman.

For Which Christ Toiled.

Julia W. Cockcroft.

If man could only see

How by his mockery

This world is spoiled,

And from himself exact

Truth in his every act,

For which Christ toiled,

There would come perfect peace,

Wars from the earth would cease,

If he would live

Sincere, and trustingly,

From every meanness free,

His noblest give.

If each could only find

Deep in the inner mind,

His guiding light,

And let no outer thing

Blow to its flickering,

All would be right,

"I am the Light, the Way."

If, one by one, today

Men sought to beam

Truth—all transparently,

Saved the world would be

By its pure gleam.

Making the Pudding.

Do folks still make their plum puddings at home, or does everybody buy them ready-made from stores? I have so fallen out of domestic ways that I hardly know. But I can almost bet that the plum pudding I shall eat this year will come from some great food factory.

But I feel sure that at ten I should have wept and thought that the bottom had tumbled out of Christmas if I had thought that the pudding had come from a shop. Every child knew in those days that Christmas pudding was not a Christmas pudding unless it were made at home. Only Mother and Cook of all the people in the world knew how to make one. And our puddings were always richer and better than anybody else's.

Yes, we made our own plum pudding then—or, rather, puddings, for we made twenty-six, enough to last us beyond the Christmas holidays into many Sundays and birthdays. And all our neighbors made their puddings. From early November housewives greeted each other with "Have you made your puddings yet?" And the answer might be, "Yes, thank goodness; I've got that over," or "No, but I really must this week."

But that was before the days of flats. Kitchens were larger then. And there were all sorts of handy places beyond the kitchen—sculleries and wash-houses that gave you ample room for big operations. And outside was the plentiful garden and the yard in which a turkey—the one survivor of an unlucky brood of six—was fattening among the hens, and farther afield the little paddock with old Grannie the cow. With your own turkey getting ready for the Christmas table and with the promise of real cream such as only your own cow gives, what else could you do but make your own plum pudding?

* * * *

And of course you did. Mother would have thought herself guilty of the unpardonable sin if she had not made at least a dozen.

And the day came when cook chopped spet until her arm must have ached. Every kind of curranty thing that ever was made had its own little pile on the kitchen table. And there was goodness knows how much of candied and other peels.

Sometimes I thought that the peel was put in to catch the nerve in an uncertain tooth of mine and so to remind me that there was a flaw in all mortal joys. Another flaw was that if I showed too much interest in the work that was going on I might be impressed to stone raisins.

Presently all the many things were mixed into one big pile. And we were prodigal with sugar, working pounds and pounds of it into the mountain. And then all was shovelled into a great earthenware bowl such as I have never seen since.

Then came stirring. We stirred the mass with a great wooden spoon until it grew so sticky that stirring was hard. And, as a reward for our labor, we tasted, and found the raw pudding good.

Then at the end of one of the most perfect days in a child's year a score or more of white bowls were filled with the stiffening mass and wrapped up in cloth—we must have used yards and yards—and taken away to the copper to be boiled. And on the morrow, on the deep shelf in the larder whence the last of last year's puddings had been taken only a short while ago, some twenty of this year's puddings went into store.

That was how we made puddings, well ahead of Christmas, in the spacious days of more than thirty years ago.

Are they still made like that in these times?—Daily Mail.

Him evermore I behold

Walking in Galilee,
Through the cornfield's waving gold,

By the shores of the Beautiful Sea.

He toucheth the sightless eyes;

Before Him the demons flee;

To the dead He sayeth: Arise!

To the living: Follow Me!

And the voice still soundeth on

From centuries that are gone,

To the centuries that shall be!"

—Longfellow.

For the Young Folks

For the Southern Churchman.

Hard Tasks.

Mary May.

My Lord, of Thee, I do not ask
Some easy, pleasant work,
But give to me the harder task,
Strength so I may not shrink.

And let the comfort of it, too,
Be that I lean on Thee,
That 'tis what Thou wouldst have me do,
Whilst Thou art watching me.

For the Southern Churchman.

The Holy Tide.

A Christmas Mystery Play, based upon the customs which from every age and land have gathered about the Feast of Our Lord's Nativity.

PART I.

Claudine E. Clements.

Episode 1.

Christmas Eve in Greccio—The first Christmas creche.

Place: The house of Signior Velita.

Time: Christmas Eve, 1223.

Persons: St. Francis of Assisi, Signior Giovanni Velita.

Signior Velita is at work on a creche which is almost complete. St. Francis is heard outside singing, "The Ballad of the Stork." (These verses may be sung to the music of Hymn 54.)

"The stork she rose on Christmas Eve
And said unto her brood,
'I now must fare to Bethlehem
To view the Son of God.'

She gave to each his dole of meat,
She stowed them fairly in,
And far she flew and fast she flew,
And came to Bethlehem."

Signior Velita: 'Tis the Little Poor Man; I must make haste to finish my work.

St. Francis (outside singing):

"Now where is he of David's line?
She asked at house and hall.
'He is not here,' they spake hardly,
'But in the manger stall.'

She found Him in the manger stall
With that most holy maid;
The gentle stork she wept to see
The Lord so rudely laid.

Then from her panting breast she
plucked
The feathers white and warm;
She strawed them in the manger bed
To keep the Lord from harm.

'Now blessed be the gentle stork
Forevermore,' quoth He,
'For that she saw My sad estate
And showed such pitye.'
—Traditional, Sixteenth Century.

During the song, Signior Velita puts the figures of the creche in place. As St. Francis concludes, children are heard outside clapping their hands. He enters the room.

St. Francis: Thy children love a song and a story, Giovanni.

Signior Velita: When thou tellest it. But today is the feast of the Blessed

Indeed, father, thou art always welcome, but even more today, for my task is complete.

St. Francis: Scarcely now will my preaching be needed. Thou rememberest, Giovanni, that last year I told the children how Christ was born in Bethlehem of Judea; but the mystery was too great for them to comprehend. Yet even the simple minded may see and understand thy images.

Signior Velita: Thou art ever more generous of praise than blame, yet methinks thou seest something amiss.

St. Francis: Thou hast forgotten some that were among the Little Holy One's first worshippers.

Signior Velita: Nay, for Madonna is here in her heaven's blue, and Holy Joseph. The Shepherds, too, and the three kings in emerald, and gold, and scarlet. I have forgotten none, good father, who knelt at the manger on the Holy Night.

St. Francis: Thinkest thou then that there were no cattle in the stable where the Holy Family lodged?

Signior Velita: Ay, doubtless, yet a cow is but a stupid thing and an ass a senseless creature.

St. Francis: Nay, friend. The ox kneweth his owner and the ass his master's crib, but Israel did not know, His people did not consider.

Signior Velita: Thou didst ever love the dumb brutes, father. And see, it shall be as thou desirest.

(He begins to cut an animal from wood.)

St. Francis: Surely, the beasts recognized the Holy Child, and as He lay between them worshipped Him. too, and kept Him warm with their warm breath. And tonight methinks in every stall as Christmas dawns, we shall find the cattle on their knees, and in every fold the sheep a-worshipping the Lamb of God.

Curtain.

Between Episodes one and two is sung the carol, "Good Christian Men Rejoice" (No. 549—New Hymnal).

Episode 2.

The Boy Bishop of Salisbury: In the Cathedral towns of mediaeval England, the celebration of the Holy Tide begins on the festival of St. Nicholas, the children's saint. On Christmas Eve itself, candles in every window and the carols of the choir boys through the streets usher in the Birthday of Christ.

Place: The home of Master Wilton in Salisbury.

Time: Scene 1—St. Nicholas' Day, December 6, 1219.

Scene 2—Christmas Eve, at night.

Persons: Master Wilton, Mary, his wife, Jane and David, their children, choir boys.

Scene 1.

Mistress Wilton is embroidering a mitre of small size. Jane is watching her.

Jane: Mother, what dost thou make?

Mistress Wilton: What dost thou think?

Jane: A mitre, save that it is so small. But it is well garnished with pearls and precious stones.

Mistress Wilton: Thine eyes are sharp, little one. 'Tis for our boy bishop.

Jane: Who is he?

Mistress Wilton: That I do not know.

Nicholas who loveth children, and so the choir and altar boys meet to choose from among their number him who hath sung best for a twelvemonth. Him they call the "little bishop," and from now till Christmas Day his companions will obey him and even the great bishop and the holy priests will honor him.

Jane: I would David might be chosen.

Mistress Wilton: Ay, ay, thy brother singeth well and he is fair and comely, too. 'Twould be a brave sight to see him in the procession with mitre and staff. But he is the youngest of all.

David is heard outside calling, "Mother!"

Jane: There he is.

Mistress Wilton: Here, son.

David enters.

David: Mother, thou canst scarce guess who hath been chosen St. Nicholas' bishop.

Mistress Wilton: Mistress Thorp's son? or Dick Gilder?

David—Nay, another guess.

Mistress Wilton: Not William Sel-den? or—my son, not thou?

David, Ay, mother, truly. I thought thou wouldst never guess.

Mistress Wilton: 'Tis scarce possible that so great honor should come to us. How pleased thy father will be. Methinks even now I can see thee in mitre and cope and with thy staff in thy hand.

David: Think, mother how I shall sing vespers on Holy Innocents' Day Eve, and a carol too at the Christ-mass at midnight. Wilt thou hear it now? 'Tis the angels' song.

Mistress Wilton: And thy sister and I will listen as the shepherds did.

David sings the carol, "In Excelsis Gloria" (New Hymnal No. 547).

Curtain.

Scene 2.

Mistress Wilton and Jane enter. They take off their hoods and cloaks.

Mistress Wilton: Come, daughter, we must hasten now, for soon the caroling will begin. Our house must be ready when the singers come by.

Jane: Will David be with them?

Mistress Wilton: Ay, thy brother will lead them even as he did today in the minster.

Jane: Then he seemed like an angel.

Mistress Wilton: Methinks even Gabriel could scarce sing more sweetly.

(There is a knock at the door.)

Mistress Wilton: 'Tis thy father little one.

(Jane opens the door. Master Wilton enters. He carries an armful of holly and evergreens.)

Mistress Wilton (to her husband): Ah, John, thou hast brought the forest with thee.

(They begin to hang the greens about the room.)

Master Wilton: See, these cedars are as sweet as the incense at the Christ-mass; and the pine and balsam, too.

Jane: But the holly is best of all.

Master Wilton: 'Tis the tree of the Holy Tide.

Mistress Wilton: And it hath made our home fair and sweet for the Christ Child when He comes tonight.

Jane: But how will He find us, Mother, and know that He may come in?

Mistress Wilton: See, little one, our Christmas candle shall show Him the way, even as the star guided the wise men unto Bethlehem.

(She lights and places the candle in the window.)

Master Wilton: Sing to us, Mary, the story of the Holy Night.

(Mary seats herself by the window.

her child beside her and her husband standing near in such a manner as to recall the usual representations of the Holy Family.)

Mistress Wilton sings the traditional carol, known as the "Cherry Tree Carol." (It may be sung to the musical setting of "O Little Town of Bethlehem".)

"As Joseph was a-walking,
He heard an angel sing,
'This night shall be the birth-time
Of Christ, the heavenly king.

'He neither shall be born
In house nor in hall,
Nor in the place of Paradise
But in an ox's stall.

'He neither shall be clothed
In purple nor in pall,
But in the fair white linen
That use babies all.

'He neither shall be rocked
In silver nor in gold,
But in a wooden manger
That resteth on the mould.'

As Joseph was a-walking,
There did an angel sing,
And Mary's child at midnight
Was born to be our King.

Then be ye glad, good people,
This night of all the year,
And light ye up your candles,
For His star it shineth clear."

During the last stanza, a group of choir boys outside the window, join in the singing of the carol. Master Wilton opens the window. Among the choristers, is David vested in mitre and cope as the boy bishop. They sing the carol, "Nowell, Nowell" (No. 551 New Hymnal). At its close they go off the stage singing, their voices growing fainter in the distance.

Curtain.

(To be continued.)

For the Southern Churchman.

The Church Year.

Eugenie du Maurier.

Advent begins the ecclesiastical year, that is, the Church year. The Church, through the Gospel, tells us all to think of the end of the world, and the end of life, which is the end of this world for each one of us.

The Prophecy.

The Church tells us of the signs that will precede the Day of Judgment and of the awesomeness of it all. But there is so much of hope added that the fear is lessened for the time of "redemption is near." Our Saviour closes His prophecy of the end with the solemn words: "Heaven and earth shall pass away, but My words shall not pass away."

A Memory Gem.

In schools today, all children are learning memory gems. If there is a memory gem that every child should know surely it is those words of Jesus: "Heaven and earth shall pass away, but My words shall not pass away."

A memory gem is a precious thing to be kept in memory. It is something to be recalled, to give hope, faith, strength and pleasure.

We know from this prophecy of Christ that what He has said will live forever, that it is true and that truth cannot die. When trouble comes, when

we do not know what to do or where to turn, if we recall this memory gem we know we have proof that Jesus keeps His word always; that the eyes that saw, in the poor widow's mite, a greater gift than the vast sums given by the rich, cannot fail to count the little sacrifices made for Him, even as He sees the fall of a sparrow, and to reward each sacrifice.

And so we are bidden to remember the end of all things; but that which has no end is God and His truth.

Advent.

The word Advent is derived from two Latin words, meaning to come, or coming. Advent is the time of preparation for the coming of Christ. Advent begins with the Sunday that is nearest to St. Andrew's Day, which is November 30. This is the season when we are to prepare worthily to celebrate the anniversary of the Lord's coming into the world as the God of Love, and so to be fit to receive Him, as we hope to be ready for His coming as Judge on that last great day.

Four thousand years had passed since Adam and Eve had brought sorrow and sin into the world. In all those years the faithful Hebrews kept the faith and hope of a Saviour Who was to come. They knew the promises and the prophecies and that the Messiah was to be born of a Virgin and of the family of David.

The Virgin Mary.

She it was who heard the message: "Hail, Mary, thou art highly favored, the Lord is with thee: blessed art thou among women." She was chosen to be the Mother of the Redeemer for Whom the world had so long looked, the Redeemer Who opened again the gates of Paradise. Among all the people of the world this fair, simple maiden was chosen to be so honored. "The Holy Ghost shall come upon thee," the Angel said to her, "and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."

The Magnificat.

And this simple maiden was so glad to so be honored by God that she sang those beautiful words of The Magnificat that all Church people all over the world rejoice to sing: "My soul doth magnify the Lord."

The Raindrop Fairy.

By Charlotte E. Wilder.

A rain-drop fairy sat on the edge of her cloud house one day and looked far down on the little ball that is the earth swinging below her. She was sitting on the very edge, where the black color changes to a pearly gray, and she was swinging her feet and waiting to slide down a raindrop path; but before she began her long slide she wanted to be sure that she should land in the right place—the place where she could do a good deed.

She heard the sad story about raindrop fairies that are sometimes blown far out to sea and are never able to return to cloudland because whenever they try to climb a sunbeam a big green wave leaps at them and knocks them down again into the depths of the ocean.

While the fairy was thinking of that terrible fate a gray cottage with a red roof passed under her; it had bright windows that shone like new pennies and a garden filled with flowers that

bobbed and swayed their shining heads. Without waiting a moment the fairy gave a little push with her hands and a little kick with her heels and went sliding down the long silver path of a raindrop.

Plop! With a bounce she plumped into the white cup of a flower. Although she was very light, the flower bowed low with surprise and stood straight again and folded her arms round the visitor. It seemed to the fairy as if she were locked in a sweet, tiny room with creamy wall paper and a beautiful soft yellow dust on the floor, a clean kind of dust that no one would wish to brush away.

"Oh, what shall I do!" said the fairy, and she cried a little raindrop tear. "I must do a good deed before I can go home again, and here I am, locked up! But it is a very pretty place, to be sure. I shall have to spend the night here."

"Stay as long as you please," said the dainty flower. "I shall see that you are kept warm and quiet because I am grateful to all your sisters who gave me a drink when I was thirsty." And, so saying, she slowly folded her arms tighter and made a little round room for the fairy to sleep in.

Little Eva, who lived with her mother in the gray house with the red roof and the windows like pennies, came into the garden to play that evening just as the sun went down. She saw the tall flower all closed for the night, but she did not know that it held a rain fairy. If she had known that, she might have put her ear down to the blossom and heard a happy little noise and bustle inside it—the noise of a fairy getting ready for bed.

But Eva remembered the white flower and early the next morning before her mother or the big black dog or the little yellow cat was up tiptoed out into the garden just as the golden eye of the sun was beginning to peep at her over the red roof of the house. She walked down the brown path until she found the white flower. Then she knelt, picked it carefully close to the ground and took it into the house to put it into one of the windows near her mother's bed. The little fairy was still sleeping soundly, and so there was no noise inside the tight ball of the blossom.

Then with a shout Eva jumped up on her mother's bed as she did every morning just as the sun came up. Her mother woke with a little start and said, "What, is it time already? I do think you get up earlier every day." And that was what she said almost every morning. Of course she saw the flower at once and went with Eva to the window to look at it. As they stood there the petals began to open and the rain fairy looked out, and the little girl looked in.

"O mother," she said, "there's a big raindrop in this flower. What a funny place for a raindrop." She could not see the fairy because the shiny surface of the raindrop looked only like a blue and rose rainbow.

"Yes," said her mother, "a raindrop caught inside like a big bumblebee."

When the two had looked a little longer they went down to breakfast, chatting and skipping with their arms round each other, but first Eva's mother pulled the green window shade high up and opened the shining window to the very top and turned the vase so that the lovely face of the flower looked straight at the sky. The sun was hiding behind the roof of the next-door house, but white fleecy shreds of clouds were drifting across the blue sky like pieces of fine cotton or a flock of tiny sheep.

The fairy looked at them and began to feel a strange tickling in her heart. When raindrop fairies feel a tickling in their hearts it means that they want to travel; they are always restless, longing to slide down the silver chute of the rain or climb up the golden ladder of the sunbeam.

While the rain fairy was longing to leave her little flower bedroom the sun put his shining face over the roof next door and threw a long fine-spun ladder in at the window.

The tickling in the heart of the rain-drop fairy grew and grew, but she could not go because she did not think that she had done a good deed yet. She had not watered the roots of the flower or given a drink to a bird or cleaned a bit of dust from any one's doorstep. So she waited, unhappy, until Eva came into the room, skipping and singing.

"My dear, what is it that makes you so happy this morning?" asked her mother, smiling almost as much as Eva herself.

"Oh, I don't know," said the little girl. "Perhaps it was the beautiful sun or the orange that I had for breakfast or the flower. Yes, yes, I do know. It was seeing that funny bumblebee raindrop all curled up inside the flower."

When the fairy heard that she smiled and gave a little push with her hands and a little kick with her heels and started on her long climb back to the sky.

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(Isa. 19:19, 20).

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sketch of the surroundings. On the bridge sat two men, with their legs hanging over the side, fishing. The drawing was returned with the request that the men be removed from the bridge.

Upon receiving the paper the second time the professor discovered that his instructions had been carried out, but that the two men were seated on the banks of the stream, still in quest of fish.

Again was the paper returned, and this time with positive orders to remove the men from the drawing altogether. Imagine the consternation which overspread the features of the "learned instructor," upon receiving the paper for a third time, to find two little graves and tombstones with appropriate epitaphs, situated near the bank of the stream. His orders had been obeyed, and the men removed altogether.—Virginia Guide.

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Obituaries

TAYLOR: Entered into life eternal, November 7, 1924, MRS. WILLIE FOX TAYLOR, daughter of the late Richard and Elizabeth Johnston Fox, and widow of W. H. B. Taylor.
"The peace of God which passeth all understanding."

RESOLUTIONS.

JOHN BROOKE YOUNG.

At a meeting of the Vestry of St. Paul's Church, Richmond, Va., held in the rector's study, on Thursday, November 13th, a Committee was appointed to prepare a memorial of respect on the death of JOHN BROOKE YOUNG, a member of the Vestry. The following minute was presented and unanimously adopted:

We come together now, and in sorrow, to pay this meagre tribute to one whom we all greatly trusted, highly respected, and genuinely loved. Our brother Vestryman, John Brooke Young, after a brief illness, departed this life on the night of November the 11th; called to his eternal place of rest, in the bosom of our blessed Saviour Jesus Christ, in Whose service he had devoted so large a part of his life. Although now removed from us in the flesh, his memory will ever remain dear in our hearts and minds.

Elected a Vestryman on April 12, 1893, he had been, with only a brief interim, a continuing member until the final call removed him from our congenial circle of

friends. He had been ever faithful in his attendance and cheerful in the performance of every duty assigned to him.

A most devoted son and brother, a true and loving husband and father, a friend whose love and esteem was worthy to be coveted by any one; with a kindly and courteous manner to all, and with unfriendliness to none, he stood by the side of any man. The void caused by his death cannot be easily overcome; and his loss to St. Paul's Church is second only to that of his own family. To his bereaved widow and child, and to the other members of his family, this Vestry, in the name of the congregation of Saint Paul's Church, extends its most earnest and sincere sympathy, with the hope and belief that a kind Providence will grant to each of them a full measure of His Grace.

Therefore, be it resolved, That a copy of this testimonial be sent to his family; and also that the same be published in "The Parish Register," "Southern Churchman" and "Virginia Churchman."

WILLIAM C. BENTLEY,
R. CARTER SCOTT,
E. B. THOMASON,
BEVERLEY D. TUCKER, JR.

A TRIBUTE.

Whereas, it has pleased God to remove from our midst to her heavenly home, our beloved and faithful member, MISS MARY JANE FULTON, we, the members of All Saints Woman's Auxiliary, desire to pay a loving tribute to her memory. Miss Mary was one among the oldest members of All Saints Church, having moved her membership there from Monumental Church when All Saints was organized in 1888. Her love for her rector, her church and its societies filled her life and though a semi-invalid, she was often found in her pew and ever ready to render some act of service. Her kindly face will be missed at our meetings, but we rejoice to know that she has gone to her reward.

ALL SAINTS WOMAN'S AUXILIARY,
Richmond, Virginia.

JOHN MIDDLETON BERKLEY.

Passed into life eternal, September 28, 1924, in Winchester, Virginia, JOHN MIDDLETON BERKLEY, son of Lyongus Berkley and Eliza, his wife, of Berkley, Norfolk, Va., aged 70 years. Interment at Suffolk, Va.

A personal loss is sustained by all who knew him in the passing of this "big hearted" man; for his was a type not found every day. His faithfulness to his church was a beautiful example many might follow. His love for humanity, his unselfishness, kindness and courtesy, always genuine and from the heart, endeared him to all whose lives touched his.

CHURCH INTELLIGENCE.

(Continued from page 14.)

So successful was the pageant that, by request, it was presented the following Sunday night at St. Andrew's Church.

WESTERN NEBRASKA.

Rt. Rev. G. A. Beecher, D. D., bishop.

Successful Preaching Missions.

Two successful preaching missions have been held this fall in the district. The first, lasting one week, was conducted by the Rev. James N. MacKenzie, rector of St. Stephen's Church, Grand Island, in St. Joseph's Church, Mullen.

At the evening service, each evening, in addition to the regular sermon, a series of addresses were given on the Prayer Book. Each afternoon a conference for Church School teachers was conducted by Miss Elizabeth Beecher, Educational Secretary for Western Ne-

braska. The evening services and afternoon conferences were well attended and much interest has been aroused in the general work of the Church.

The second mission was held in St. John's Church, Valentine, by the Ven. Samuel E. Wells. Daily conferences were conducted by Miss Elizabeth Beecher on the Church Service League and the "Program of the Church." At the evening services Archdeacon Wells took as his subject "The Way of Life." Sunday being the last day of the mission, Bishop Beecher was present and preached at the morning service and administered the rite of confirmation.

Splendid congregations were present at all of the services.

Hastings Deanery.

The annual meeting of the Hastings Deanery was held in Grace Church, Red Cloud, October 31 and November 1. The Holy Communion was celebrated by the Rev. Samuel Hardman, Rural Dean. At the afternoon session the speaker was the Very Rev. Ralph V. Hinkle, Dean of St. Mark's Cathedral, Hastings, who gave an inspiring address on "Prayer." This was followed by a round table discussion led by the Rev. John M. Bates.

On All Saints' Day, after the celebration of the Holy Communion, Archdeacon Wells gave a very practical address on "Proportionate Giving," and this was followed by a talk by Miss Beecher who spoke on "The Church School Organized for Service." In the afternoon the Rev. J. C. Ferrier of McCook, spoke in a very practical manner about the "Ideal Communicant." The closing address was given by Mrs. A. J. Ford on "The Publications of the Church." Mrs. Ford is an enthusiastically for Church papers, and in a splendid manner, presented the need for every family to read a Church paper.

Church Progress.

This winter, the whole work all over the district seems to have taken on new life. A number of new Church Schools have been organized, and old ones revived. The majority of the parishes and missions are working hard to meet the full quota for the "Program of the Church." A number of parishes and missions have paid in full, some of which had not paid anything since the beginning of the Nation-Wide Campaign.

J. N. MacK.

SPRINGFIELD.

Rt. Rev. J. C. White, D. D., Bishop.

Meeting of Laymen.

Some seventy-five of the laymen of Christ Church and St. Paul's Church, Springfield, gathered for a joint dinner in Christ Church Parish House, November 19. Bishop White presided and the rectors of the two parishes, the Rev. Jerry Wallace of Christ Church and the Rev. Edward Haughton of St. Paul's, were present. The speaker of the evening was Mr. William F. Pelham, of Chicago. Mr. Pelham is President of the Chicago Diocesan Assembly of the Brotherhood of St. Andrew, and came in place of Mr. George K. Gibson, who was unable to be present. Mr. Pelham's address was on the subject of Stewardship and he drove home some most interesting points.

The Bishop introduced the new Executive Secretary of the Diocese, Mr.

Spencer; who spoke briefly to the men on some of the things it was hoped the laymen would undertake this winter.

F. H. S.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

National Education Week.

National Education Week was observed in New York with an interesting program. There was an exhibit of work by schools and pupils held in an armory, and in seven churches there were given definite suggestions for work by men, one list of suggestions being broadcasted in part.

The points made were that there are important tasks that all can enter upon, no matter how busy; that they are leads to larger tasks, and that together they form a four-square program for all men.

C.

Personal Notes

The Rev. W. B. Allen, Dean of the Cathedral of St. John, Albuquerque, New Mexico, has accepted a call to be priest in charge of the Church of the Redeemer, Brookhaven, St. Stephen's Church, Hazelhurst, and Trinity Church, Crystal Springs, Miss., with address at Brookhaven.

The Rev. Charles W. Sydnor, rector of St. Andrew's Church, Clifton Forge, Va., has accepted a call to become the rector of St. Luke's Church, Wheeling, W. Va., in succession to the Rev. Jacob Brittingham, D. D., who now becomes Rector Emeritus.

The Rev. Charles Wilford Sheerin, assistant at St. Thomas Church, New York City, has accepted a call to Trinity Church, Fredericksburg, and will take charge on January 1, 1925.

The Rev. George C. Shaw, of the Diocese of Maryland has accepted appointment as curate of the Chapel of the Mediator, West Philadelphia, where he will be assistant to the Rev. Granville Taylor.

The Rev. Arthur R. Price, of Middleboro, Ky., has accepted a call to be general missionary in the Diocese of Louisiana, with address at 1430 Jackson Ave., New Orleans, La.

The Rev. T. J. M. Van Duyn has been asked to be canon of the Pro-Cathedral of the Holy Trinity, Paris, France.

The Very Rev. H. M. Ramsey, D. D., 841 Thirteenth Street, Portland, Oregon, has been elected President of the Standing Committee of the Diocese of Oregon, in place of the Rev. Thomas Jenkins, D. D., who has resigned on account of taking up work outside the city.

The resignation of the Rev. Dr. Frank B. Reazor, of St. Mark's Church, West Orange, N. J., to take work in Bermuda, not breaking canonical relation, removes one of the presbyters of long service in the Diocese of New-ark. Since 1891, he has filled many

positions in the service of the Diocese, and will be greatly missed.

The Rev. LeRoy A. John, rector of St. James' Church, Knoxville, Tenn., who has accepted a call to Grace Church, Morgantown, N. C., expects to take charge on January 21.

The Bishop of Oklahoma, with the unanimous consent of the Cathedral Chapter, has appointed the Rev. John W. Day, rector of St. Luke's Church, Bartlesville, Okla., to the deanship of St. Paul's Cathedral, Oklahoma City. Dean Day began his new duties on November 15. His address is now the Cathedral office, 127 West Seventh Street, Oklahoma City.

The Rev. Thomas Jenkins, rector of St. David's Parish, Portland, Oregon, since 1915, has resigned to take up on January 1, the work of General Missionary and Educational Secretary in the Diocese of Oregon.

ORDINATIONS.

Bishop Beecher of Western Nebraska ordained the Rev. Basil Simms Dougherty to the priesthood on November 2. The Rev. John M. Bates presented the candidate, and the sermon was preached by the Ven. Samuel E. Wells. Mr. Dougherty came into the Episcopal Church in May, 1923, from the Methodist Church. He will continue in charge of Grace Church, Red Cloud, Neb.

Dougherty to the priesthood on November 2. Mr. Dougherty came into the

The Rev. Joseph Mitchell Taylor was ordained to the priesthood in Christ Church, New Bern, Diocese of East Carolina, on Sunday, November 9, by the Rt. Rev. Thomas C. Darst, D. D. The Rev. D. G. MacKinnon, S. T. D., rector of Christ Church, and one of the examining chaplains of the diocese, presented the candidate, and the ordination sermon was preached by the Rev. George F. Cameron, of Ayden, N. C., a Seminary classmate. The Rev. J. N. Bynum, of Belhaven, N. C., also took part in the service. Mr. Taylor is assistant at Christ Church, and in charge of a number of missions connected with that parish.

On the Sunday next before Advent, November 23, 1924, in Christ Church, Jerome, the Rev. Henry Butler Moore was advanced to the priesthood by the Rt. Rev. Julius W. Atwood, D. D., Bishop of Arizona. The candidate was presented by the Archdeacon, the Ven. J. R. Jenkins. Bishop Atwood preached the sermon and blessed a new gothic reredos of fumed oak designed by Cram and Ferguson, Architects, Boston. The Rev. Mr. Moore is vicar of the three Verde Valley Missions; Christ Church at Jerome, St. Thomas' at Clarkdale and St. Matthew's at Clemenceau; he presented a class of eighteen candidates for confirmation in the evening.

Louis Chester Melcher was ordained deacon in All Saints' Chapel, Sewanee, Tenn., on St. Luke's Day, October 18,

Dr. Charles L. Wells, Dean of the Theological School, University of the South, delivered the sermon, and the Rev. Francis M. Osborne, Chaplain of the University, read the Litany. Dr. Wm. H. Du Bose presented the candidate to the Rt. Rev. James Craik Morris, D. D., who ordained him. Mr. Melcher is a graduate of the University of Wisconsin, from whence he came to enter the Theological School. Upon his graduation he plans to take up his work in the Canal Zone under Bishop Morris.

Mr. Francis B. Wakefield was ordained to the diaconate on September 19 in Apalachicola, Florida. The Rev. George E. Benedict presented the candidate to the Rt. Rev. T. D. Bratton, D. D., who performed the ceremony and preached the sermon. Mr. Wakefield graduated from the Theological School of the University of the South, Sewanee, Tenn., and is now in charge of a mission in Southern Florida.

For the Southern Churchman.

'Fraid.

Helen Bayley Davis.

I used to be jus' awful 'fraid
At night when it was dark;
At every little sound I heard
I'd jump an' whisper "Hark!"

I thought a Boogie-man was hid
Behin' each rocking-chair;
An' Ghosts an' Goblins would walk down
Behin' me on the stair!

I'd cover up my head each night
Because the chairs would creak;
An' everythin' jus' scared me so
The bed would even squeak!

But las' night when I said my prayers
I asked the Father dear,
To send a little Angel down
An' keep him very near

To walk beside me in the dark,
To make me brave an' bright!
So now I like the dark — indeed,
I'm not afraid at night!

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2. The object of God's love—"the world."
3. The measure of God's love—"so."
4. The demonstration of God's love—"Gave His only begotten Son."
5. The purpose of God's love—"should not perish."
6. The gift of God's love—"Everlasting life."
7. The appropriation of God's love—"Whosoever believeth."

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DECEMBER, 1924

No. 12

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That the wind sways above a ruined shrine.
Vainer his voice in whom no longer dwells
Hunger that craves immortal Bread and Wine.

Light songs we breathe that perish with our breath
Out of our lips that have not kissed the rod.
They shall not live who have not tasted death.
They only sing who are struck dumb by God.

Joyce Kilmer

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the periodical. He read for a few
minutes, and there was a new note of
reverence in his voice as he ended with:
"Or ever the silver cord be loosed or
the golden bowl be broken or the
pitcher be broken at the fountain or
the wheel broken at the cistern. Then
shall the dust return to the earth as
it was, and the spirit shall return unto
God who gave it." His face glowed as
he exclaimed: "Isn't that wonderful?"
"It is," I agreed. "Would you like
to read more by the same author?"

He nodded, and I handed him my
Bible that lay on my desk.

He stared at me. "You don't mean
to say that's from the Bible?"

I nodded and opened the book at the
twelfth chapter of Ecclesiastes and he
read: "Remember now thy Creator in
the days of thy youth, while the evil

days come not, nor the years draw
nigh when thou shalt say, I have no
pleasure in them."

"I didn't know that was in the Bible,"
he said quietly. "Are there any more
passages like that?"

I turned to the fifty-third chapter
of Isaiah and then passed on to other
beautiful passages both of the Old
Testament and of the New. He listened
to them eagerly.

A few days ago he said to me: "I'm
going to church now." He had found
his God again through reading the
Bible.

It has been a real joy to watch the
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who had been rejecting the spiritual
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The true measure of our interest is not known until the end of the ensuing year,
when the treasurers of the Church total up the offerings actually made.

Making a definite expression of purpose before the year begins is a test of our
devotion, but the complete carrying out of that purpose before the year ends is the
real acid test. This month brings to us a double test:

I. In the Every Member Canvass on December 7th we will show the measure
of our interest by the pledge we make for next year.

II. We will prove the sincerity of our action last year in making a pledge by
paying it in full before December 31st, and perhaps we will do better than
we promised.

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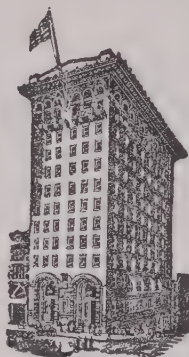
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Thoughts For the Thoughtful

There is no such thing as standing still in this world. Each soul is either a little stronger or a little weaker, a little nobler or little less noble, a little more self-reliant or a little more dependent today than it was yesterday.

A few short years at most (it may be less)

I shall have done with earthly storm and stress;

So for today I lay me at Thy feet.

Oh, keep me sweet, my Master, keep me sweet!

—Fay Inchfawn.

Christ rules not merely by the tradition of what He once was, spake, did, and endured, but by a real power, which even now, seated as He is at the right hand of God, He exercises over lands and nations, generations, families, and individuals.—Kuyper.

Some one defines optimism as the habit of seeing other people's troubles on the bright side. There is a good deal of that kind of optimism, apparently. Also it is easy to acquire, though of no particular value after one acquires it. Sympathy for other people is one thing and optimism for home use quite another.—Forward.

It is not any theory about God, even the best, that makes life worth living. It is God Himself; the order of His universe; His mornings and evenings; His sunshine and His stars; His spring-time resurrection; His human love; His little children. Because God is, life is worth living.—John W. Chadwick.

There is no sorrow that He will not share,

No cross, no burden, for our hearts to bear,

Without His help, no care of ours too small

To cast on Jesus; let us tell Him all—
Lay at His feet the story of our woes,
And in His sympathy find sweet repose.
—Selected.

"I have come to the sincere conclusion that the person who refuses to support Foreign Missions, with the plea that he believes more in Home Missions, does not really believe in either, and will do about as little for Home Missions as he does for Foreign Missions. But, if I read the gospel aright, no person can be a true Christian and not believe in and support worthily both Home and Foreign Missions."

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EDITORIALS

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FOLLOWERS OF THE WAY

One of the most charming stories told of the Great Bear of English literary history is that of his encounter with the old beggar woman. Dr. Johnson was coming out of his house when he was accosted by the old beggar, who asked him for a shilling. The old bear growled out: "Who are you?" The answer was: "I am just a poor old struggler, Sir." Instantly the gruff old tyrant's manner changed. He lifted his hat and said: "Would you mind shaking hands with me, Madam? That is just what I am, a poor old struggler."

When all is said, it is the company of poor old strugglers who have ever been the Church Invisible—the very heart of the body of the Christ. In that company are the wise and the learned; the unlearned and the humble; but that which gave worth to all of them was the fact that they were struggling to be the men and women God meant them to be.

The tragedy of the struggle has been that so many have failed to realize what is the goal of life. To the question: In what do the moral aim and duty of the individual consist? different answers are still given. The need of the world is to find a definite answer.

The best of antiquity and the best of the non-Christian world today give one answer—and the best of the Christian world has given another. The fact that antiquity went bankrupt of virtue and that the non-Christian world is helpless to share its best with the common man argues the futility of their answer. To ancient culture and to the non-Christian culture the wise man is one who finds out early in life that beauty and truth not only adorn, but enhance the value of the individual life, and that self-enjoyment of one's own personality freed from envy, rancor and strife constitutes the end of endeavor. This is paganism in its fairest form. At its very best it knows little of benevolence and is cruel in its forgetfulness.

Just the opposite of this is the answer given by that form of Christian culture which, ever since it incorporated the monastic note, has dominated the mind of the Church. The difference between the Christianity of the first two centuries and those which followed is that joy is the dominant note of the early faith. It did not make abstinence and pain virtues in themselves, but with deeper insight than the Church has known since, rejoiced to find even in these momentary experiences which the world dreaded, not only a discipline, but a revelation. "Rejoice always" was the strange command given them. To these early strugglers the cherished grief that cankered the soul was a sin against the Lord of Life.

Monasticism was the substitute of man's way for the way revealed in Christ. Pain and abstinence became virtues in themselves. There was actual merit in denying to self any of the gifts brought through the senses. There was in joy a note of disloyalty, and the highest life consisted either in ascetic devotion or in the complete surrender of one's own self to others. Self-sacrifice became synonymous with self-wretchedness. The command "Love

your neighbor as yourself" was amended to read "Love your neighbor and hate yourself." Not until this pagan note, which crept into Christianity in the third century, is eradicated, will the Christian ideal be restored. The loss of the note of joy in Christianity has taken the winning power out of its marching song.

It cannot be said too often or too strongly that the essence of Christianity is not self-denial, but self-affirmation. It is perfectly true that Christ's words hold good for all time. "If any man will come after Me, let him deny himself and take up his cross and follow me"; but these words never meant the continual round of petty deprivations and quantitative sacrifices. It was Christ's offer of leadership to men. A man must choose at the beginning whether he was going to follow the beck of his own desires and take as the law of his life the crude generalizations of his own experience or take Christ as his guide, and steadfastly refuse to heed the clamor of the babel voices of his own disordered mind. To follow Christ was to find the pastures of abundant life, and to be His friend was to make the great affirmation of man's kinship to God. The essence of Deity as revealed in Christ is the will to share its Being. The essence of redeemed humanity is the same. Not the making of gifts in things, not the repeated discipline of abstinence, not the hours of contemplation, not the seasons of devotion, constitute the aim of Christian endeavor. All these are but means to an end. That end is to live the Christian life, which is a life of sharing the best of ourselves with others. The real struggle is not to love your neighbor—Oh! how the Devil cheats us here. We give, we pity, and we serve, and know not the task is hardly begun. Christ's mission was to make men love Him. The Christian's mission is no less. Until we make our neighbor love us, we have failed. This is the meaning of the struggle. Not till he trusts us; not till our best has waked the best in him; not till he recognizes in us a likeness to the Father, God, and his heart claims us as brother, have we won the fight.

The highest honor that has ever come to us has been the invitation to sit at table in some humble home of poverty, for we knew that we had gained a brother. The most humiliating failure has been when the beggar at the door steadfastly refused to sit at our family board because she could not be made to believe that she would there be welcomed as an honored guest. She took the food we gave, but she would not share the meal. She took the barren charity and scorned the offered love; but the failure was our own.

Through many years of work among the unfavored and the poor, we never saw any one actually starving for food; but scarcely was there a week in all that time that we did not meet some whose hearts were starved for human brotherliness, and this in communities that gave of their means generously. Not in self-denial, but in the giving of self, is the secret of the creative Christ.

CHRISTIANITY AND CURRENT LITERATURE

We once asked an old soldier to tell us about a battle in which he had fought. We thought we were in for a good story. His reply was: "I know very little about the battle. You see, I was in it. After the battle begins, the smoke and the dust are so thick that a man cannot see thirty yards ahead of him. The hardest task is to distinguish friend from foe. If a man ever tells you that he was in a fight and begins to describe it, he is either lying about what he saw or he was off somewhere in a safe place just looking on."

When we read the descriptions of Christianity that appear with increasing frequency in the magazines, we are reminded of what our old friend told us. To these side line critics the clergy are all ignorant or cowards. The ones who call themselves Christians are either hypocrites or fanatics. To us who are in the thick of the fight it does not appear this way. We have a fairly wide acquaintance among the clergy in our own and in other churches. We have fought along side of them for many years, and to us they seemed a courageous lot. The coward in the ranks of the clergy is as well known and as openly condemned as a cowardly officer would be in the army. Many of them are not scholars, but when a clergyman has the combined duties of general manager, advertising agent, clerical staff and office boy, he has often neither time nor energy to devote to study. When these critics of organized Christianity solemnly tell us that on their occasional visits to churches they failed to be interested, they tell the whole story. It is the persistent demand of these peripatetic sermon-tasters and their like,

to find in the churches a source of entertainment. The persistent demand for something new, for a complete change of program once a week, for the use of the latest catch-words of science, for a momentary excitation of the dormant spiritual faculties, has not infrequently betrayed the clergy into the effort to meet what is broadly proclaimed as the need of the time. The truth of the situation is that until the last few years the laymen of the Church and the Churchless husbands of Christian wives have put the task of bringing the world to the sweet reasonableness of Christ upon the shoulders of the clergy and the women of the Church. That there is any Christianity left under such conditions has been a continuing miracle. That there is confessedly a feminine note in its presentation is inevitable. That the clergy as a class is not recruited from the cultured and wealthy nor from the most vigorous intelligence of our colleges, is likewise probably true. The cause is not far to seek. When men live by and preach by precept and example a gospel of success, and measure life's worth by material standards, the youth who is brave enough to defy such teaching and become a clergyman has in his nature a touch at least of heroic stuff.

Whatever of worth there is in our civilization is the gift of Christianity. The conveyors and guardians of that gift have been the clergy, the large body of Christian women and a small minority of faithful men. The literary gentlemen who are constantly belittling what has been done are cordially invited to get a gun and join us in the smoke and dust of the fight.

"WHERE DO YOU LIVE"

By the Reverend Robert E. Browning

"They said unto Him, Master, where dwellest Thou?"—John 1:38.

Oliver Goldsmith was thus taunted by one: "Do you live in that basement?" Instantly came the retort: "Your soul lives in a basement." It is possible for one to live in a fine house on the best street; in short, to have the best of environment, and yet in heart and soul, be a basement dweller.

The question of the early disciples was a most natural one. Moved by a primal instinct, they wished to know where this Person, who was winning His way to public recognition, really lived. But what a startling discovery, when they came in answer to His summons, and found One who could turn their vision from outward abodes to the inner realities. They discovered that the Son of Man had not where to lay His head, and yet who more truly lived? The question then ceases to be one of geography, of streets, cities, provinces or countries. It has to do with the inner world. It makes no difference whether we live in a peasant's cottage or a prince's palace. Environment is not the whole of life. Men try to tell us that when we are clothed, housed, fed and amused, our wants are satisfied, and the golden age will be ushered in. Man has deeper yearnings which nothing material can satisfy. He lives in a world of thought, an inner realm of faith, hope, love. This is the more important of the two. He only really lives when his mind, heart and soul are on the higher levels. Let us cease judging people by the house or street and look rather to the inner spiritual world. Washington asked Robert Morris on the latter's visit to France to bring back a watch, describing the one he wished as follows: "It should be chaste and simple on the outside, and well cared for within." Is that not a safe rule to apply to a life too? Samuel Adams said: "There is no superiority among men save that of wisdom and virtue." Another version of the same rule—"Well cared for within." It is this that Christ demands. A man's disposition, and not his position, is the matter of supreme concern. That is what life meant to Jesus. Gandhi, one of the world's greatest men, goes into prison for conscience sake. He goes in with only the robe on his back. He has no other worldly goods. One might better be Gandhi in prison, however, than a great many persons out of prison, for

"Stone walls do not a prison make,
Nor iron bars a cage."

There are freemen dwelling in humblest abodes, while slaves may be found in gorgeous palaces. As God causes the lily to grow out of the stagnant marsh, so one sees many a fair lily in the moral flora, springing out of an untoward environment.

Astronomical observatories are placed on great elevations, not to get nearer the stars, but to escape a bad atmosphere. So, too, with the heart and soul, they must come up out of the basements to the sweeter and purer air of the higher levels. We must pitch life high. Over a shooting gallery were these words: "Improve your aim." Failure and success in life are measured by the aim.

We must move from the basement of bitterness and prejudice. Nothing so effectually poisons the springs of life. Hatred and prejudice are prolific breeders of unhappiness. The prejudiced person judges before the evidence is given. He pre-judges. What would we think of the tribunal who should so judge us? A great negro leader once said: "I will not allow any one to drag me down by making me hate another." Life is too short to cherish bitterness and animosity. Let us get the Christ spirit of open, frank and tolerant sympathy with people, believing in their better nature. Such love acts as a magnet to draw from their hearts the pure gold, some of which every one has if we search deep enough. "Love covereth a multitude of sins," says the apostle, meaning that love overlooks faults in its desire to claim the good. To rejoice in another's success, to be happy in their advancement, is the supreme test of nobility.

We must get above the fetid atmosphere of pretense, of unreality. Shakespeare makes Hamlet say: "I know not seems." The word with which we frequently close our letters, "Yours sincerely," is our best gift to the world. The only persons Christ ever denounced were the insincere Pharisees, whose hypocrisy He revealed in these scathing words: "Robbing widows' houses, and for pretense making long prayers." From the sunless depths of these "whited sepulchres" there issued a dank and malignant atmosphere, reeking with deceit and hollow mockery. Camouflage may have suited the exigencies of war, but it finds no place in the bivouac of life. Are we sailing under any false colors? Do we ring true? Are we natural and unaffected, glad to be ourselves, imperial, plain and true? "Christianity," said one, "makes a good garment, but a poor cloak." The noblest tribute ever paid to any one was this: "The common people heard Him gladly."

Finally, we must rise above selfishness. Many live out their lives in this bad atmosphere:

"I lived for myself,
For myself and none beside;
Just as though Christ never lived,
As though He never died."

Do we wonder that they are as restless as caged animals? The essence of Christian ethics is that a man first be cured of himself. He must put himself out of the center of his life and get on the circumference. He suffers from in-growing thoughts. As a cure let him fling himself in utter abandon into the great world of service. Let him learn that happiness can only come as a by-product of life. It is incidental to the pursuit of duty, unselfish service. Then he will find his life in being willing to lose it. Last New Year's Salvation Army greeting went around the world in the form of a single word, but that word spells the whole alphabet of happiness: "Others." Of one it was written: "He forgot himself into immortality." There is no other way to "enter into life," as Christ termed it. God calls us from the basement of selfishness into the sunshine of service and love. One has

described love as the past tense of the verb to live. Certain it is we do not feel the thrill and joy of life till, having severed the ties that bind us to self, like a ship loosed from its moorings, we sail out on the great sea of service, where we must learn that

"Whatever life brings,
Our place is with our fellows;
Toiling and striving with them,
To hasten the coming of the day
When the whole wide world shall every way
Be bound with gold chains about the feet of God."

Let us rise to the heights where, freed of prejudice, of pretense and of self, we may "behold the King in His beauty."

"Let me live in the house by the side of the road,
Where the race of men go by—
The men that are good; the men that are bad,
As good and bad as I.
Then why should I sit in the scorner's seat,
Or hurl the cynic's ban?
Let me live in a house by the side of the road,
And let me be a friend of man."

WHAT CAN I DO TO END WAR?

By Sidney L. Gulick

In the Federal Council Bulletin.

Mere denunciation of war will not end it. Descriptions of the horrors, costs, cruelty, injustices, sufferings, futility, and even of the sins of war, will not abolish it. As well expect denunciations to stop the various ravages of the periodic floods of some mighty river. Only great feats of engineering skill can control raging waters in flood time. Dikes strong and well placed must be built to keep them in their proper channel. This is a world of cause and effect. If we really want to end all war, we will deal with the causes of war. As well expect a huge powder magazine to refuse to explode when the lighted fuse reaches the powder, as to suppose that wars can be stopped while the causes of war have been allowed to work freely.

Wars are not like floods, tornadoes and earthquakes, natural events over which men have no control. Wars spring from states of mind and peoples and nations. War-psychology brings war preparation and, ultimately, war. Great national injustices, wrongs, misunderstandings and misinformation, national arrogance, greed and selfishness, thoughtless or wilful deeds of high officials, national policies of aggression and oppression, the general belief that "we" are always right, "they" are always wrong, "we" are a superior people and "they" inferior, and the popular assumption that really difficult disputes between peoples can and must be settled by appeal to brute force—these are the fundamental causes of war.

If war, therefore, is to be ended, in some way a new psychology must be instilled into the mental processes of millions of men in many nations. Whole peoples must learn to think peace and to will peace. When difficult disputes arise, nations must naturally assume that resort will be had to judicial processes or to arbitration. They must be ready to think that "we" may perhaps be wrong, or at least partly wrong, and "they" right or partly right. There must develop among many nations the desire to be fair to each other.

Nations must also recognize that a new world has come upon us in which absolute independence, unlimited sovereignty and complete self-sufficiency are no longer possible; that instead of each nation living only for itself, the lives and interests of all are so intertwined that they must live for each other; that only by mutual help can each reach its own best and highest aims. Entire nations must discover that even in such questions as national security and honor, international justice and economic opportunity, the nations can more surely achieve their legitimate ambitions when they cooperate than when they seek these ends independently, by their own right arms.

The real question, therefore, is how this new peace-psychology can be created and made powerful in each nation. To be very concrete, how can it be created here in America? There must be, of course, wise leaders, great engineers in human undertakings, creative minds producing constructive measures of many kinds, all looking to the ultimate goal—the complete outlawry of war as a legitimate and accepted method for settling disputes between nations.

But what can I do about it? What can a single individual with no official position in national life or even in a community, do really to help in the campaign to end

war? This is the practical question which millions of earnest citizens are asking themselves.

The first thing is inform oneself. Find out what constructive proposals have been made for ending war. What, for instance, is meant by the outlawry of war? What is the World Court of Justice and how is it working? How about the League of Nations? What is it doing? What are some of the disputes that make disarmament difficult? Just what is the dispute between America and Japan? Is there some way of meeting the just demands of both nations? Get acquainted with the constructive proposals—the great dikes in process of building for controlling the raging floods of human passions and national ambitions.

When you know the facts, then you can talk about them. Talk to your friends and neighbors; help to get them interested and informed. This is the way to help create public opinion.

Talk to your pastor. Tell him how interested you are in the question and that you want to help. Suggest how important it is for your Church as a Church to take its part in the drive to end war. Ask him to preach about it. Tell him that in your belief the Church is not doing its full work in proclaiming the gospel and in establishing the Kingdom of God unless it puts itself on record and seeks to teach all its members on the question of war and peace. You might suggest that the Church as a Church ought to adopt a peace plank as a part of its working creed and a peace program as a part of its regular work; that, as a Church, it should make a regular contribution in support of the anti-war crusade.

As suitable opportunity offers you might also suggest that all the churches of the city get together and work together in the educational campaign; that at least once or twice each year great public meetings might be held on this subject, when outstanding national speakers might be secured. Let your pastor know your personal thought on such matters as these. Urge him to start study classes in the Sunday school, or Young People's Societies and adult organizations.

Suggest the formation of a Church Committee on International Goodwill, to help the pastor in this part of the Church work. This committee may be asked to be responsible for finding the best books on the problem of outlawing war and establishing a world-peace system. It may see that these books are placed in the Sunday-school library and are so advertised to all church members as to be widely read. It may also urge the public library to have a shelf of these books easily accessible to readers. It may arrange for pageants and concerts and lectures dealing with these questions. When several churches have such committees they may join in holding big public rallies on world questions once or twice a year. This committee will be the connecting link between the local church and the national agencies of the churches for carrying on the crusade to substitute law for war.

The point I wish to make absolutely clear is this: One wide-awake, consecrated, intelligent, resourceful individual in each church can accomplish wonders if he has faith and will really do what he can along the lines suggested above.

RESOLUTIONS ADOPTED AT THE NINTH ANNUAL MEETING OF THE WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES, AT BUFFALO, N. Y., NOVEMBER 11-13, 1924

BELIEVING strongly in the Christian principle of human brotherhood, and that the human family rests on the basis of mutual friendly interest, we have viewed with deep concern the approval by our National Congress of the Japanese exclusion provision of the recent Immigration Act, and the precipitate manner of its adoption. The Hon. Charles E. Hughes, Secretary of State, spoke prophetically in his expressed belief that this "legislative action would largely undo the work of the Washington Conference which so greatly improved our relations with Japan," and further, that the enactment of this provision "would be regarded by the Japanese as an insult not to be palliated by any act of charity."

We make no appeal for unrestricted immigration. We are not blind to our own national interests. But it does not accord with our national traditions to make unfavorable reflection upon any people with whom we have friendly relationships. Deeper than the impairment of peace in the region of the Pacific, and more important even than the affront to a friendly nation, is the fundamental question of our moral obligation to be fair and just to all men, and in the name of the Master, whom we serve, and in the interest of international comity, we oppose all discriminatory treatment of any branch of the family of nations.

America has no occasion for misunderstandings or unfriendly relationships with Japan, and we plead for moderation and the spirit of mutual interest and good-will in efforts to find an amicable adjustment of the situation which has arisen out of the recent congressional action, and we express the hope that in the light of clearer understanding, the recent legislation on this subject may be revised, even to the extent of admitting ultimately the Japanese to the quota provisions of the new immigration law.

The World Alliance, realizing that it is not competent to judge of naval and military technical policies, yet urgently asks that in the interests of continued good feeling and understanding with our neighbor Japan, that the arrangements for the manoeuvres planned for next spring in the Hawaiian Islands be changed and the proposed mobilization be held in another part of the world in order that the resentment and irritation of the Japanese Government and people caused by the domestic policy of the United States of America in regard to immigration, which policy was strongly opposed by religious forces of America be not increased.

Whereas, the World Alliance believes that international education is one of the most pregnant and permanent aids to international friendship and to world peace:

Be it resolved, that we commend every effort in behalf of international education, and especially congratulate Mr.

Marcus Marks on his success in organizing and having adopted a plan for foreign undergraduate study with scholastic credits for American students, and pledge him our hearty support.

Whereas, our future prosperity and safety depends largely on our treating all nations with justice and good understanding, we urge our National Bureau of Education and all educational authorities to emphasize the need of definite instruction to promote good will and cooperation with other nations and races, and to call on trained educators to provide programs and subject matter which shall teach America that the true citizen today is a citizen of the world and his ultimate loyalty is to mankind.

We recognize the part the various relief organizations have played by their beneficent activities in promoting international understanding and good-will. We heartily endorse the proposal that has been made, and endorsed by many of the churches, that Sunday, December 7, be observed as Golden Rule Sunday, when, limiting our own personal expenditures, we shall minister to the suffering and hungry peoples of the world.

The World Alliance notes with extreme satisfaction the growing impatience with war upon the part of youth and their dedication to the great endeavor to create a new world where international relations shall be based upon the Christian principle. We have watched with sympathetic interest the manifestations of this new spirit in the great Christian student conventions and in the youth movements of Europe and America, and while we deprecate any utterances which would seem to disparage love to one's own country, we welcome this accession of youth to the ranks of those working for a warless world.

Whereas, the greatest lesson taught by the World War is that it should be the first duty of every civilized nation to take definite action to prevent future wars which are bound to be increasingly terrible and more destructive than any in the past, and

Whereas, the Government of the United States spends yearly a major portion of all its income on the army and navy in preparation for future wars, soldiers' pensions and interest on war debts, and spends nothing for the direct promotion of peace or the prevention of war by peaceful means; therefore be it

Resolved, that we recommend to the President and Government of the United States that a commission of men and women, with an adequate appropriation, be created, whose duty shall be to promote international peace. Because the principal duty of our State Department is to conduct foreign relations, we urge that this commission be made a part of the Department of State.

The World Alliance for International Friendship Through the Churches, 70 Fifth Avenue, New York City.

ECHOES FROM THE SYNOD OF SEWANEE

The Reverend Thomas F. Opie, D. D.

For the benefit of many who did not have the privilege of attending the recent sessions of the Synod of Sewanee, in St. James' Church, Wilmington, N. C., a few echoes from some of the excellent addresses of that occasion may be passed on to good and wholesome effect.

Miss Grace Lindley, who told of her recent trip to the mission stations of the Orient, related the story of a Japanese woman who was banished from her home because she embraced Christianity. This woman, turned out of her own home by her father, afterwards returned and asked to be received into the household as a servant. She is now occupying the position of a servant in the house. This story is also a parable. Is not this the true spirit of Christianity? To serve, to work, to cleanse, to carry burdens, to lighten the load for others—to be as "one who serves"—this is the very genius of the religion of Christ.

The same speaker told also of a leper in one of the mission colonies who "thanked God that he was a leper." "Because," said he, "if I had not been a leper I would probably never have heard of Christ!" Here, too, is a parable. Interpret it as you will.

Miss Lindley was in Japan at the time of the passage of the Japanese Exclusion Act in Congress. She told of

the intense feeling of the Japanese and said that they were so "beautifully inconsistent" as to carry around tons of posters calling on all Japanese people to boycott all American products—and these they carried through the cities in Ford automobiles! She said that the people of Japan resented the insulting manner in which Congress passed this act, rather than the actual exclusion of the Japanese.

The only woman delegate seated in the Synod made a telling address and took the Synod quite severely to task for its tardy recognition of the sex feminine in an official capacity. She contended earnestly that the Church is not "using its woman power." Referring to the status of education under the Church, she cried, "You talk about the 'University of the South.' Since when did the South become a land of 'men only'?"

Speaking on the subject of the Church and Mill People, the Rev. Lewis N. Taylor, part-time Field Secretary of Social Service in the Province of Sewanee, stated that a certain town in North Carolina few years ago contained a population 49 per cent of whom were malarial. Medical science took the situation in hand, and now less than 1 per cent of the population have malarial germs in their system. Here, too, is a story that is a parable. Is it not

the work of the Church to reduce the things that afflict mankind?—to lessen danger; to reduce filth and disease; to restore health, peace and happiness; to make life normal and wholesome and rich and abundant. Is this not the high task of the Church of the Divine Physician?

"The Church must tell both capital and labor," urged Mr. Taylor, "of the fact of stewardship—stewardship of wealth, of power, of influence, of time and of talent. The man who makes clothing is helping God Almighty to clothe humanity. The man who ministers to the sick is helping God Almighty to alleviate the suffering of humanity. The mill or corporation that supplies work for men and women is helping God to feed, clothe, educate and to house and shelter humanity." How this does exalt and dignify and sacramentalize work and every business enterprise!

Speaking to the subject, Religious Education, the Rev.

Henry Phillips, D. D., pictured Material Prosperity and Scientific Education as giants strutting through life. "Religiously, educationally, we are in the very nursery of life," said Dr. Phillips. "It is not surprising that when these giants get into the nursery there is shock and fear. We speak of 'religious' education. There is but one kind of education—and that is education which recognizes man as a threefold unit, and that teaches and develops and draws out man as a unit. What is the mind, but man thinking? What is the will, but man determining? What are the affections, but man loving? What is faith, but man—the whole personality of man, believing?"

Following the address of Dr. Phillips, Bishop Bratton, President of the Synod, gave out this timely warning: "If we as a Church are not deeply interested in 'religious' education, the day will surely dawn on us when we shall see America an agnostic nation."

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

DEBT OR OBLIGATION.

Mr. Editor:

At the recent meeting of the Synod of the Province of Sewanee held at St. James', Wilmington, N. C., the following resolution was introduced by Bishop Darst, as chairman of the Executive Committee of the Provincial Board of Missions.

"Resolved, that it is the sense of this Synod that the budget portion of the national quota be considered as an obligation of the Diocese, and that deputies to the General Convention be so instructed when elected."

Dr. Milton, former head of the National Field Department, introduced an amendment to strike out the word "obligation" and substitute the word "debt." A vigorous discussion followed and the proposed amendment was defeated by a majority vote. The original resolution was then presented and passed unanimously. The passage of the resolution unanimously may mean much or nothing. It is hoped that there will be a sufficient discussion of the subject before the General Convention to ensure a vote meaning something. If the delegates from a Diocese vote for the Program as submitted by the National Council it should mean that they pledge themselves to use every possible means of meeting the quota assigned to their Diocese. We may safely assume, I think, that the quotas for the next Triennium will at least not be smaller than those for the present Triennium. There will, of course, be some variations, but, generally speaking, the quotas will remain pretty much as they are now. It would be helpful if the National Council could give to each Diocese an approximate idea of what its quota would be for the Triennium, then the delegates in voting on the Program would have a clear idea of the quota which would be given to their respective Dioceses.

In any case we want to avoid the unanimous adoption of the Program by the General Convention unless the Dioceses are thoroughly committed to it. We should have a clear understanding of what we mean by the word "obligation." Does it mean: (1) A Diocese accepts the quota assigned to it by the National Council, divides that quota among the various parishes and sends on to the National Council whatever proportion of that quota the parishes give? Or does it mean that if the parishes fail to subscribe the quota in full the Diocese is in duty bound to canvass the parishes and use every available method of having the quota pledged in full? Some Dioceses have even borrowed the money in order to meet in full their quotas. Inasmuch as a Diocese is not a money-raising organization, the problem really goes one step further to the parish. In the parishes where they are playing fair the same effort is made to raise the Nation-Wide Campaign quota as to raise the parish budget. (In our parish the Nation-Wide Campaign budget quota for 1924 was slightly over-subscribed and the parish budget under-subscribed.) Has the parish fulfilled its "obligation" when they have presented the matter to their people and given them the chance to subscribe? If that is what the word "obligation" means, then the parishes should make known that fact to their delegates to the next Diocesan Convention so

that the Diocese may in turn so instruct its delegates to the General Convention. The resolution as presented by the Provincial Committee on Missions does not contemplate that the National Church is going to attempt to browbeat the Dioceses into paying their quotas or inflict any penalty upon them for failing to do so. However, it is essential that the word "obligation" should mean more than it evidently means now. When delegates by a majority vote reject the word "debt" and unanimously accept the word "obligation," it looks as if they do not attach the same importance to it.

Although this matter has already been discussed somewhat in the Church papers, it would be helpful to have it thoroughly, candidly treated between now and January, when a great many Dioceses hold their annual conventions. It is evident from the above resolution that the Dioceses in the Province of Sewanee intend to send the deputies to the General Convention with some sort of instructions in regard to the National Program. If all the Dioceses of our Church will do the same it will mean that the vote on the Program at the General Convention will really express the mind of the Church.

OLIVER J. HART,

Member of the Executive Committee of the Board of Missions of the Fourth Province.

THE LAYMEN'S CHURCH LEAGUE.

The Laymen's Church League is a new interdenominational effort by laymen to secure real working fellowship and cooperation between all groups of Christian laymen who are eager to serve their Lord and Saviour Jesus Christ, and to increase the spiritual power and efficiency of the Church of Christ.

This movement does not propose to supplant any of the plans adopted by different organizations, but to supplement them by exchanging the rich experiences enjoyed by some, to the end that all laymen may be directed to lead the happy, victorious, fruitful lives in Christ that are possible.

No layman can do his best work alone. The group method of spiritual fellowship, prayer and service has proved so fruitful as to challenge the attention and consideration of all who are interested in lay activities.

In the belief that every successful group and organization of men wishes to share its best plans and experience with all other similar groups, the Conference of Laymen from ten States has called a General Conference to be held in March, 1925. It is proposed to appoint a strong commission of laymen on each of the following eight subjects, to make a study of the questions and bring in their reports and recommendations to the General Conference referred to:

- (1) How Can Many More Laymen be Led into Victorious and Fruitful Christian Lives?
- (2) How Can Christian Business and Professional Men Make Their Business Itself a Revelation of the Mind of Christ and a Means of Expanding His Kingdom?
- (3) What Is the Gospel of Christ? What is the Main Business of the Church?
- (4) What Can Be Done to Put the Bible and Jesus Christ More Fully Into Our Total System of Education, Including the Home and the Public Schools?
- (5) What Should Be Done by Laymen to Help the Church to Adopt an Adequate Missionary Policy and Program, Including the Rural Church Problem?
- (6) How Can We Enlist Laymen in Making Their Financial and Other Resources Count Most for Christ and His Cause?
- (7) What Can Be Done to Improve the Methods of Training Ministers and to Lead More Strong Men Into the Ministry?

(8) What Methods of Men's Organizations Are Recommended—for an Individual Church? For a City or District? For a Nation? Can the Laymen of all Evangelical Churches Act Together in Behalf of the Cause of Christ?

These commissions are to consist of twenty-one members each, representing different organizations and denominations, and the work is to be directed through a chairman selected by the Executive Committee.

The organization thus far is a tentative one. All matters relating to permanent organization, plans and policies are to be determined by the General Conference to be held in March, 1925, probably in St. Louis, and to consist of one thousand of the most capable and representative laymen of the United States and Canada. Already many of the strongest laymen in America have endorsed the effort and volunteered their support in every way possible.

The following is a list of the officers as elected by the Executive Committee:

Chairman—Joseph M. Steele, Philadelphia.

Vice-Chairmen—A. A. Hyde, Wichita, Kan.; Dr. Howard A. Kelly, Baltimore; Charles A. Rowland, Athens, Ga.; J. Campbell White, New York City.

Treasurer—Joseph A. Richards, 247 Park Avenue, New York City.

General Secretary—Captain M. L. Swinehart, 541 Lexington Avenue, New York City.

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

A CROP THAT NEVER FAILS.

There is one crop in the world that never fails, though it may vary in its size. It is a product of humanity. We refer to the crop of suicides that is harvested by the "grain reaper" from year to year.

Every type of person is represented in this group, from those in their teens to those in their eighties. They are all the victims of fear impelled to self-murder through the fear to live on. Their thought is, "Let a bullet or a dose of poison end it all," so they seek a way of escape from burdens which at the time seem so unbearable that the fear of death becomes less than the fear of life.

The wise old composer of "The Collect for Peace" in "The Evening Prayer" surely knew humanity when he made us pray, "We being defended from the fear of our enemies may pass our time in rest and quietness." That prayer, that comes down to us from *Sarum Breviary* and has been used by the Church for many centuries, is as modern as our friends of the followers of Mrs. Eddy, for it recognizes that the fear of our enemies is more dangerous than the enemy itself, and that if we can be rid of that haunting dread we shall indeed find "that peace which the world cannot give."

It may seem a foolish thing to write rationally on so irrational a subject because it is only perpetrated when they are in no mood to reason about anything, and yet we believe if the idea could be eradicated that the bullet or the dose of poison does end all we should have taken a long step towards stopping this form of murder.

It may seem a long step from the desperate one with the pistol at his head to a star in "The Milky Way," but there is a reason to connect the two.

In these modern days they have discovered a means for measuring almost everything (one might say everything but the age of a woman), and now a known astronomer announces positively that one of the stars in that interesting group that blinds us from the heavens is one thousand billion years old.

How did he measure it? We do not know, but could every preacher produce stronger argument for an Infinite God and an eternal life than had this scientist who tells us of a world a thousand billion years old?

If this be true, and it had the facts of science, and not the faith of religion behind it, then how can any one think that a bullet or a dose of poison can "end it all" for a human soul with the aspirations, ambitions and emotions with which such souls are endowed?

On the other hand, does the contemplation of such infinity of time in the age of a world add assurance to the thought that life, as we know it here, is but the beginning, or perhaps a link in an endless chain of existence? Or does such contemplation suggest that the attempt to "end it all" by self-murder will simply expel the victim from a school of life here to another experience of life somewhere else, begun under tragic and unnatural circumstances that will prove to be only an accumulation of those conditions sought to be avoided here.

The sermon in a play, "Outward Bound," depicts a couple that had boarded the "outward bound" ship by the way of a suicide pact, as being compelled to sail on and on having no passports to any port.

If this conviction of certain endless existence can become ingrained in people in their normal life and senses, it will surely have its effect when periods of abnormality inducted by unhappiness overwhelms us.

There have been times in the life of every one, who has had a ripe experience of life, when obvious annihilation would have seemed a welcome escape from seemingly baffling and overwhelming difficulties, but if the road through death by the victim's own hand does not lead to either oblivion or annihilation, but to the facing of a situation only made more difficult by that deed, then such conduct would lose its fascination.

AN ENCOURAGING SIGN.

"The present President of the Chamber of Commerce of the United States, Mr. Richard F. Grant, is giving much of this year of his term of office to addresses on the subject of rigid morals in business. The Chamber of Commerce of the State of New York, New York City, has granted the use of its Great Hall in Liberty Street to the American Board of Applied Christianity, for an address by President Grant, of the United States Chamber, on Thursday, December 11, at 12:15 noon, on the subject of "The Soul of Commerce." A well-known member of the New York Chamber will preside. While no appeal for money will be made at this meeting, President Grant will appeal, it is known, for men to apply their patriotism and their Christianity through volunteer service in whatever cause looms largest in their respective minds in favor of the general good. The Board has issued two thousand invitations, but the public is invited without cards of admission."

The foregoing, taken from the New York news, is merely one evidence of the encouraging trend of business life in these modern days.

Chambers of Commerce are no longer merely economic organizations for the development of material resources and the advancement of business interest. We know of one town in which this organization got behind a community open-air Sunday night service, bought chairs, arranged lights and a platform, and underwrote the financing of the speaker's expenses.

The new civic clubs like the Rotary, Kiwanis, Lions and others are other evidences of the new spirit of service that is rapidly entering secular life. These clubs are no sooner formed than they begin to look round for some altruistic object of their attention and efforts in order to justify their existence.

In all community chest drives the Chamber of Commerce almost invariably heads these other civic bodies in the effort to raise the necessary funds for charitable and uplift purposes.

Clergymen may deplore the lack of interest among men in Church work, and it is indeed lamentable, but when we see such secular bodies assuming many responsibilities heretofore left to the Church it is certainly some compensation for the apparent lack of interest in the doings of the Church, and it should encourage us to know that the inspiration of Christ's love has spread into this broader field.

Church Intelligence

Eighth Synod of the Province of Washington

By the Rev. Joseph H. Earp.

That the provincial synods should be given increased powers was the prevailing sentiment among the deputies to the eighth Synod of the Province of Washington, which met in St. John's Church, Charleston, W. Va., November 18-20. A committee, of which Bishop Cook, of Delaware, was the chairman, brought in a report which was discussed with great interest. The Synod went on record as believing that the expenditures within a province might well be left with the provincial synod, but that the apportionments to the various dioceses should remain in the hands of the National Council. It was agreed that the provinces should be empowered to employ executive secretaries for missions, education and social service, and that synods should be allowed a certain per cent of the funds collected within the provinces for work directly under the care of the synods.

The reception given by Bishop and Mrs. Gravatt on Wednesday afternoon was typical of the perfect hospitality which prevailed throughout the city.

The President of the Synod, the Rt. Rev. Ethelbert Talbot, D. D., was celebrant at the opening service and presided over all the sessions. The preacher at the Holy Communion was the Rt. Rev. James E. Freeman, D. D., Bishop of Washington.

Bishop Talbot delivered the annual address. It was an adequate summary of conditions within the Church today, and was full of reassurance.

The evenings were devoted to mass meetings. On Tuesday evening Bishop Davenport presided and addresses were made on various phases of social work.

Mr. E. Reinhold Rogers, Superintendent of the Industrial School and Farm for Homeless Boys, at Covington, Va., spoke on "The Church and the Unprivileged Child," and the Rev. Frederick Goodwin, Secretary for Rural Work, Department of Social Service of the National Council, spoke on "Rural Work." On Wednesday evening the Rt. Rev. A. C. Thomson, D. D., Bishop-Coadjutor of Southern Virginia, presided at a mass meeting devoted to missions, and the address was made by the Rt. Rev. Irving P. Johnson, D. D., Bishop of Colorado. On Thursday evening the Rt. Rev. R. E. L. Strider, D. D., Bishop-Coadjutor of West Virginia, presided over a mass meeting devoted to Religious Education, and addresses were made by Mr. Stephen E. Kramer, principal of the Central High School, Washington, D. C., on "The Responsibility for Character Building of Public School Pupils," and the Rev. William Colcord Woods, Ph. D., of the Kent School, on "Preparing Students for the Religious Problems of College Life."

The morning session on Wednesday was also devoted to missions. The Rev. A. W. S. Garden read a paper on "The Missionary Problem in Relation to the Province." It was at this session that the discussion arose over the question of giving increased powers to the synods. The Rev. Martin Aigner, D. D., representing the Joint Commission of the General Convention on Enlarging the Powers of Provinces, presented for the information of the Synod a partial and tentative report of that Commission, which was referred to the Synod's own committee on the subject, with

the result above mentioned.

The report of the Commission on Social Service was read by Bishop Davenport, who was followed by the Rev. R. Cary Montague, who outlined an excellent plan for social service in the parish.

On Thursday morning the subject of Religious Education was considered in several addresses and a number of impromptu remarks. In the absence of Mr. Harvey H. Smith, of the Provincial Committee on Religion in the Home, the committee's report was read by the Rev. Karl M. Block. The report lamented the fact that family worship is infrequent now as compared with former times, and vigorously urged the return of the practice. Bishop Tucker related some of his early experiences with family prayers, and emphasized their importance. The Rev. S. S. Hepburn considered this the most important subject that had been before the Synod, and compared former times with the present. The Synod always listens with great respect to the Rev. Mr. Hepburn, who in his ministry of fifty years has given a faithful and fruitful account of his stewardship.

Commander Jewell, Secretary of the Provincial Commission on Education, read a carefully prepared paper on "Some Modern Sunday-School Problems." The floor was then taken by Mrs. Thomas J. Bigham, who as superintendent of the Church school in her home parish meets the problems of the Church school in an intimate and practical way.

Perhaps the highest point of interest in the minds of many was reached in the address given by Mr. Kercheval E. Smith, President of the Young People's Service League of the Diocese of Maryland, and Vice-President of the Young People's Service League of the Province of Washington, on "What the Young People Expect of the Church." The report of the Commission on Religious Education was read by Bishop Strider.

The interest of the Synod was enhanced by the presence and addresses of Mr. John W. Wood, of the Department of Missions of the National Council, and Dr. Teusler, of St. Luke's Hospital in Japan. Their addresses resulted in the formation of a committee consisting of all the bishops of the

province, who pledged themselves to use every means to promote the success of the campaign for rehabilitating the devastated properties of the Church in Japan. The importance of doing this in the interest of international amity was stressed by Dr. Teusler, and produced a profound impression.

Coincident with the session of the Synod there were meetings of the Women's Auxiliary and other women's organizations. Excellent arrangements for the comfort of the delegates had been made by a committee of which Mrs. George W. Peterkin was president. There was a Conference on Supply Work led by Mrs. Theodora Wade, National Supply Secretary. The Rev. Frederick D. Goodwin spoke on the opportunity of the Woman's Auxiliary in rural places. Mrs. Wishart conducted a Conference on "A Definite Plan for a Year's Work in a Parish Branch."

Mrs. A. L. Sioussat, President of the Woman's Auxiliary of Maryland, told of the work of Miss Margaret Ridgely, in Liberia, who has given twenty years of her life to work among negroes without a salary. Miss Ridgely went to Africa as a young woman, where with her own money she provided herself with a little hut and for the last twenty years has performed the most menial labor in endeavoring to bring the light of Christianity to those people.

The Girls' Friendly Society of the Province held several interesting conferences. Miss Lukens, the president, extended greetings. Miss Meigs spoke on "How Shall We Interest the Clergy in the G. F. S.?" Miss Cunningham spoke on "Our National Center." Mrs. W. W. Wishart gave a talk on "Is the G. F. S. Needed in Parishes Having the Church Service League?" "Moral Standards for G. F. S. Girls" was presented by a Senior Friendly girl. Miss Lukens conducted a round table for diocesan presidents. Conferences were also conducted by the Daughters of the King and the Church Periodical Club. Bishop Johnson led a conference for all women of the Church on "Ways in Which the Provincial Organizations Can Strengthen One Another." A Quiet Hour for women was conducted by the Rev. C. T. Warner, under the auspices of the Daughters of the King.

In the election of officers of the Woman's Auxiliary Mrs. Marcella C. Adams, of Pittsburgh, was prevailed upon to accept again the presidency. Mrs. J. Allison Scott, of Philadelphia, was made Vice-President; Mrs. Austin B. Mitchell, of Kearneysville, W. Va., Secretary; Mrs. P. J. Bolton, of Erie, Pa., Provincial Director, and Miss Louisa Davis, of Virginia, representative on the National Executive Board.

Labor Leaders in the Pulpit.

Twenty-five of the leading ministers of El Paso, Texas, met at St. Clement's Church with Mr. Kemerer, the rector, on November 24 to swap impressions. The meeting was opened by the Rev. Mr. Sweetland, pastor of the First Methodist Church, and president of the Ministerial Alliance of the city, with an address which was a gem for brevity.

"Yesterday," he said, "was a historic day for El Paso; a great day for religion in America; a great day for the Kingdom of God. Twenty-three pulpits of our city were opened yesterday to America's foremost labor leaders, meeting here in annual convention. It is the first time that this has ever been accomplished in America. We now want you pastors to give

us briefly your impressions. Set your valuation on the effort."

It took an hour and a half to make the rounds—a monotonous hour and a half, for each minister had the same story to report—of a Church welcoming and honoring a labor speaker who stood in their pulpit and told the story of labor struggles, absolutely unhampered by any "kindly word of advice not to offend my people." Clean cut labor messages were given, and they went over with the crowds that came to hear them—for the ministers all reported record breaking congregations.

Just before luncheon the following resolution, presented later in the day to the convention of the American Federation of Labor, where it was greeted with applause, was passed unanimously by the ministers: "The Ministerial Alliance of El Paso commends

the opening of the pulpits of our churches to labor leaders and expresses its hearty appreciation for the messages of the union leaders and the secretaries of the various social service commissions of the churches." The ministers also voted to send a communication to the ministers' association of the city which will entertain the next convention, recommending that a similar effort be made by them another year.

Women's Conference On the Cause and Cure of War.

Women of all denominations will have a notable part in one of the most remarkable gatherings ever held in the United States, the Women's Conference on the Cause and Cure of War, which will take place in Washington, D. C., from January 18 to 24, 1925.

The Council of Women on Home Missions and the Federation of Women's Boards of Foreign Missions in North America are two of the eight women's organizations in the country which will take part in this conference, which represents the most business-like and serious attempt ever made by the women of America to face facts and substitute clear thinking for hazy idealism in the matter of war prevention. The purpose of the conference is to arrive at a practical working program which may unify the independent efforts now being made in behalf of world peace by each of the organizations. Approximately 5,000,000 women will be represented by the conference.

Mrs. Carrie Chapman Catt, internationally known leader of women's movements, will serve as chairman. Among other leaders are prominent women in the eight cooperating organizations, which include the two already mentioned, the American Association of University Women, General Federation of Women's Clubs, National League of Women Voters, National Council of Jewish Women, National Board of the Young Women's Christian Association, and the W. C. T. U. Among the speakers will be Dr. James T. Shotwell, largely responsible for the draft treaty which gave rise to the present Geneva Protocol; Secretary Charles Evans Hughes, Dr. Manley O. Hudson, Bemis Professor of International Law at Harvard, and John Foster Dulles of the Foreign Policy Association.

General Convention News.

Preparations for taking care of the General Convention in October, 1925, in New Orleans, are well under way. Committees were appointed by the Bishop about a year ago and the Executive Committee, with Mr. Warren Kearny as general chairman, has had numerous meetings. The finance committee has been actively at work for several months and the amount necessary to cover the expenses of the convention has practically all been pledged. Leases have been entered into for two large buildings. The "Athenaeum," belonging to the Young Men's Hebrew Association, having a large auditorium and a smaller hall, will be used for the House of Deputies and the House of Bishops, both having ample accommodations. Adjoining this building is the "Jerusalem Temple," the home of the Shriners. This contains a large auditorium, with seating capacity of about 2,000, and fine organ, which will be used by the Woman's Auxiliary for their meetings, and also for mass meetings. On the ground floor there is a spacious banquet hall, in which the daily luncheons to the delegates will be served. This is a most beautiful building and well equipped with reception

halls, lounge rooms and committee rooms. Both of these buildings are situated on the famous St. Charles Avenue, said to be the longest and most beautiful avenue in the country, extending five miles through the choicest residential section of the city. Within two blocks of these buildings are the Hotel Bienville (containing two hundred and seventy-five rooms, all of which have been reserved for guests of the Convention during the month of October), the Public Library, Lee Circle, Howard Library, Confederate Memorial Hall and St. Paul's Church. This location is just on the edge of the business section of the city and but a few blocks from the St. Charles, Roosevelt, De Soto and Monteleone Hotels and the famous restaurants. Arrangements are being made to house the offices of the National Council, either in the Athenaeum, Jerusalem Temple, or in other buildings in close proximity. Recently, Mr. Chas. A. Tompkins, assistant treasurer of the National Office, and Mr. Hoster, director of the publicity department, visited New Orleans, with a view of making arrangements for the accommodation of their staffs.

Within a very short time the Committee on Places of Meetings will be able to announce where the opening service and United Thank Offering Service will be held, as several places are under consideration. It is hoped to be able to have all exhibits in one building, as negotiations are under way for leasing a large hall, easily accessible to the General Convention meeting buildings.

Applications are already being received for hotel and rooming accommodations. The Rev. J. Derickson Cummins, 1622 Sixth Street, New Orleans, is chairman of the Committee on Reservations, and all enquiries regarding them should be sent to him. However, full information regarding this will be mailed to delegates in ample time.

The weather in New Orleans during this past October was delightful. The days were balmy and pleasantly cool, and during the nights wraps were necessary at times. Not a drop of rain fell during the month. This is not unusual weather for this season of the year, and while no accurate prediction can be made for next year, there is no reason to anticipate other than similar conditions, as the month of October is always one of the most delightful periods in this section of the country.

Everything is being done to make the next General Convention one of the most successful ever held and those attending can be sure of having a most enjoyable time. The committee on outings have already arranged for several pleasure trips. A large new ocean-going passenger steamer has been promised for trips on the river, and a visit to one of the sugar plantations during operations, will be one of the interesting features.

F. H. G. F.

Call to the Ministry Conference.

One of the most important actions taken at the recent Synod of the Province of Sewanee, held at St. James' Church, Wilmington, N. C., was the decision to hold a "Call to the Ministry Conference" at the Porter Military Academy, Charleston, S. C. The conference will be held immediately after the close of the schools in the South and will probably be attended by three hundred boys.

The matter was presented by Bishop Guerry, of South Carolina, and a committee of the Synod was appointed to investigate and report the feasibility of

such a conference. The committee reported its unanimous approval and the Synod enthusiastically endorsed the resolution.

The following committee was appointed to plan the conference:

The Rt. Rev. Alexander Guerry, D. D., Bishop of South Carolina; the Rev. Oscar DeWolf Randolph, of Birmingham, Ala.; and Mr. Rex Meade, of New Orleans, La.

The committee is to work in conjunction with the Rev. Gordon M. Reese, the new rector of Porter Military Academy. The committee will augment its number from each of the Southern Dioceses and has already started plans for the conference.

It is the feeling in the Province of Sewanee that the success of this conference is assured. With such leadership as that of Gordon Reese and Oscar Randolph, both of whom have been leaders in boys' conferences about the country—notably Chestnut Hill—it is believed that a new form will be set for this type of conference.

As soon as diocesan representatives are secured by the committee farther plans and information will be given publicly.

W. A. J.

The Rev. S. B. Booth Accepts Election as Bishop-Coadjutor.

The Rev. Samuel B. Booth, of Wrightstown, Pa., who was elected Bishop-Coadjutor of Vermont on November 12, notified Bishop Hall, of Vermont, November 28, that he would accept the office.

The new Bishop-elect, a native of Philadelphia, is forty-one. He took his B. A. from Harvard University and received his theological training at the Virginia Seminary.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D.

WASHINGTON.

Preparing for the Every-Member Canvass.

A diocesan mass meeting in preparation for the annual Every-Member Canvass was held in Epiphany Church on Tuesday evening, December 2. The Rev. Franklin J. Clark, of the National Council, was the principal speaker, bringing from headquarters information and inspiration for the carrying on of the work so well started by the Nation-Wide Campaign. Other speakers were the Bishop of Washington, the Rev. Z. B. T. Phillips, D. D., rector of Epiphany Church, and Mr. Edward L. Stock, treasurer of the fund for the Diocese of Washington.

Chapel of the Nativity Observe Twenty-fifth Anniversary.

The twenty-fifth anniversary of the founding of the Chapel of the Nativity was celebrated on Sunday, November 30, by special services, under the direction of the vicar, the Rev. Enoch M. Thompson. The chapel was started by Mr. Thompson under the leadership of Bishop Satterlee, the first Bishop of Washington, and has grown in a remarkable way during the twenty-five years of its life.

This and the Chapel of the Resurrection are both missions of the Diocese, but have maintained a splendid work in their communities under Mr. Thompson's direction. The Rev. C. K. Cogswell is assistant to Mr. Thompson.

Woman's Auxiliary.

The regular monthly meeting of the Diocesan Woman's Auxiliary was held at St. Andrew's Church on Tuesday, December 2. The special speaker of the occasion was Miss Davenport, a missionary worker at Fort Defiance, Arizona.

Provincial Meeting of Young People.

The Rev. Dr. Karl M. Block, of Roanoke, Va., recently charged by the Synod of the Province of Washington with the work of the young people of the Province, has called a meeting of the Young People's Service League of this Province to be held at Ascension Church December 13. The Young People's Society of the Diocese of Washington will be hosts of the occasion when delegates from the thirteen Dioceses are expected to be present. Dr. Block expects to be in Washington at that time and will address the meeting.

Preparation Service.

The annual preparation service for the Advent Corporate Communion of the Laymen's Service Association, Lay Readers and Altar Service Guild, Senior and Junior Brotherhood of St. Andrew and Senior and Junior Daughters of the King were held at the Church of the Ascension on Saturday evening, November 29. The Bishop was in charge of this service, which was primarily a preparation for the Advent Communion taken in the several parishes to which the communicants belong.

This preparation service is the fourth of its kind held in the Diocese of Washington.

The Rev. Calvert E. Buck was installed as rector of Christ Church, Washington Parish, on Sunday morning, November 30, at which time the Bishop of Washington conducted the service and preached the sermon. Mr. Buck entered upon his duties as rector of the church November 15, resigning his position as chaplain to the Bishop to take this charge.

M. M. W.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Bishop Murray's Fifteenth Anniversary.

November 25 was a gala day in the Diocese. Clergy and laity paid a tribute of love to Bishop John G. Murray on the fifteenth anniversary of his consecration.

The Rt. Rev. Frederick F. Reese, D. D., Bishop of Georgia, preached at the service of Holy Communion in St. Michael and All Angels Church, in which Bishop Murray was consecrated, speaking on "I have kept the faith." The clergy gave a luncheon to Bishop and Mrs. Murray after the service and presented to them a silver bowl and standard.

A public reception in the Lyric Opera House followed at night with speeches by the Rt. Rev. Philip Cook, D. D., for the Episcopate, by the Rev. A. B. Kinsolving, D. D., for the Diocesan Clergy, and by Ex-Governor Phillips Lee Goldsborough for the Laity, to which feeling response was made by Bishop Murray on behalf of Mrs. Murray and himself. The laity gave as their token of love two beautiful silver vases, one of them containing a well-filled purse.

Educational Conference.

The Annual Educational Conference under the auspices of the Church Service League of Maryland will be held on January 13, 14 and 15, 1925, in Christ Church, Baltimore. Miss Lindley will speak on "China"; Miss Louisa T. Davis will conduct Bible classes; discussion group on the Church Service League will be under Mrs. A. S. Phillips of New Jersey; and, Mission Study will be under the direction of Miss Letitia Stockett.

R. F. H.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

New Parish House Dedicated.

On Monday, November 24, the newly arranged parish house of Christ Church, Indiana, was dedicated by the Rt. Rev. Alexander Mann, D. D. Dinner was served at noon to the visiting clergy, of whom there were ten, and other invited guests, and the service was held in the afternoon. The Rev. Reginald Moodey, rector, welcomed the guests, and brief addresses of congratulation were made by the Rev. Dr. Shero, of Greensburg; the Rev. Dr. van Etten, of Pittsburgh; the Rev. Ralph Harper, of Massachusetts, a former rector, and Bishop Mann.

Meeting of the Daughters of the King.

The autumnal quarterly meeting of the Pittsburgh Local Assembly of the Daughters of the King was held in the Church of the Epiphany, Bellevue, on Tuesday evening, November 25. Evening Prayer was said by the chaplain, the Rev. Dr. Jennings, and an address made by the rector of the parish, the Rev. Dr. Hills. Supper was served in the parish house, followed by the business meeting and election of officers. The annual reports from the various chapters were given, and officers re-elected. Report was made that the room at the St. Margaret Memorial Hospital for which the Local Assembly is responsible had been redecorated and several articles of furnishment added, so that now it is one of the most attractive rooms in the institution.

The Sixtieth Annual Convention of the Diocese will take place in Trinity Church, Pittsburgh, on Tuesday and Wednesday, January 27 and 28, 1925.

Noon-Day Services: During Advent there will be daily noon-day services held in Trinity Church, Pittsburgh, with special preachers.

The forty-fifth annual meeting of the Pittsburgh Branch of the Woman's Auxiliary will take place on Thursday, January 8, 1925, at the Church of the Ascension, Pittsburgh. Miss Grace Lindley will be special speaker on the occasion.

Bequests.

In the will of the late Eleanor K Jenkins, widow of Thomas C. Jenkins a pioneer merchant of Pittsburgh, and a communicant of Calvary Church Pittsburgh, are the following bequests to Church and charitable objects: Domestic and Foreign Missionary Society of the Protestant Episcopal Church, \$5,000.

To the same organization to be used for Missionary Work in the Alaskan field, \$4,000.

Calvary Church, Pittsburgh, for Domestic Missions, \$1,000.

New Covenant Mission of Pittsburgh (a mission to Hebrews), \$2,000.

Kingsley House Association, the Episcopal Church Home, and Saint Margaret Memorial Hospital, each \$500.

St. Barnabas' Home for Convalescent and Incurable Men \$5,000.

Salvation Army of Pittsburgh, \$5,000.

The Rev. E. J. van Etten, D. D., rector of Calvary Church, \$1,000.

The Rev. William Porkess, D. D., formerly connected with Calvary Parish, \$1,000.

PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Bishop.

Annual Meeting, Brotherhood of St. Andrew.

The annual meeting of the Philadelphia Assembly of the Brotherhood of St. Andrew was held November 28 in Holy Trinity Memorial Chapel, Philadelphia, the Rev. B. Janney Rudderow vicar. The principal speaker was Dr. Howard Kelly, of Johns Hopkins University.

Dr. Kelly ridiculed the idea that scientists have proved the fallacy of the Bible. On the contrary, he claims that the further one delves into scientific work, the more certain he is to discover that the Bible is true. There is no scientific explanation for many things. Science can go back to early and low forms of life, but it reaches a certain point and stops. There is no explanation of this world with its people and plants and animals, without recognition of the Creator.

"Present-day Christianity is like a dry sponge," said Dr. Kelly, in stressing the beneficial results of close study of the Bible, "and when you subject it to pressure, the pressure of questioning, nothing comes out. It takes a powerful machine to get moisture out of a dry sponge, just as it takes the Bible, the most powerful factor in religion, to instill more intensive Christianity in the lukewarm Christian."

The difficulty with the modern attitude toward the Bible lies in the fact that "it is not being given a fair trial by its critics."

Dr. Kelly claims that the Bible is proved true by science, but that it is proved true also by the pragmatic method. "It works," he says. "If any man will read and study and try to live the Bible, he will be convinced that it is true, all true, because it does what it claims to do. It works."

Dr. Kelly was for thirty years a member of the faculty of the University of Pennsylvania, is one of the most celebrated surgeons in America, and is perhaps the most constant and profound Bible student among our laity.

Mr. Frizzell spoke on the Church's problem in interesting and holding the older boy, and utilizing for the extension of the kingdom his potential powers.

The Rev. Dr. Floyd W. Tompkins conducted a short devotional service, and the Assembly President, Mr. J. Lee Patton, assisted by Mr. Percy Grainger, presided.

The meeting was well attended both by Seniors and Juniors of the Brotherhood.

The annual celebration of the Holy Communion by the Brotherhood of St. Andrew was held Sunday morning in the parishes and missions of the Diocese. It has been estimated that approximately 10,000 male communicants of the five counties of the Diocese re-

ceived the sacrament in their respective parishes. Many of the parishes with no active chapters of the Brotherhood sent cards to the men and boys who were communicants, inviting them to the service.

R. R. W.

VIRGINIA.

Rt. Rev. W. G. Brown, D. D., Bishop.

Meeting of the Girls' Friendly Society.

The annual Council of the Girls' Friendly Society in the Diocese met in Christ Church, Alexandria, November 24-25, and the following officers were elected:

President, Miss Lucy Gibson, Richmond, Va.; Vice-President, Mrs. William J. Morton, Alexandria, Va.; Secretary, Mrs. W. C. Welburn, Ballston, Va.; Treasurer, Mrs. H. A. Latane, Alexandria, Va.

The Rev. William J. Morton, rector of Christ Church; Miss Florence L. Newbold, National Extension Secretary, G. F. S. A., and Miss Katherine Merritt, Field Secretary, Third Province, were the speakers.

The Session of the Council opened in the parish hall with an address of welcome by Dr. Morton, and Mrs. Morton, the Diocesan President. Miss Florence Newbold, National Extension Secretary, spoke at some length on the "Invisible Program" of the society. A social hour followed.

A corporate communion was held in Christ Church Tuesday morning, followed by the regular order of business and luncheon. Miss Newbold spoke in the evening on the "Visible Program" of the G. F. S., and Miss Merritt on "Field Work in the Third Province."

Meeting of the Woman's Auxiliary.

"Convocation Day" was observed by the Woman's Auxiliaries of the Richmond Convocation on Tuesday morning, November 25, in St. James' Church, Richmond, beginning with a celebration of Holy Communion by Bishop Brown, assisted by the rector, the Rev. G. Freeland Peter, and the Rev. Drs. J. Y. Downman and J. F. Ribble. The meetings were presided over by Miss Louisa T. Davis, of Leesburg, Diocesan President of the Woman's Auxiliary, and among the speakers were Miss Margaret Monteiro, returned missionary to China, and Miss Louise B. Graves, of the mountain missions.

A "Junior Section B" has been formed voluntarily at St. Paul's, Alexandria, Va., by a group of little girls, who were impressed by the zeal of their mothers and aunts and friends for the missionary work of the church. They open their meetings with prayer and hymns, and the rector's daughter has given them lessons in raffia work. At a sale given by Section B November 30 the Juniors had a table which was very popular, yielding \$4.45.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan

Thanksgiving in New York.

The keynote of the Thanksgiving addresses in New York this year was that America must help the world. Nothing else compared with this ideal in prominence in all sermons. The help was not limited to ends of wars, but

included missions. The Rev. Dr. Stires, in St. Thomas' Church, said in part:

"A thankful heart is the greatest blessing man can know," said Dr. Stires. "While other governments are shaking and in peril a great election has swept over America from ocean to ocean and has left American institutions unshaken, left the principles upon which it has been founded stronger than ever. But the nation needs to be reminded that God's hand has directed its destinies and that its great wealth and power should be used with wisdom and kindness."

In institutions for the poor the usual abundance was given, both in things to eat and in things to think about. Besides those in institutions, 1,700 nurses spent the day in visiting the sick in their own homes and apartments. In the provision of nurses the Jews of New York take a leading part. Providing for large numbers and those numbers in better ways, one Jewish giver has just contributed in one gift \$500,000.

The Cathedral Campaign.

The campaign of Bishop Manning and his committee to complete the Cathedral of St. John the Divine has asked all church parishes to omit evening service on Sunday, January 18, and to urge attendance of their members at the Madison Square Garden, in a mass meeting held to launch the Cathedral campaign for \$15,000.00. A striking feature of the campaign to date is the receipt of a gift of \$25,000 from a well-known Jew, who said in his letter accompanying the check that he regarded the Cathedral as a New York institution, to be helped without regard to the doctrines of religion. Another giver sent \$200,000—a Christian but not a Church woman. It is announced that beyond a doubt building on the nave will start early in the spring, the minimum sum of \$3,000,000 being in hand. There are being formed committees of men following certain occupations, after the manner of the most up-to-date of money-raising plans.

Laymen Hold Interesting Meetings.

The business men identified with men's clubs and Bible classes of Brooklyn churches met by representatives and voted that the time had arrived for laymen to work, not just listen to sermons and religious addresses, to eat dinners and smoke, and do nothing. They voted also that study of the Bible out of a book must be followed by the Bible in actual deeds. It was announced by the presiding officer at this meeting that those present represented 2,000 men. It was determined to call a mass meeting at an early date to show the strength of Protestant volunteers, and meanwhile to study methods by which the largest numbers of men possible may be put into actual service.

In the Bronx and Manhattan the representatives of 1,000 laymen took similar action. They also plan public meetings to be held in each Borough on Washington's birthday next, and meanwhile to enter upon promotion of scientific management methods. Speaking at one of these meetings, the Hon. Elihu Root, the aged Secretary of State under President Roosevelt, and now identified with the distribution of Carnegie gifts, said:

"Not only is it extremely difficult to spend large sums of money beneficially, but it is extremely difficult to expend them so as not to do more harm than good. Money itself can do nothing. All the money in the world and all the organizations in the world are

of no use unless the man be found. The human element in the equation is all in all. Find the man of penetration, enthusiasm, wisdom, devotion and spirit, and then money gives him opportunity to serve the public good. The great question of all people who seek to improve the condition of mankind is how to get mankind to make the effort to improve itself."

An Interesting Rectory Sold.

When Alexander Hamilton was at the height of his influence in affairs, city and nation, he bought sixteen acres of land in upper Manhattan and on it erected a splendid colonial mansion. That was in 1801. In front of the house Hamilton had planted thirteen trees to stand for the original States, and the trees thrived until about 1880, when city conditions killed them. The house was named Hamilton Grange, after the country seat of Hamilton's grandfather in Scotland.

For thirty-five years his house has belonged to St. Luke's Parish, the present rector of which is the Rev. William T. Walsh. It has now been sold to the American Scenic and Historic Preservation Society for \$50,000. It stands as almost a part of St. Luke's Church, yet the parish authorities say they do not know what the society purposes to do with it. The parish has purchased another rectory. There is talk of removing the Grange, but this is held to be an unlikely course. The society owns and administers a number of other historic buildings in the Hudson River district.

C.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.
Rt. Rev. W. G. McDowell, D. D., Coadjutor.

Recent Bequests.

St. Peter's Church, Talladega, Alabama, the Rev. J. H. Harvey, rector, is the beneficiary of the will of the late Mrs. Nellie Paul Johnson, widow of Joseph H. Johnson.

Mrs. Johnson left her home, which cost \$40,000, to the parish to be sold, and the proceeds to apply on a new church building. A trust fund of \$5,000 was also bequeathed to the parish, the income from which is to apply on the rector's salary.

Other beneficiaries were the University of Alabama, Tuscaloosa, and the Alabama Schools for the Deaf and Blind, Talladega.

E. C. S.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D., Bishop.
Rt. Rev. T. I. Reese, D. D., Coadjutor.

SOUTHERN OHIO.

Girls' Friendly Society Service.

The annual service of the Girls' Friendly Society in the city of Cincinnati was held as usual in the Cathedral, at which time fully six hundred members of the various branches were gathered. A number of the city clergy were in the procession marshaled by Dean Jones, and the annual sermon was preached by Canon Reade, who presented an appeal for help in the work of the City Mission, which holds services for the blind, the aged, the insane, the orphans, the incurably ill, the

(Continued on page 22)

Family Department

December.

1. Monday.
7. Second Sunday in Advent.
14. Third Sunday in Advent.
- 17, 19, 20. Ember Days.
21. Fourth Sunday in Advent. S. Thomas.
25. Thursday. Christmas Day.
26. Friday. S. Stephen.
27. Saturday. S. John Evangelist.
28. Sunday after Christmas. Holy Innocents.
31. Wednesday. New Year's Eve.

Collect for Second Sunday in Advent.

Blessed Lord, Who hast caused all holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience and comfort and Thy Holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life which Thou hast given us in our Saviour Jesus Christ. Amen.

For the Southern Churchman.

There Is Rest.

Clyde Robe Meredith.

There is rest at the close of the weariest day,
Though the tired steps falter and lag on the road;
Though the aching back bend with the toil on the way,
Rest is sure when at evening we lay down the load.

There is rest for the weary, and rest for the sad;
There is rest for tired feet, and for broken hearts sore;
In the cool of the evening we shall all be glad,
In the peace of Our Father in Heaven evermore.
Though the head bend with anguish, the heart break with woe,
There is peace, sweetest peace, at our Father's right hand;
And His strong arms will shield us wherever we go,
And will bring us at last to His heavenly land.

Christmas Gifts For Health.

By Dr. Henry L. K. Shaw.

Christmas in the minds of children is synonymous with toys. At this season, hallowed with sacred memories, it has long been the custom of parents to make gifts of toys to their children. But why not toys that are sensible and appropriate, that stimulate the imagination and satisfy the play instincts of their little ones? Too often parents select their gifts unwisely, choosing those toys which appeal to their own tastes, rather than to those of their children.

There is no denying the tendency of being too generous in gifts to our children. Often they positively suffer from an over-abundance of toys. Indulgent parents, devoted relatives and fond friends vie with each other in providing playthings. The one thought seems to be, "the more the merrier." The child gets a wrong impression of life; he thinks the whole world is only a

big toy-shop made solely for his amusement.

A child should not receive all the toys he asks Santa Claus for, because this tends to destroy all anticipation and delight in new playthings at another time. No child is capable of appreciating or enjoying a large number of toys at once. Furthermore, too many toys tend to a lack of concentration and cause restlessness, desire for change and a blase and dissatisfied disposition. Children learn to brag to one another about the number of toys they receive, which leads to no little rivalry, jealousy and discontent—traits that should be banished from the child's mind, not fostered or encouraged. A sensible mother will hide away the majority of Christmas toys for use later on in the year. One mother of my acquaintance saves the best toys for use only when her children are sick or convalescing.

Childhood is the toy age. It begins with the little baby and reaches its height when the child is in his teens. Childhood's happiest days are the ones spent with toys which kindle the imagination and supply it with fuel.

Adults need much education about toys, for the proper bestowing of them requires careful selection. Toys should give pleasure and bring joy and happiness; but at the same time they should assist in the education of the child in a natural and effective way. Toys are the most treasured possessions of a child during the most impressionable years of his life, and they exert a marked influence upon his character and development. We can by our selection of toys turn the activities of children into productive and creative directions or into destructive and selfish channels. The right kinds of toys are those that are adapted not only to the age of the child, but also to his environment and physical and mental development.

Toys for the young baby should help him exercise and develop his muscles and his senses. At this period of life simple rattles, rubber dolls and animals, celluloid or rubber floating bath-toys are appreciated and enjoyed.

The small metal whistles in many of the rubber toys must always be removed, because there is the danger that they may be loosened and swallowed or inhaled. A baby puts things in his mouth, not because he is hungry, but because the tactile sense is more keenly developed there than in the fingers. For this reason the right kinds of toys for babies have no rough edges, corners or points which can injure the delicate mucous membrane of the lips and gums or collect dirt and undesirable germs. They should be washable and not have any paint or dye that can come off when the baby chews or sucks them. They must be strong enough to withstand rough usage.

Babies are born with a desire to investigate and experiment. Small bells, buttons or ornaments should never be attached to the toys of young children, for they like to remove and swallow them and, if small enough, put them in their ears or up their nostrils. For the same reason animals covered with fluffy wool or fur make harmful toys for babies. No toy should be given which might startle the baby by loud and unexpected noises or by sudden movements.

Young children like soft dolls, teddy-

bears, etc., which they can take to bed, hold in their arms and cuddle while going to sleep.

Before the child is able to walk alone, he can get enjoyment as well as training from the use of a so-called baby-walker; but the seat should be adjusted so that the entire weight of the baby does not rest on his legs. A rocking-horse chair in which the baby is held by a strap affords much pleasure and exercise.—From The Delineator for December.

For the Southern Churchman.

"O LITTLE TOWN OF BETHLEHEM."

A Visit to the Birthplace of Jesus.

The Rev. C. S. McClellan, Jr.

The Tomb of Rachel is another good resting place. It is familiar from the many pictures we have seen of it—a dingy, little building with a white dome. It is a double compartment structure of concrete twenty by forty feet in dimensions. The front room forms a kind of vestibule to the rear room, where is the sarcophagus under which is said to be the grave of Rachel. Much has been written about this curious old place. It dates in all probability from the Twelfth Century and was erected by the Moslems. Jews, Moslems and Christians all venerate it, for the incident it commemorates is one of the most touching of all human stories. It was here or very near here that the favorite and beloved wife of Jacob died, after the birth of Benjamin, and here it was that they buried her body. "There was but a little way to come to Ephrath (Bethlehem) and she was buried in the way to Ephrath and Jacob set up a pillar upon her grave: that is the pillar of Rachel's grave unto this day." "Many years passed. Jacob, now an old man, came this way . . . And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when there was yet but a little way to come to Ephrath; and I buried her there in the way of Ephrath; the same is Bethlehem."

Today the interior of the tomb has many scribbles upon its century old walls and the buying of wares is not unknown even here, for vendors profane the spot by selling native cold drinks, slices of melon and cakes.

In the year 1163 A. D., by one Benjamin of Tudela we have this interesting note regarding the Tomb of Rachel:

"Two parasangs from Jerusalem is Bethlehem of Judaea, called Beth-lehem; and within half a mile of it, where several roads meet stands the monument which points out the grave of Rachel.

"This monument is constructed of eleven stones, equal to the number of the children of Jacob. It is covered by a cupola, which rests upon four pillars and every Jew who passes there inscribes his name on the stones of the monument. Twelve Jews, dyers by profession, live at Bethlehem. The country abounds with rivulets, wells and springs of water."

The orchards about Beit Jala come in view after we leave the Tomb of Rachel. There are pastures and rivulets. And now we get our first glimpses of Bethlehem. But before proceeding into the little City it is good for us to stop at another historic spot. This place is the famous David's Well. You recall that when David was hiding at the Cave of Adullam, Bethlehem, his native place, was in the control of the Philistines, his enemy. David longed

for some tangible connection with his boyhood days (as many another man has) and expressed a desire for a drink of water very precious in a desert country from the well by the gate. That was like a rill from the town pump on the Common to a New Englander! "Oh, that one would give me drink of the water of the well of Bethlehem, which is by the gate." His desire challenged three of his noblest warriors to undertake to penetrate the lines of the enemy and obtain water. It was a sure death venture, but they dared for the sake of their beloved chieftain. And the water was brought back! But David would touch none of it. He could not. It was now too sacred to him. It meant more than memories. It stood for the sacrifice of friends. So he poured the water upon the ground. It was a libation. One cannot help but admire David for his act in the midst of the harsh criticism that has been heaped upon him for this deed. "It was the highest gratitude, because it was touched with poetry. It was the best compliment that David could have given to his friends."

We come now to the little town of Bethlehem. As we approach it we note its location upon a hill with well-cultivated terraces of vines and fig trees, with corn and wheat abounding. It is an exceedingly picturesque place, whose beauty is further heightened by its hallowed memories. The City of David! The home of Ruth! The Birthplace of Jesus Christ! Here the young shepherd boy of Israel tended the flock out there upon those terraced hillsides. "The Lord is my Shepherd"—how real those exquisite lines are here and now! "I shall not want." Verily! Was not Bethlehem called "House of Bread" and was not the "Bread of Life" born here? "He maketh me to lie down in green pastures"—there they are today as of old. "He leadeth me beside the still waters"—those rivulets and brooks we passed on our journey to Bethlehem. And "The House of the Lord forever"—Bethlehem, the Birthplace of Jesus!

The little town of Bethlehem contains today about 8,000 souls and 2,000 houses. Here dwell many wealthy Jews, who have come hither to live and die upon their native soil of Palestine. At one time the Moslems were in the majority, but today Bethlehem is one of the most, if not the most, Christian towns in all Palestine. It was in 1834 that the Moslems rebelled against Ibrahim Pasha and were by him almost exterminated and at the same time the Moslem Quarter was destroyed. Since then the Christians have held sway—and it is fitting that the town of the Nativity of the Founder of Christianity be in the control of His followers.

Naturally the historic interest of the town centers about the spot where Jesus Christ was born. There stands the Church of the Nativity, said to be the oldest Christian Church extant. It is not a very large church, for it measures about ninety by one hundred feet, and contains a chapel with two rows of twenty-four columns each, decorated with Corinthian style of capital. On these columns also are carved the crests of the Crusade Knights, who came here in the Twelfth Century. Once the walls were decorated with fine paintings and mosaics, but time has effaced these—unfortunately, for they would be of historical interest as well as antiquarian note today.

Beneath the church are the grotto, a rock hewn chapel ten by twelve by thirty-three feet, called the Nativity, and the Manger. A Star implanted in the floor of the grotto marks the site

of the Saviour's birth. Its inscription is in Latin—"Hic de Virgine Maria Jesus Christus natus est." Red velvet curtains with gilded lace ornaments are draped above the alcove, while fifteen silver lamps perpetually burn. Nearby is the reputed Manger of the Infant Jesus.

Close by is also the Chapel of the Annunciation, where it is said, the angel told Joseph to flee into Egypt and thus spare the life of the Christ Child from the hand of the cruel Herod. In the Chapel of the Innocents many of those babies slain during the Massacre of the Holy Innocents are buried, if history's story told here is to be relied upon as authentic.

We are not to be too credulous regarding the authenticity of the spot where Jesus Christ was born. The place has the claims of a long and honored history. The Church of the Nativity was built about 333 A. D., and history has it that at that time (comparatively near the actual birth of Jesus) the exact cave was well-known. It is one of the most likely of the historic spots of Palestine today. And as we kneel in the grotto we are surely not far from the site of the Lord's birth.

Christmas Day is never to be forgotten in Bethlehem. Crowds of pilgrims come hither like the tribes of old went up to Jerusalem to keep the feast. They have worn the marble floors of the Nativity Chapel smooth. In the Field of the Shepherds (just east of the town) they gather on the day before Christmas for a great picnic and on Christmas Day itself from early afternoon until midnight the little town is overcrowded with visitors, all trying to get nearest the Star. Does it not seem strange, indeed, that right here, where the Prince of Peace was born, have occurred many fierce riots in which several persons have been killed. Strange are the events of history!

For the Southern Churchman.

Those Ten Commandments.

The Rev. Thos. F. Opie, D. D.

"Our modern world defined God as a 'religious complex'—and laughed at the Ten Commandments as old-fashioned," says the prologue to the great drama of the movies, *The Ten Commandments*. "Then, through the laughter, came the shattering thunder of the World War! And now a blood-drenched, bitter world, no longer laughing, cries for a way out. There is but one way out. It existed before it was engraven upon tablets of stone. It will exist when stone has crumbled."

This gripping and terrible picture shows how men endeavoring to rule God and honesty out and defying the Commandments, go to pieces on the rocks. These laws are the law of the race. They cannot be ignored. They cannot be transgressed. They are necessary to the integrity of the human family. They are essential to human progress and to civilization itself.

"The Ten Commandments are not rules to obey as a personal favor to God," continues the prologue. "They are the fundamental principles without which mankind cannot live together. They are not laws—they are THE LAW."

There are three typical characters in the second part of this notable motion picture. "There is the Mother, who believes the letter, but fails to catch the spirit of religion." She is narrow, Puritanical, misguided. She turns her son out of her home, because he says he does not believe in

God. But she seems not to reflect that if her son cannot find God in his own home, he will be very unlikely to find Him anywhere in all the world! She "holds the cross in her hand—but uses it as a whip." The typifies that great class of bigoted people, of biased, ignorant, unhappy, unsmiling literalists who have done much to make the All-Father persona non grata to millions of people. Sticklers for extreme detail, they are—harsh, having no patience and no sympathy with any opposing view. Narrow literalists, they are, teaching a mechanical, a materialistic view of life, the Bible, religion, God. Stressing the fear of God, they forget the love of God.

Then there is the Younger Son, Dan. He defies the Ten Commandments, saying he would go out into the world and break the laws of Moses, wax rich and have the world at his feet. He defies decency, honor, loyalty. He is untrue to his wife, untrue to himself, untrue to every noble impulse. He comes to an ignoble end and a tragic death—with one word written across his dead body: DEFIANCE.

The Elder Brother is honest, forgiving, sympathetic, simple in habits, thoughts, tastes—just a plain carpenter—but rugged, faithful, courageous, honorable, brave and true. Thank God for his type—in home, in industry, in religion and in a world of shallowness and make-believe.

Man may defy the Ten Commandments—he may ignore them—he may transgress them. But "break" them—never! You can no more break the laws of God than you can destroy sunlight! Those who have tried it are in the asylums, the jails, the hospitals, the reformatories, the penitentiaries! They have broken themselves—not the laws of God! The laws of God stand as of old—unbroken, familiar, ideal! Hate cannot kill love. Sin cannot murder purity. Evil cannot annihilate goodness. God is true and God is love—and His laws are in the best interests of the whole human race. "Thou shalt love God with all thy heart, mind, soul, strength—and thy neighbor as thyself."

Rudyard Kipling Learns.

Rudyard Kipling, whose blood is Methodist, theology Calvinistic, and outlook on life imperialistic, was asked by the Rev. E. L. Massey to tell him what class get most in touch with the sorrows of men. And he said, "Had you asked me that twenty years ago I should have said the soldier at once, but today I am sure that the man who reaches the sorrows of men is the clergyman every time."—Presbyterian Banner.

Sacrifice.

"God is a kind Father. He sets us all in the places where He wishes us to be employed; and that employment is truly 'our Father's business.' He chooses work for every creature which will be delightful to them, if they do it simply and humbly. He gives always strength enough, and sense enough, for what He wants us to do; if we either tire ourselves or puzzle ourselves, it is our own fault. And we may always be sure, whatever we are doing, that we cannot be pleasing Him if we are not happy ourselves.—Ruskin.

One Who has known in storms to sail
I have on board
Above the raving of the gale
I hear my Lord.

—Dr. Henry Alford.

For the Young Folks

A Christmas Folk-Song.

The little Jesus came to town;
The wind blew up, the wind blew down;
Out in the street the wind was bold;
Now who would house him from the cold?

Then opened wide a stable door,
Fair were the rushes on the floor; (1
The Ox put forth a horned head;
"Come, little Lord, here make thy bed."

Up rose the Sheep who were folded near;
"Thou Lamb of God, come enter here."
He entered there to rush and reed,
Who was the Lamb of God indeed.

The little Jesus came to town;
With ox and sheep, he laid him down;
Peace to the byre, peace to the fold,
For that they housed him from the cold.
—Lizette Woodworth Reese.

For the Southern Churchman.

THE HOLY TIDE.

A Christmas Mystery Play.

Part II.

Claudine E. Clements.

Episode 3.

The Vision of St. Anskar—The First Christmas Tree.

Place: A forest in Denmark.

Time: Christmas Eve, 850.

Persons: St. Anskar, the Apostle of the North; Haco, his companion; Faith, Hope, Love.

St. Anskar and Haco enter, dressed as travelers.

Haco: The forest is quiet tonight.

St. Anskar: Even so, peaceful silence enwrapped all things and night in her own swiftness was in midcourse, when the all-powerful Word came forth from heaven.

Haco: Ay, 'tis the birthright of the White Christ. See how the berries of the Christ thorn gleam in the snow.

St. Anskar: Methinks, the soldiers used its leaves to make their crown of mockery and the berries are even now red with the Saviour's blood. And truly I fear lest even now He goeth to be crucified again.

Haco: Wherefore, Anskar, speakest thou thus?

St. Anskar: Thou knowest that tonight the vikings were wont to assemble about the oak tree to worship Thor. Who can tell but that they will again stain the Holy Eve with their heathen rites? So long have they worshipped fire or wind or swift air or circling stars or raging water or luminaries of heaven, that it is hard for them to forget their ancient practices.

Haco: 'Twas but a few paces hence that Thor's tree stood. Do thou wait here, while I go yonder, to see if there is any sign that the people are assembling themselves together.

St. Anskar: Do, good Haco.

Haco leaves the stage. St. Anskar sits down in troubled thought. He falls asleep. Faith, Hope and Love appear.

Love: Hail, Anskar!

Hope: Thou doest well to be anxious tonight because of thy vikings. For lo, even now their thoughts turn again to the Frost Feast.

Faith: But seek thou in the forest for a tree which may be to them a sign of the coming of the Christ Child. Then will they forget Thor and his oak tree and their evil rites.

Hope: Hope bids thee choose a tree whose leaf never fadeth and whose head is lifted up.

Love: Let its branches reach out even as the love of God, to fill the land.

Faith: And on every godly bough shall there be the cross of Christ.

Faith, Hope and Love disappear as Haco returns.

St. Anskar (rousing as Haco enters): Haco, Haco! Didst thou see any one?

Haco: Nay, there is none stirring. Thor's oak tree is silent.

St. Anskar: Didst thou not meet three heavenly maidens?

Haco: Whom meanest thou, Anskar?

St. Anskar: They of whom the apostle did write: Faith and Hope and Love, but now ta'ked with me.

Haco: What said they?

St. Anskar: They bade us seek a tree beneath whose branches the Norsemen shall gather on the feast of the White Christ. But not in the forest depths shall they meet for evil rites, but by their firesides shall they celebrate the Holy Eve and even children welcome the birthnight of Emmanuel.

Haco: What manner of tree shall it be?

St. Anskar (selecting a fir tree): See, Haco, 'tis the fir of which the voices spoke, and which shall become the Christmas tree of the North, for it is fadeless as hope, widespread as love and it bears the cross on every bough.

Curtain.

Episode 4.

The Feast of the Sun of Righteousness—At Canterbury, St. Augustine's converts transfer to the celebration of the Christmas-tide many customs belonging to the Yule feast of the winter solstice.

Place: Outside the walls of Canterbury, beside a heathen temple.

Time: Christmas Eve, 597.

Persons: King Ethelbert of Kent, Queen Bertha, St. Augustine, the founder of the Church in Kent; Laurentius, a monk, a Group of monks, companions of St. Augustine; Cadoc, a Celtic boy; a group of Kentish men, bearers of the Yule-Log.

A group of monks, one of whom carries the cross, enter and cross the stage singing the first two verses of Hymn 45, "O Come, O Come, Emmanuel." They are followed soon by St. Augustine. About the same time King Ethelbert and Queen Bertha enter from the other direction and greet St. Augustine.

Queen Bertha: How beautiful are the feet of him that preacheth the gospel of peace, that bringeth glad tidings of good things, that publisheth salvation.

St. Augustine: The Lord bless thee, my daughter, and thee, O King.

King Ethelbert: Thy return is more welcome than the golden splendor which cometh out of the north when the wind driveth the clouds from the face of the sky.

St. Augustine: Even now as we journeyed hither our hearts were gladdened, for multitudes hindered us de-

siring to be baptized, and tomorrow when we keep the birthday of Christ, many shall wear the white chrisom robes of new-born souls.

King Ethelbert: But tonight my people have been wont to celebrate with merrymaking and good cheer the return of the burning sun wheel unto the heavens. And in his honor they kindle on every hearth a sacred fire. Even now they seek the Yule log in the forest; so hard is it for the gods to die. Wilt thou then that my soldiers forbid the feast and destroy the Yule fires?

St. Augustine: Not so Ethelbert, for hath not Gregory, the holy father, warned us that we may not leap to the top of the ladder, but must climb hither by degrees? Therefore, shall the day of the sun-wheel become the feast of the Sun of Righteousness Who hath risen with healing in His wings. And nations shall come to His light and kings to the brightness of His rising. Harken, O King, to the vesper hymn that even now my monks are singing.

The monks are heard off-stage singing the third verse of Hymn 45—

"O come, thou day Spring, come and cheer

Our spirits by thine advent here;
Disperse the gloomy clouds of night
And death's dark shadows put to flight.

Rejoice, rejoice, Emmanuel
Shall come to thee, O Israel."

Queen Bertha: See, they have fetched the Yule log and are coming to kindle it with last year's brand.

A group of Kentish men enter, dragging the Yule log after them. They cross the stage repeating the following verses:

"Come, bring with a noise,
My merry, merry boys,
The Yule-tide log to the firing.

With the last year's brand,
Light the new block, and
For good success in his spending,
On your psaltries play,
That sweet luck may
Come while the log is a tending."

Sixteenth Century.

King Ethelbert: Come, my queen, let us follow to keep a merry Yule-tide, for our people walk no more in darkness, but the light of the gospel hath been shed abroad in our hearts. (To Augustine) And unto thee and thy monks do we give yonder temple of the old gods, that ye may destroy its images and consecrate it anew unto the worship of thy Christ.

St. Augustine: Because it hath been dedicated on the feast of the Holy Child, it shall wear the name of Pancras, the boy martyr; and many shall remember how the heathen Yule feast became the holy Christ-tide.

The King and Queen follow the bearers of the Yule-log off stage as Laurentius with Cadoc enters from the other side.

St. Augustine (to Laurentius): Ah, Laurentius, methought we had lost thee by the way.

Laurentius: Nay, father, but as we came nigh unto Canterbury, I found this lad preparing for magic rites. So I have brought him unto thee.

St. Augustine: He seemeth but young for a worker of magic. (To Cadoc): What is thy name, child?

Cadoc: Cadoc, sir.

St. Augustine: 'Tis not a Kentish name.

Cadoc: My mother was a Briton.
St. Augustine: Well, tell me, Cadoc, what toughest thou but now in the forest?

Cadoc: I am afraid, father to answer thee.

St. Augustine: Nay, nay lad. Come, what hast thou under thy cloak.

Cadoc (showing branches of evergreen): Our wise men say that when the frost nips the leaves of oak and maple and elm, the fairies hide in the evergreens. And so we hang their boughs in our houses if haply they may bring us luck. (He shows a branch of mistletoe.) And this is but a sprig of mistletoe. But the Druids whom our fathers revered, held it a sacred plant. "Heal all" they called it. So I broke it from the tree where it grew. But now thou wilt take it from me.

St. Augustine: Nay, Cadoc, thou shalt keep thy mistletoe to hang within King Ethelbert's hall, but no longer shalt thou trust in magic and in charm but in Him Whose coming hath been for the healing of the nations. And thy garlands and thy branches thou shalt bring to deck the king's latest gift to the Child of Bethlehem. Rememberest thou, Laurentius, how it is written in Isaiah, the Prophet, "The glory of Lebanon shall come unto me, the fir tree, the pine, and the box tree together to beautify the place of my sanctuary"?

Cadoc: Thou art certain, father, that thy God will accept these garlands and sprigs of evergreen? The good Queen Bertha hath said that though He became a Child tonight, yet is He a great king, mightier even than King Ethelbert. Is this so, father?

St. Augustine: Ay, Cadoc.

Cadoc: And then the queen hath said that when Christ was born there came three kings with a multitude of camels that bare spices and very much gold and precious stones. It is true, father?

St. Augustine: It happened even as thou hast said.

Cadoc: Then surely He will despise so poor a gift as this.

St. Augustine: Nay, my son, for when the Christ Child became a man, they brought young children unto Him and He took them up in His arms and blessed them.

Cadoc: Then bring me unto Him, that I, too, may worship Him.

They go into the heathen temple.

Between Episodes four and five, Hymn 45 is concluded.

For the Southern Churchman.

The Christmas Story.

Eugenie du Maurier.

Over and over again, year after year, we love to listen to the story of the shepherds who watched on the hill-sides of Bethlehem, and of the vision they saw. The shepherds were poor and unknown to the rich people in the towns. They feared the wolf and the lion and the bear on these lonely hills. They had to defend their flocks from these wild animals and from robbers as well. They were brave and hardy, like David of old, played on pipes or harps to cheer themselves in the lonely night watches. It was in these same fields that the boy, David, had kept watch over his father's flocks, before he was chosen to be the anointed king. Now, in lowly appearance, the King of Kings comes to earth and the angels sing in joy. But only the shepherds hear the message and the song. What did the shepherds see? An angel so clothed in light that the glory lighted

all the hills and fields. And the shepherds were greatly frightened. But the angel seeing their fear said: "Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For this day is born to you a Saviour Who is Christ the Lord." Then the vision changed. A multitude of angels joined the first angel, and their song of joy filled the air. The angels sang on earth that first Christmas night. And their song of joy and praise filled the air, ringing on forever, "Glory to God in the highest, and on earth peace, good will to men."

The angel told the shepherds that they would know the infant Saviour, because "He would be laid in a manger." When Joseph and Mary, tired and worn with their long journey, were turned from the inns, where they sought shelter "because there was no room," one kind man directed them to a place of shelter—a cave in the side of the hill, where an overhanging rock gave protection and in this grotto stable was the manger, and in that manger lay the infant Saviour, the Babe of Bethlehem. The light from the manger made the place glow with the radiance of Heaven. In silent adoration Mary and Joseph knelt.

When the angels had gone away into Heaven, the shepherds said: "Let us go to Bethlehem." And so "they came with haste, and found Mary and Joseph, and the infant lying in the manger." The shepherds understood. They adored their Saviour and then went away telling of the glory they had seen. To Mary and Joseph they were the first to come. Blessed visitors who had seen the blessed vision and then gazed on Him! In the crowded city people slept. Only the shepherds knew that Christ had come.

A Pleasant Day.

"Jessica," said Cousin Diantha in the abrupt way in which she sometimes spoke, "I wonder if you realize how much of the time you are finding fault?"

Her question was answered before Jessica had said a word for her expression of astonishment made it perfectly clear that she had never thought of such a thing.

"I, Cousin Diantha?"

"Yes, my dear, just you."

"But I don't understand. Find fault about what?"

It was on Cousin Diantha's lips to reply "really everything," but she suppressed that answer as not being sufficiently tactful, and tried another.

"Well, sometimes with people and sometimes with things."

"Of course everybody has to criticize something sometimes," Jessica said, with an offended air. "But if you think I find fault more than other people do, I'm sorry Cousin Diantha, and that's all I can say."

"Bless the child. Don't be so fearfully dignified," laughed Cousin Diantha. "I hope I'm wrong, I'm sure, and now I'm going to suggest a little test which will show whether you are right or whether I am."

Jessica listened unsmilingly.

"Tomorrow," continued Cousin Diantha briskly, "whenever you start to find fault with anybody or anything, promise me you'll check yourself and say instead, 'It's a pleasant day.'"

"Every time?" asked Jessica opening her eyes.

Cousin Diantha smiled, but did not speak. Jessica flushed.

"Why of course," she said quickly. "You mean if I should happen to start to criticize something I'm to say instead that it is a pleasant day."

"That's what I mean."

"It seems a little bit foolish, doesn't it?"

"Only you and I will know about it."

"I'm willing, of course, but I can't see what is to be gained by it."

"Perhaps you'll have found out by bedtime tomorrow," suggested Cousin Diantha. "If you have, call me up and tell me." And then as she rose to go, she stopped and kissed Jessica so affectionately that her young cousin felt her resentment ebbing away. Indeed when she went to bed, Jessica was laughing over the queer promise she had made. No one but Cousin Diantha would ever have thought of such a thing.

She herself did not think of it again till she was dressing the next morning and missed the shoehorn. She knew at once that Helen was to blame, for Helen was always mislaying things, while Jessica herself was orderly. "Now Helen," she exclaimed imperiously.

"Well, what?" demanded Helen in anything but an amiable voice.

Jessica caught herself up just in time, "It's a pleasant day," she said.

Helen looking surprised turned and glanced through the window, "Yes, it is," she agreed. "Last night it looked as if it might rain, didn't it?"

Jessica did not remember. "Do you know," she inquired meekly, "where the shoehorn is?"

"It's in the top drawer under a pile of handkerchiefs."

Jessica was rather silent as she completed her dressing. She was annoyed that she had been obliged to fall back on the weather so early in the day, for that meant that she would be obliged to guard her speech very carefully till she had started for school. But she forgot the need of caution when she sat down to breakfast, and discovered there was buttered toast on the table instead of waffles. Wednesday was the regular morning for waffles, and Jessica pouted like a fretful baby, "Mother," she began resentfully.

"Well, Jessica?"

Just in time she had remembered. "It's a pleasant day," she said breathlessly.

"Yes, it is," said her mother. "And I'm glad for we're going to wash some of the blankets today. That's why Mary didn't take time to make waffles for breakfast."

It was George who had the next narrow escape. George was just enough younger than Jessica so that she was continually telling him not to laugh so loud, or not to eat so rapidly, or to stop doing one thing or to remember to do something else. As George extended his plate for another fried egg, Jessica felt an irritated conviction that George was greedy. He had already eaten enough for two breakfasts. "George," she exclaimed severely.

"Well, what?" George knew her critical tone and his manner was defiant.

"I—I mean it's a pleasant day," said Jessica.

George set down his plate and stared at her. "You seem to have the weather on the brain," he replied wonderingly, and Jessica answered with a feeble smile. She didn't speak again during breakfast.

The first hour of the day set the pace for the rest; again and again, Jessica found herself obliged to refer to the weather. When she had intended to say that Miss Collins, the mathematics teacher, was the most unreasonable person she had ever known, when her lips had parted to declare that Angeline Cox looked like a fright with bobbed hair, even when she was about to utter the time-honored criticism of

the street-car service, she remarked instead that it was a pleasant day. And some of her friends exclaimed, "I can't see what there is about today that has made such an impression on you. I've seen lots of days I liked better."

A little before ten that evening Jessica went to the telephone and called Cousin Diantha. "Why, it's Jessica," said an eager voice. "Well, dear, what sort of day have you had?"

Jessica groaned.

"Cousin Diantha," she replied, "I've said about a million times that it was a pleasant day, but really and truly, it was about the unpleasantest day I ever lived through."

Cousin Diantha began to laugh. And she laughed till even Jessica smiled sourly at the other end of the line.

"I've proved which one of us was right," continued Jessica, "and I'm going to stop criticizing if I have to muzzle myself to do it. But please, don't make me call everybody's attention to my weaknesses, by talking about the weather."

Cousin Diantha laughed again. "That promise was only for today," she said blithely. "But the time is coming, dearie, when you'll conquer this foolish habit of faultfinding, and pleasant words will spring naturally to your lips, and then—won't that be a pleasant day?"—Christian Observer.

For the Southern Churchman.

It's Me!

Helen Bayley Davis.

I know a very little boy,
He's good as he can be.
He never disobeys his Ma
Or answers back—not he!
He gathers all the kindlin' wood,
He'd like to chop it up—he could,
I never saw a boy so good,
It's Me!

He minds his little sister, too,
He takes her out to walk;
He runs the errands for the cook
An' never stops to talk!
He sweeps the dead leaves off the grass
An' bows politely when folks pass,
He never breaks a pane of glass—
It's Me!

An' when it's time for Christmas Eve
To come aroun' again,
That little boy is 'specially good,
He's like an angel, then;
He never asks to sit up late,
Eats all the food upon his plate,
Hurrah! Who thinks old Santa's great?
It's Me!

LUCK COMES HIS WAY.

A Sermon for Children.

Give and it shall be given unto you—
Luke 7:38.

The principal of the school heard a group of boys talking about one of their comrades.

"Fred will probably win the prize this year," one of them said. "Luck always comes his way."

The teacher interrupted at this point. "Fred may win the contest as you boys say. But if he does it will not be because of luck, but a reward for faithful work. A lot of things which people call luck are really rewards for conscientious service. You boys know that Fred had been working hard for weeks. He has denied himself the good times that some of the rest of you have insisted on. These things will furnish the reason, if he wins. Surely that is not luck."

Luck is supposed to be the good fortune which comes accidentally. But as someone has said, real luck is found more seldom than four-leaved clovers. Another person explains why the finding of four-leaved clovers will bring luck. "The man who sticks to the search until he finds a four-leaved clover will be apt to stick to any other task until he wins out." Then his reward comes as a result of service; but people carelessly call it luck.

There is an eastern parable which illustrates the system of rewards very well.

A certain king divided up the king-

dom into farms, giving to each subject the same-sized plot. To all those who worked faithfully, and brought to him the fruits of the harvest, he would give a valuable reward.

Among the subjects was Alphonse. His plot lay along the king's highway. He carefully put in his seed near the highway. The rows were straight, and the seed carefully sown. But back a few rods from the road he decided to skip every other row. He went to the highway, and looked back.

"The king can't tell the difference from here," he said.

In a little while the sun became hot, and his body tired, and he decided that he could skip two rows and plant each third. Again he saw with satisfaction that the king passing by could not detect the missing rows.

In the fall each subject brought the fruits of the harvest to the king and awaited the prize which he had promised to give. The sack that Alphonse received seemed smaller and lighter than that given his fellows. He complained because of the injustice which was done him.

"I have not done you injustice," said the king. "Each man has received as a prize the exact value of the grain he brought to the storehouse. If you neglected to get the most from your plot you have done yourself the injustice and you have no one else to blame."

And that is the way our rewards are given in life. Real luck is scarce.—Church Management.

"Charlie's Life."

"Mother," said little Charles, "Will Harnish says his mother writes books."

"Does she?" said his mother, and then she went on sewing and forgot Charlie, who was trying to stand on his head.

"Mother," said Charlie, presently, "is it very hard to write a book?"

"I don't know, I am sure," said mother.

"I am going to write a book," said this small man.

Just then the doorbell rang and Charlie's mother went to see who called. When she came back her little boy was sitting on her footstool, busily writing, but as he wrote with a slate pencil it didn't do any harm.

"Now, mother," said the little boy, "I'm done with my book."

"No," said his mother, thinking a little while, "you are not done. God has given you a book to write. I hope it is a big, long one, full of beautiful stories."

"What is the name of my book?" he asked, coming closer to her.

"It's name is 'Charlie's Life.' You can only write one page a day, and you must be very careful not to make any black marks in it by doing ugly things. When you pout and cry, that smears your page; and when you help mother, and keep a bright face, and don't quarrel with Reddy, that makes a nice, fair page, with pretty pictures on it."

"And when will I be done writing that book?" asked Charlie.

"When God says that your book is long enough," answered mother. "He will send an angel to shut its covers and put a clasp on it until the great day when all our life books will be opened and read."—Selected.

We should look ahead with courage. In the face of duty, obligation and responsibility, courage only will send us through.



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Obituaries

LEIGH: Entered into the life eternal, November 17, 1924, MISS LOU T. LEIGH, daughter of the late Mr. and Mrs. Egbert G. Leigh.
"There remaineth therefore a rest to the people of God."

MRS. ELLA PARR REESE.

Entered into rest Saturday, November 29, 1924, ELLA PARR REESE, wife of the Bishop of Georgia.

WILLIAM L. ZIMMER.

Resolutions.

On the morning of Monday, October 27th, MR. WILLIAM L. ZIMMER, in the home of his daughter, Mrs. G. Floyd Rogers, of Charlotte, N. C., passed from his earthly life into the life eternal.

Mr. Zimmer had been a member of

Grace Church, Petersburg, Va., from his young manhood. He was a vestryman for more than forty years, and had laid down the responsibility of a vestryman only in the last few years. As a vestryman of Grace Church he gave to the business of the church the same careful scrutiny that he gave to his own business; he was always ready to act and always vitally interested in every detail of administration. As a member of the congregation he was liberal in his gifts, constant in his attendance upon the services of the church, faithful to his communion and keenly alive to all affairs of the church.

Therefore, the vestry of Grace Church, in meeting assembled, desire to place on record their keen appreciation of all that Mr. William L. Zimmer has meant to Grace Church and their deep sense of loss in his removal from their midst. They also desire to express their sympathy to his bereaved widow and family.

Therefore be it resolved, That the above expression of appreciation, sympathy and loss be sent to his widow and children, also published in the Southern Churchman and a copy thereof be spread upon the minutes of the vestry of Grace Church

Signed,
T. F. PARSONS,
JAMES G. SCOTT,
EDWIN R. CARTER.

CHURCH INTELLIGENCE.

(Continued from page 14)

tubercular, the sick and injured in many hospitals and the delinquent youths and the prisoners in jail. The great need is for musical help at the services and friendly visiting. Already groups of girls are volunteering for this service.

Calvary Church, Clifton, Cincinnati, is contemplating the enlargement of the parish house to make room for the increasing social and educational work of that substantial parish. The sum of \$60,000 has been set as the goal to be reached.

C. G. R.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Death of Mrs. Reese.

Mrs. F. F. Reese, wife of the Rt. Rev. F. F. Reese, D. D., Bishop of the Diocese, died on Saturday, November 29, after an illness of three months. The funeral was held from Christ Church, Savannah, on Sunday afternoon, the rector, the Rev. David Cady Wright, conducting the service, assisted by the clergy of the city, and the burial was in Bonaventure Cemetery.

SPRINGFIELD.

Rt. Rev. G. H. Sherwood, D. D., Bishop.

Alaskan Missionary's Visit.

The Diocese of Springfield is fortunate to secure for the first ten days of the month of December the services of Miss Alice Wright, of St. Mark's Mission, Alaska, who is in the States on furlough.

Miss Wright is booked for a very strenuous itinerary, and will address the congregations of thirteen parishes in the following towns: Urbana (University of Illinois), Springfield, Alton, Edwardsville, Bloomington, Cairo, East St. Louis, Belleville, Granite City, Carlinville and Lincoln.

The Rev. Frederick D. Butler, D. D., rector of St. Paul's Church and Archdeacon of Alton, Ill., has accepted a call from the Church of St. John the Evangelist, St. Paul, Minn., and begins his new work January 2, 1925. Dr. Butler has been closely identified with the diocesan work of the Diocese of Springfield for the past seven years, giving valuable service in his work on the financial committees of the Diocese, and also in the administration of his archdeaconry. He was personally responsible for the opening of the work in Wood River, a rapidly growing community to the south of Alton, identified with a large oil industry. The mission which he organized was admitted into union with the Synod in 1921 under the name of St. Gabriel's Mission.

At the time of receiving his call he was chairman of the Field Department of the newly organized Diocesan Council, and in this capacity had given much inspiration to the conferences being held in the various parishes and missions of Springfield.

A. G. W.

OKLAHOMA.

Rt. Rev. T. P. Thurston, D. D., Bishop.

Mission at Ada.

The Rev. Joseph Carden, rector of St. Philip's Church, Ardmore, recently gave a mission of instruction at St. Luke's Church, Ada, the Rev. Charles Widney, rector, with a series of sermons covering the fundamental truths of religion, and with meditations every afternoon based on the invitation in the Communion Office.

Throughout the two weeks of the mission the attendance was very satisfactory, many strangers being present at each service, and our own church people being very regular in attendance.

Mr. Carden repeated the mission in his own parish, beginning Sunday, November 30.

J. C.

Personal Notes

The address of the Rev. Arthur L. Kenyon, formerly rector of St. Paul's Church, Suffolk, Va., is changed to 632 Hawthorne Avenue, Cincinnati, O.

The Rev. Eugene A. Heim, rector of St. Mark's Church, Dunmore, Scranton, Pa., who has accepted a call to be rector of St. Mary's Church, Reading, Pa., expects to take up his new work on January 4.

The Rev. Simeon L. Williams, of Christ Church, Mena, Ark., has accepted a call to All Saints' Church, McAlester, Okla.

At a recent meeting of the Wilkesburg Interchurch Federation, Pennsylvania, the Rev. Dr. William Porkess, rector of St. Stephen's Church, Wilkesburg, was re-elected its President. This Federation comprises a group of eighteen churches, some of them being among the largest in the State.

The address of the Rev. W. H. Osborne is changed from South Norfolk, Va., to 303 West Amelia Avenue, Tampa, Fla.

The Rev. William L. Blaker, rector of Grace Church, Columbus, Neb., who has accepted a call to St. Peter's Church, Denver, Col., will enter upon his new duties on January 1, with residence at 1020 West Twelfth Avenue.

The Rev. A. R. Price, of St. Mary's Church, Middlesboro, because of the continued illness of his wife has resigned much to the great regret of his people.

Ordinations.

The Rev. Reginald Rogers Genois was advanced to the priesthood on Thanksgiving Day in Ascension Church, Westminster, Md., by the Rt. Rev. John Gardner Murray, D. D., Bishop of Maryland. Archdeacon Edward T. Helfenstein presented the candidate and the ordination sermon was preached by Archdeacon Romilly F. Humphries. Mr. Genois has been deacon in charge of Ascension Church and has accepted the call of the vestry to become rector immediately upon ordination to the priesthood.

In the Church of St. John the Evangelist, Newport, R. I., on Sunday, November 2, the Rt. Rev. J. DeW. Perry, D. D., Bishop of the Diocese, advanced the Rev. Rudolph Schnorrenberg to the priesthood. The sermon was preached by the Rev. Spence Burton, S. S. J. E., and the candidate was presented by the Rev. Julian D. Hamlin, rector of the parish. The Rev. Mr. Schnorrenberg remains at St. John's as curate.

On Wednesday, November 5, the Rev. James Parker Love was advanced to the priesthood by the Rt. Rev. C. S. Quin, D. D., in All Saints' Church, Cameron, Tex. The candidate was pre-

sented by Archdeacon Sloan and the sermon was preached by the Rev. W. Postell Wittsell, rector of St. Paul's Church, Waco.

Mr. Love served his diaconate in Holy Cross Church, Harrisburg, Tex., after a business career of twenty years. He recently moved to Cameron, where, in addition to All Saints' Church, he also cares for St. Thomas' Church, Rockdale.

Deaths.

Word has come from Bishop Roots of the death of Mrs. A. S. Kean, of Wuchang, from pneumonia. Mrs. Kean went to China in 1912 as Miss Ada Whitehouse, and for five years served as nurse in connection with what is now the Church General Hospital, Wuchang. In 1917 she married the Rev. Arthur S. Kean, one of the faculty of Boone University. Mrs. Kean heartily cooperated with Mr. Kean's work among students and made their home a place to which many of the University students were glad to come for counsel and good fellowship.

Have We Forgot?

"Now, therefore, why speak ye not a word of bringing the King back?"

The King went forth a kingdom to obtain,

With promise to His own to come again;

The long, long years have passed, the years of pain,

And yet He cometh not;—
Have we forgot?

He bade us keep our hearts forever pure,
And, following Him, to suffer and endure,

That we to Him might weary men allure,

And He might tarry not;—
Have we forgot?

He asked us for Himself to wait and long,

To turn our faces from the worldly throng

Upward to Him, to whom our lives belong;

And yet He hast'neth not;—
Have we forgot?

And thus the days go by; we joy and sing,

We take His gifts—yet little to Him bring,

And speak no word of bringing back the King;

And so He cometh not;—
We have forgot!

O Christ our King, forgive us this our sin,

And help us henceforth, many lives to win,

That we may haste to bring Thy kingdom in;—

And oh, forget us not,
Though we've forgot!

—Henry W. Frost.

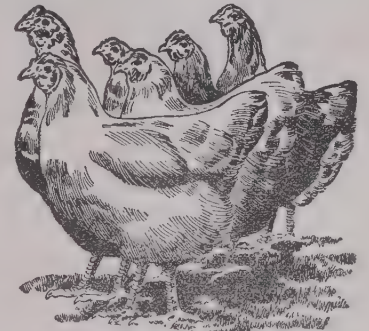
Every soul must break out of a prison of things. We are dungeoned by possessions, smothered by a clutter of merchandise, the life flattened out by the cumulative instinct of selfishness. The prison house of selfishness is the common jail of mankind, caging them in the little cell of personal advantage.

The way seems too narrow only to those whose feet have never entered it. The gate seems too straight only to those who do not know that God's commandments are exceeding broad.

Christ's law is a gracious liberty. His service is a perfect freedom. His statutes become our songs in the house of our pilgrimage.—W. M. Clow.

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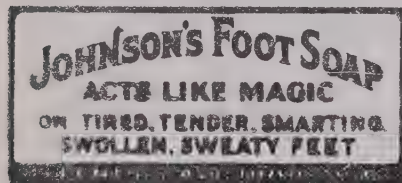
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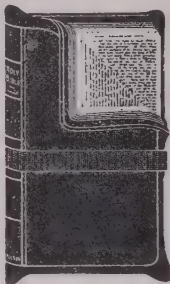
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Vol. 89.

RICHMOND, VA., DECEMBER 13, 1924.

No. 50.

IF I lay waste and wither up with doubt
The blessed fields of heaven where once
my Faith

Possessed itself serenely safe from death;
If I deny the things past finding out;
Or if I orphan my own soul of One
That seemed a Father, and make void the place
Within me where He dwelt in Power and Grace,
What do I gain by that I have undone.?

—William Dean Howells

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But if impatient, thou let slip thy cross,
Thou wilt not find it in this world again,

Nor in another, here, and here alone,
Is given thee to suffer for God's sake.
In other worlds we shall more perfectly
Serve Him and love Him, praise Him,
work for Him,

Grow near, and nearer Him with all
delight;

But then we shall not any more be
called

To suffer, which is our appointment
here.

Canst thou not suffer then one hour,
or two?

And while we suffer, let us set our
souls

To suffer perfectly; since this alone,
The suffering, which is this world's
special grace,

May here be perfected and left behind.

—E. Hamilton King.

When the memory of battles
At last is strange and old,
When nations have one banner,
And creeds have but one fold.

Then Hate's last note of discord
In all God's word shall cease,
In the conquest which is service,
In the victory which is peace.

God has lent us the earth for our life.
It is a great entail. It belongs to them
who are to come after us, and whose
names are already written in the book
of creation, as to us; and we have no
right, by anything that we do or neglect,
to involve them in unnecessary
penalties, or to deprive them of benefits
which it was in our power to bequeath.—Ruskin.

Let me but touch Thy garment's hem
(Thou wilt forgive and not condemn);
Lay but thine hand upon my eyes,
And I shall see light from Paradise.

—L. Adees.

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Thoughts For the Thoughtful

"God sends thread for the web begun."

If you pick the blossoms you must do without the fruit.

Excess in pleasure will cripple the soul as surely as gluttony does the body.—Rev. William Porkess.

Where Thou art, there is heaven; and where Thou art not, there is death and hell.—Thomas a Kempis.

The chains of habit are too small to be felt until they are too strong to be broken.—Johnston.

We can set our deeds to the music of a grateful heart, and seek to round our lives into a hymn.—W. M. Taylor.

May I tell you when it seems to me a good thing for us to remember a wrong that has been done us? That we may forgive it.—Charles Dickens.

Hath any wronged thee? be bravely revenged; slight it, and the work is begun; forgive it, and it is finished. He is below himself that is not above injury.—Quarles.

"They are indeed happy who see themselves pilgrims on the way to a New Jerusalem, a heavenly Zion, as the Jews of old dreamed of the annual journey to the temple."

"It is an old saying, and as true as old, that when a man is converted clear through to his pocketbook, the genuine character of his conversion is no longer questioned."—Howard Agnew Johnson.

Do not let the empty cup be your first teacher of the blessings you had when it was full. Do not let a hard place here and there in the bed destroy your rest. Seek, as a plain duty, to cultivate a buoyant, joyous sense of the crowded kindnesses of God in your daily life.—A. Maclaren.

Dost Thou the bitter Cross
So eagerly embrace
For us, and we for Thee prepare
No poorest dwelling place?
Such love as Thine must crave
Above all other things,
The love of those on whom 'tis spent,
And all that loving brings.
—Harriet Kimball.

It used to be a law in some of the old monasteries that the chanting of praise should never cease. When one brother ceased another took up his chant and so praise continued night and day. So should our lives be ceaseless praise.

Up on God's window sill
Caroling high and shrill,
Shaking with ecstasy,
At last clung my spirit free.
God showed His glorious head. Singing to Him I said:
Who was it did me wrong? Why was I caged so long,
Tangled with wings and stings, under the stars?
God said, I made the wings, you made the bars.
—Karle Baker.

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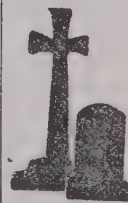
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EDITORIALS

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No. 50.

PRIVATE WARS

We have never seen the question raised, whether in the War on War the little private wars are to be exempt from attack.

Dr. Braxton Bryan, who knew the legends of every courthouse green in Virginia, used to tell the story of a kindly but bibulous countryman, who, when he was in his cups, used to challenge the prowess of every passerby. This happened with such regularity on court day that the county officers wearied of arresting him, and he was allowed to conduct his little private wars without rebuke. One day he visited the courthouse green in an adjoining county, and, growing turbulent, was promptly arrested, and sentenced to thirty days in jail. When he returned home after his release, he remarked to a friend: "It's fine to be back in old Fluvanna again where a man can fight in peace."

There are at present two little wars going on in the Church, one in the Philippines and the other in the city of New York.

The Philippine situation is simply the outcome of the interesting and forceful personality of Father Staunton, who, working among the Igorots who are almost the last of the primitive peoples, has created for them not only a Church, but a civilization and a language. With the immense driving power of his unique personality he has overcome almost impossible conditions. The work has been almost entirely his own. If canons, precedents, episcopal authority got in his way, so much the worse for them; Staunton kept right on. The inevitable crisis has arrived. The voice of authority has challenged his

right to be a law unto himself. The questions involved will probably come before the General Convention for settlement. There seems to us no need for the whole Church to get excited. Everybody has known the facts for many years. After all, it is a little private war.

The other flurry of feeling is in the City of New York. To us at a distance there is a touch of the absurd; we had almost said *opera bouffe* in the incident. The story as told in the New York Times suggests a Latin-American atmosphere—an ecclesiastical coup d'état that failed. Some one in authority connected with the Clerical Union for the Maintenance and Defense of Catholic Principles, a society to which about one-fourth of the clergy in New York City belong, sent a message to the New York papers requesting them to omit the word Protestant from the title of the Church in the published notices.

The Protestant Episcopal Church was dethroned overnight and a new sovereign known as the Episcopal Church enthroned.

The temperamental gentlemen who engineered this movement are still explaining. The battle rages. Why get excited? Everybody has known all the time how these gentlemen felt about the name of the Church. The affair is a little private war, good copy but rather a pathetic sort of business when the world's need of the Church's message is so urgent.

It may interest some of our readers to know that in Richmond, Virginia, which is not far from Fluvanna, the notices in the authorized announcements in the daily press have for many years been in the name of the Episcopal Church.

LAYMEN

Newman in his essay on the Anglo-American Church has much to say about the fact that in the Diocesan and General Convention there is lay representation. He calls to mind the fact that such lay representation is distinctly an American institution and that its author was Bishop White. To Newman who declares that such representation is a violent breach of Catholic tradition, the notion of the laity having a word to say about the doctrine and discipline of the Church, was a monstrous conception.

He also has much to say about the enormity of misconception implied in the name of the Protestant Episcopal Church. Having eased his mind on these matters, he proceeds to tell us what is the Church. We know not whether it be a constitutional infirmity, but we confess to an utter inability to find in history any justification for such a definition as he gives. To our mind the Church, which is the oldest living organism in the western world, is subject, like every other organism, to the laws of life; and life means change and development. The law of that development is that there is in every imper-

fect form of life a sense of need; and there is effort to satisfy that need in the presence of conditions that challenge its right to exist. Such efforts, after spasmodic and short-lived struggles in many directions, finally result in organic change, and the organism is provided with distinct organs adapted to its environment.

In the beginning the Church was the people. It mattered not whether there was an apostle on the same continent. "The Church that is in thy house," of which St. Paul speaks, was typical of the Church everywhere. That Church was proscribed, boycotted and ostracised, but charged with a living energy such as no organism before had ever possessed. The organism, it must be remembered, was the body of Christian disciples. Conscious of need and challenged by environment, it developed crude and short-lived organs of expression, the varying lists of which are seen in the Epistles. The great needs, however, were, if it were to continue to exist, for organs wherewith to meet the pressing necessities of discipline, doctrine and dole. The organism in that stage of its exist-

ence developed three new organs for its own use. As the first well-defined new organs they have immense historic value and interest. The three-fold ministry, developed as organs by the body of believers continued to function in a proscribed Church, but the deacon, though retaining his name, soon ceased to be the right hand of pity and became something entirely different, the temporary assistant of the presbyter to whom he had borne no relation in the early days.

To change the simile; the form of a crystal is determined by its constituent elements. When by intense heat the crystal is dissolved, new elements can be added or some of the constituent elements withdrawn. When the mass cools a crystal is again formed, but the axes which determine the form are determined absolutely by the elements in the new mass. If the Church was suddenly dissolved and was confronted by the necessity of establishing discipline and doctrine, and distributing dole, it would inevitably crystallize into the form of the primitive Church.

The churches of two-fold ministry represent a crystallization in which one of these is lacking. The fact that has to be faced today is, that the Church seems to have forgotten that the clergy are only organs which the body itself has developed in the answer to the challenge of environment. Those organs, so far from constituting the body, are only instruments of the body. When the laity awake to the realization that they are the Church, the living organism; and the need of this organism becomes articulate, they will find in the entirely new environment of the modern world a challenge to the latent creative power of a living organism. We do not hesitate to state our belief that a three-fold ministry as at present conceived, is utterly inadequate to meet either the needs of the Church or the challenge of life today. Nor do we hesitate to say that a sanctity as high and a usefulness as great await the new organs some day to be developed as that which has ever attached to what we love to call the sacred ministry of the Church.

FROM BISHOP MOSHER TO DR. STAUNTON

Manila, October 13, 1924.

Rev. John A. Staunton, Jr., D. D.,

Sagada,

Mountain Province, P. I.

My dear Fr. Staunton:

ON MY return from Iloilo Thursday my mail contained four letters, one each from the priests of the Sagada Station. As they were written within two days of each other and all deal with the same subject in the same way it is obvious that they represent concerted action and a well-organized plan. I shall reply to them, therefore, in a single letter addressed to you and sent to all.

In my letter to you of September 9, I made apology for my delay in replying to yours of July 9, and gave my reasons. Yours of September 18, states that this was your first intimation of my having received your previous letter; you forgot, perhaps, telegrams relative to your coming to Manila that were based on that letter. If my letter failed to satisfy you, I have nothing further to add in the way of explanation, other than the statement that I have long realized it would be necessary for me to come to some understanding with you regarding the station in Sagada, and that I have been postponing the taking of the initiative in the hope that I might see a way to do it without making such a break in the Mission as you are now proposing. Your letter showed me that postponement would no longer be possible but it came at a time when the situation at St. Luke's Hospital entirely prevented my giving that at Sagada the attention and thought it demanded. I think I have fully as much right to delay as you have to precipitate action.

I am still asking you to come to Manila; and your telegrams, received since my return from Iloilo, refer to your letter of September 18, as perhaps showing that for you to do so can be neither necessary nor useful. But, whether you accede to my request or refuse it, it is best that I should write you in reply to the letters you have sent, and have had the remaining Sagada priests send me.

The situation is the same that confronted me on my first arrival in the Islands, in March, 1920, except that now I have behind me four years and more of an effort to satisfy the Sagada demands. In my reply to your letter of January 26, 1920, I accepted your resignation, whereupon you telegraphed me that I had misunderstood your letter. I knew I had not misunderstood but I was entirely willing to make every allowance. In my letter to you I said:

"You ask not merely that I shall give general acquiescence but hearty and sympathetic leadership, because the future of 'this Mission' depends upon this. That is to ask no more than it is my full purpose to accord to every missionary in the District. But I feel sure you will recognize, if you think for a moment, that it can be given by the Bishop only to those who accept his leadership, and who are willing to follow him wherever he may lead. Forgive me if I misread your letter, but it seems to me that you reverse the position entirely: You seem to expect from me a support of you in your Mission Station that you would not give to me in the District. No Bishop, I think, could possibly accept such a condition and feel that he was true to his consecration vows."

In your reply letter, following your telegram dated March 27, 1920, you said:

"Of course we realize that the lines upon which the work at Sagada and Bontoc have developed cannot possibly, under the existing conditions of the Anglican Church, be considered the only or the normal lines for all other missionary stations in the Missionary District. The policy and the direction of the whole District must necessarily be in your hands as the Bishop, and we note with pleasure your desire that the work at Sagada should be carried on on the same lines as have existed since its foundation, and we heartily assure you of our readiness to support you in every way we can in your work in other parts of the District."

You now withdraw from this agreement and have led the other priests in the station to follow you. And, what is more, it is proposed now to abandon and, in effect, to turn over our work (not only in Sagada but in the entire Mountain Province) to the Romanists. This seems to substantiate the statements made to me in 1920, which, at the time, I was entirely unwilling to believe, that you had a similar intention then. I happen to know that such a proposal is not acceptable in all three of our Mountain Province stations nor to all of the missionaries there; neither does it meet with approval in the Mission outside of the Mountain Province, while in the Church at home it would cause the greatest consternation.

Sagada is constantly referred to as "Catholic," but I call to your attention that the word is not used in the sense that we find it in the Church at home. All teaching given and all ritual used in Sagada are Roman; and this is so marked that the staff will help me today if I agree to let the Romanists succeed to our work, while I have no reason to hope for your assistance if I try to keep it Catholic—but Anglican. And this, in spite of the fact that you all have solemnly promised to conform to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church. On my first visit to Sagada, in 1920, I expressed my regret that in making the necessary adaptations so that the Igorots could have a Christianity possible for their comprehension you had not gone back to primitive Catholicity but had invariably turned to the Roman; the opportunity for a splendid contribution to really Catholic practice and teaching was being lost. The local result is that now Sagada is in an impossible situation and the four letters I have received would place the blame on:

1. The Church, for failure to give adequate support.

Let me remind you that Sagada receives over one-fourth of the appropriation made to the entire Diocese, and, I venture to say, the largest appropriation made to a single mission station of the Church anywhere in the world. Also, that (to quote your letter of July 9) "The material fabric of the Sagada Mission was built up, not by appropriations from the Church Missions House, but mainly by Specials sent directly to me or to Bishop Brent. Changed methods of finance in New York have almost dried up Specials"; and herein lies the source of most of your financial troubles. I have worked for twenty-eight years in the Church's missions, and always under the ruling that the Board of Missions was underwriting me to an amount without which I could not have gone on at all, and with the understanding that I should make no special appeals that had not been sanctioned by both the Bishop and the Board. You, on the contrary, have resented this ruling as an encroachment upon your personal rights, and have

gone ahead with little thought for the future, receiving and expending large sums for plant with no guarantee of future maintenance. It was inevitable that the time should come when continuance would be impossible.

Moreover, it must be remembered that all through the Islands of the South Seas one finds missionaries doing thorough work with meagre support, and they have been doing it for eighty years. All through the Philippines we find American missionaries, and in the Mountain Province Belgian, who are doing effective and permanent work without anything like such great expenditure. In letters to you, and in a conversation with you last January, I called to your attention the entire precariousness of the Sagada station in that you have a plant far in excess of anything the Mission can hope to maintain and a variety of activities that no one now in Sagada would be either able or willing to continue; and the practical impossibility of finding any one who could and would. I urged you, in effect, to develop on more conservative lines in the future and to conserve some of your money as capital in hand for future maintenance. This is the only possible way of saving Sagada financially—and of finding funds for necessary work such as, e. g., the barrio schools in your out-stations.

2. The Mission also is blamed for not conforming to Sagada customs. I ask you to read again the quotation given above from the letter of March 27, 1920, written by Fr. Frost and yourself. No station in the Mission outside of Sagada has exceeded the limits permitted by the Church, and if the complaints made to me against Sagada are evidence I can only say that Sagada has been detrimental to the work elsewhere quite as much as other stations have hurt Sagada.

3. Finally, the Bishop is blamed for the situation. I shall not go into details but mention two things only, of a general nature.

1. The Church has given the bishops certain discretionary powers in order that there may be flexibility without disorder. It seems rather curious that priests, to whom no such authority has been given, but who have assumed it almost without limit, should feel that they are in a position to criticize their Bishop for exercising his delegated authority to a very limited extent.

2. Rigidity in interpretation of the Church's law in one station would have necessitated rigidity in all. In that

case I should have had to call on Sagada:

(a) To use the Prayer Book service of Holy Communion and not that put out by the Society of SS. Peter and Paul;

(b) To cease entirely the practice of administering the Holy Communion in one Kind only;

(c) To make confession optional and not obligatory on communicants;

(d) Not to admit children to Holy Communion before confirmation;

(e) To present for Confirmation only those who are duly prepared in the Church Catechism.

These examples will suffice, without going further, to show what rigidity would have meant for Sagada.

Finally, To the proposition to desert our work in the Mountain Province, or to turn it over to the Roman Church, I can only say a positive No. I have no desire to make Protestants out of the Igorots, but there is a Catholicity in which I believe with all my soul, which is to be arrived at through Anglican and not Roman channels. And I shall also expect in Sagada a complete change as regards material development, so that the Christian training of the Igorots can be much more effectively carried on and throughout a wider area.

Two things are made abundantly clear. An effort to plant a little piece of pure Romanism as a station of the Protestant-Episcopal Church has been proven impossible. I can only wish that I had seen before as clearly as I do now how inevitable it was that this should be the result. And an entire staff of missionaries committed to your leadership has been led into discouragement to the point of being ready to withdraw their acceptance of God's call to work in a Mission of His Church. There are priests and other workers in Sagada who could have been led into doing magnificent work and to overcoming any and all discouragement.

It remains only to be seen, now, whether you love your Church more than your Churchmanship and will help rather than hinder Sagada's continuance as a Catholic station of the Church in which you are a priest.

Faithfully yours,

GOUVERNEUR FRANK MOSHER,

Bishop of the Philippine Islands.

BISHOP MURRAY'S ANNIVERSARY

By the Reverend Arthur B. Kinsolving, D. D., Rector of St. Paul's Parish

Address on Behalf of the Clergy at Bishop Murray's Fifteenth Anniversary.

THE committee in charge of the arrangements for the Fifteenth Anniversary of the consecration of our Bishop have kindly designated me to say a few words on behalf of the clergy of the Diocese of Maryland.

To some people it seems that the office of a bishop in the modern world is an anomaly. Several of the largest groups of Christian people in this country have no bishops. The Church in the American Colonies was deprived of the presence of a bishop for a hundred years. In a land where every man is king, and the spirit of democracy runs strong, it is not easy to serve and commend an office which would seem to have been in more perfect harmony with remoter centuries and earlier habits of thought. Yet it is true on the other hand that at no time has leadership counted for more in Church and State, in business and religion than now. History is still largely determined by the character and qualities of its leaders.

We in the old mother Church of the English-speaking peoples of the world have inherited our bishops. They come down to us, as we believe, by divine appointment, and first we honor them for the sacred office which they bear among us. We expect them to be to us fathers in God, pastors of pastors, and centers of unity and loyalty. This Diocese has been served by a succession of marked men. We look back to Bishop Claggett, the first American Bishop who united in himself both the Scotch and English successions, a man of wisdom, sound judgment and definite churchmanship; to Bishop James Kemp, a Scotchman of real simplicity, able and inflexible in his adherence to right in a turbulent and difficult period; to the quiet and godly Bishop Stone, the Scholarly Whittingham, whose intellectual force, strong convictions, and mastery as a writer and debater, made his influence felt throughout the nation, to the lovable and approachable Bishop Pinckney; the learned, able and indefatigable Bishop Paret.

During the past fifteen years the Diocese has been under a man who brought to us his own individual gift, and who has rendered a service which may with confidence be placed

by the side of that of any of his predecessors.

In the first place, from the beginning our Bishop has shown himself a friendly bishop. The proverb says, "If a man would have friends, he must show himself friendly." There has been no aloofness about our Bishop. He has known and loved all his clergy, High Low and Broad, and they feel it, and he has known by name an amazing number of the laity. He has loved to mingle freely with them, and take counsel for the welfare of the Church.

Next, we have had as our leader a man of unusual energy and industry. He has never spared himself, but indulged freely his passion for work and service. Each year he has visited every parish and mission in the diocese, not as a perfunctory routine, but with a loving, personal, human touch. He has not neglected the rural parishes where the smaller groups gather that constitute so important a source of the Church's strength. Nowhere is he stronger in the love of the people than in these rural parishes, and I can confidently speak of their love and gratitude.

Our Bishop has followed with keen personal interest the fortunes of the several organizations which make up so largely the life and activity of the Church. This is true from the great Cathedral enterprise which he inherited and to which he has given unwavering leadership, to the smallest organization laboring for the welfare of the children. His relation to them is not nominal or perfunctory, but personal and vital. Every group of workers in the Diocese is sure of kindly interest and good counsel from their Bishop. By his Christian optimism and the unaging spirit of hope, which is the heritage only of convinced and devoted servants of God, he has put courage and new life into all who are trying to bring in the Kingdom of God.

The Diocese of Maryland is proud and thankful for the place its present Bishop has attained in the councils of the National Church. Not only is he an influential member of the General Convention, but he was promptly selected

from the large body which composes the House of Bishops to serve on the National Council of the Church, which has in charge the larger administration of her great mission to the nation and the world. Few know, perhaps, how greatly the duties of this position have added to his labors. No man can render efficient service in this capacity save one whose heart has been fired by the great missionary call of today, and an unconquerable conviction of what the Church with her resources ought to accomplish. This service to the General Church and to the great cause of world-wide missions has not impaired our Bishop's ability to meet his duties in his own diocese, but it has formed a link of connection between Maryland and the

National Church, which lays a heavier obligation upon each one of us.

Swift-footed is the life of man as he runs his course through this world, and relatively of little worth are our appraisals one of another. It is only the verdict of our God that really counts, and yet the sympathy and esteem of our fellows is one of the grateful rewards of life. We, your clergy, who know something of your burdens, your visions and your joys, bear you on this significant anniversary the tribute of our loyalty and love. We recognize your sense of stewardship and your unsparing devotion to the Church of God, and we hope that in His gracious providence you may be spared for many added years to serve your great office in the fine old Diocese of Maryland.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

"FRACTIONAL LOYALTY."

Mr. Editor:

I write to thank you for your editorial of November 8, entitled "Fractional Loyalty." No finer or wiser sentiments have appeared in the SOUTHERN CHURCHMAN in many months.

It is quite true, as you assert, that the raising of money for religious and charitable purposes has been made so remorselessly systematic and business-like that almost the last drop of religion and earnest enthusiasm are in danger of being crushed out. As the sum-total of the gifts has increased, the spirituality and cheerfulness that should accompany the giving have diminished. Churches and charities seem to have forgotten that the "Lord loveth a cheerful giver" more than a large donation extracted under a species of moral pressure and compulsion. "But how else are we to raise the money?" is the answer invariably given to any one who is bold enough to criticize the methods so generally adopted nowadays, such as "drives," "campaigns" and "house-to-house canvasses."

On this Advent Sunday, I wish we might all ponder over the thought contained in that splendid Fiftieth Psalm, which the Church appoints to be read today at Morning Prayer. In a magnificent and inspiring passage, the Psalmist shows the Almighty as indignantly reminding the people of Israel that God cares far more for their whole-hearted devotion to Him than for all the gifts they could possibly make at his altars. He tells them that all the beasts of the forest are his, and so are the cattle upon a thousand hills. And then follow these words of fine scorn and derision, "If I be hungry, I will not tell thee, for the whole world is mine, and all that is therein." God could easily manage without the puny gifts that Israel was offering, but He did ask for their hearts. In short, the lesson is the same that Our Lord taught centuries afterward, when He stood in the treasury and saw the rich men casting in their gifts, and saw also the poor widow throw in her mite. In God's eyes, she, who gave willingly and with a humble heart, was giving more than many who tossed in a thousand times greater sum in gold or silver.

Today the Church is in imminent peril of losing sight of this great spiritual truth. Will not God smite her and rebuke her for her covetousness and blindness? Has He not done so already? Just as He crippled the Egyptian army as it struggled through the Red Sea, is He not crippling some of the Church's most ambitious monetary plans? He has taken off her chariot wheels so that she drives them heavily.

WILLIAM A. ROBERTSON.

East Orange, N. J.
November 30, 1924.

CUTTING OUT THE WASTE.

Mr. Editor:

The Episcopal Church has gone in for Pension Fund Insurance, and Life Insurance for the clergy and laity. It may also be said to have a Building and Loan Association, though poorly backed. I think it ought to go a step further and create an agency for handling fire insurance on church buildings, and even fire and liability insurance on parish automobiles.

I understand that the Roman Catholic Church and the Methodist Church have created such an agency, in order that such net savings as may accrue in the administration of this important service may be applied for forwarding the general work of those churches.

I have no access to records that are comprehensive, neither have I the necessary data nor experience from which to draw conclusions, but I think you could contribute a vital and important service to the Church by gathering some rather complete information.

I note that in the State of New York some insurance is carried as follows:

Diocese of Albany	\$ 4,233,168
Diocese of Central New York.....	437,005
Diocese of Western New York.....	2,624,025
Diocese of Long Island	4,739,025
	<hr/>
	\$12,033,223

I cannot glean from the Journal what amount of insurance the Diocese of New York carries, but I imagine it must equal the above total, making approximately \$25,000,000 insurance carried by the Church in New York State.

I wonder if it is conservative to estimate that the Church in New York State carries about one-twentieth of the insurance carried by the National Church? If so, that would mean a total insurance writing of five hundred million dollars. If that represents only a one per cent expenditure to the Church every three years, but an expenditure on which perhaps ten per cent saving might result to the Church through its own insurance agency, then it might mean that several thousands of dollars would be available every triennium to relieve the Church at large and help in some places where the need was greatest, i. e., make an impression in the priority list!

Personally I think it is a rather deplorable waste of the offerings of the people of our Church when we charge off so much to "fire insurance." Some memorials, such as organs, require full insurance at high rate; some donors require full replacement insurance on memorials. If the risks which the Church offers in the majority of its church buildings (as well as in the lives of the clergy) are among the best risks of insurance in the country, there must be some margin of profit in the business which the Church has to offer.

I may be wide of the mark in my conjectures as to figures, but is there not a real principle at stake here, i. e., a little better stewardship and husbandry of resources?—at least, a real saving work for the Church to attempt? I would like to see you make some editorial comment upon this subject.

IRVING G. ROUILLARD.

Saratoga Springs, N. Y.

INFORMATION WANTED.

Mr. Editor:

Information is being sought by the Executive Secretary of Epiphany Parish, Washington, D. C., pertaining to the history of the Church from its beginning in 1841, to present date. What is especially needed, is a picture of old

Epiphany as it appeared when first completed in 1844, under the direction of the Rev. Dr. John W. French, first rector. Data is being collected with a view to compiling a complete, illustrated, history of the parish. We will appreciate any assistance any one who perhaps has had

family connections at Epiphany, can render. Please address Mr. Thomas G. Spence, Epiphany Church, Washington, D. C.

Washington, D. C.

THOMAS G. SPENCE.
Executive Secretary.

THE CHURCH AND YOUNG PEOPLE'S WORK

By the Reverend Karl Morgan Block, D. D.

THE MEETING OF THE SYNOD OF WASHINGTON.

ONE of the hopeful signs of a new consciousness of responsibility for our young people was an address made by Mr. Kercheval E. Smith of the Diocese of Maryland at the Synodical meeting of the Third Province, held recently in Charleston, West Virginia. As President of the Young People's Fellowship of Maryland and Vice-President of the new Provincial Organization, he addressed himself to the subject, "What the Young People Expect of the Church," with singular acumen and winsomeness. Needless to say, the talk was listened to with great interest, and the various reactions of the clergy present, expressed privately and publicly, showed only too clearly the Church's slow recognition of our young people's problem, and the need of a closer association and more intimate understanding between our pastors and their young people.

It is regrettable that the subject was one-sided and necessarily limited to the attitude of the young people toward the Church. Perhaps it would have been better had it been more inclusive, i. e., "What the Young People Expect of the Church and What the Church Has the Right to Expect of the Young People." I think it may be fairly said that the clergy who were present showed by their comments the intimacy of their contacts with the young people, or their lack of it. The speaker addressed himself most largely to the group who have been unhappily termed "flappers" and "cow-boys," and in the course of his address, read twenty or more replies given by the young people of one of the Maryland Societies, to the subject assigned him. These replies were gathered at an ordinary meeting, in a casual fashion, so that these young people wrote frankly, and in "not for publication" style. Therein lies their value. You can imagine the interest which attended this address when the speaker introduced his subject by the statement that he had put this question, "What the Young People Expect of the Church" to several members of other communions. One, a Lutheran, answered, "I don't expect anything." Another, a Roman Catholic, replied, "Nothing but the Collection Plate," and other reactions were similarly discouraging. He reminded his hearers that the Young People's Problem is not confined to our own Church, nor to the nation. And he quoted from a press report of a meeting of English College students, in which the Church was rather sharply taken to task, sometimes unfairly, perhaps, but none the less sincerely, for its failure in the minds of these young students, to meet present-day problems in a way expressive of hope for the redemption of the present age. To summarize somewhat briefly, he declared that the Young People's Movement in our Church has practically no past; it is strictly a Twentieth Century movement, or perhaps both an advantage and a disadvantage. The disadvantage lies in the fact that the older clergy and laity do not know much about it, and grew up without experience in it. It holds an advantage, however, because it affords the movement opportunity to develop along modern lines, to fit existing conditions. It is not embarrassed by traditions.

Young People realize that they are a problem to the grown-ups. This is impressed upon them in modern novels, newspapers, moving pictures, plays, etc. The older generation was reared with such maxims as "Spare the rod and spoli the child." "Children should be seen but not heard." But the new grew in a different atmosphere, where such aphorisms as the following, were held: "Do not break the child's spirit." "Do not kill his initiative." "Give him ample opportunity for self-expression." It is only natural, therefore, that different methods and a different environment should produce different results. There is nothing essentially wrong with our modern young people. Their horizon is broader because of available information through travel, newspapers, moving pictures, extension lectures, and the like. They have been much more indulged than their parents, and have had too much spending money for their good. But they are not entirely scatter-brained as regards the Church and religion in general. They may have misunderstood independence and liberty, but they have very definite convictions and are

not loath to express them. In regard to this new movement, they oppose a rigid type of organization. They seem to desire greater freedom for themselves than is indicated in our formal type of service. They like variety in the schedule of topics for discussion, and they deplore any undue stress laid upon the financial side of the Society's activity.

Young people need the Church's help along three lines preeminently. First, financially: They are far from independent. Most of them are still in college or making a start in business, so that their financial freedom is rather definitely limited. The Societies need financial assistance to enable them to engage outside speakers for their mass meetings and conferences, for inspiration and leadership. They should like, moreover, to be able to send their leaders and delegates to summer conferences and camps, etc. Second, in the field of service, they desire the Church to open types of work that are at once definite and worthwhile. They are prepared to offer themselves to the Church, individually and collectively, for duties for which they have prepared themselves. The spiritual need is their greatest. They have facilities for developing physically, and ample opportunity for mental stimulation. If the Church fails to assist them in their spiritual development, they miss the most vital force in life, and the one which alone safeguards their usefulness.

The aims of the Young People's Movement are few and simple. It seeks to bridge the gap between the Church School work, and the adult activities of the Church. It seeks to empty by filling, affording such activities as will safeguard the adolescent period, and by training the young people as future workers in the Church and boosters for the Church. The aim of this movement, with God's help, is to bring the young people closer to Jesus Christ. "They also serve who only stand and wait" offers no attraction to them. Life is constantly transplanting the young people from home environment with its restraints, and nothing but the functioning Gospel of Christ can prepare them for their new relationships. The plea of the young people is that the Church lay seriously to its heart the great Master's command, "Feed my lambs."

This summary follows very closely the address given. And whatever else may be said, it shows the thoughtful and earnest reactions of one of our young leaders, who has endeavored to understand the psychology of his own age and the relation of the adolescent to the Church and Christianity. I am reserving for next week an outline of the replies of this unnamed Society, and a consideration of what this attitude of mind portends for the Church. Nothing could be more grimly tragic than for the Church to dismiss this movement from its mind as offering no vital promise or to resent what seems to be arrogance without looking sufficiently into the matter to find out if the attitude is representative of the great majority of our young people, and if what offends the ultra conservative is not a fermentation of a new leaven accomplishing a "consummation devoutly to be wished."

Service Objectives.

As we approach the new year, plans must be made for the work in the Five Fields. The custom has become very general to choose yearly objectives, not as exclusive labors in the field, but as a minimum program, to which may be added from time to time such lesser objectives as the funds of the Society permit. The Young People's Fellowship of Newark has suggestive material along this line in its "Service Objectives for 1924-1925," from which the following is quoted:

1. The Parish—
To be chosen by each chapter with the advice of the rector.

2. The Community.
3. The Diocese—A Ford Touring Car. The Bishops have asked for this car for one of the missionaries in the Diocese. By the use of a car services can be held in two or three missions by the same man.

4. The Nation—St. Andrew's Church, Mayaguez, Porto Rico. This congregation is erecting a new church building. It is already started. As money comes in more work

is done, most of it by the missionary in charge. Let us help finish it! See the "Story of the Program," page 92.

5. The World—The Cathedral School for Boys, Anking, China. These boys need new school buildings. Five thousand dollars have been raised in China. Bishop Huntington has asked for enough money to start the work. Let us help start it. See "The Story of the Program," page 42.

Every chapter should have a part in attaining these objectives. First, learn about them. Assign a meeting to the study of each one. Information may be obtained from the Diocesan Council. Next, decide how your money

will be raised. Then raise it. Do not try to raise the money for all objectives at one time. Spread them through the year. Use the block system. Pay the money for the first two objectives to the proper persons. Send all contributions for the last three to the Fellowship Treasurer. He will forward all money to the Diocesan Treasurer.

These assigned objectives are "money-raisers" not because money is considered most important, but because it is more convenient and accurate to keep a record of this form of service. Make sure that your program includes other kinds of personal service. Suggestions will be found on the pages devoted to service.

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

CLOSING IN ON WAR.

Arthur Brisbane in his daily column says:

"In the big war, noise overhead sent city dwellers to their cellars.

"In the next war, flyers will come in the night, released from the holes or decks of great ships off our coasts. There will be no news from these silent marauders, until the bombs begin bursting in the city streets.

"Our government really ought to take the flying machine, for attack and defense, a little seriously."

Wouldn't it be better for our government and the governments of the world to begin to take the Golden Rule seriously?

It is an odd coincidence that the War on War is moving forward from opposite directions. Christians are beginning to realize that Christianity demands "peace on earth and good will toward men," and that that really means PEACE.

On the other hand war machinery is rapidly being perfected to a degree that will soon make war well-nigh impossible by reason of its devastation.

A CHRISTIAN OBLIGATION.

The following is an extract from the account of the meeting of the City Council in a certain small town.

"Wants" Conditions At Jail Remedied.

"Mr. Page read a request from Mrs. Robert T. Barton, chairman of the City and County Welfare Board, urging council to remedy conditions at the county jail, where women inmates are frequently confined in the same room with insufficient sanitary facilities, both white and colored women often occupying one room. The Welfare Board's request suggested that necessary plumbing be installed in other rooms at the jail, so that adequate facilities may be provided for women prisoners.

"Upon motion of Mr. Bactjer, council agreed to cooperate with the Board of Supervisors of Frederick County to have the necessary improvements made at the jail, the city to pay its share of the costs."

In cold print it looks like a very small thing, but if the reader had been one of those prisoners this item would have meant a great deal. Those women prisoners, too, are not unlike the Samaritan at the well near Sychar to whom Our Saviour offered the living water (John, Chap. 4).

Our purpose in calling attention to this incident is to emphasize the importance of welfare committees.

Provision is now made in many states for the organization of these welfare committees. The service on them usually has to be voluntary, however, and without pay. Many people are apt to think that it is not worth while, that it only gives one a lot of extra trouble, and often an additional amount of abuse without any return.

This is an entirely wrong attitude to assume toward a great opportunity for public service. The fact that no pay is provided for these committees does not in any way minimize, and service on them is not only a duty of citizenship, but a Christian obligation which should not be shirked.

SEASONAL MINISTRATIONS.

We quote the following news item from Middleburg, Va., as showing one method in which the sinners and saints can help each other, at least on Thanksgiving Day:

"Thanksgiving Day at Middleburg.

"In accordance with a custom which was established

three years ago the Thanksgiving Day service was in the nature of a Harvest Home Festival. The Chancel was decorated with fruits and vegetables in profusion, which had been solicited not only for beautifying the House of God, but as a contribution to the dinner for the convict camp prisoners. Thanksgiving service was held at 8:30 A. M., at which more than fifty persons were present. An offering for the Home for Homeless Boys at Covington was taken, and this amounted to \$56.50.

"At the conclusion of the service the rector and his wife took a truck-load of provisions to the camp, and, in addition to the donations used to decorate the church, we had thirty-five pounds of candy, and plenty of tobacco for the men and the guards. A service was then held at the camp. In the evening a service was held at the Aldie Methodist Church, the rector officiating."

We use this account of Thanksgiving ministration to remind our readers that Christmas is drawing near and that no people need so much to be remembered at this joyous season as those within institutions whose friends are few and often poor, and at a distance.

Such persons are apt to feel that Christmas is just a secular holiday for revelry, and if Church people will remember them, and try to minister to them for His sake who died the death of a criminal on the Cross, it makes the Saviour seem much more real to them.

In this connection we take the opportunity to offer the service of the Social Service Department of Virginia as a purchasing medium. The writer of this page does extensive Christmas shopping every year at wholesale prices and if Church people wish to do some worthwhile Christmas work by furnishing a little present for the inmates of some nearby institution, and will write us giving a list of persons, men and women, for whom presents are desired and enclose whatever amount of money is in hand for this purpose we will take pleasure in making it go as far as possible.

The following report of a somewhat unique service and the fruits of an evangelistic campaign show that efforts among such persons are well worth the making:

"Scenes at the jail at Phillippi reenacted at Camp 48, near Middleburg: During the past ten days a revival service, conducted by all the ministers in Middleburg, has been held at the State Convict Camp, and the interest manifested has been most remarkable. The Methodist Baptist and Episcopal ministers have taken turns in conducting the services and preaching, and out of a total of fifty-five prisoners, twenty-five have made a profession of conversion, or have expressed a desire to return to their Christian duties. The movement had its inception in the conversion and baptism in the Methodist Church of Captain Higginbotham, who, with his wife, has been a valuable help in the work carried on in the camp. He is being transferred to a camp in Rappahannock County, and, on Sunday night, we had a farewell service. After brief devotional services by the rector, who was asked to act as master of ceremonies, a well arranged program was given by the men themselves. Duet, prayer, short address by Mr. Goldsmith, "Captain Higginbotham, the Citizen," duet, address by Miss Goldsmith, "Mrs. Higginbotham, Prisoners' Friend" (Mr. and Miss Goldsmith had worked in the Camp when it was located in Fairfax County, and were here for the occasion). Bible reading by Goode. Presentation of silver to the Captain by Elias Clarke on behalf of the colored prisoners, with address. Presentation of silver to Mrs. Higginbotham by Gardiner, on behalf of the white prisoners, with address. About thirty of the townspeople were present at this service, and the expression of genuine sorrow at the Captain's departure was as touching as if he were a faithful pastor leaving his flock. We cannot but feel that this is the direct result of the Christian work that has been maintained without interruption in this Camp for the past five years.

"There are several prisoners who desire to be confirmed, besides those who will be received into the Methodist and Baptist Churches. The Camp has been rated as being in the A-1 Class for some time, and there certainly is no work in which such appreciation and gratitude is shown."

BOOK REVIEWS

THE MODERN USE OF THE BIBLE. By Harry Emerson Fosdick. The Macmillan Company. New York.

The book is a brilliant presentation of the present mood of Biblical criticism with which, however, we find it difficult to sympathize. Somehow we feel all along that the writer is making out a case for the Bible. We grant the progressive nature of the revelation, the use of parable and metaphor which in various redactions of the Old Testament were, through the lack of literary skill on the part of the redactors, incorporated as records of actual occurrence, but somehow the brilliant writer has failed to make plain the stupendous power of these narratives in human history. The work here has been better done in Mozley's *Ruling Ideas of the Early Ages*, and in the book that gave the Bible back to educated Englishmen a generation ago, Myers' *Catholic Thoughts on the Bible*. Neither of these books was apologetic. They were scholarly, sane and reverent, and met the real difficulties squarely. After studying them it was necessary to recast many of the received opinions; but you were glad to have them go, for you realized better than before the worth of the whole body of the material. The present approach to the study of the Bible is destructive in that it invites any and all to remove from the narrative anything that offends the particular individual's canon of credibility. Dr. Fosdick is a charming writer, and a great Christian preacher, but we wonder if he or any of the iridescent school of critics could have found the source of inspiration in what is called the Modern Bible. Somehow we feel that the Bible in which the patriarchs and Moses and the rest were historic personages and said and did what they are recorded to have said and done, and in which Luke the Physician knew what he was writing about, and in which the Lord of Life was Lord of Nature too, must be a subconscious possession upon which the modern interpreters of God's will for man draw when they are able to stir men's hearts and inspire to loyalty.

Our own attitude is that of St. Peter in his second Epistle, or, as seems probable the unknown Christian writer whose name may or may not have been Peter at all, who wrote: "Our beloved brother Paul has written in his epistles some things hard to be understood." We are content to let it stand at that. Luke and Matthew as well as Paul have written some things hard to be understood, but we do not think the way to knowledge is by the mere assertion that these writers themselves did not understand what they were writing about.

SOME OPEN WAYS TO GOD. By Walter Russell Bowie, D. D. Charles Scribner's Sons, New York. Pp. 235.

It is no exaggeration to call this volume a masterpiece from a master's hand. Dr. Bowie is truly a word artist, and the subject of this book gives him room for the most beautiful verbal decorations without obscuring in the least the central figure of his picture. The author is not one of those religious writers who thinks that we can overcome difficulties in the field of religion by going around them. He holds in high esteem the maxim "overcome evil with good," and faces frankly and fearlessly the present day chaotic condition of thought about "God," "Christ," "The Indwelling Spirit," and "Why belong to the Christian Church," and reaches so satisfactorily and definitely such conclusions that the book is certain to make good its title and to offer "Some Open Ways to God" to all thoughtful readers.

Dr. Bowie starts out with the theory that belief of some sort is essential to all conduct and illustrates it in the simile of the fact that it is more important to a landlady to have a lodger who has very little money but a conviction that honesty is an important part of his life and dealings, than to have one who has a great deal of money, but no belief in just conduct, because she is far more likely to get her due from the former than from the latter. From this foundation he builds up chapter by chapter, in a readable and attractive style, the importance and possibility of hearty belief in the various Christian doctrines of God, Christ and the Holy Spirit, concluding with an eloquent and convincing plea for earnest-minded people

to anchor their conduct and allegiance to some organized body of Christians, as represented by the various churches.

This book is timely, convincing and thoroughly readable, and within the understanding and grasp of the average person, and we believe it is sure to wield a great influence for good by the wide circulation it is certain to have.

THE MASTER BUILDERS. By S. B. Macy. Longmans, Green & Company, New York. Pp. 291.

The story of the Acts of the Apostles is here presented in easy narrative form, the chapters being interspersed with devotional verse. It is interesting, sympathetic and reverent, and well-adapted to rouse in a child's mind a lasting admiration for the early heroes of the Faith.

M. L. G.

YOUTH AND THE BIBLE. By Muriel Streibert. The Macmillan Company, New York. Pp. 251.

It is an unthankful task to put the label "dangerous" on any undertaking so patently sincere, and especially on a book that endeavors to aid in interpreting the Bible to young people. The authoress, a professor of Biblical History in Wellesley College, appears so anxious to remove all obstacles to faith, that she leaves no challenge to faith. The Virgin Birth, and the bodily resurrection of Our Lord are directly or by implication set aside, as are His miracles. Though she is presenting material gathered from many sources, her own shade of opinion so colors the whole, as to leave the impression of an extreme view rather than that of modern scholarship as a whole.

M. L. G.

PRIMARY STORY WORSHIP PROGRAMS. By Mary K. Berg. George H. Doran Company, New York. Pp. 192.

This little book should be of use to teachers desiring aid in the method of presenting lesson material in the primary grades. It is the outcome of practical experience and will repay study.

M. L. G.

WHAT SHALL WE PLAY? By Edna Geister. George H. Doran Company, New York. Pp. 169.

Woven into a story are fifty games, or variants of the same game, which should prove a boon to mothers of small but restless folk. They range from "sick-a-béd" games to "very noisy" games. Prettily bound and illustrated, the volume is an enticing one in appearance, and should lend many an inspiration for a rainy day, or an outdoor party.

M. L. G.

THE CANDLE OF THE NORTH. By C. M. Duncan-Jones. Mowbray and Company, London, Published in America by The Morehouse Publishing Co., Milwaukee.

Stories from and concerning the Venerable Bede are here retold in simple language. There are good colored illustrations, and the early history and legends of the Church of England are delightfully presented.

M. L. G.

THE CREEDS. By E. E. Bryant. Longmans, Green & Company, New York. Pp. 79.

The sub-title to this little volume, "Addresses to Candidates for Confirmation," describes it very well. It is divided into four parts, a short introductory chapter on belief, followed by one on, "I Believe in God the Father." Al-

most half of the book is devoted to various phases of belief in Christ, the last part being devoted to the final paragraph of the Creed. The style is simple, and the author does not discuss intricate controversial questions like the Virgin Birth, or the physical resurrection of the body. The book will be found useful and suggestive for preparing young people for confirmation, or preparing short addresses on the Creed.

M.

MY MISS NANCY. By Ruby Vaughan Bigger. The J. W. BURK Company, Macon, Ga. (Paper.) Illustrated. Pp. 45.

There is no more romantic character in modern times than Lady Nancy Astor, and almost anything written about her would be of interest to the American public in whose heart she occupies as big a place as she does in the hearts of her faithful British constituents of Plymouth who continue to prefer her services in Parliament in spite of socialistic propaganda and argument. This booklet has nothing to do with British Parliaments, but carries one back to "Ole Virginy" in a series of attractively put-together reminiscences of Lady Astor's childhood and early youth as recounted by her old Negro "mammy." All who had the pleasure of knowing "Nannie Langhorne" in her girl-

hood days can vouch for the genuineness of such large-hearted, spontaneous deeds of love and kindness as are reported here. A characteristic autographed note of appreciation from Lady Astor herself, by way of preface, adds to the attractiveness of this booklet.

M.

CUSHIONED PEWS. By the Rt. Rev. Irving P. Johnson. Witness Publishing Company, 6140 Cottage Grove Avenue, Chicago, Ill. Pp. 230.

The fact that most of the material in this volume has appeared in the editorial columns of The Witness does not in any way detract from the interest and value of the book. Bishop Johnson's style is unique and forceful. He drives home his thought with short, sharp sentences and witty epigrams. This volume contains thirty-seven short essays or addresses on a great variety of subjects. They are divided into four parts, as follows: "Religion In America," "The Social Gospel," "The Church," "The Christian Year." Each one is based upon some text, or Biblical incident. The book will be most valuable to lay readers, and the clergy will find it both instructive and suggestive. It will also be far more readable than most books of sermons for the general public.

M.

The Great Commission

CONTINUED NEED FOR FOREIGN CLERGY IN JAPAN.

Bishop Reifsnider considers it a great mistake to think, as some American Churchmen apparently do, that there is no further need for ordained missionaries in the three dioceses in Japan that specially look to the American Church for help. "On the contrary," he says, "I feel that the need cannot be too strongly emphasized. With self-support and the gradual establishment of independent dioceses throughout the Japanese Church, the need for American ordained missionaries becomes even more evident. We should have at least five ordained men each year. Bishop McKim is in hearty accord with this policy. Of course, these missionaries will have to be men of great adaptability and tact, as their work will be slightly different from that of the missionaries who have been in Japan up to the present. They will have to be pioneers or ground-breakers and consequently associate priests of the Japanese who will be priests in charge of the prefectural capitals. The Japanese priests themselves especially desire this association and cooperation.

"The time for the missionary to develop a parish and be in charge of it for some time is, in my opinion, past. But he can and should develop preaching-places until they are ready to become self-supporting parishes, and then turn them over to some properly qualified Japanese priest and go on to further pioneer work. The Japanese priests keenly desire the guidance and inspiration of ordained missionaries who are grounded in the traditions of Christianity and the Church.

"The Japanese Church, in order to become permanent, must be a national Church, that is, a Japanese Church rather than an American or Anglican Church, but at present the Japanese have not the necessary information, tradition and spirit of worship to establish a Japanese Christian Church. Perhaps this cannot be expected until the Japanese Church is under the control and leadership of second and third generation Christians. Right now, however, the Japanese Church is taking form, and ideals, traditions and the spirit of worship of ordained men from America and England are of primary importance. This becomes more and more evident as the Japanese become more and more independent; as more and more authority is given them, they more and more desire American missionaries to whom they can go for help and inspiration.

"In the new districts where as yet the Church has no work the Western missionary can get in touch with the local situation and overcome prejudices much better than the Japanese. Being a Westerner he is accorded a certain exalted position in the community, and through him the Church he represents is given a position that Japanese workers cannot bring to pass. For this and many other

reasons we need in each missionary district in Japan at least five men per year for the next ten years. We have but three men in the Kyoto District, four in the Tohoku, and four in North Tokyo outside of the institutions.

"Both Bishop McKim and I when last in the United States tried for ten men for Tohoku and North Tokyo, but failed to get one."

Further particulars may be secured from the Rev. A. B. Parson, 281 Fourth Avenue, New York.

NOT WHERE TO LAY HIS HEAD.

Read it slowly: Read that motto
Written there for high and low
Traced in blood the dear Christ shed.
Read through glory's dazzling blaze
Read through sorrow's blinding haze
This! "Not where to lay His Head."

On the walls and swelling domes
Of the proud palatial homes,
In the place of title deed
See, a finger there doth draw
Strange word as Belshazzar saw,
This: "Not where to lay His Head."

My Rich Brother, are you sure
There's no Lazarus left your door,
Whose poor ghost 'unhoused, unfed,
May disclaimer round thee trace,
Make thy home a haunted place
With: "Not where to lay His Head?"

Round the meanest, mouldiest hovel,
Whose poor latch lifts but to trouble,
Over chinks and ragged bed
See! a Hand once pierced for us
Signs it with His own red cross,
This: "Not where to lay His head."

My poor brother, do you languish
In despair and bitter anguish
At the thorny road you tread?
Is thy lot a harder one
Than the Father gave His Son
This: "Not where to lay His head?"

On these spired and towering churches
Bowed with weight of jeweled crosses—
His poor cross was wood instead—
On embroidered robes that hold us
With the gift upon our shoulders
Write: "Not where to lay His Head."

Angels—ye who wait on mortals
Nail the words to all our portals
Where a human foot can tread,
Till we gage our every worth
By that measuring rod for earth.
The Cross whereon He lay His Head.
—"Tarply Starr."

Church Intelligence

Meeting of the Council, Province of the Southwest.

The following important resolution was unanimously adopted at a meeting of the Council of the Province of the Southwest, held at Oklahoma City, Wednesday, November 19, when Mr. Washburn reported informally for the committee to consider the enlarged powers of the Provinces, "That the Council is opposed to the Provinces having anything to do with the nomination, selection or election of either Diocesan or Missionary Bishops, within the Province," and voted nine to two against the Province having anything to do with the appropriation or the distribution of funds appropriated to the various dioceses and missionary districts within the Province by the National Council.

Bishop Kinsolving presided and the Bishops of Oklahoma and Salina were present. Arkansas was represented by the Rev. Mr. Stowell; Salina, by the Rev. Mr. Munday; North Texas, by the Rev. Mr. McCallum; West Missouri, by the Rev. Mr. Washburn and Mr. B. C. Howard; West Texas, by the Rev. L. B. Richards, Secretary of the Synod; Missouri, by Mr. T. Q. Dix; Oklahoma, by the Hon. L. W. Pratt; eight of the eleven districts being represented.

A budget of \$3,000 was approved.

The Council elected as follows:

The Department of Missions—The Bishops of Texas, West Texas, West Missouri, the Rev. B. T. Kemmerer, El Paso, chairman; the Rev. W. P. Witsell, the Rev. H. A. Stowell, the Hon. L. W. Pratt.

The Department of Religious Education—The Bishops of Oklahoma, Kansas, Salina and North Texas, the Rev. B. N. Washburn, chairman; the Rev. B. C. Howard, and Professor Battle.

The Department of Social Service: The Bishops of Arkansas and New Mexico, the Rev. E. H. Eckel, chairman; the Rev. E. S. Travers, D. D., the Rev. S. A. Huston, the Very Rev. John W. Day, Mr. Thomas Q. Dix.

The Department of Finance—The Bishops of Missouri and Dallas, the Rev. Mr. McCallum, the Rev. Mr. Mundy, Mr. John McE. Ames, Chairman.

The chair appointed as a committee on constitution and canons the Bishops of Arkansas and Oklahoma, Mr. B. C. Howard, the Hon. L. W. Pratt, and the Bishop of Oklahoma and the Rev. John W. Sykes, as the board of examining chaplains.

Nickels and Dollars.

It is a very busy nickel which finds its way into a cafeteria where the coin goes in and the food comes out. From till to slot and back again is the ceaseless round of its service. The story of the service of the dollar in the Church Building Fund is the same. But the nickel has something on the dollar, for it may eventually get out into other occupations, while the dollar cannot get away when once it is located in the Permanent Fund.

At the November meeting of the trustees it was noted that 177,000 of these dollars had this year started on another round to thirty-two points in this country to finish churches, rectories and parish houses. But they will come back for another trip—all of them, in the next ten years, ready to go again as fast as they accumulate.

But the dollar has something on the nickel, for each one that is out becomes productive. So far this year 31,000 of them, produced by their parents, have taken a final journey as gifts and grants to forty-three towns and villages all around the world for the completion of church buildings.

Even so the demand for them has not been met, and service to the Church has had to be limited to the supply in the till. Does the Church want the Fund to do an even larger work next year? The answer and the remedy are not far to seek.

New President of Boone University.

Bishop Roots has appointed the Rev. Arthur M. Sherman to be President of Boone University in succession to the Rev. A. A. Gilman, S. T. D., Bishop Suffragan-elect of Hankow. Dr. Gilman will for the present continue his relation to the work of higher education in Wuchang as President of the Central China University, of which Boone University will be one of the units.

Clergymen's Retiring Fund Society.

At the annual meeting of the Trustees of the Clergymen's Retiring Fund Society on November 14, the following officers were reelected: The Rt. Rev. Frederick Burgess, D. D., President; Mr. J. Van Vechten Olcott, Secretary, and the Rev. Charles L. Pardee, D. D., Financial Secretary and Treasurer.

The trustees voted the customary twenty-five per cent annuity to three hundred members who had reached the annuity age. The sum of twenty-eight thousand dollars was thus apportioned.

The membership of the Society is now five hundred and twenty-three, of whom one hundred and sixty-nine are contributing members, three hundred and three are annuitants, and fifty-one having completed their payments are eligible for future annuities.

The Society is on a sound actuarial basis, and from the dues of members and the income of invested funds it has met the current annuity charges of the year. The invested funds of the Society amount to \$387,422.04.

Repeated.

For two or three years "the first parish heard from" by the Church Missions House as to the results of the Every Member Canvass has been the Church of the Ascension, Montgomery, Alabama (the Rev. Peerce N. McDonald, rector). As usual, an oversubscription of the quota is reported. The message, dated November 30, reads: "Annual Canvass made today. Quota \$1,800. Pledged already \$1,908. More expected. The people first gave themselves to the Lord."

Church for Lepers Dedicated.

The new community church for lepers in the only United States leper colony at Carville, La., was recently dedicated. Dr. William Jay Schiefelin, President of the Board of Directors of the Leper Mission; Fleming H. Revell, the Treasurer, and W. M. Danner, one of the General Secretaries, attended the services.

This is the only Protestant Church for lepers in the United States. Contributions toward the building fund

were received from virtually all Protestant denominations throughout the United States and from leper Christians in Siam and China, as well as from members of the leper congregation at the hospital itself.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Annual Service, Brotherhood of St. Andrew.

The Annual Corporate Communion of the Richmond Local Assembly of the Brotherhood of St. Andrew was held on the night of St. Andrew's Day, at St. Andrew's Church, the Rev. J. Francis Ribble, D. D., rector.

The Rev. P. W. Reed, rector of Christ Church, preached a strong Brotherhood sermon on personal work. He stressed the individual responsibility of every man. The Rev. W. Geiger Irwin, assistant minister at St. Andrew's Church and Chaplain of the local Assembly, celebrated the Holy Communion, assisted by Dr. Ribble, the rector.

After the Communion seven young men, former members of the Junior Chapter of St. Andrew's Church, were installed into the Senior Chapter by Dr. Ribble, assisted by the Rev. Mr. Irwin.

The success of the Junior Chapter at St. Andrew's Church, which has been developed in two sections for the last three years, is due largely to the fact that joint meetings of the seniors and juniors have been held at regular intervals, and when the time came for the promotion of the older juniors the transition was easy and natural. Weekly meetings are held and installation services have always been public, usually after a Sunday evening service.

Union Thanksgiving Service.

This year the Union Thanksgiving Service was held in Christ Church, Luray, the Rev. Dennis Whittle, rector. A congregation of about two hundred people had been counted on, but by the time the service commenced many more had flocked in. The seating capacity of the church was taxed to the uttermost. Extra seats were borrowed from the Christian Church, and from neighbors, and room was found eventually for every one.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

N.-W. Conferences.

Mr. L. L. Gaillard, of New York, one of the Field Secretaries of the National Council, made an itinerary in the Diocese from November 14 to 21, holding conferences preparatory to the "Every Member Canvass"; especially for the laity of the Diocese, meeting the vestries at informal dinner conferences an hour or two before the congregational meetings.

The itinerary included the following places: Christ Church Cathedral, Lexington, for the parishes of the city and with representatives from Georgetown, Richmond, and Mt. Sterling.

St. Paul's Church, Newport, for the parishes of the Ohio River Region. Winchester and Maysville. Frankfort.

Accompanying Mr. Gaillard was Dean Massie of Lexington.

The Rev. C. S. Hall, of Ashland, accompanied Mr. Gaillard to Middleboro.

St. Andrew's, Fort Thomas: At the recent anniversary services of this church, announcement was made that the amount necessary to liquidate the debt upon the church had been subordinated.

The Rev. W. P. Stanley, of St. Andrew's Church, Lexington, Ky., who recently underwent an operation upon his throat, is now able to be out and at work.

J. H. G.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Centennial Celebration of St. James' Church (Colored) Baltimore.

St. James' Church (Colored), Baltimore, the first church for colored people established in the South, celebrated its one hundredth anniversary and the thirty-third anniversary of the present rector, the Rev. George F. Bragg, D. D., November 16-23.

Sunday morning the opening sermon was preached by the Rt. Rev. Arthur Selden Lloyd of New York. In the evening the sermon was by the Rev. Dr. Hutchens C. Bishop, rector of St. Philip's Church, New York City.

St. James' Church was organized in 1824 by a colored clergyman, the Rev. William Levington, a native of New York, who was ordained to the Episcopal ministry by Bishop White, the first presiding bishop of the American Church.

The cornerstone of the first church occupied by this congregation was laid October 15, 1826, at North and Saratoga Streets, and was consecrated March 31, 1827, by the Rt. Rev. James Kemp, Bishop of Maryland.

Of this church between 1824 and 1873 the rectors were its founder, the Rev. William Levington, followed by the Rev. Joshua Peterkin, father of Bishop Peterkin, of West Virginia, and the Rev. J. N. McJilton, and again by a colored rector, the Rev. Harrison H. Webb.

The church, which had a membership of less than sixty when the present rector first assumed charge in 1891, has now a communicant list of five hundred.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor

Dr. Dillard's Talk on Missions in East Africa.

Dr. J. H. Dillard of the University of Virginia made a splendid address before a large congregation in Bruton Parish Church, Williamsburg, Sunday morning, December 7. His talk on "Missions I Have Seen," embodied his personal experiences and observations while on a tour of inspection last spring of the Missions of the English Church in East Africa. He spoke particularly of those in Uganda and the neighboring Provinces. The educational, medical and evangelical work of the missionaries is bringing the most remarkable results. Larger churches and schools are being built for the ever-increasing number of natives who are catching the vision of greater things.

Dr. Dillard pointed out that this mission is but one of many scattered throughout the world, which is serving those less fortunate than ourselves, and laid special emphasis upon the contri-

bution and permanent value of the present missionary movement, the enduring work of the Christian Church in the historic life of mankind, and the necessary place that we must give to the Christ as we look towards the future.

G.

Interesting Historical Service.

Great interest was shown in the annual Historical Service held recently at the Old Glebe Church, at Driver, in Nansemond County. The speaker was Rev. H. H. Covington, D. D., of St. Paul's Church, Norfolk.

New Colored Church to be Built.

Mrs. C. E. Smith, of Lunenburg, president of the Auxiliary in the Colored Convocation of the Diocese, reports that the thirty circles of the Woman's Auxiliary have raised more than \$3,000 during the past year, and that all have paid their assessment for domestic and foreign work.

Trinity Church, South Boston, is being provided with a new heating plant and other improvements are being made.

The Ministerial Union, of Suffolk, Va., gave a farewell dinner on November 25 to the Rev. and Mrs. A. L. Kenyon. Mr. Kenyon recently resigned as rector, of St. Paul's Church, Suffolk, and left on December 1 to take charge of his new work in Cincinnati, Ohio.

R. A. G.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop

Archdeaconry of Williamsport: St. Mark's, Northumberland, Reopened.

After extensive exterior and interior repairs, St. Mark's Church, Northumberland, was opened in conjunction with the autumn meeting of the Archdeaconry of Williamsport. Bishop Darlington, of Harrisburg, and Presiding Bishop Talbot, of Bethlehem, were present for the entire day. Bishop Talbot arrived the night before in time for an informal reception, when many old friends greeted him at the home of the Misses Napp. The Holy Communion was celebrated by Bishop Darlington, the Rev. Floyd Appleton, Ph. D., who has been in charge for the past three years, read the Epistle, and the Gospel was read by Archdeacon Schmaus. The Presiding Bishop, in his sermon, made many encouraging remarks relating to the donors of the improvements and the bright hopes for the future of the parish. Between luncheon and supper, which were provided by the parish, the business session of the Archdeaconry was held, and stress was laid upon the means being taken to insure the completion of the missionary quotas. The evening service was conducted by the Rev. William Evans Kunkel, of Jersey Shore, who revived the parish twenty-five years ago, after long stagnation. Bishop Darlington preached an encouraging sermon. Twenty of the clergy were present, and the congregations were good, the singing hearty.

Christ Church, Berwick.

The Men's Good Fellowship Club, an organization of Christ Church, Berwick, the Rev. John Oliphant, rector, made a trip to Danville recently, where they were entertained by the Men's Club of Christ Church Parish, Danville.

A boys' orchestra has been organized in Christ Church. The Men's Club of the parish has presented the boys with a splendid bass drum. The boys now furnish the music for the Church School, and are always ready to help in parish affairs.

In the same parish, a splendid Club for Boys has been organized. With the help of the Men's Club, the boys are remodeling and furnishing a large room to be used as a club room.

Group Conferences: Under the auspices of the Diocesan Department of Religious Education, several group conferences have been held in the Diocese. The topics under discussion were about the best methods of teaching the Church Catechism and the advisability of giving rewards for Church School work.

A Missionary Conference, lasting a week, was conducted in the Church of the Ascension, Kulpmont, by the Rev. James H. Gorham, O. H. C., assisted by the Vicar, the Rev. Charles E. Niles. The mission services were well attended, the Roman Catholic and Russian Orthodox Churches being represented, as well as the Methodists and Lutherans.

A. A. H.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

Advent Services.

The joint commemoration of Advent Sunday and St. Andrew's Day served as a call throughout the Diocese for a Corporate Communion, not only of the Brotherhood, but the men and boy communicants of every parish. On the evening preceding, a service of preparation was held in Louisville in the Cathedral, conducted by the Rev. C. B. Reader, priest-in-charge of St. Thomas' Mission.

For the Every Member Canvass.

On the evening of November 20, the annual vestrymen's dinner was given in St. Andrew's parish house, the Rev. J. S. Douglas, rector, presiding as diocesan chairman of the Committee on the Church's Program. Every parish of the see-city was well represented, filling more than eighty seats, and a most helpful discussion followed, bearing chiefly on the approaching every member canvass. The Chairman, the Bishop, and Mr. J. D. Winston, Diocesan Treasurer, made notably forceful, and stimulating addresses. In accordance with a resolution passed, the following Sunday was marked by a general exchange of pulpits, the needful message being thus conveyed to every parish by new, yet familiar voices.

Stewardship Conference.

In seasonable conjunction with the Church's work at this time, an interdenominational Stewardship Conference opened its sessions in Louisville, November 29, and, in response to the suggestion of the National Council, willing cooperation through workers and clergy of our own communion was given. Able and inspirational speakers from various sections of the country were heard, and the message of man's responsibility as stewards of God was brought home to many hearts.

Within the diocese the parishes have been equally active in the cause, the Rev. J. S. Douglas and the Rev. E. G.

Maxted, minister-in-charge of the churches in Uniontown and Madisonville, ably presenting the committee's aims and hopes.

St. Thomas' Mission, Louisville, reports rapid growth along all lines, also many new improvements, and the gift of several beautiful memorials; among the latter is a new organ presented jointly by the Women's Guild and the Men's Club.

The Cathedral, through its latest enterprise, is truly "Broadcasting" joy and comfort, not only to many sick and shut-ins, but to thousands of every class, in its recently installed and most successful radio connection. Each First, Fourth and Fifth Sunday of the month the beautiful evensong service is thus made clearly audible to a congregation of devout listeners in unlimited numbers.

L. L. R.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

Church School Dinner.

The Church School Dinner took place at the Fort Pitt Hotel, on Wednesday evening, December 3. There was a large and representative attendance, numbering over three hundred, from the city, suburbs, and as far distant as Greensburg, Indiana, Johnstown and Scottdale. The dinner was given under the auspices of the Diocesan Department of Religious Education, of which Miss Charlotte E. Forsyth is Superintendent. The Rev. Dr. R. N. Meade, chairman of the department, being detained by illness, the vice-chairman, Mrs. Thomas J. Bigham, presided. The speakers were the Bishop of the Diocese, and the Rt. Rev. Arthur Selden Lloyd, D. D., Bishop Suffragan of New York.

For Missions.

On Thursday afternoon, December 4, in the parish house of the Church of the Ascension, a sale of oriental goods, from China, Japan, and the Philippines, was held under the direction of the Pittsburgh Branch of the Woman's Auxiliary. These goods were brought to this country by Mrs. Charles R. Pancoast, of Philadelphia. Mrs. Pancoast attended the monthly meeting of the Branch in the morning, and gave a talk on Conditions in China and Japan. The goods were very handsome, and a goodly sum was netted for the benefit of the missions from which Mrs. Pancoast had procured the various articles offered for sale.

J. C.

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

Death of the Rev. S. W. Frisbie.

The Rev. Stephen W. Frisbie, for fifty-eight years a priest of the Church in the Mid-West and the oldest presbyter in point of service in the Diocese of Michigan, died suddenly at his home in Detroit on Friday evening, November 28, at the advanced age of eighty-four. Mr. Frisbie, although having been in poor health for some time, was not considered seriously ill, and his death came as a shock to his family and friends.

Mr. Frisbie was graduated from Ra-

cine College, receiving the degree of Master of Arts in 1862 from that institution. He was ordained to the Diaconate in 1864 and raised to the priesthood in 1866 by Bishop Kemper. After three years in charge of Trinity Church, Platteville, Wisconsin, Mr. Frisbie came to Michigan, being first in charge of the church at Niles. He was later rector of All Saints Church, Brooklyn, leaving that charge for Hudson, Michigan. In 1875 he came to Detroit where he has resided ever since, thirty years of which was as rector of St. James' Church, which position he filled until 1910, when the parish was amalgamated with Trinity Church, Detroit. At that time Mr. Frisbie became associate rector of Trinity Church, which position he has since filled.

During his distinguished service under the five Bishops of Michigan, Mr. Frisbie filled many important posts in the Diocese, having been at various times on the Standing Committee of the Diocese and for several decades secretary of the Diocesan Convention. A few years ago he was honored by election as secretary emeritus of convention for the remainder of his life.

The funeral services were held on December 1 at St. Paul's Cathedral, Detroit, and were attended by a large number of the clergy of the diocese and a goodly congregation of old friends and parishioners. The services were in charge of the Rt. Rev. Herman Page, D. D., the Rev. W. Warne Wilson, the Rev. Lewis B. Whittemore, the Very Rev. Warren L. Rogers, and the Rev. W. D. Maxon, D. D.

I. C. J.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.
Rt. Rev. R. E. L. Strider, D. D., Coadjutor.

Anniversary Services at Bramwell.

The thirty-seventh anniversary of the organization of Holy Trinity Church, Bramwell, was fittingly observed on a recent Sunday. In the morning Bishop Gravatt preached and confirmed a class presented by the rector, the Rev. H. B. McC. Jamison. At the evening service Bishop Strider preached the sermon and Bishop Gravatt dedicated a number of memorials that had been presented to the Church. The previous evening was marked by a reception in honor of the two bishops of West Virginia. The occasion was also noteworthy for the presence of a number of former parishioners from different parts of the country.

A New Rector for St. John's, Charleston: This church has called to its rectorship the Rev. John Gass, rector of Trinity Church, Parkersburg. Mr. Gass has accepted the call and will enter upon his new duties January 1.

Clergy Conference: Bishop Strider recently held a conference with several clergymen of the Northwestern Convocation relating to the program for the pre-Lenten meeting of the Convocation.

The Rev. Charles W. Sydnor preached his first sermon December 7 as rector of St. Luke's Church, Wheeling. The best that could be wished for any rector is that he may gain the affections of his people as was so notably attained by Mr. Sydnor's predecessor, Dr. Jacob Brittingham.

A Reception was given in the Community Hall, Eckman, to the Rt. Rev. R. E. L. Strider, D. D., Bishop-Coadjutor. Among the guests were Archdeacon Meade and the Rev. B. R. Roller, of St. Luke's, Welch. Bishop Strider spoke interestingly of the experiences and pleasures of a younger bishop.

C. G. C.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D.

Children's Advent Service.

The children of the Church School Service League of the Diocese of Washington, held their Advent meeting on Saturday, December 6, at St. Mark's Church, when twelve Sunday Schools were represented. A service in the church preceded the short business meeting held later in the parish hall, and this was followed by an interesting pageant presented by five Church Schools, under the direction of Commander C. T. Jewell. The pageant represented the five fields of service, which were taken as follows:

The Parish, by the Chapel of the Good Shepherd.

The Community, St. John's Church, Georgetown.

The Diocese, St. Margaret's Church. The Nation, Christ Church, Georgetown.

The World, St. Stephen's Church.

Vacation Bible School Conference.

The annual conference of the World Association of Daily Vacation Bible Schools, with headquarters in New York, will be held in Washington at Calvary Baptist Church, on January 6 and 7, according to announcement of the Rev. Floyd W. Tomkins, rector of Holy Trinity Church, Philadelphia, president of the Federation of Churches of that city. One of the speakers of that occasion will be the Rt. Rev. James E. Freeman, D. D., Bishop of Washington, who will deliver the address of welcome.

For the Bishop Rowe Fund.

At the December meeting of the Woman's Auxiliary of Washington, a strong plea was made for the completion of the one hundred thousand dollar fund for the work of Bishop Rowe of Alaska. This fund will be in the nature of a permanent endowment of the work which Bishop Rowe has carried on for a long period of years and is raised as an evidence of appreciation of his services. The fund has reached the \$80,000 mark and other calls for the time being having apparently crowded out the completion of the fund, it is being urged that the remainder be raised so that this fund may be administered at an early date.

The Rev. W. L. De Vries, D. D., Chancellor of the National Cathedral, was appointed by the recent Synod of the Province of Washington to be chairman of the Provincial Committee on Theological Education. Canon De Vries holds, besides this, the office of Chairman of the National Commission on the Ministry of the Episcopal Church. This commission holds its periodical meetings at one of the great universities of the country, where it is believed the students are given an opportunity and impetus to consider the ministry of the Church as a vocation.

M. M. W.

PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Bishop.

For the Church's Program.

In virtually all the churches in the Diocese of Pennsylvania, members of congregations on Sunday, Dec. 7, made their pledges for support of the Church's work in the diocese, and in the General Church. The diocesan program for 1925, which does not include the amount fixed by parishes for parish support, calls for \$215,266 for Diocesan maintenance, and \$334,880 additional, the latter representing the Diocese's share in the General Church maintenance program.

Diocesan Missionary Appointed.

Announcement was made December 2 by Bishop Garland of the appointment of the Rev. James F. Bullitt, of Princeton, N. J., to the office of Diocesan Missionary.

It is a new office in the Diocese of Pennsylvania, under the personal direction of the Bishop. Mr. Bullitt will have charge of all missions in the Diocese, without a minister, act as chaplain of the Lay Readers' Association, which is ready for organization and perform other missionary duties under the Bishop's direction. He will begin his new duties January 1.

Mr. Bullitt is a graduate of the University of Pennsylvania and the Philadelphia Divinity School and was ordained to the priesthood in 1896 by the late Bishop Whitaker.

The Rev. J. Wesley Twelves, of the Church of the Holy Apostles, Brooklyn, N. Y., has just resigned to accept the call extended him by the Church of the Epiphany, Germantown.

Mr. Twelves has been rector of the Church of the Holy Apostles for almost four years. Prior to that he served St. Thomas' Church, Bethel, Conn., and for a time worked in the Missionary District of Utah. While preparing for the ministry in Philadelphia he served on the staff of the city mission. He is a native of Philadelphia, and received his education at St. Stephen's College, and at the Philadelphia Divinity School. He expects to begin his duties here the first Sunday in January.

The Rev. Cranston Brenton, President of the New York Drama League, and for ten years Professor of Languages in Trinity College, Hartford, Conn., was the special preacher at the evening service December 7 at the Chapel of the Mediator, West Philadelphia.

R. R. W.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

News Items of Interest.

Two Flying Squadrons toured the Diocese during the early part of November, holding conferences on the Program of the Church in eight centers. A special meeting with vestrymen in each place was one of the most important features. Two teams composed of members of the Colored Council visited four places presenting the same unified program as that used by the Flying Squadrons.

The Rev. J. A. Schaad was instituted rector of St. Paul's Church, Augusta, by the Bishop of Georgia on the Sunday before Advent. In this parish on the seventeenth Sunday after Trinity a

beautiful mahogany pulpit was dedicated by the rector. The pulpit is the gift of Mrs. Frank Clark Doughty in memory of her daughter, Ruth Doughty Inman.

On the twenty-second Sunday after Trinity, the Rev. S. B. McGlohon celebrated his seventeenth anniversary as rector of St. Paul's Church, Savannah. The day was marked only by a celebration of the Holy Communion and the regular services. Mr. McGlohon is the only rector who has served the parish in the present building, and he held the first service in the new edifice on November 17, 1907.

In the will of Mr. C. Downing, late senior warden of St. Mark's Church, Brunswick, the Rev. J. W. Fulford, rector, a legacy of \$5,000 was left to that parish. Mr. Downing also left \$5,000 to a hospital in Brunswick, and \$5,000 to the Y. M. C. A., when the fund of \$50,000 is raised for the new building.

A pageant, entitled "A Thanksgiving Vision," and which depicted the early days of Christ Church, Savannah, the Rev. David Cady Wright, rector, during the time of the Rev. John Wesley, one of the first rectors, was given the day before Thanksgiving by the Church School, assisted by the boys of Bethesda Orphanage, the oldest boys' orphanage in the country. The rector took the part of the Rev. John Wesley, who, it is claimed by the parish of Christ Church, organized the first Sunday School in the world in 1736.

All of the colored churches in Savannah joined in an inter-church concert held in St. Philip's Methodist Church, December 3, all of the ministers' wives and twenty choirs taking part on the program. A silver offering was taken up for the benefit of the entertainment fund of St. Augustine's Episcopal Church, which will be host to the National Conference of Church Workers among Colored People in October, 1925. The spirit that actuated the promotion of the concert demonstrated the goodwill and cooperation that exist among the Negro congregations of Savannah.

E. D. J.

PORTO RICO.

Rt. Rev. C. B. Colmore, D. D., Bishop.
Rt. Rev. M. Ferrando, D. D., Suffragan.

Consecration of St. Andrew's Church, Mayaguez.

Sunday, November 30 (first Sunday in Advent, St. Andrew's Day), was a great and memorable day in the annals of St. Andrew's Mission, Mayaguez (the Rev. Frank Arthur Saylor, minister-in-charge). It was not only the patronal festival of the Mission, but also was the culmination of nearly eight years of labor and hopes, and in this case manual labor as well by Mr. Saylor. The occasion was the consecration of the new church of St. Andrew by the Bishop. This is the third of a series of buildings erected in St. Andrew's Mission by Mr. Saylor. These buildings occupy the three sides of the property all facing an open patio, which is entered directly from the street. The architecture is of Spanish type with massive walls and very plain lines. The west door opens into the patio so that one entering the church gets a pleasing view of the whole Mission compound. The church has a seating capacity of one hundred and fifty, and a space for

choir and a generous-sized sanctuary. Beneath the church there is a large basement, which affords a fine assembly room, and besides this a sunken patio which is used for the dramatic work of St. Andrew's School.

The day began with the Holy Communion in English at seven o'clock, Bishop Colmore being celebrant. This service was attended by a large number of Porto Rican communicants, members of the Mission. At nine o'clock the church was filled for Holy Communion in Spanish, Mr. Saylor being celebrant, assisted by the Rev. Antonio Villafane, deacon, who read the Epistle. Bishop Colmore and his chaplain, the Rev. Charles Thacher Pfeiffer, Vicar of St. John's Church, San Juan, were present. The Bishop Suffragan was the preacher.

At eleven o'clock the church was again filled, this time with an English-speaking congregation, many of our Church people from all over the Island having come to assist. Chancellor B. J. Horton, of Mayaguez, read the certified statement that the church was free of debt. The Rev. John F. Droste, minister-in-charge of the Church of the Resurrection, Manati, read the Certificate of Consecration. The Rev. C. T. Pfeiffer read Morning Prayer. Bishop Colmore preached the sermon referring to the fact that this was the first church to be consecrated in Porto Rico during his episcopate, and took the congregation back in mind to the beginning of the work nearly eight years ago. He expressed his official thanks to all who had helped in the erection of the church both financially and actually, paying a glowing tribute to Mr. Saylor, who by his personal oversight and labor had saved nearly eight thousand dollars of the estimated cost. He also mentioned that the chancel had been given in memory of Miss Emily Hoyt of New York.

After the service luncheon was served the people by the Mission.

C. F. P.

THIS, TODAY, EMMANUEL.

Lilla Vass Shepherd.

Babe within your chosen cradle
Of the restless, changing years,
Wrapt in love's immortal challenge
To our birthright of its tears:
Have you still a place of shelter
For our undiscerning prayers?

Has the angel chorus ringing
Through the ages that have gone,
Left you still anhungered, waiting
For the earthly cradle-song:
Has no human heart an echo
Of the love for which you long?

Jesus, Child Divine, still with us
In the least of these, as when
Lowly, to a manger-cradle,
You were born in Bethlehem:
'Tis our empty arms deny us
Yet the Presence that we pray;
Any head that needs our shelter
Is Emmanuel's, today!

I remember a Scotch woman I knew and loved coming in from her sacrament with a face shining as it had been the face of an angel and a heart brimming over with fresh stores of love. I saw the same look on the face of an old Italian woman in Florence as she left the altar on an All Saints' day. To love is enough—even to yearn to love. If we thought so the blessed sacrament would become the bond of union among Christians.—Wyoming Churchman.

Family Department

December.

1. Monday.
7. Second Sunday in Advent.
14. Third Sunday in Advent.
- 17, 19, 20. Ember Days.
21. Fourth Sunday in Advent. S. Thomas.
25. Thursday. Christmas Day.
26. Friday. S. Stephen.
27. Saturday. S. John Evangelist.
28. Sunday after Christmas. Holy Innocents.
31. Wednesday. New Year's Eve.

Collect for Third Sunday in Advent.

O Lord Jesus Christ, Who at Thy first coming didst send Thy messenger to prepare Thy way before Thee; Grant that the ministers and stewards of Thy mysteries may likewise so prepare and make ready Thy way, by turning the hearts of the disobedient to the wisdom of the just, that at Thy second coming to judge the world we may be found an acceptable people in Thy sight, who liveth and reignest with the Father and the Holy Spirit ever, one God, world without end. Amen.

The Way to Bethlehem.

Come, go with me tonight to Bethlehem;
The old world way is lighted by a star.
A silver song is ringing through the dusk;

The little village home-lights gleam afar.

Old vineyards by the way are singing out;

A thousand gentle fields ran sloping down,

The winding ways of all the world tonight

Lead on light-footed to one little town.

Mary has gone before us on the road
(O heart, be hushed with holiness tonight);

The snow-white flocks have awakened from their sleep.

The watching shepherds taken eager flight.

And suddenly, like bells across the snow,
The old, glad, poignant song rings out again.

"Behold, I bring you tidings of great joy,"
A far, clear call along the ways of men.

White wings flash high above the waiting fields.

Come, heart of mine; the road is kindled bright;

The whole earth walks the beaten path once more

To seek the little Saviour-King tonight.
—Grace Noll Crowell.

For the Southern Churchman.

"O Little Town of Bethlehem."

PART III.

A Visit to the Birthplace of Jesus.

The Rev. Clarence S. McClellan, Jr.

It is interesting in looking back over the annals of history and the accounts of travels to see how much has been written about Bethlehem and how those old-time chronicles and diaries written by men of renown and some of little fame give description of the City, people know anything now. His

"travels" were reduced to a treatise by which could be written of it this very day. Perhaps we can do nothing of more interest, historically speaking, than to pass one of our evenings in the Bethlehem hotel in looking over some of these ancient stories of travel in and about Bethlehem. To read an account or description of any place on the spot itself makes the whole scene more real. Turning back over the pages we come to the year 700 A. D. to Bishop Arculf, about whom so few Adamnan, an Abbot of Iona. It is also of moment for us to observe that this treatise of Adamnan became a text book among the Anglo-Saxons and was edited by the Venerable Bede. Here is the account of this almost forgotten Bishop's trip to Bethlehem in the year 700 A. D.

"From Jerusalem Arculf went to Bethlehem, which is situated on a narrow ridge, surrounded on all sides by valleys. The ridge is about a mile long from west to east; and a low wall without towers, surrounds the brow of the hill, and overlooks the valley. The houses of the inhabitants are scattered here and there over the space within the wall. At the extreme eastern angle there is a sort of natural cave, the outer part of which is said to have been the place of our Lord's birth; the inside is called our Lord's manger. The whole of this cave is covered within with precious marble. Over the place where more especially our Lord is said to have been born stands the great Church of St. Mary. Near the wall is a hollow stone, which received back from the wall the water in which our Lord's body was washed, and has ever since been full of purest water without any diminution. If by any accident or service it has been emptied, it quickly becomes full as before. In the valley to the north of Bethlehem Arculf saw the tomb of David, in the middle of a church, covered with a low pyramid stone, unadorned, with a lamp placed above it. In another church on the slope of the hill to the south is the tomb of St. Jerome, equally without ornament. About a mile to the east of Bethlehem by the tower of Ader, that is, of the Flock, is a church containing monuments of the three shepherds, to whom, on this spot, the angel announced the birth of our Lord.

"There is a highway, according to Arculf, leading southward from Jerusalem to Hebron, to the east of which Bethlehem is situated, six miles from Jerusalem. At the extremity of this road, on the west side, is the tomb of Rachel, rudely built of stones, without ornament, presenting externally the form of a pyramid. Her name, placed by her husband Jacob, is still shown upon it."

We next come upon the travels of one Willibald, whose dates are about 721-727; that is the time of his literary activity. His "travels" were written from his own recital by a nun of Heidenheim. Willibald, it is said, was a kinsman of the great Boniface and a native of the Kingdom of Wessex, probably Hampshire. In the Roman Calendar his father was honored under the title of St. Richard. About the year 740 or 741 Willibald was consecrated Bishop of Eichstadt. He died about the year 786 A. D. Here is his account of his Bethlehem visit:

"He next came to the place where the angel appeared to the shepherds,

and thence to Bethlehem, where our Lord was born, distant seven miles from Jerusalem. The place where Christ was born was once a cave under the earth, but it is now a square house cut in the rock, and the earth dug up and thrown from it all round, and a church is now built above it and an altar is placed over the site of the birth. There is another smaller altar, in order that when they desire to celebrate mass in the cave they may carry the smaller altar for the occasion. This church is a glorious building in the form of a cross. After prayers here Willibald came to a large town called Thecua, where the children were slain by Herod and where is now a church."

In the year 867 A. D. comes Bernard the Wise, a Breton monk of the celebrated monastery of Mount St. Michel. The ancient manuscripts distinguish him as "Bernadus Sapiens," although we have no other testimony to his wisdom except his "travels." This very valuable account was discovered by one Mabillon in a manuscript of the library of Rheims and printed in the "Acta Sanctorum Ordinis Benedictini."

"When we left Jerusalem on the way to Bethlehem, the place of our Lord's nativity, distant six miles, we were shown the field in which Habakkuk was at work when the angel of the Lord ordered him to carry his meal to Daniel in Babylon, which is to the south, where Nebuchadnezzar reigned, but which is now the haunt of serpents and wild beasts. At Bethlehem there is a very large church in honor of St. Mary, in the middle of which is a crypt under a stone, the entrance of which is from the south, and the egress from the east, in which is shown the manger of our Lord, on the west side of the crypt. But the place in which our Lord cried is to the east, having an altar where masses are celebrated. Near this church to the south is a church of the Blessed Innocents, the martyrs. One mile from Bethlehem is the monastery of the Holy Shepherds, to whom the angel appeared at our Lord's nativity."

Seawulf was the first pilgrim, who followed the Crusaders, who has left us a personal narrative of his travels in Palestine. He was an Anglo-Saxon, concerning whom little is known. In William of Malmesbury's "History of the English Bishops" we are told that Seawulf was a merchant, who often went to Bishop Wulstan, of Worcester, to confess his sins, and more often, when the reaction set in after his confession, went back vigorously to his old sinful ways. Wulstan advised him to leave the market place and go into the monastery in order to avoid temptations, but the stout-hearted merchant refused. William of Malmesbury, however, tells us that the day did come when Seawulf left "off the world" and became a monk in the abbey of Malmesbury. In all probability it was during the time of repentance while still a merchant that Seawulf undertook the journey to the Holy Land.

"The city of Bethlehem in Judea is six miles to the south of Jerusalem. The Saracens have left nothing there habitable, but everything is destroyed (as in the other holy places without the walls of the city of Jerusalem) except the monastery of the blessed Virgin Mary, which is a large and noble building. In the church there is a crypt under the choir, about the middle, in which is seen the place of our Lord's nativity, as it were to the left. A little lower to the right, near the place of the nativity, is the manger where the ox and the ass stood when the Child was placed before them in it; and the stone which supported the head of our Saviour in the sepulchre,

which was brought hither from Jerusalem by St. Jerome the Presbyter, may be seen in the manger. St. Jerome himself rests in the same church, under the altar, to the northeast; and the innocents who were slain for the Infant Christ by Herod lie under the altar on the north part of the church, as well as the two most holy women, Paula and her daughter Eustochium, the virgin. There is the marble table on which the blessed Virgin Mary ate with the three Magians, after they had given their offerings. There is a cistern in the church, near the crypt of our Lord's nativity, into which the star is said to have fallen."

"Servants of God."

"Then in the hour of need
Of your fainting dispirited race.
Ye like angels appear!
Langour is not in your heart,
Weakness is not in your word,
Weariness not on your brow.
Eyes rekindling, and prayers
Follow your steps as ye go.
Ye fill up the gaps in our file,
Strengthen the wavering line,
Stablish, continue our march—
On to the bound of the waste—
On to the City of God."

—Matthew Arnold.

For the Southern Churchman.

The Parson—His Titles and Duties.

The Rev. Thos. F. Opie, D. D.

"All a parson has to do," says one who knows, "is to talk as much as a lawyer, write as much as an editor, visit as much as a doctor, walk as much as a policeman—and take as much abuse as a plumber."

Some of the duties of the minister are indicated by the many titles by which he has been known from time to time in his various capacities.

The word "parson" is derived from "persona," Latin for a personage, a man of great importance. Time was when the parson was the big man of the community. He was looked up to by reason of his eminent learning and scholarship. He was distinctive. He was indeed a personage. Now, however, in the day of broad learning, when men are informed and scholarly and eminent in many fields, the parson is no longer conspicuous as the only one in the field who has any eminent qualities of scholarship and prominence.

"Minister" is also a Latin word and means literally a servant. The minister is ideally one who serves. He gives his life, his time, his sympathy and his help and counsel and advice to all who need them.

Another Latin word by which some ministers are known is "rector." This word goes back to "rego," to rule. Literally, the rector of a parish is one who rules his church—the chief authority in the parish.

Then there is the word "pastor," which is derived from the Latin word "pastor—pastoris," which means a shepherd. This is one of the most popular titles the average minister has. All ministers like to be looked upon as shepherds. It is a tender and endearing term.

The word "reverend" comes from the same language and is the gerundive, "reverendus," which means in the literal sense one who must be revered. Frequently, the expression Rev. Smith or Rev. Jones is crude and inelegant and incorrect. It should be Rev. Mr. Smith or Rev. John Smith.

"Vicar" comes from vicarius and signifies one to whom authority has been

delegated. Cleric, clergy and clergyman all come from "clericus," which refers to one who performs sacred offices.

It will be seen from these and other entitlements which apply to the minister that his office is a varied and extensive one. The true minister of Christ knows no set hours of work and no limitations of service. The world is his parish and any one whom he can serve is his parishioner. He is the world's Good Samaritan.

"Today and Forever."

Man builds a castle on a hill,
He makes a citadel or town,
And ere the world may know his skill
Another comes to tear it down.
Yet day by day and year by year,
Through all the changing centuries,
While men appear and reappear,
God paints His sunsets on the seas.

Not all the years the world has known
Have changed the pattern of the stars—
Though men in conflict for a throne
Have mapped the world with battle scars,
Though men in their own blinded way
Have grown confused of wrong and right,
God gives them still the golden day
And silent glory of the night.

He turns time's record, page on page,
And writes his history the same,
While men blot out each bygone age,
In mistiness of fading fame.
In countless numbers men arose
And try their weakness or their force,
Yet calmly 'through the endless skies
The earth holds its appointed course.

Man's dreams as deeds to him appear,
And dreamlike, deeds and words are gone,
And day by day and year by year
We have the sunset and the dawn.
We never come to understand
The trenchant message brought by these—
God limns His sunrise on the land
And paints His sunsets on the seas.

Bible Stories for Children.

As the season of our Lord's birth draws near, our thoughts turn more and more to those little ones whom He took in His arms and blessed, and we long to send them, in His name, Christmas joy—and joy that shall be not for Christmas only, but for all the year and all their lives. We still read children's books, and it is hard to think what childhood would have been without our book friends. Yet there are thousands of children growing up without knowing any of the famous figures of romance, Cinderella or Robinson Crusoe or the Pied Piper or Ivanhoe or David Copperfield. While it is bad enough to have missed these, it is infinitely worse to have missed the greatest Book of all, never to have known the great stories which are inextricably woven into the background of all Christian thinking, the story of David and Jonathan, the story of Joseph and his brethren, the great story of the Creation, the tender story of Bethlehem. How infinitely rich is the child of whose daily life these are a part! How infinitely poor the child to whom they are quite unknown!

Dozens of books have been published giving the great Bible stories for children and making them vivid with fine illustrations. Occasionally we have money to buy one or two of these books for a school or a mission somewhere and so get them into the hands of a few of the hundreds of children for whom we would supply them if we

could. But people rarely remember the children when they give money for books. Many people do not know how great is the opportunity for giving to children; many more do not know what splendid books the book stores have for children; and few think of Bible stories for them.

The Church Periodical Club knows the great need and is always trying to supply it, and so is the ever-ready channel by which the children can be reached. Where there is a C. P. C. parish librarian, she is always ready to help; and the central office of the Church Periodical Club at 2 West Forty-seventh Street, New York, is equally ready and eager.

Every year the Christmas season is saddened because so many of the children must be passed by. We wish that sometimes we might have enough for all of them.

Christmas Preparation.

There are three kinds of preparation for the keeping of Christmas, which may now fill our thought and time.

The foremost is the preparation of heart and life, making them a cradle in which we receive and adore the infant Jesus on Christmas morning.

The second should be the preparation now made to bring Christmas cheer into the lives of the poor, the sick and the lonely. We cannot do for Jesus, but He bids us do for all those whom He commits to our care.

The last is the preparation for ourselves—our home—our family. Christmas should ever be the happiest and the sunniest of all the home days of the year.

Remembering that first things should always have the first place, and remembering also that had Jesus not come to earth there could be no Christmas, we of this congregation will make Him our first thought in connection with Christmas. We will prepare and present Him a gift—the one most pleasing to Him—the gift of a reconsecrated life and service. Then we will give proof of that reconsecration by what we do for Christ's needy and sick folk, and by the amount of joy we bring into our respective homes.—"Brotherly Words," Church of Holy Communion, New York.

For the Southern Churchman.

Wilt Thou Follow Me?

Jane Dalziel Wood.

And wilt thou follow Me, Child?
And wilt thou go with Me?
Then take thy life in thy two hands
And all thy heart with thee.

And give the whole of all thy store
When any heart lacks food,
For this no gold is good enough,
Love only is true good.

How many people kneel and pray, "O God, enable us to make this church a tremendous success! But do not ask the minister to work too hard, do not ask the men and women in the church to study and think too much, do not ask any one to do any sacrificial giving!" Does God answer those prayers? Hardly! God is apparently working on the principle that if things are to be changed, they will be changed—mainly, not exclusively—through human agencies. We should not ask God to relieve us from the necessity of cultivating our spiritual life, working hard to develop our churches, sacrificing ourselves for the cause of Christ, and by laying down our lives in His service.—J. G. Gilkey.

For the Young Folks

For the Southern Churchman.

The Discontented Pine.

Helen Bayley Davis.

A small and sturdy pine tree stood alone
Upon a hilltop; discontented there
It brooded o'er its troubles; some were
real
And like all other pine trees have to
bear,
While others were imaginary ones.
The tears it shed were little brown pine-
cones.

It sighed, "The other trees are all a
brighter green
And rustle like their leaves are made
of silk;
I'm just a stark, ungainly tree; alas,
No leaves have I, no sap as pure as
milk.
I'm full of needles, sharp and prickly
points;
A sap like gum, seeps through my limbs
and joints."

Time passed; the little pine grew thick
and tall
And stately. As the Christmastide drew
near

The eyes of men beheld its shapeliness
And coveted such beauty; yet no fear
The pine tree felt. Still discontented there
It stood; its pungent odor filled the air.

On Christmas morn it woke and gazed
about

In wonder. Balls of red and glittering
gold

With silver garlands gay, adorned its
boughs

And little children clapped their hands
and told

Of Santa Claus; they danced about in
glee

And lovingly they touched the wonder-
tree!

The pine, then gave a sigh of ecstasy.

So deep, its garlands quivered with de-
light;

The happy little children laughed and
sang

Until, tired out, they lay at Christmas
night

Asleep, beneath its boughs. Exultant,
there,

The pine contented blessed them with a
prayer!

For the Southern Churchman.

THE HOLY TIDE.

PART III.

Claudine E. Clements.

Episode 5.

Place:

Scene 1—In the fields outside Beth-
lehem.

Scene 2—Beside a stable in Bethle-
hem.

Persons:

Jacob, Joel and Simon, shepherds.

Melchior, king of Persia.

Gaspar, king of India.

Balthasar, king of Arabia.

Joseph.

Mary.

Gabriel.

A multitude of the heavenly host.

Scene 1.

The shepherds are seated together
on the ground.

Jacob: Ye saw many strangers com-
ing into Bethlehem?

Simon: Ay, multitudes; so many
that some must needs lodge by the
highway or in caves or cattlesheds.

Joel: Perchance among them for
whom there is no room at the inn are
some of the house and lineage of David.

Simon: So is the glory of Israel
fallen, and her weapons of war per-
ished.

Jacob: Bethlehem hath ever been
little among the princes of Judah, but
now even Jerusalem, she that was great
among the nations and princes among
the provinces, is become tributary. Our
inheritance is turned to strangers, our
houses to aliens. The crown is fallen
from our heads.

Gabriel stands beside the shepherds.

Gabriel: Yet fear not: for behold I
bring you good tidings of great joy
which shall be to all people. For unto
you is born this day in the city of Da-
vid a Saviour which is Christ the Lord.
And this shall be a sign unto you: ye
shall find the Babe wrapped in swad-
dling clothes, lying in a manger.

A multitude of the heavenly host ap-
pear singing:

"Glory be to God on high and on
earth peace, good will toward men. We
praise Thee, we worship Thee, we glo-
rify Thee, we give thanks to Thee, for
Thy great glory, O Lord God heavenly
King, God the Father Almighty."

The angels disappear.

Joel: Let us now go even unto Beth-
lehem and see this thing which is come
to pass, which the Lord hath made
known unto us.

(Curtain.)

Between Scenes 1 and 2 is sung Hymn
56, stanzas 4 and 1.

Scene 2.

This scene takes place outside the
cave or stable of the Nativity. Joel
stands at its entrance; within, Mary,
Joseph, Jacob and Simon are grouped
about the manger. The three kings en-
ter. Melchior addresses Joel.

Melchior: Where is He that is born
King of the Jews?

Joel: What sign saw ye concerning
Him?

Melchior: We saw a very great star
shining among the stars and dimming
them so that they appeared not. And
thereby we knew that a king was born
unto Israel, and we came to worship
Him.

Balthasar: And first we journeyed
to Jerusalem, but lo, the star which we
saw in the East went on before us,
until it came and stood over yonder
cave.

Joel: Even here shall ye behold the
King Whom ye seek. For unto us a
Child is born, unto us a Son is given:
and the government shall be upon His
shoulder: and His name shall be called
Wonderful, Counsellor, the Mighty
God, the Everlasting Father, the Prince
of Peace.

Joel guides the kings to the manger.
Gaspar (offering gold at the man-
ger): Gold of Ophir I bring unto Thee
Who canst not be valued with the pre-
cious beryl or sapphire, with rubies or
the topaz of Arabia.

Joel: And Jehovah hath sworn that
He shall be a priest forever after the
order of Melchisedek.

Melchior (offering frankincense):
Frankincense, sweet and holy, would I

give unto Thee Whose life shall be made
an offering for sin.

Joel: The Spirit of the Lord God
shall be upon Him; because the Lord
hath anointed Him to preach good tid-
ings unto the meek; He hath sent Him
to bind up the broken-hearted, to pre-
claim liberty to the captives and the
opening of the prison to them that are
bound.

Balthasar (offering myrrh): Pre-
cious myrrh, the holy oil of anointing,
have I brought for One upon Whom
the Spirit of the Lord shall rest, the
spirit of wisdom and understanding, the
spirit of counsel and might, the spirit
of knowledge and of the fear of the
Lord.

A curtain at the back of the stage
is drawn aside to show groups of an-
gels on either side. They sing Hymn
49, "O Come, All Ye Faithful," as the
play ends.

(Curtain.)

Try It.

Mother shook her head soberly. "You
can never learn to play the piano with-
out practice, daughter. Your music
teacher practiced these same things over
and over when she was a little girl.
That is why she can teach you and the
other children so well today."

"I don't like to practice!" said Edna
soberly.

Father came in just then, and he
added: "Everything has to be prac-
ticed that we wish to do well, doesn't
it, mother? Even being good will come
easier if we practice at it every day,
you know. Practice making your lips
smile, Edna dear, and see how much
easier it will be tomorrow."

Edna ran away to the piano and be-
gan to work busily at her exercises.—
The Picture World.

For the Southern Churchman.

Bob's Health Game.

Helena Lorenz Williams.

"What's the good of bein' clean,"
mumbled Bob, whose mother had just
made him get up from the table to
wash his soiled hands before he tackled
a large slice of bread with which he
always began his dinner.

"It makes you healthy," answered
his mother. That was all she had time
to say, because at that moment the
baby dropped a spoon on the floor,
and in the attempt to see where it
had gone put his whole face in a bowl
of oatmeal. It was a dramatic mo-
ment. Mother was distressed and Bob
and father laughed until the tears
rolled down their cheeks.

Bob's mother was right, however.
And the very next day at school he
found out why. Miss Evans, the pretty
teacher who had just come to Cornish
from another town, introduced to the
class a strange lady carrying a large
portfolio. The lady, it turned out, was
the county school nurse, and Miss Evans
had asked her to talk to the class
about a new game called the Modern
Health Crusade.

It was the strangest game Bob had
ever heard about. A fellow became a
knight in a great war for health against
the enemy, Disease. Stranger yet was
the fact that in order to stay in the
game one had to wash one's hands,
clean one's teeth, take a bath and eat
green vegetables. But the funniest
thing of all was that these mean jobs
no longer seemed so hateful. Because
suddenly they became sword-thrusts at
an enemy, and the oftener one gave a
thrust, the worse for the enemy and
the better for the warrior. A really
good warrior, in fact, was pretty sure
of victory, which in this case meant

THE LITTLE POET'S CORNER.

For the Southern Churchman.

A Christmas Poem.

Jane Jones, Age 9.

On a cold winter night
Near the end of the year,
On a hillside some shepherds
Pretty music did hear.

They were frightened,
So their faces they hid,
But an angel said kindly,
"Please do as I bid."

"If you follow this star
The King you will see,
He is gentle and kind
As King Herod couldn't be"

They followed the star
Till they came to a stall,
And in it they found
The Saviour of all.

They blessed Him and blessed Him
As much as they could,
And whispered to themselves,
"He'll do us much good."

They loved Him real much,
As all people should,
And after many years
He did us all good.

that he was not likely to be bothered with measles, scarlet fever, whooping cough and other awful things that some people were always getting. Bob had had the mumps once, and to his dying day he wouldn't forget what it had felt like to have such a funny face and to stay indoors.

On his way home from school Bob and his little neighbor Lillian and her brother Joe talked the matter over. Girls, it seemed, could be Modern Health Crusaders, too. And they all decided enthusiastically that keeping clean, eating green vegetables and doing the other "chores" might not be so bad. The Crusaders received promotions in rank like the knights in King Arthur's day, from knight to knight banneret after which they could become knights of the Round Table.

There are more than seven million boys and girls in the United States who are enrolled in the Modern Health Crusade. They are all in the war against disease, particularly tuberculosis, in order to make a healthier and happier America. In order to give a still greater number of children the opportunity to enlist in this army, the National Tuberculosis Association will hold its seventeenth Christmas seal sale throughout the country in December.

For the Southern Churchman.

A Little Shepherd Lad.

Eugenie du Maurier.

A little shepherd lad watched the smoke curl up lazily from the fire. The night was cold and the warmth felt good. A baby lamb, with its broken leg, cuddled up close to him, and the boy threw his arm around it in protection—bringing it nearer to the blaze. His heart ached for the little helpless thing.

The voice of the older shepherds came to him in a drowsy hum across the crackle of the fire. And his head drooped a little in sleep. He must have slumbered a few minutes. He roused up with a start. The whole hillside and valley were flooded with a strange great light. He saw that the others

were crowded together in fright. So taking the lame little lamb in his arms, the little shepherd boy hurried over to be with them. It was not good to feel alone at this strange time.

But, even as he reached the group, gazing up into the heavens with frightened eyes, the air was filled with the music of sweet voices and a heavenly chorus sang praises to the Lord. And they said to the shepherds, "Fear not! We bring you tidings of great joy; for in Bethlehem is born to you a Saviour, Who is Christ the Lord. And this is a sign to you—you will find Him wrapped in swaddling clothes and laid in a manger."

The shepherds were filled with joy. And smiling, they said one to another, "Come, let us go and see this thing which is come to pass." And they moved on toward Bethlehem. And lo! a great star guided them and came to rest over a little stable.

The little shepherd boy followed as best he could; for the little lamb was heavy in his young arms. Yet he feared to leave it lest it come to harm. When at last he reached the stable he found the other shepherds on their knees. And the place was filled with a holy light. A young Babe lay in His mother's arms. And from these two the light seemed to come. Drawing the little lamb gently around his shoulders, he, too, knelt and adored the Holy One. The whole world seemed filled with a great peace—for was not this the Prince of Peace Who had come to bring joy and happiness to a tired world?

Speaking of Laziness.

It never entered Fat Dog's head to lie anywhere except right at the bottom of the front steps. People simply had to walk over him, that was all. He would have thought it too much trouble to find another place; besides, from that spot he could see the whole front yard without even turning his head.

One autumn morning he lay there blinking and listening to the wild bark of his neighbor, Rouser, who was chasing a rabbit. Presently he got up slowly.

"Well," he said, scowling. "I'm not going to lie here any longer watching and listening to laziness. I will go and talk to old Backbone."

Every one liked Backbone, the old house cat; she was wise and kind.

Fat Dog found her out by the woodshed earnestly watching a rat hole. "Well, I am glad to see somebody busy," he remarked, "for of all the lazy goings-on out there in front—"

Backbone jerked her tail nervously, and her whiskers quivered.

"Of all the lazy goings-on," Fat Dog repeated.

Backbone gave a patient sigh and sat upright. "There, I suppose you've scared him away," she said. "Who's lazy?"

"Every one out there in the front yard," was the reply.

Backbone turned her eye wistfully on the rat hole. "But who?" she asked.

"Well," said Fat Dog slowly, "that woodpecker for one. He has some kind of a foolish drum fixed up on a tree, and this whole morning he has done nothing but pound on it. He'd much better be at work."

After thinking solemnly for a while old Backbone asked, "Who else is lazy?"

"Oh, all of them," replied Fat Dog. "Take those nonsensical bees. This blessed morning they've flown round humming tunes and smelling flowers; I couldn't even take my nap."

Backbone blinked. "They must have been noisy indeed to keep you awake,

Fat Dog," she said. "Well, and who else?"

Fat Dog was beginning to feel cross with his friend. "All of them, I tell you," he snapped. "That hen in the box in the shed has sat perfectly still on her nest for days without moving a feather. You'd think she might find some work to do, wouldn't you, now?"

"Well, at least she didn't keep you awake," was the answer.

"Yes, she did; she made me nervous. Then the squirrels with their silly chatter, running up and down tree trunks and switching their tails. I never saw the like."

Old Backbone mused again. "Did the ants bother you?" she inquired at last.

"They most certainly did," Fat Dog replied. "One of them had the impertinence to crawl over my nose. They were having some sort of parade; a lot of them marching in a long line—and on a hot day like this, too!"

Old Backbone got up suddenly and looked toward her rat hole; then she looked back.

"Fat Dog," she said mildly, "could you meet me and a few others under the big oak at dusk?"

Fat Dog looked sulky. "Maybe I can," he said, "if I'm not feeling too tired by that time, Backbone."

He waddled slowly back to his place by the steps.

That evening at dusk he strolled out to the big oak. Old Backbone was seated gravely under the tree. A number of squirrels were with her, and the woodpecker and the hen that had caused Fat Dog so much worry were perched just above. A few bees buzzed round and a company of ants had assembled on a hummock near by.

"Well, well," said the newcomer to himself, "all of our lazy friends seem to be out this evening." Aloud he said, "How do you do?"

The others all answered politely and then began to talk about the weather and the crops. An old gray squirrel remarked that the nut crop was pretty good that year.

"By the way," said Backbone, "the children had a nutting party yesterday and had luncheon in the woods. Did any of you go down afterward and look for scraps and crumbs?"

Fat Dog remarked to himself that they were doubtless all too lazy to go anywhere.

The woodpecker spoke up. "I was so busy getting a meal from the limb of that old dead birch that I didn't even know the party was going on."

"How about you, Mrs. Hen?" Backbone inquired.

"I couldn't leave my eggs," the hen answered softly.

Fat Dog began to fidget a little.

"We squirrels didn't go down," the old gray squirrel explained. "We couldn't stop gathering nuts for ourselves, you see. Business is business."

"Yes, yes," all the ants joined in together. "Business is business; work is work. Who knows, we might have left our jobs to go down to the wood and then have found nothing."

Fat Dog pricked up his ears. "Couldn't you have put off your parade for a little while?" he asked sharply.

"Parade? Parade" echoed the ants. They began to scramble round in much excitement.

Fat Dog looked at Backbone with a grin. "Didn't I tell you they were parading all the morning?" he said.

At that a sturdy young ant spoke up with dignity. "We were in line carrying our winter provisions to our storehouse," he explained.

"Oh!" said Fat Dog in a weak voice. He had begun to feel rather foolish.

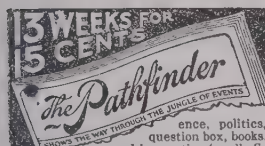
Then the bees lost their patience with

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the meddlesome old dog; they all began to talk at the same time. One big brown fellow flew close to Fat Dog's ear and buzzed loudly into it. "We bees were busy, too. We were gathering and storing honey. Seeeeee-eeee-eeeeee?"

"Oh, stop, stop, stop!" whined Fat Dog. He was so ashamed of himself by that time that he got up and hurried off with his tail between his legs.

"Well, well," he panted as he reached the steps again, "they weren't so lazy after all!" He turned round three times and sniffed, "Maybe I'm the lazy one," he said.—Elizabeth Turner in Youth's Companion.

The Little Christ-Child.

There was cheer at the inn, with windows alight,
But no room to offer a child that night—

The little Christ-Child, so tender and small:

They made Him a couch in the cow's rough stall.

They covered Him there in manger's straw;

Only the humble cattle saw.

Warmth in the village, cheer at the inn.
And the straw in the manger scant and thin;

But angels sang on the hill nearby,
And a gold star rose in the winter sky;

His mother pillowed Him on her arm,
And the little sleeper was glad and warm.

Hundreds and hundreds of years have gone,
And still the angels are singing on:

Still the light of that lovely star
Over the world-hills shines afar;

Still into hearts where love is bright
The Christ-Child enters on Christmas night!

—Mary Talbot in Christian Observer.

The Silver Cones.

In the mountain land of Bohemia there lived in the long ago a little child named Hilda, whose father and mother were both dead. She was thus left entirely alone, and was very poor, but a kind-hearted miner and his wife, who were also poor and with six children of their own, took her into their home, which was hardly more than a hut. "We will divide what we have," they said. Hilda was a dear child, and they soon loved her greatly.

It was midwinter, and Christmas was not far away. All the children thought of nothing but St. Nicholas. They hoped he would not forget them upon the Holy Night, but the father told them they must not set their hearts upon his coming, as their hut stood so lonely in the forest that St. Nicholas might not find it.

At last the day before Christmas came. Little Hilda started out with a basket to gather pine cones, for she wished to make a bright fire that night, and also she hoped to sell them to some servant from the prince's castle, and so be able to buy a gift for the miner and his dear children.

Now, in that land of Bohemia, on the summit of a lofty mountain, a strange creature named Rubezahl made his home. He was possessed of many magic powers, and had great rooms of gold, silver and jewels hid deep in the center of the earth. He could change himself into any form he chose. Hilda

had often heard of him, and wondered if she would ever see him. As she came near to the fir trees a tiny, white-haired man walked out from the shadows. He had a long beard and a jolly red face.

"What are you doing?" he called to her. Hilda told him how good the miner and his family had been to her, and how much she wished to make them a present. The little old man seemed greatly interested. "The largest cones are on that tree," he said, pointing; "gather the best." Then he went back into the forest.

Little Hilda thanked him, and ran to the great, dark fir. She could see the big, brown cones like beehives on its sweeping branches. Just as she came under the tree such a shower of them fell about her that she was frightened, but she took courage and filled her basket. Then she started for home again.

The cones seemed very heavy, and the further she went the heavier her basket grew. By the time she reached the hut she could carry it no further.

The children crowded about her as she uncovered the cones. They were no longer brown. They gleamed brighter than the moonlight through the fir trees. They were all changed into shining silver!—Adapted from the Story by Johanna Spyri.

The Tiger Hunt.

When all the grown-ups gather
Around the reading lamp
I put some chairs together
And make a hunting camp.

And then I hunt for tigers
In jungles in the hall;
And where it is the darkest
I very slowly crawl.

But once when I was hunting
I met some fiery eyes;
Though I was after tigers,
They took me by surprise.

I didn't know I shouted,—
The grown-ups told me that,—
And then I saw my tiger
Was just our old gray cat.
—Ina Lindsley, in Youth's Companion.

The Great Pyramid

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OF EGYPT.**

(Isa. 19:19, 20).

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cent per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

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APPEAL FOR MISSION.

WANTED. A COMMUNION SERVICE FOR Mission Church. Parishes having an extra service that may be donated, please communicate with Mrs. G. A. FULTON, Secretary St. John's Mission, 2016 Fifth Avenue, Fort Worth Texas.

SITUATION WANTED.

A PRACTICAL NURSE DESIRES PERMANENT position. Address "Memphis," care of Southern Churchman.

A MATRON OF EXPERIENCE DESIRES a position as matron in a school, or Y. W. C. A., or linen matron in hospital, by January 1st, or in the fall of 1925. Address "Matron," care of Southern Churchman.

WANTED, JANUARY 1ST, BY REFINED middle-aged lady, position as companion, mother's assistant, or housekeeper. "B. L. A.," care of Southern Churchman.

LADY OF EXPERIENCE WISHES POSITION as matron, hostess, or companion. Willing to travel. References exchanged. Address Mrs. E. H. Seabrook, Ridgeland, S. C., care of J. W. Horry.

WANTED. HELPER TO ASSIST WITH the care of two little girls, three and four and one-half years old, and work of a small home at Chestnut Hill, Philadelphia, Pa. Address Mrs. George A. Cameron, Greene Street and School Lane, Germantown, Pa.

HELP WANTED.

WANTED—HOUSEMOTHER FOR BOYS' School located in the country. Address Donaldson School, Ilchester, Maryland

Obituaries

WHITTLE: Died, in Richmond, Va., December 2, 1924, KATHARINE RANDOLPH WHITTLE, sole surviving child of the late Stephen Decatur and Nannie Taylor Whittle. Interment in Hollywood Cemetery.

Personal Notes

The Rev. F. B. Hornby, late rector of St. James', Independence, Iowa, has been appointed by Bishop Sessums to the charge of mission points at Minden, Gibsland and St. Joseph, La., with residence in Minden, La.

The Rev. H. A. Wurtle, rector of Calvary Church, Rochester, N. Y., has accepted the call recently extended him to become rector of St. Thomas' Church, Hollywood, California, and expects to enter upon his new duties the first of the year.

The Rev. Harvey A. Cox, of Red Springs, N. C., has accepted the call to Grace Church, Newport News, and St. Andrew's, Hilton Village, Va., to take effect January 1.

The Rev. Arthur T. Reasoner has given up his work at the General Theological Seminary, New York City, to become warden of Leonard Hall, Bethlehem, Pa. The Rev. Pryor M. Grant, just returned from a term of study in Europe and lately appointed curate of St. Peter's, has succeeded Mr. Reasoner at the Seminary.

The Rev. Claude Soares, formerly rector of Christ Church, Clayton, N. Y., has entered upon his duties as Chaplain of St. John's School, Manlius, N. Y. He is also rector of Christ Church, Manlius.

The Rev. L. A. C. Piteathley, who has for eleven years been rector of St. Mark's Church, Kansas City, Mo., has taken charge of Grace Mission, Westwood, N. J.

The Rev. F. H. Davenport has entered upon his duties as rector of St. George's Church, Bismarck, N. D.

The Rev. J. C. Stephenson will take charge of the Church of St. Mary the Virgin, Ridgefield Park, N. J., on January 1. Mr. Stephenson has since 1920 been rector of St. Jude's Church, Brooklyn.

The Rev. Charles H. Collett has assumed the rectorship of St. Paul's Church, Grand Forks, N. D., and is actively engaged in the work of that parish and among the students of the University.

The Rev. Douglas H. Loweth, of Providence, R. I., has assumed charge of the Church of the Good Shepherd at Fort Lee, N. J., and St. James' Parish, Ridgefield, N. J.

ORDINATIONS.

On Monday, December 1, at the Church of the Atonement, Carnegie, Pa., the Rev. Earl Ray Hart, was advanced to the Priesthood, by the Rt. Rev. Alexander Mann, D. D., Bishop of Pittsburgh. The sermon was preached by the Rev. Homer A. Flint, Ph. D., Executive Secretary of the Diocese; and the candidate was presented by the Rev.

Thomas B. Barlow, of the Church of the Messiah, Sheraden. Mr. Hart is in charge of the church at Carnegie. At the close of the service, luncheon was served in the parish house to the Bishop and clergy, and other invited visitors.

THE PARABLES OF SAFED THE SAGE.

The Parable of the Christmas Conspiracy.

Now this I have to report, that for certain days and weeks there have been places in mine own Home where I am not admitted, and that there go on whisperings behind my back which I am not permitted to hear. And the daughter of Keturah cometh to the house, and she and Keturah slip aside and converse in Low Tones. And I listen not in upon them.

And now and again they say unto me, Father, what shall we buy thee for Christmas? For thou art an hard man to buy things for.

And indeed it is hard to buy Christmas gifts for a man who hath no Bad Habits. For I require no Smoking Sets nor Boxes of Cigars nor such like things.

But this disturbeth me not, for I am well assured that when Christmas cometh I shall discover that Keturah hath not forgotten me, and the daughter of Keturah and her husband will have remembered me, and my four sons will have thought of me. Yea, and it may be that friends whom I have never seen will send me a Box of Cocoanut Candy or a Plum Pudding or something else that is good to eat. For this hath happened, and it hath not yet offended me; and I see no reason to anticipate that it would offend me if it occurred again.

But I am thinking about this Whispering and Conspiring that goeth on, and how it happeneth all over the land and over the world at this season. And I am thinking how it is that the goods that are sold in the Shops are sold unto those who desire them that they may give them away. And it seemeth to me a Remarkable thing that just now the Merchants are assuming that every man will be thinking what he can buy for Some One Else, and every Woman will be spending more than she can afford and doing it for Others.

And it may be that the thing is overdone, but if there be anything that we can afford to have overdone once a year, it is thoughtfulness for others.

And I think how marvelous it is that ever since the Wise Men opened their treasures to give unto the Christ Child Gold and Frankincense and Myrrh, men have had an epidemic of Altruism when they have remembered God's great Gift to men.

There is no good thing that may not be overdone, and I like not to see even a good thing done to excess. But taking it by and large, there is no excess of loving other people, and I am glad that on one day in the year, and on certain days preceding, men and women and little children are taught to think of others, for the love of the good God, whose thought of others sent into this human world its One Best Christmas Gift.—Selected.

God's Voice in the Darkness.

While our Lord and the three apostles were on the Mount of Transfiguration there came a cloud, we read, and overshadowed them, and they feared as they entered into the cloud. Then out of that cloud they heard the

voice of God.

Some years ago we were coming down the western slope of Mount Mitchell in North Carolina, the highest point east of the Rockies. It was a lovely day. Above us stretched the sky like a wonderful blue dome. Below and reaching away into the distance were a hundred peaks and ranges with their green valleys. In the distance was a cloud that shut out a part of the view toward the south. The wind was from the south and the cloud was coming nearer. Soon it was very near, just over the valley below us. Then all at once the brightness of the sun faded out and cold and darkness and mist shut us in. If we had not known the road we should have been lost in the rain and darkness.

The cloud came over the disciples on the Mount and they feared. They were afraid that it might hide from their gaze Jesus, as it had shut out from their view Moses and Elijah. Then out of the cloud came the voice of God, bringing back hope and assurance.

This experience through which the disciples passed is one that has repeated itself countless times in the history of the Church and in the lives of individuals.

More than once clouds have overshadowed the Church. Such a time came in the dark days that preceded the Reformation. Read the literature of that day and you will see how it reflects the fear that everywhere possessed the souls of Christians. But God spoke out of the cloud and a new hope came to the Church.

Such a time came again only a little while ago. Science was beginning to work a revolution in the thinking of men. Darwin had come with his hypothesis. The geologists were reading in the rocks the messages of a million years ago. Chemists were telling us facts of which the world had not dreamed before. In the face of these things men asked what was to become of the old faith. The clouds of doubt and mistrust were sweeping the Church and men feared as they entered into the cloud. But God was speaking out of the cloud, giving the world a larger, truer, conception of Himself than we had known before.

Individuals, too, have known this experience. Job had loved and served God and his life had been happy with the peace and plenty which God had given him. Then the cloud fell upon him. He lost his property. He lost his children. He lost his health. Everything in which he had rejoiced was taken or estranged from him—everything but his faith in God. But in the darkness and loneliness of the cloud he listens and he hears there the voice of God and his soul comes out from the shadow with a new hope and new message.

Lachlan Campbell, of whom Macaren tells us, was an elder in the kirk of Drumtochty. He was a man of God who had tried all his days to do his duty as he saw it. But there was one great fault in his spiritual makeup. He loved God and he served Him, but sympathy and patience with others in their weakness was wanting in his heart. He had one daughter, whom he dearly loved. All the hopes of the lonely old man were bound up in her. One day the cloud came upon him. Flora ran away to a life of sin, and the heart of the father was broken. He bowed to the will of God, but he cast his daughter out of his heart and cut her name from the family Bible. Then Marget Howe came to him and told him of the lost sheep and the Shepherd, and he heard the voice from

the cloud that had been trying to speak to him through the years. He opened his heart and his cottage to the prodigal, and to every other lamb who had gone astray.

Most of us have known what it was to fear as we entered into some cloud that had been drawing near us. But when it came we heard the voice of our Father and the fear passed away.

In the Sistine Madonna, Raphael has painted the mother and child against a background of clouds. But as you draw nearer you perceive that the clouds are the faces of myriads of angels sent to watch and guard those whom God loves. —Dr. S. N. Hutchison in Presbyterian Banner.

Taking Care of the Minutes.

Girls who hope to make good use of their spare time—those free hours that come to the busiest person—ought to make it a point to study their talents and take up some art that appeals to them. Many a girl who works all day can learn another profession in her spare moments. Perhaps she may be musically inclined, or have a decided gift for painting, and good use of her spare moments may some time enable her to turn this gift to practical account.

Indeed, it is a well-known fact that many persons have, in their spare minutes, begun and become proficient in some work that, when they least expected it, proved the stepping-stone to a better position.

Those who waste time in aimless "nothings" seldom reach the heights others, perhaps less talented, attain.

Those of us who toil for a livelihood have to regard time from a serious viewpoint, and not squander it in trivial nothings. Life is composed of moments, and, if we would have our days pass both pleasantly and profitably, we should make good use of each fleeting hour.

When we give our time up to aimless pursuits, we are spendthrifts of the most foolish type, and will, unless we change our views, develop into selfish, complaining women. It is a well-known fact that persons who are always deploring the "monotony of life" are those individuals who never try to interest themselves in anything worth while.

The girl who can ply her needle knows that many dainty and necessary garments may be made in the spare moments that come to her. As a result, she always appears attractively attired, and at about one-half what the young woman who does not sew must pay for her frocks.

Private Prayer and Public Worship.

Deeper reality in public worship is a startling need throughout the Church. The stranger who ventures in to a morning service ought to feel at once that "God is in this place," because the worshipping congregation realize His presence. The men of the congregation should go away, not only stimulated by an invigorating utterance from the pulpit, but refreshed by an assurance that they have been for an hour in communion with God. Behind every invitation which we extend to a fellow man to "go to church" should be the certainty that, if he accepts the invitation, he will feel, beyond peradventure, that he is in his Father's House. The priests of the Church, appointed to lead the congregation in worship, cannot perform their duty except they feel that the congregation is also leading them. The contribution of both the priest and the layman to public worship is thus of su-

preme importance if the Church is to introduce men to God.

This contribution is not fully described in the words, "a hearty service," or "good singing," though both are valuable if real. The chief need is that each man of us should pray in the pew, or at the prayer desk, not simply sit or kneel in an appointed place. The General Convention should be a confession of my sin, the General Thanksgiving an utterance of my gratitude, the Collect for Grace my own petition for God's protection, the prayer for all sorts and conditions of men my fervid appeal for the world's needs. We must personalize our public worship if we would make public worship worth while. As soon as it is evidently worth while, men will claim their place in the churches.

The secret must be learned, however, at home by the bedside, in the little sanctuary where we meet God at morning and night, and whenever we kneel to pray. Our private prayer must be loosed from its formality, and become the expression of the needs we feel most deeply. In a word, each man must learn by himself the habit of real prayer. Then our public worship with our brethren will become golden and glorious reality.

The man who sees the Face of God in the quiet of his own chamber will discern that Face in the great congregation, but, most of all, he will unconsciously lead his neighbor to see Him. —Edmund S. Rousmaniere.

Nothing is promised to the idle and the careless and to the man who postpones and dreams; but everything to the man who puts his soul into the service of God and the discipleship of Jesus Christ. Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you—the gate of mercy and the gate of heaven.—W. L. Watkinson.

Just as the world in general appraises us socially and morally by the friends we choose, so does our choice of books proclaim our mental status; and just as we unconsciously assume, in a greater or less degree, the character and principle of those with whom we associate intimately, so are we unconsciously influenced by the books we read.—Exchange.

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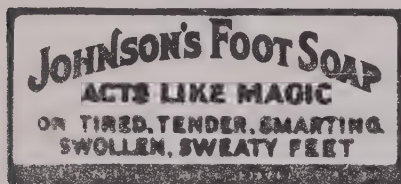
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RICHMOND, VA., DECEMBER 20, 1924.

No. 51.



Announcement to the Shepherds

Christmas Number

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The following estimate shows what is necessary to be done if the books of the National Treasurer for 1924 are to be closed with a balance on the right side.

General Convention approved a budget for 1924 requiring for its execution.....	\$4,200,000
The original estimate of income from investments and other sources outside of the quota receipts from dioceses was.....	495,000
The amount allotted to the dioceses as the budget part of their several quotas was.....	\$3,705,000
The dioceses paid to December 1st against these budget quotas.....	1,774,697
There is due on the budget quotas before the close of the year.....	\$1,930,303
It is estimated that the income from investments and other sources will show an increase over the original estimate of.....	216,000
Balance needed to meet full budget.....	\$1,714,303
It is estimated that expenses will be less than the amount originally estimated as needed to execute the budget in the sum of.....	100,000
Balance needed to execute net budget.....	\$1,614,303
Included in the budget is an item for reduction of debt in the sum of.....	356,217
Balance needed to execute budget without payment of any part of debt.....	\$1,258,089
During the year the National Council has received legacies which can be used in any way the Council determines in the sum of.....	390,000
If these legacies are used to meet appropriations, the minimum amount necessary to be collected in December merely to pay the General Church's bills is.....	\$868,086

WHAT IS THE WILL OF THE CHURCH?

In each year since 1919 there was a surplus of income over expenditures, except in 1922. For the four-year period, 1920-1923, there was a small net surplus. Shall there be a surplus or a deficit in 1924? At the joint conference of the Bishops and the National Council in October the Bishops expressed unanimous approval of a policy of advance rather than retreat and asserted that the solution of the financial problem of the Church lay in providing larger income rather than in retrenchment which would cripple the work or mean partial withdrawal from the field.

The Bishops also cited many evidences of the growing interest of the people of the Church in the national work. In confirmation of this it may be noted that the total amount received from the dioceses in 1923 was larger than in 1922.

If offerings to the amount of \$868,086 are received by the close of the year, there will not be a deficit. Any surplus will be used for reduction of debt.

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Thoughts For the Thoughtful

A face without a smile is like a lantern without light.

"The yellow peril may become a golden opportunity."

"Give us our daily bread" is a prayer that God will feed the world.

Grumbling in a Christian is a sure sign that he does not pray enough.

God has two dwellings—one in heaven, and the other in a meek and thankful heart.—Izaak Walton.

"The Gospel of Jesus Christ is not only a Gospel for all men, but it is a Gospel for the whole man."—Capen.

Young and old must raise the lay
That their heart engages;
For the Child is born today
Who is King of Ages.

Oh, the freedom with which the gates of the divine forgiveness are thrown open! The Bible trembles, and burns and overruns with offers!—Phillips Brooks.

Many favors which God giveth us ravel out for want of hemming, through our own unthankfulness; for though prayer purchaseth blessings, giving praise doth keep the quiet possession of them.—Thomas Fuller.

Awake, awake, O sluggish heart!
O foes, be friends, forget your smart!
O cold hearth, glow; laugh, lonely place!
O'erflow, O earth, with every grace;
Sing, sing again, this blessed morn,
A Saviour, Christ the Lord, is born.

Because a lovely star
Above a town stood still;
Because some angels sang
Upon a lonely hill;
Because a little Child
Came down to be our King—
O Father, take today
The Christmas love we bring.

The Church is not one particular parish or one particular Communion. It is the whole company of God's people, whether scattered throughout the world and wearing many names, or resting in the quiet oneness of Paradise. Our parochial life is great only so far as this is remembered. It is good to identify yourself in spirit with those with whom you disagree in points of religion.—Bishop Brent.

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EDITORIALS

Vol. 89.

RICHMOND, VA., DECEMBER 20, 1924.

No. 51.

Holyday or Holiday

These two words represent, of course, but two spellings of the same word, but to the popular mind they represent ideas as far apart as the poles. The reason for this change of content is not far to seek. So long as the Church represented the highest element of authority, Sunday and other holy days took their color from that authority. In the world today the ultimate authority is not the Church, but the civil law. The fact that Sunday and Christmas are legal holidays make them in effect the creations of civil law. There is therefore in the back of the mind a feeling that these seasons are set apart by government as recurring exemptions from ordinary obligations. Hence it has come to pass that Christmas, which represents man's effort to realize his sense of obligation to the Father of all, is, generally speaking, the season of popular forgetfulness of that fact. There still remains about the festival a spirit of kindness and generosity. The "scent of the roses" still clings to the shattered vase. One of the deepest lessons of this modern Christmas is that we never at any other time recognize so keenly how stupid, awkward and untrained we are in the expression of kindness. A little child in one of those mental confusions so familiar to those who know children, offered a petition, which, not as an irreverent jest, but as a real prayer, might come from the lips of us all—"Forgive us our Christmases as we forgive those who Christmas against us."

The heart of the Christmas story is that God at this time gave Himself to the men and women and children of this world. This gift was not merely to the good and noble; but to the evil and the degraded as well. "I

am come to save that which has gone to smash" is as much the message of Christmas as is the Angels' song. It may be we can find our way back to keeping Christmas as a holy day, if with every little gift at this season we try to give something of the very best of ourselves. One of the wisest counsellors we ever had said to us once: "One of your duties as a clergyman is to minister to the poor. You must think of their physical needs at all seasons; but at Christmas, do not give them what they need, give them something that they long for; never mind how foolish the gift may seem; the fact that you understand will make it rich, and they will repay you in love." We would suggest an adventure for Christmas Day. The difficulty of carrying it through successfully will give to it all the zest that goes with high adventure. Find some one who is not going to have any Christmas. If you live in the city there are several thousand such people in a few squares of you. If you live in the country, there are many such just behind that big body of pines a mile or so from the main road. Choose some of the very best of the Christmas cheer in your home. Do not send it by a servant or a child. Take it yourself, and when you get to the door, be sure the gift is in your own hand. Tell the one you have come to seek that God has blessed your home with plenty and on the Christ's Birthday you ask the privilege of sharing His gift with some one else.

If any one think that this Christmas adventure be easy, he has either learned the lesson after many trials, or he has never tried it at all. To give yourself with your gift is among the highest achievements of the Christian spirit.

Prophets and Bitter-Enders

The difference between a Prophet and a Bitter-Enders is that a Bitter-Enders is ruled by the Past and the Prophet is ruled by the Future. It is perfectly true that no one understands the present unless he has studied the past, and no less true, that no one can speak for the future unless he understands the present. As Dr. Nash used to say, "The Bible was not written by scholars and mystics, but by statesmen and missionaries." The Bible is everywhere the Book of movement. It speaks everywhere the language of its present, but it always faces the future. The prophet's sense of certainty is grounded in history. He knows that the evils of today are rooted in the compromises the Past made with the evil of its day. The prophet's devotion is to the absolutely best, and he knows that God is on his side. He knows that the only way he can pay his debt to the Past is by trying to rectify the wrongs it has done and permitted. The Future is his to conquer, but the Past belongs to him and he must test its conclusions by his conscience, which is his reaction to the call of present duty. The Bitter-Enders stands as the guardian of values that have been; the prophets for living values; every one of which can be translated into action. As the

prophet makes inventory of the Past, he finds there only human values. All else had value only as it helped to make value in individual lives. The prophet's reverence is for persons, not things. The prophet is concerned with a larger freedom for those who come after, knowing that freedom is creative and will provide its own institutions. To every man there comes a time of choice in which he must make his will, so to speak. A time when he must choose whether he shall, so far as he is concerned, wish upon the succeeding generation the mould, of his own mind, or give to the next generation the gift of reverence for one who dared to sacrifice that mould that his children might be free.

The generation that is stationary is succeeded by one that is stagnant. The true prophet is not one who measures values in terms of intellect alone, for most values are not intellectual. The prophet is one who frees his heart as well as his brain from the things that make life narrow and sordid and mean; and lives and loves and struggles today because he believes in a better tomorrow.

All that is good in the Present was inherited from the Past, but it is its living expression that concerns us.

It is interesting and instructive to study the sources, and trace the life-history of a high ideal, but the transcendent worth of the ideal is that it sends us out on a quest. In Frederic Myers' lecture on Wycliffe, there is a description of the truly great man which ought to be familiar to all. "In order to be a great man a man must be the minister of a great cause. He must be full of faith that in the seeming littleness of the Present there are latent the germs of an immeasurable Future. He must be a man to whom the inspiration of the Almighty has given an understanding above other men: a view into the essence of things visible and into the existence of things invisible; a wisdom not merely of the Intellect but of the Heart; not only a keener perception of the True and the Right, but an intenser love of them. Insight, Foresight, these are his; but so also always are Sincerity, Sympathy; a love of the Real, a hatred of the

False; a fear of nothing but being wrong, a coveting of nothing so much as doing well.

To see the right when others cannot, and to choose it when others will not: to resist temptations which others yield to, and to bear burdens cheerfully which others shrink from bearing at all; to have such confidence in himself and in his cause as may enable him to live on the approbation of his own conscience, and to be careless of the mere praise of others; yea, to cherish and to accomplish a purpose of blessing for his brethren amid their persecution and their scorn—these are the characteristics of a great man. And he who shall prophesy to men of the Divine for a lifetime in sackcloth: he who shall plead before them for Humanity and the Rights of Conscience, ready at any moment to seal his testimony with his blood, such a man is, I think, among the greatest."

The Practice of Religion

By the Reverend Robert E. Browning

"As His custom was, He went into the synagogue on the Sabbath Day."—Luke 4:6.

HERE is something just a trifle better than following the old adage: "Practice what you preach." It is to practice first and then do your preaching afterward. This was Christ's method. It made His words ring with authority and earnestness. Confucius had a similar maxim: "Act first and then speak according to your actions." It puts us on solid ground with the world to let them see our deeds first. Words are cheap. An old woman leaving the church was asked if the sermon was done. "No," she answered, "the sermon has been said. It has to be done."

Religion is an art, and an art teaches us to do. Tolstaid of religion: "It is not only a song of consolation, but also a bugle blast for a charge." It is Christ's life in action. Some one has described the Church as the extension of His incarnation. Well enough. But what was His incarnation? "He went about doing good." A little boy climbed up into his father's lap, threw his arms about his neck and said: "Father, I love you, and I want to do something about it." Many persons have never learned that loving God means "doing something about it." The world is full of hearers. What is tragically needed are those who have the courage to be doers of the word.

Religion is an art, and an art teaches us to do. Tolstoid said that the greatest of all arts is that of knowing how to live well. Religion means a habit or rule of life. Haphazard, sporadic, desultory religion, taken up when inclination or fancy suits, is a sham. There is no vacillating about it. It is doing definite things at definite times. It is a part of the habitual life of man. "Habit," says the psychologist, "simplifies our movements, makes them accurate, and diminishes fatigue." This principle is pre-eminently true in religion. Why are the acts and practices of religion so irksome to many persons? Why is church going such a bore? Why must people debate long with themselves when church bells call them to heavenly things? There is but one answer. They have never made religion a habit or custom. They are out of practice religiously. For Jesus there was never any vacillating or indecision. "As His custom was" settled every religious duty without any violent exercise of will power. Instinctively, as when a youth in the temple, "He must be in His Father's house." A teacher of elocution gives this rule: "Use constantly the kind of voice you would like to use occasionally." It is a wise rule to follow always. In conscience we must be constantly the kind of person we would like to be on occasions. Our great crises will find us just what we have been on normal occasions. In time of sorrow we shall be fortified if we have used fortitude in the "even tenor of our way." "The battle of Waterloo," one has well observed, "was not won on the field of conflict, but on the cricket field at Eton." Our trial hours will find us ready if we have been at school beforehand. A successful man is winning his success all along the line, not simply when the world hails him as a hero. Look back into each life that reaches the top of the ladder. That top is reached not by a single bound, but rung by rung. Life, like Christ's garment, is woven without seam. It is a consistent whole. There is nothing miraculous about success.

This habituation in religion is what most of us need. Emerson said that down in his heart there was a plant called reverence, and it needed watering at least once a week. Therefore he went to church. Many let this plant go for weeks without water, and they wonder why the

springs of religion dry up, and God becomes an unreality. It has often been noticed in married persons living together for years that they grow like each other. Similarly, practice of the presence of God, trusting in Him, resorting to Him in prayer and communion, walking with Him, like Enoch of old, making Him our Friend, the "silent Partner" of life, will make us grow more like Him. As Moses came down from the mount, his face radiant with divine glory, so will we also be "partakers of the divine nature," reflecting God's glory, as the sun, though unseen, is reflected in the glory of the moon.

Two pernicious errors today are poisoning men's minds in respect to the practices of religion. One is that religious habits and customs are old-fashioned, out of date. These perfectionists have outgrown the rather childish performance of going through the routine of religion. Can one not be just as good outside of church? Some elect souls may, perhaps, get along without these helps. Some men are known to get well without doctors and hospitals, and others get an education without schools. But finer and better schools are still in demand and doctors and hospitals still perform a valuable service to humanity. For the general run of people, the Church has no substitute in the building of character. There is an inseparable connection between religion and conduct. "Do you go to church?" asked the Bishop of London. "No, I don't," answered the man, "but I have one boy who does and he is the best boy I have." This almost invariably holds true. Said a business man to a young fellow seeking employment: "Where do you spend your evenings?" This was a legitimate question. What a young man does with his evenings will largely determine what he is. When this lad could answer: "In the church club, sir," the recommendation seemed a safe venture and employment followed.

A second deterrent is the over-questioning attitude. I do not see the reason or necessity. Our ultimate authority here must be the example and inspiration of Jesus. He saw the necessity for Himself, and in the words of Mary to the servants: "Whatsoever He saith unto you, do it," we find the soldier's challenge:

"It is not for us to reason why,
Ours it is to do and die."

Follow God's leading blindly, if you must, but follow. That obedience will soon lead you through the tunnel to the light. Obedience has always proven the organ of spiritual vision. It is a gift we can all offer to God. Faithfulness is a talent all may possess.

Then, when religion has become a habit of thought and practice, that which first was started with difficulty is continued with ease. "When virtue and goodness have become a habit," writes one, "life has become divine." John has voiced the same truth: "They who are in God cannot sin." A moral, not a physical compulsion, leads us unerringly along the "straight and narrow way." Hesiod, though he wrote six hundred years before Christ, voiced this noble Christian thought:

"Men follow vice in easy-going throng,
Smooth is the road, nor need they follow long.
But virtue's paths the gods immortal hedge,
Imposing sweat and toil as victory's pledge.
The way is long and rough at first, and steep.
Who strives to ascend must steadfast footing keep;
But once the height is scaled, the summit crowned,
Then easy runs the road that first so hard was found."

Partnership in Industry

A PARTNERSHIP plan which gives the employees of an industrial property a share in management and profits, equal in many respects to that enjoyed by the owners, is suggested for the consideration of industry generally in a report on "Sharing Management with the Workers," issued by the Russell Sage Foundation. The report is based on a study of the Partnership Plan of the Dutchess Bleachery, Inc., at Wappingers Falls, New York, which, in the opinion of Mary Van Kleeck, Director of the Department of Industrial Studies of the Foundation, is "one of the most significant of the several hundred current experiments in giving workmen a share in the management of business."

In making the report public, Miss Van Kleeck said: "The Dutchess Bleachery experience indicates affirmative answers to the much discussed questions: Is it financially safe for a company to permit its wage-earning employees to vote on questions of shop management? Do workers desire to have this share of responsibility? Lacking technical training and experience in administration, is their judgment valuable concerning questions of general policy? Will they have consideration for the interests of stockholders? The further point is made that in this case, when given power to determine policies, the employees did not use it to advance their own wages and decrease working hours regardless of the financial state of the business."

The report itself, a document of one hundred and fifty pages, was prepared by Ben M. Selekman, a member of the Foundation's staff, who conducted the investigation.

"The significance of this experiment, in so far as industry generally is concerned," declared Miss Van Kleeck, "lies in the fact that the Partnership Plan was introduced under such unfavorable conditions in the Dutchess Bleachery that its success in this plant indicates the possibility of securing equally, if not more, favorable results in almost any industrial property through equally sincere and efficient efforts."

Mr. Selekman found that the Partnership Plan of the Dutchess Bleachery not only affords representation to employees in determining the conditions of their employment, but admits a representative of the wage-earners in the mill to the Board of Directors, turns over entirely to a board of workmen the administration of the company's houses for employees' families, assigns definite responsibility for shop management to a Board of Managers composed of six officers of the company and of six wage-earners, and provides employees with information concerning the financial condition and conduct of the business.

Three years of such cooperation, Mr. Selekman says, has transformed a community of dilapidated and unsanitary houses into a town of clean, comfortable, and happy homes, and has at the same time revolutionized the attitude of employees toward production to such an extent that the company earned comparatively high dividends during two years when other plants in the same industry were idle because of the business depression.

"As managers, the representatives of the operatives have displayed good business judgment," says the report. "Not only have they utilized the machinery of the Partnership

Plan to present and adjust grievances, but they have cooperated in the constructive tasks of running a factory. They have suggested such methods of increasing efficiency as time clocks, foremen's conferences, and mass meetings. Together with representatives of the stockholders, they elected the present manager and superintendent. The whole tenor of their participation has been not 'How much can we get out of the bleachery for ourselves?' but 'What can we do to make this a successful and efficient business enterprise for every one concerned?'

"The Partnership Plan has revolutionized the attitude of the operatives toward production. All the foremen have perceived a new alertness on this subject among the men. To cut down waste, to make certain that no goods were spoiled in the process of bleaching, to finish the greatest number of yards, meant an increase in profits and a larger net income to each operative. Here was an incentive, direct and personal, such as only proprietors of a business have heretofore experienced.

"There can be no doubt that, in spite of the obstacles yet to be overcome, the Partnership Plan has had a very real success from the point of view of the workers as well as from that of the stockholders. Not only do operatives feel that they have a stake in the success of the business, but the active owners realize that a policy of cooperative management such as obtains in the bleachery does not necessarily mean a decrease of dividends."

The conclusion of the report is in this statement: "Because of the sincerity of those who devised the plan in seeking a more democratic as well as a more personal basis for human relations in industry than has hitherto prevailed, and because of their courage in putting it into operation, the Dutchess Bleachery has achieved a place of leadership. We hope that this record of cooperation and partnership between management and operatives in the bleachery may lead to equally far-seeing experiments in other industrial establishments."

The publication of this report reveals that the Russell Sage Foundation has had underway since 1919 a series of investigations covering, in addition to the Partnership Plan of the Dutchess Bleachery, the Rockefeller plan of employees' representation as practiced in the steel mills and coal mines of the Colorado Fuel and Iron Company, the Works Council plan of the United States government arsenal at Rock Island, Ill., and the employment policies of William Filene's Sons Company in their store in Boston. The report of the Foundation's investigation into the workings of the Rockefeller plan of employees' representation—the next in the series—will be issued probably within a month.

This series of studies was undertaken after interviews with a number of outstanding engineers, social workers, investigators, government officials, employers, and representatives of labor, whose advice had been sought as to how the Foundation could most effectively contribute toward the improvement of human relations in industry. Each study consisted of a first-hand investigation of the plants involved, extended conversations with both employees and employers, examination of records, and finally the checking up of all doubtful or disputed points.

A Christmas Meditation

Angels and shepherds, wise men and a star, gifts offered to a Babe in a manger surrounded by "beasts of the stall," a "Lowly Maiden Mother," and Christmas Carols filling the air for nineteen hundred years! "Mysticism," cries the modern philosopher! "The divine touch of human love and guidance," cries the believer. "Everywhere, Christmas tonight," sings the child as he looks with shining eyes at the lighted Christmas Tree, or holds his overflowing stocking which Santa Claus has so generously filled. Nor can the elders escape the contagion. No amount of labored reasoning can deaden the enthusiastic observance of Christmas Day, and "Merrie Christmas" is the greeting which makes the atmosphere vocal with honest joy.

We thank God for the mysteries which surround the day. Home and Church are made beautiful with "The fir tree, the pine tree and the box together" and the Sanctuaries are beautified indeed thereby. It is the "Spirit of Christmas," a spirit which came to the old earth when Christ was born in Bethlehem centuries ago; a spirit which is needed in the struggle between faith and doubt, materialism and philosophic speculation, so mighty in the

world today. Oh, the joy of our hearts that once in the year at least poetry and music and dreams and visions and love hold sway, and that the hearts and lives of men are led by "A Little Child!"

And what else could we expect when God comes to earth with a message of salvation? Are not the angels' music, and the shepherds and their sheep, and the star, and the Wise Men, and the Sleeping Babe the gentle, loving results of a mercy which would lift human lives from the hard experiences of struggle to the rich mysteries of a heavenly care? Is not the very poetic abandon of Christmas time a proof of the meeting between earth and Heaven, of the kissing of righteousness and peace declaring a union never to be broken? Do we not prove all the sweet reality of the "Old Story" of Bethlehem when we think of giving rather than receiving and when we long to bring cheer to the lonely and poor and sad everywhere?

Dear Christ, help us to be glad in the dear story of Thy birth, so beautiful in its simplicity, so glorious in its vision of open skies and angel songs. Blessed Christ Child, make us all children in happiness and faith and purity at this Christmas time, for so only can we enter the Kingdom.—The Rev. Dr. Floyd W. Tompkins.

A Christmas Greeting

By the Rt. Rev. R. E. L. Strider, D. D.

MORE than nineteen hundred years ago in the song of a heavenly choir the Saviour's birth was heralded over the quiet, starlit hills of Palestine. The helpless, little Babe lay sleeping in His manger crib; the Shepherds in wondering amazement listened to the Angels' word; reverent heads bowed low for a moment over the new-born Child; there were excited whisperings, the patter of passing footsteps, a moment of confusion in the night. Then the Shepherds went back to their flocks, the vision of Angels in the sky faded away, and once again the world went serenely on. Perhaps no more than an hour or two of recorded time were consumed in the acting of this drama. But what a mighty drama! How tremendously fraught with meaning for mankind those few short hours.

Try to vision all that has happened in the world because the Holy Babe was born that first, starry, Christmas night. It staggers the imagination to picture how different the course of history would have been had the Christ not come to earth. There would never have been written the Gospel story of His perfect life. We should never have heard of John and Peter and Andrew, of Paul, of Athanasius, of Ambrose, of Francis. The desert places of the earth would never have been watered, fertilized, and made to blossom through the outpoured lives of devoted heralds of the Cross. It is inconceivable that Florence Nightingale, John Wesley, Martin Luther, Phillips Brooks, Daniel S. Tuttle could never have lived. There would very likely have been no Renaissance, no Reformation, no era of discovery. Modern civilization, had it come to being at all, would have been a pagan civilization. No aspect of human life today could be as it is had the Christ not been born a human child. No birth ever meant so much. No event of history has proved so potent in tracing the orbit of the world's progress.

Once again we are approaching the night on which we commemorate and call to mind what happened on the first Christmas Eve. Once more it is midnight and the silent stars go by. We would reproduce in every detail what so wondrously happened then. With these songs upon our lips, with these thoughts surging white-winged through our hearts we would find and worship Jesus the Saviour of Mankind. Like the Shepherds of old we hear the angels singing. Once more across the silent hills rings the glad

refrain, "Born this day a Saviour, which is Christ the Lord." Where? we cry. Where is the Saviour born today that we may go and worship Him? And the joyous voices of God's Angels direct us to the only manger in which for us the Christ can ever be born: the manger of each soul's intense desire, inside the stony cavern of the human heart. There in the silence of our inner consciousness, if we will but have it so, lying in all the sweet innocence of Hope, new-born, we may find Him this Christmas Day.

The Shepherds did not know the place nor the way. But the "lovely voices of the sky" went before them and they followed. In like manner we do not know the way down into the dark canyon of our soul of souls. Most of the paths men love to follow lead outward. We are wont to seek our peace and joy without, not within, ourselves. It is wealth, and pleasure, and the world's regard, we covet, not the approval of the still, small voice within. Outward, not inward, run the broad highways of man's deep desire. Of all the paths of earth, that which leads within ourselves is the last we wish to travel. But the Christmas Angels point that very path to each of us, and we may not refuse to follow it. Who knows? When once we stand face to face with self in the narrow stable of our deepest souls, perhaps, in the midst of all the ugly beastliness we have allowed to have its lodging there, will lie the little Babe of Christ's Saviourhood, new-born for us this Christmas Day, destined to work His righteous will within our sinful lives for ever. Is it not thus that He has worked in the world of men for nineteen hundred years? That stable reeking moisture and the smell of beasts was in sooth an unlikely birth chamber for the Heir of all the ages. But the fact that He was born there prompts us to believe He will not shun the hearts of men and women in a later day, if the way be clear and the door be open.

It is this sort of Christmas which we covet for ourselves and for our friends: one which points the way into the deeps of our inmost selves, where the Dear Saviour longs to be, born afresh for us, radiant, sufficient unto every human need. Is not the secret of a Merry Christmas and a Happy New Year the realization in our own consciousness of a new faith in Him Who first brought peace to men? Merry Christmas in this sense, then, let us wish for all the world with all our hearts.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

CORRECTING A MISUNDERSTANDING.

Mr. Editor:

May I beg the courtesy of brief space in your correspondence columns on a matter which, although not perhaps of such seriousness as to be obvious, is nevertheless somewhat embarrassing to a cause in which many of us believe.

A short time ago a publishing company, which puts out a very worthy course of Church School lessons, sent to its mailing list a card quoting from our parish paper here a paragraph which stated that after examination of many other courses we had chosen this one. This paragraph was from an article under our Settlement House heading, having to do only with our simple mission school there. But the advertisement did not so state.

Inasmuch as I happen to be a member of the Department of Religious Education of the Church, the Province and my Diocese, and a member of the Church School Commission; since I was fortunate enough to be one of the original Christian Nurture group, a member afterward of the Junior and Senior Council of the Christian Nurture

Course, etc., this advertisement has been interpreted by many as a defection from the Christian Nurture Cause. I would not ask that any contradiction of this be made for my own sake; but, for the sake of the cause I so sincerely believe in, I am reluctant to allow even a slight rumor to arise that a simple believer, such as I, has turned disbeliever. I have been astonished to find the matter acquired any scope of comment, but my friends urge me to straighten out this slight misunderstanding. Please believe I write this with very real reluctance, for I do not wish to seem to hold my own example at all influential. But I am more reluctant to permit any seed of distrust of the Christian Nurture Course to germinate, however tiny a seed it may be.

The publishers have with fine spirit apologized and promised not to quote this paragraph further. But this letter is an endeavor to erase its original sending. It is only just to the Christian Nurture Course, however unintentional may have been the intention of the firm to create the comparison unexpectedly drawn by some to whom, despite my small deserving, I am a straw to show what way a wind blows.

PHILLIPS E. OSGOOD.

St. Mark's Church, Minneapolis, Minn.

Sing, Christmas bells!

Say to the earth this is the morn
Whereon our Saviour—King is born!
Sing to all men, the bond, the free,
The rich, the poor, the high, the low,
The little child that sports in glee,
The aged folk that tottering go,—
Proclaim the morn
That Christ is born,
That saweth them and saweth me.

—Eugene Field.

Book Reviews

OUR PRESIDENTS. By James Morgan. The Macmillan Company, New York. Illustrated. Pp. 336.

This book is quite handsomely bound and illustrated, and is a convenient addition to any library. Of course no single volume of this size could give anything like a real biography of all our Presidents, nevertheless a few pages devoted to the life of each can record the outstanding events in the lives of this group of men who are bound to be of interest to Americans by reason of holding the highest office at the disposal of the world's greatest republic. The author has a pleasant and readable style and exercises good judgment in the material which he selects for recording in the sketch he gives us of our Presidents. He gives the reader little personal glimpses of these distinguished characters in the form of little anecdotes or contemporary comments. For instance he quotes John Adams' remark about George Washington that "He is a mutton head, who has not been found out only because he has kept his mouth shut." (Had those words come under the eye of President Coolidge during the recent campaign it would have minimized considerably a good many things that his opponents were saying about him.) A good index adds to the value of this volume, which will be found both useful and interesting to any reader who likes history in homeopathic doses, and sugar-coated.

M.

THE THIRTIETH PIECE OF SILVER. By Lilian Hayes. Macmillan Company. Pp. 326.

The book is very unusual, original and very interestingly written.

Judas sold Christ for thirty pieces of silver, according to the author; one piece was lost and impregnated with the traitor's greed; it passed into the world, and on to generations of future ages, to infect those who possessed it with treason, lust of gold or empire, until the terrible lesson was learned by each traitor in turn, that it "profited a man nothing, if he gained the whole world and lost his own soul."

The story is divided in six parts, as the lost coin roams through the world for twenty centuries.

The stories give one a keen insight into the social and historical life of the period, and are fascinatingly written, holding the readers' interest to the last. The book is strongly recommended to the public.

M. H. M.

THE HARDEST PART. By the Rev. G. A. Studdert Kennedy, M. A., M. C. (Woodbine Willie). George H. Doran and Company, New York. Pp. 195.

This is a book on religion, but it is entirely unique in its phraseology and probably will shock those who are accustomed to the usual books on such topics. Its author, however, has a reputation for being original that makes us expect the unusual in his writings. He here gives his impressions of religion under pressure, so to speak, in language that is plain to the point of being irreverent, and yet he is not irreverent, because one feels that it comes from the very bottom of his heart, a brave man's heart, yes, a hero's heart. Through these pages he talks religion as he goes over the top, as he establishes his Red Cross Aid Station in a hail of shells, and as he ministers to the wounded, and buries the dead. It is under such circumstances that men come near to God or else lose Him altogether—and Studdert Kennedy has not lost Him; on the contrary he has found Him tremendously, and he tells you about his findings in language so picturesquely vivid that it is difficult to lay the book down without finishing it. The following chapter headings will indicate the conditions under which it was written: "June 7, 1917, In the Assembly trenches on the morning of the attack on the Whyschaete Messines Ridge"; "June 15, 1917, In a shell hole near the pill box which was B. H. Q. The dawn of day after a battle. All night evacuation of the wounded had gone on"; "In the trenches during a heavy bombardment

that lasted over two hours." Under such circumstances religion is real if it is anything, and according to this author it is certainly something—something very well worth reading.

M.

Emmanuel

Glory to God in the highest and on earth peace, good will towards men! Soon again the skies will be filled with the celestial music of the angels' message. Once more we celebrate the birth in Bethlehem of the Christ Child.

Hundreds of years before the great event which we will commemorate on Christmas Day, the prophet Isaiah had written, "Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel." His birth was to be the assurance of God's favor towards His chosen people. He was to be the living witness of God's good will toward Israel.

For us the birth of the Son of Mary means far more than it could have meant to Isaiah or any of the prophets. Looking back upon the greatest event in the world's history, we are able, if we will, to appreciate the tremendous significance of that name Emmanuel, which is, being interpreted, "God with us." The devout Jew, worshipping God as a far off and majestic deity, a royal King seated upon an azure throne far removed from the scenes of earth, a Being who could only be reached by much praying and placated by many sacrifices, could have but little idea of the full significance of that prophetic name—Emmanuel. For him God was with His people when their armies were victorious, He was angry and had withdrawn Himself when they were defeated; He was with them when the land gave her increase, He was displeased and had turned His face away from them when drought burned up their fields or locusts ate their growing crops.

But to us the name Emmanuel is filled with spiritual meaning. In the person of His Son, born of an humble virgin in a lowly stable in the obscure village of Bethlehem, God has manifested that He is with men: He is "God with us" in the hour of our exaltation when we ascend the mount of Transfiguration and behold the glory and splendour of the Ruler of the Universe; "God with us" when we know the peace and joy of work well done; but "God with us" also when we descend into the valley of the shadow of death; "God with us" when flesh is weak and faith dim and when the cares of life seem more than we can bear. Always and everywhere He is Emmanuel—"God with us."

What is lacking in our life as a people and as individuals is this God-consciousness. Too often we forget that we are not students of a dead Christ—a great spiritual leader who had His being some nineteen hundred years ago. We forget that we are called to be followers of a living Christ—the leader of the great spiritual forces which make for peace and justice and righteousness in the world today. We forget that the name of the captain of our salvation is Emmanuel—"God with us."—Southwestern Episcopalian.

GOD WITH US.

By Nancy Byrd Turner.

There were three lights that night:
The star above the darkness, crystal fair,
The foremost angel's garment flaming white,
The baby's circled hair.

Three sounds: upon the hill
A sudden song; low drawn, a woman's sigh;
And when the midnight deepened gray and chill.
A little, little cry.

Three woes: a witless lamb
Lost from the scattered flock; its mother's grieving;
The long, deep slumber of the townfolk—blind
And deaf and unbelieving.

Three wonders: dark-browed kings
Riding from far; young shepherd's lifted faces;
The silver beauty raining from the star
On Bethlehem's dark places.

There were Faith, Hope and Love:
Faith that had known, Hope that had waited well,
Love that had wrought; and in their trembling midst,
Immanuel!

—Good Housekeeping.

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

A CHRISTMAS SUGGESTION.

It is not often that an opportunity to build for peace between two great world powers presents itself to a Church in so impressive a manner, as does the present situation in Tokio, Japan.

Our hospital buildings there were destroyed by the earthquake, as were the business houses of United States corporations. The latter are rapidly being replaced. How long shall the work of God lag behind the pursuit of Mammon?

In the meantime through the tactless action of the legislative department of our government a condition of dislike, and distrust has developed among the Japanese toward the Americans.

No action on our part would go so far toward re-establishing friendly and cordial relations between ourselves and our neighbors in the East, as the prompt rebuilding of St. Luke's Hospital in Tokio, and its reopening for ministrations of mercy. It would be the rendering of a piece of Christian Social Service that would have a world-wide influence for peace.

This is the season when, in all our churches we repeat the song of the angel chorus on the first Christmas night, "Peace on earth good will toward men." Why not put new life into the singing of those prophetic words, by using the gift, that we make every year at this season, a means of actually bringing "good will toward men," by giving to the rebuilding of St. Luke's Hospital in Tokio.

In the greater part of this country now, our local relief work is so systematically financed through Community Chests, or some other plan of cooperative organization that the acute appeal of Christmas is no longer necessary for relief work at home, and this affords a wonderful opportunity to enlarge the limits of our community to make it include the world, as was suggested by the angel paeon of peace, which reach far beyond the limits of Judea or Palestine and embraced "the earth."

When at Quantico, Va., they catch radio messages from New Zealand as they did last week, and they transmit photographs across the Atlantic Ocean in a few minutes with wireless apparatus, it is surely not too far fetched to ask our readers to consider St. Luke's Hospital, Tokio, in their community Christmas giving.

A Christmas present of from one to twenty-five dollars paid through your local Church, marked for St. Luke's Hospital, Tokio, or sent to Mr. Lewis B. Franklin, 281 Fourth Avenue, New York, from all our readers would add immensely to this humane and Christian cause, and would encourage Dr. Teusler in the noble efforts he is making as an apostle of world peace.

CUTTING A CHRISTMAS MELON.

Thirty dollars is the total cost of a man's hat above the initial purchase price—that is, if he is a patron of hotel and public restaurant check rooms.

Miss Mary Lindsley, manager of the Grace Dodge Hotel at Washington, D. C., makes this statement as an argument against the "tipping" custom. The Grace Dodge, opened three years ago by the National Board of the Y. W. C. A., as an experiment in hotel service for women, also experimented in the policy of operating a hotel with no tips in the check room, in the dining room, to bell boys or to maids. Throughout the entire building tips have been absolutely forbidden.

The result is highly successful, according to Miss Lindsley's report to the National Board of the Y. W. C. A. The Grace Dodge has worked out a wage scale for employees

to compensate for loss in tips. Labor conditions are good. The service of employees is not mitigated by the absence of the stimulus which tipping is said to afford. Of the one hundred and fifty employees now included in the staff of the Grace Dodge Hotel, ninety-nine have been with the hotel for over a year.

The Grace Dodge determines its wage scale by taking the value of hotel jobs in the market as a minimum. Advances in salary are made at regular intervals and opportunities opened for promotion. Uniforms are provided and kept in order. Lockers and showers are furnished employees and a special cafeteria, where they may select hot nourishing food at cost price.

Guests whose gratitude exceeds all bounds and who feel that they must leave some expression of appreciation are permitted to donate to a general fund, which is distributed evenly among the employees at Christmas time. Thus the dishwasher behind the scenes is as well remembered as the bell boy.

"PINCHED FOR STEALING."

The National Probation Association issues the following appeal for humane treatment for delinquent children: **The Police Sergeant has just caught Tony — stealing a box of cheap jewelry.**

"There are two ways of dealing with Tony—or any first offender. One is to arrest him and lock him up in a cell. He was 'caught with the goods' and a thief's a thief no matter if he is a kid. That's one way—the old way.

The other way is to find out a little something about Tony—his mental, moral and physical condition, his home environment, past history and why he stole—before deciding what ought to be done with him. That's the new way—the way that may turn him into a useful citizen instead of a jail-bird.

"Every day, thousands of 'Tonys' come up against the Law in our big cities. Some of them are all wrong—mentally, morally, physically. Most of them are not. In all of them there's a good deal of plain boy.

"Official Court reports show that in almost ninety per cent of these cases of first delinquency the child is not to blame. Home neglect, poor health, improper guardianship, poverty, lack of friendly guidance, prove to be the real causes of the offense in thousands of cases.

"The best modern Court practice is to put such youngsters under the guidance of trained Probation Officers—and give them a chance to make good.

And Seventeen out of every Twenty of them do make good.

"All the energies of this Association are being devoted to improving, standardizing and extending the Probation work of our American Courts. We are trying to help make decent citizens instead of jail-birds. We are trying to extend our work so that in every Court true Justice may be administered. We need your help."

THE BOWERY MISSION.

On Sunday evening, November 30, after speaking with a Hebrew layman and Christians of various denomination at the memorial service of Dr. J. G. Hallimond, who had spent twenty-five years in earnest effort in the Bowery Mission, New York, before his death, Bishop Darlington visited by invitation, the "All Night Mission," at No. 8 Bowery, conducted by Mr. Dudley Tyng Upjohn. More than two hundred seats were filled with destitute and hungry men, who were allowed to remain in the seats all night to escape the inclement weather outside.

Since the opening of this mission in 1911, more than 4,500 religious services have been held, 40,000 have promised to lead new lives, over 900,000 have been fed, and nearly half a million have been sheltered.

Mr. Upjohn is a Churchman, and his work should have the approval and support of Churchmen, who should visit the "All Night Mission" and see the good work that is being done by Mr. Upjohn and his assistants.

The Church and Young People's Work

By the Reverend Karl Morgan Block, D. D.

WHAT THE YOUNG PEOPLE EXPECT OF THE CHURCH.

Here are twenty-three replies gathered from a characteristic group in a City Parish:

1. Any suitable means of bringing together the young people in a social way, and one which binds them and prompts Churchmanship at the same time.
2. Deeper spiritual training.
3. One should expect from the Church what one puts into it.
4. Have more socials for young people. Give the young people duties to do in the Church. Learn more about the Bible in Young People's Service League.
5. I want to learn more about Christ at Church.
6. The service not to drag.
7. An interest in Young People's Societies.
8. That character should be the uniting force to all people, even in preference to creed or religion.
9. The Church should not charge any admission, I mean pew rent.
10. Social gatherings to bring Young People together. Sermons occasionally to interest young people.
11. I like a good sermon and more hospitality to all members of the church. I don't like Sunday School, but I do like these meetings of young people.
12. Lots of singing and social activities.
13. A few more socials.
14. Evidences of true Christianity among the older members.
15. Read the Psalms more slowly.
16. Should have more social correlation, also coordinate present views in science with theological doctrines.
17. A natural and practical connection between the Church and our outside world.
18. Missionary meetings.
19. Shorter services.
20. Good sermons, social activity, and a field in which to work to my advantage as well as others. Plenty of singing and music.
21. More socials. Shorter Services.
22. I expect the church to provide for me some active Church work so as to keep my interest in the Church alive.
23. The fundamentals of Christianity. The Life of Jesus Christ.

These replies are rather luminous; first, because they classify the young people, and second, because they show that some of the young people are thoughtful and in earnest. The reading of these answers caused some irritation among the brethren at the Synod. Yet one could not but feel that those who were most irritated were those who least understand the young people. One layman was quite indignant at the request for shorter services, shorter sermons, more socials. He waxed eloquent in an oft-heard Philippic expressive of the decadence of modern youth. But when challenged to square his own religious life with the standard he had set for the young people, he frankly confessed that he had not set any special example in his desire for longer sermons, or longer services, or more services, or a willingness to contract his social calendar in favor of a more extended life of worship. There is a lot of adult hypocrisy here. I recall at a Conference on Young People's Work the complaint of one of the clergy that nothing could set a worse example than to see the young people leaving their meeting held at the church just as others were coming to Evening Service. He questioned whether any good could come out of an organization that would encourage its members to desert the regular services of the church. But he was similarly reminded that the young people in that very group had attended the Sunday School and the Morning Service, some adding a Monthly Corporate Communion. And he was asked the very pointed question, "How many of your adult communicants attend Sunday School, Morning Service, and a third devotional service on the Lord's Day?"

These young people were not writing for publication. And some of the answers the Church can lay to heart most earnestly. That this group may be seen as characteristic, I quote from a similar questionnaire held among students at the Church Congress at Oxford recently:

1. The Church is a middle-age institution, run by the middle-aged, for the middle-aged. It must rouse itself

from its lethargy and send Youth a big, full message.

2. What are we to think when one Church Warden's wife will meet another Church Warden's wife on Committees and yet cut her on the street?"

3. What are we to think when we see professing Christians gambling on the Stock Exchange, under-paying their employees, and drawing revenue from slums?

4. It seems to us that the Church has made its own the three Pharisaic virtues of comfort, popularity and success.

5. There is a tendency to suppose that Youth is interested in nothing but food, football, sex, and the movies, whereas they want to hear about the realities of life and death.

Where the work of the Young People's Society is earnestly done, a refining process goes on apace. Will we never rid ourselves of the notion that this new Movement is a Philosopher's Stone and that its very institution in the Parish will bring about wholesale conversions? It is not method, it is morale, which achieves results. And if those very young people who want short sermons can only be persuaded to take a place on the program they are very apt to share the experience of adult laymen whose subjective and objective ideas of the propriety of sermon length are utterly different. Give a layman ten minutes on a program and nine out of ten will talk for twenty. As a general rule, this request for short services and short sermons is simply indicative of restlessness and inattention.

The young people are right. We do need congregational singing. We need to read the Psalms more slowly. We need services whose length is shortened by their intensity. And it may be that the request for more socials is an inarticulate repudiation of the secular social life with its absence of restraint and its questionable entertainment, a type which is impossible in the environment and atmosphere of the Church's buildings.

Kercheval Smith has done the Church a service. The Synod is not always characterized by timely messages that inspire healthy, useful comment. Those who have had the most experience with the young people, whose attitude has not been determined by what they have read in the press or heard in the pulpit, will continue to believe that this new movement is motivated by the Spirit of God, and that no better investment can possibly be made than the cultivation of the interest and the stimulation of the loyalty of our young people.

Next week we shall address ourselves to the other side of the question: **What has the Church the right to expect of Her Young People?**

The Bulletin of the Diocese of Maryland offers the following suggested topics for meetings:

1. Young People's place in the Church.
2. What does Jesus mean by eternal life?
3. Christianity and disarmament.
4. Does punishment tend to prevent crime?
5. The message of the pulpit for today.
6. How can we improve our recreations?
7. How to improve the meetings of our Society.
8. Capital punishment: Is it wrong?
9. The Church and the moving pictures.
10. What does the Holy Communion mean to me?
11. What does Confirmation mean to me?
12. What has been the greatest influence for good in my life?
13. What do Palm Sunday and Good Friday teach us about public opinion?
14. Am I solely responsible for my acts?
15. What are young people seeking?
16. How can young people use their abilities?
17. Choosing one's calling in life.
18. Will the radio help the Church?
19. Is the Sunday School doomed?
20. Self control: How to get it; its rewards.
21. A good name and how to obtain it.
22. How can we apply the Golden Rule today?
23. What has the Christian Church meant to un-Christianized countries?
24. Does a college education unfit a girl for home life?
25. Which is easier, to die the hero's death or to live the Hero's life?

(Continued on page 23.)

Meeting of the National Council

Perhaps the most important item for the consideration of the National Council at its meeting December 10 and 11, 1924, preceded by meetings of all the departments on Tuesday, the 9th, was the plan of the Program to be recommended to the General Convention for the next triennium. The officers had been requested by the Council to bring in a plan for the Council's consideration. This plan was presented and considered with great care.

In preparing this plan full consideration had been given to the resolutions adopted by the Joint Conference between the House of Bishops and the National Council in October. As far as possible these recommendations were embodied in the plan.

The Council appointed a committee of its membership to work with the officers in perfecting the plan in detail and in the consideration of the requests from dioceses for a place in the budget and advance work.

Bishop Darst as Chairman reported for the Committee on a Spiritual Crusade.

In connection with the report, on motion of Bishop Francis, the following resolution was adopted by the National Council:

Resolved, That the National Council has heard with very great satisfaction the report of the Committee on a Spiritual Crusade on the part of the Bishops of the Church, and the Council requests the Committee, with the addition of two other Bishops, members of this Council, to accept responsibility for the presentation of this matter to the next General Convention.

The President named the following as additional members of the Committee: The Right Rev. Joseph M. Francis, D. D., and the Right Rev. Theodore I. Reese, D. D.

A committee composed of the Rt. Rev. William Cabell Brown, D. D., Bishop of Virginia, and the Rev. Ernest M. Stires, D. D., rector of St. Thomas' Church, New York City, classmates at the Virginia Seminary of the Ven. Dr. John G. Meem, prepared and presented the following Minute, which was adopted by rising vote:

Resolved, That the National Council has been deeply moved by the sad news of the death on November 20 of the Ven. John G. Meem, D. D., Archdeacon of Rio de Janeiro, and desires to place on record its high appreciation of the unselfish and devoted services of Dr. Meem in the establishment and subsequent development of the Church's mission in the land of the Southern Cross.

It would be hard to measure accurately how severe a blow has fallen upon the Brazilian Church, which during a third of a century has enjoyed the counsel and advice of this singularly gifted missionary, who not only distinguished himself as an evangelist, but was its faithful and efficient treasurer for some twenty-five years.

And yet severe as is the blow, we feel sure that the foundations laid by Dr. Meem in the churches built in Rio Grande do sul and in Rio de Janeiro, were so wisely and well laid, that his work will abide, and his name will be long held in reverent esteem by those whom he served so faithfully.

To the family of Dr. Meem the National Council would extend its tenderest sympathy over the loss of a great friend and devoted missionary.

The Department of Missions reported that it had appointed, subject to the confirmation of the Council, Mr. Homer P. Knapp of the Diocese of Ohio and Mrs. Charles R. Pancoast of Diocese of Pennsylvania, as additional members of the Department, and their appointments were confirmed.

The President announced that he had appointed the Rev. Robert F. Lau, D. D., as an assistant secretary of the Foreign-Born Americans Division, to succeed the Rev. Charles T. Bridgeman, and Miss Mabel Lee Cooper as Field Worker in the Department of Religious Education, and Miss Dorothea P. Coe in place of Miss Mildred P. Carpenter as Secretary for Church Institutions in the Department of Christian Social Service. All these appointments were confirmed by the Council.

The Committee of the Council on Taylor Hall at Racine College recommended that Mrs. George Biller, who had been in charge of Taylor Hall since April 1, 1924, be appointed as the representative of the National Council in charge of this national center for devotion and conference. This appointment was confirmed by the Council.

Miss Emily C. Tillotson, who acted as Executive Secretary of the Woman's Auxiliary in the absence of Miss Lindley during the greater part of 1924, suffered a breakdown and has been obliged to take a complete rest. The Executive Board of the Woman's Auxiliary recommended that Miss Tillotson be given a year's leave of absence, which was granted.

The Department of Christian Social Service, in the interest of Inter-National Peace, presented the following resolution to the Council, which was adopted:

The National Council of the Protestant Episcopal Church, recognizing the responsibility that rests on all of us as followers of One called through all ages the Prince of Peace, ask the Bishops and other clergy of the Church to urge upon their congregations earnest prayer during the Christmas season that methods of achieving World Peace may be successfully consummated, "That war may be abolished and that the Golden Rule may become the universal law of nations and peoples."

And in view of the critical importance of this subject and of the enormous responsibility resting on Christian people we further ask the whole Church, during the season of Epiphany or at such other period as may be more convenient locally, to study carefully the methods of establishing peace now presented before the peoples of the world. We recommend the organization of study groups in the parishes throughout the Church and we designate the Department of Christian Social Service to take charge of this project in the name of the National Council and ask the cooperation of all the Departments of the Council and the Woman's Auxiliary in the promotion of this great effort.

The Field Department reported that the acceptance of the Rev. J. I. B. Larned, rector of St. John's Church, Yonkers, N. Y., had been received. Mr. Larned was elected at the last meeting of the Council as a General Secretary of the Field Department. He had already been serving as an Associate Secretary and did most effective work.

The Treasurer reported that there had been received to November 1, 1924, on account of the Japan Emergency

Fund \$531,397.51. That on account of the Japan Reconstruction Fund there had been received to December 1, 1924, \$425,545.66. This did not include unpaid pledges amounting to \$257,162, and the more than \$250,000 raised in the city campaign in Philadelphia, nor the gift just received from Mrs. Harri-man for a building in connection with St. Paul's College amounting to \$40,000, and a gift of \$5,000 made to Dr. Teusler by a friend for use at his discretion in the work of reconstruction.

The Council was informed through the Department of Missions that letters had been received from the Bishop of the Philippine Islands indicating that serious disagreement existed between the Bishop and the priests in charge of the station at Sagada. The Council authorized its President to appoint a committee, of which he should be the Chairman, to consider the whole matter and the committee was empowered to take whatever action might in its judgment seem best.

The committee as appointed consists of Bishop Gailor, President of the Council, the Bishop of Maryland, the Bishop of Rhode Island, the Bishop of Indianapolis, Bishop Lloyd, the Rev. George Craig Stewart, D. D., the Rev. E. M. Stires, D. D., and Dr. Wood, Executive Secretary of the Department of Missions.

DEPARTMENT OF MISSIONS AND CHURCH EXTENSION.

At the meeting of the Department of Missions, which met on Tuesday, December 9, before the Council meeting, the Department was able to appoint nine new missionaries, of whom eight were women. Four missionaries went to the Domestic Field, one to Latin-America and four to the foreign field. Three were also employed in the field.

The Secretary for Latin-America in making his report called attention to the following encouraging news in his field:

St. Andrew's Church, Mayaguez, Porto Rico, has been completed and its title given to the Domestic and Foreign Missionary Society; this building was made out of concrete and is a handsome addition to the properties of the Church; it has cost the Department virtually nothing, having been built out of the profits of the industry conducted by the Rev. F. A. Saylor, plus gifts to his work from friends.

Friends of Bishop Morris have underwritten the Panama Priority and authorized Bishop Morris to have plans drawn up for the house for Archdeacon Sykes, called for by the Priority.

Two cathedrals have been consecrated in Cuba and the Canal Zone; funds for the completion of the former having been contributed entirely by the congregation in Havana.

A new church has been given to the Bishop of the Canal Zone in consideration of the sum of \$75, the said church to be used for the mission work at Cascades.

Work among the large colony of Japanese in Sao Paulo, Brazil, has been successfully started.

The Department heard with great regret of the death on November 20, 1924, of Archdeacon Meem. A committee composed of the Bishop of Virginia, and the Rev. Dr. Stires, both of whom were classmates of Archdeacon Meem in the Virginia Seminary, and the Bishop a co-worker with the Archdeacon in Brazil, was appointed to bring in a memorial for adoption by the National Council.

The Executive Secretary called at-

tention to the death of Dr. Brandreth Symonds, who for more than a quarter of a century acted as Chief Medical Adviser of the Board of Missions, later the Department of Missions. A record of the appreciation of the Department of Missions was made.

The Executive Secretary also announced the death on November 21, 1924, of Mrs. Arthur S. Kean. Mrs. Kean was the wife of one of our missionaries at Wuchang in the District of Hankow.

Word was received from the Presiding Bishop that he had placed the Bishop Suffragan of Montana in charge of the Missionary District of Idaho until a Bishop has been secured for that field.

The resignation of Dr. C. McA. Wessel from the Church General Hospital, Wuchang, was received and accepted with regret.

The Executive Secretary reported that he had been informed by Bishop Roots that he had appointed the Rev. A. M. Sherman as President of Boone University now included as a unit in the Central China University. Mr. Sherman will take the place of the Rev. Dr.

Gilman, who was elected Bishop Suffragan of the District of Hankow. The Department extended to Mr. Sherman its hearty congratulations and assurance of its desire to do everything to further the important work of Christian education of which he had been placed in charge.

Owing to conditions in Japan it had been found necessary for the Rev. R. W. Andrews and family to remain temporarily in this country. At the request of the Province of the Pacific and with the consent of Bishop McKim, Mr. Andrews was assigned temporarily to work among the Orientals in that Province.

Many of our Christians in China have suffered the loss of practically everything they possess as a result of the looting of stations by Chinese soldiers. In the case of our Church workers their service to this Mission was seriously impaired because of this. Bishop Graves felt that it would be necessary to provide some measure of equipment for these workers in order that they might continue their effective service. He was authorized to care for such necessary cases in such way as seemed to him wise.

years ago by George Abbot, Archbishop of Canterbury, and was printed in London in 1617. Its title is "Doctrina et Politia Ecclesiae Anglicanae," and is of special interest to students of the history of the Church of England. A portrait of the author, George Abbot, has already been presented to the Cathedral by Mr. White, Charles Glover, James Parmelee and Dr. William C. Rives, and will be hung in the Mary Jessup Blair Memorial wing of the library, where the book will be displayed. On the cover of the book will be found the arms in gift of the Archbishop, and inside there are numerous marginal notes by the author. His signature, "G. Caut," is written in Script on the last page. George Abbot, Archbishop of Canterbury, was born at Guilford in 1562 and was buried there in 1633. The gift of this rare volume is recognized by the Cathedral Chapter as one of great value and will be given a place of honor in the Cathedral library.

The Christmas Carol Service held every year at the Washington Cathedral and anticipated by many as a real part of the Christmas season, will be held on Sunday afternoon, December 21, in Bethlehem Chapel. The carols will be drawn from sources ancient and modern, and will be sung by the Cathedral choir under the direction of Edgar Priest, Cathedral organist and choir master.

M. M. W.

Church Intelligence

To the Relatives and Friends of Missionaries in Central China.

Recent newspaper dispatches concerning activities of bandits in Central China have undoubtedly caused serious apprehension in the minds of many friends of members of our staff in the Missionary District of Hankow. In answer to our inquiry, Bishop Roots cables that in the Provinces of Hupeh and Hunan which comprise the Diocese of Hankow, the situation is not nearly so bad as has been represented. He assures us that all missionaries are safe and that there is no cause for anxiety.

We shall be grateful if you will spread this reassuring information as widely as you can.

JOHN W. WOOD.

December 9, 1924.

Consecration of the Rev. F. A. Juhan.

On Tuesday morning, November 25, in St. John's Church, Jacksonville, Fla., the Rev. Frank Alexander Juhan, was consecrated Bishop of Florida by the Rt. Rev. Ethelbert Talbot, D. D., Presiding Bishop of the American Church, assisted by the Rt. Rev. Drs. James R. Winchester, Bishop of Arkansas, and Kirkman G. Finlay, Bishop of Upper South Carolina, as co-consecrators. The preacher was the Rt. Rev. T. F. Gailor, D. D., Bishop of Tennessee, and President of the National Council, and the presenters were the Rt. Rev. Drs. T. DuB. Bratton, Bishop of Mississippi, and William G. McDowell, Bishop Coadjutor of Alabama.

At the celebration of the Holy Communion the Epistle was read by the Rt. Rev. Cameron Mann, D. D., Bishop of South Florida, and the Gospel by the Rt. Rev. Albion W. Knight, D. D., Bishop Coadjutor of New Jersey. The Consents of the Bishops was read by the Rt. Rev. Edwin A. Penick, D. D., Bishop Coadjutor of North Carolina, and the Litany was said by the Rt. Rev. William A. Guerry, D. D., Bishop of South Carolina. The Rev. Van Winder

Shields, D. D., rector emeritus of St. John's Church, was master of ceremonies, and was assisted by the Rev. Menard Doswell, the present rector of the church. The Rev. George E. Benedict was Deputy Registrar, Bishop Juhan was attended by the Rev. H. D. Phillips, D. D., rector of Trinity Church, Columbia, S. C., and the Rev. Charles A. Ashby, rector of the Church of the Good Shepherd, Jacksonville.

At the time of the consecration, Bishop Juhan was invested with a pectoral cross, the gift of an old friend in Auburn, Ala., and the episcopal ring, which he inherited from his predecessors, Bishop Weed and Bishop Young. His episcopal vestments had been given him by his friends in Greenville, S. C., who further gave him a silver service, and the children of the Church Schools there gave him a watch. At a reception at the Bishop's House after luncheon the men of the Diocese gave their new Bishop a set of furniture for his study.

Caution.

A man representing himself as Roy R. Bechtold, stating he served a sentence at the Federal Penitentiary in Atlanta, Ga., is soliciting funds from the clergy on the strength of letters signed by me.

The clergy are hereby warned to be on the alert for such a person and cautioned not to assist him in any way.

(THE REV.) CYRIL E. BENTLEY,
Executive Secretary, Diocese of
Atlanta.

St. Philip's Tower,
Atlanta, Ga.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D.

Cathedral Presented With Interesting Volume.

An ancient volume of rare value and interest has been presented to the National Cathedral by Henry White, former Ambassador to France. The book was written more than three hundred

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop

New Building For Immanuel Church, Braddock Heights.

The vestry and congregation of Immanuel Church, Braddock Heights, Alexandria, have undertaken the erection of a church building to cost \$25,000, and work has been commenced.

This congregation was started as a mission of Christ Church, Alexandria, and is ministered to by students from the Seminary. It is situated in the section of Arlington County adjacent to Alexandria. Of recent years this whole section is being so rapidly built up that the little chapel first erected is utterly inadequate to hold the people who would attend its services. Within the past two years the congregation has purchased the lots adjoining the chapel, so that it now owns almost the whole of a triangular block surrounded by streets and fronting on the main avenue from Alexandria to Washington. It is situated in a most desirable residential section, and very near the property of St. Agnes' School. So that in addition to ministering to a large and constantly growing section, Immanuel Church will minister to the school.

The Rev. A. Hugo Blankingship, who graduated from the Virginia Seminary last June, has been placed by the Bishop in charge of Immanuel Church, in connection with Trinity Church, Arlington, and under his active leadership the church is growing steadily.

Gymnasium for St. Margaret's School.

The new gynasium now being built for St. Margaret's School for Girls, at Tappahannock, is the gift of Mrs. Alfred I. Dupont, of Wilmington, Del., and is to be a memorial to Mrs. Dupont's parents, Thomas Ball and Lalla Gresham Ball. The new building is of frame, to harmonize with the other school buildings, and is expected to be ready for use in a month or two.

Mrs. Dupont is very much interested in the education of the boys and girls in Tidewater Virginia, and is supporting a scholarship at St. Margaret's.

Death of Mrs. Brayshaw.

Mrs. Ada Downing Brayshaw, widow of the Rev. Dr. J. Lacy Brayshaw, died suddenly Sunday afternoon, December 7, at the rectory of Westover Church in Charles City County. Funeral services were held from the church Monday morning, and the burial was in Glenwood Cemetery, Washington, D. C.

Mrs. Brayshaw is survived by three sons, the Rev. I. L. Brayshaw of Camden, S. C., the Rev. R. A. Brayshaw of Covington, and the Rev. William Brayshaw, rector of Westover Church.

Death of the Rev. U. B. Bowden.

The Rev. Upton Beall Bowden, a retired minister of the Diocese of West Texas, died in Warrenton, Friday night, December 12, after a long illness. Funeral services were held from St. James' Church, and burial was in Warrenton.

Mr. Bowden was of a Virginia family, but spent his active ministry in Mississippi, Louisiana and Texas. For the last two years he had made his home with his son, the Rev. Paul D. Bowden, rector of St. James' Church. He is survived by his wife, who was Miss Douglas, of Louisiana; four sons and three daughters, also his mother and a sister living at Gulf Port, La.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

College Student Work.

One feature of the program of Religious Education which has attracted the attention of the Department in the Diocese of Georgia is the College Student work. For three years the Department has collected the names of all students who have gone forth from the Diocese to attend educational institutions outside. To these students the Department has issued a personal letter from Bishop Reese and has just recently commenced issuing a series of short one-page bulletins.

The Diocese of Georgia has the unique position of sending practically all its college students and boarding-school pupils outside its own borders, as there are only two educational institutions of any sort within the Diocese. These two are the Agricultural School at Douglas, to which practically no Church students are sent, and the Georgia State Woman's College at Valdosta, where each year are registered about ten Church girls from the Diocese and an equal number from without.

This does not include the work of colored schools. Georgia has seven institutions of learning for the colored, in each of which splendid work is being done among hundreds of boys and girls. One of these, St. Athanasius School, Brunswick, is an exceptionally fine institution.

The Department is writing a letter to the local rector at each of the institutions in which its boys and girls are located.

This program in no way conflicts with the individual rector's relationship with his own young people, but only augments keeping a point of contact between the Church and the student away from home, for an overwhelming

percentage of these students attend institutions where there is no Church influence.

As to the results—rectors in the Dioceses have commented upon the fact that when these students return home for the holidays they attend Church as never before, speak to the rector and often ask if there is any work they can do. The Department wants to keep in touch with these students through

THE NATIONAL COUNCIL FACES A DEFICIT OF SEVERAL HUNDRED THOUSAND DOLLARS AT THE CLOSE OF THIS YEAR. A PLAN FOR ELIMINATING THIS DEFICIT IS SUGGESTED IN THE FOLLOWING LETTER:

Rector's Study
Marvin Memorial Parish House
Church of Our Saviour
Akron, Ohio.

December 9, 1924.

Reverend and dear Brother:

A Merry Christmas to you.

Can we not by swift and voluntary action make it a Merry Christmas for the whole Church?

The National Church has a distressing deficit which may impede its great work. Our parish has sent its anticipated Christmas offering of nine hundred dollars to Lewis B. Franklin, National Treasurer, to help reduce that deficit.

We venture to suggest that every parish and mission in our land stimulate a Christmas offering of One Dollar for each Communicant, to be sent to New York to help eliminate the deficit.

This letter is being sent to five hundred leaders of the Church. If you are willing to cooperate will you not take steps to make known this movement to every parish and mission in your Diocese? And will you not enlist your people in this effort?

National Headquarters has approved this effort.

IF YOU WILL HELP, PLEASE
TELEGRAPH TODAY TO MR.
FRANKLIN, 281 FOURTH AVE-
NUE, NEW YORK.

May we not by prompt, vigorous, voluntary and generous action send a thrill of relief and hope throughout the Church?

Faithfully yours,
George P. Atwater,
Rector.
George W. Billow,
Elmer C. Turner,
Wardens.

their college career and before they leave college make some definite challenge to them for service—that now, as never before, they are better fitted to help the Church and urges them to volunteer for service immediately on their return to their home parish. Students have written to their rectors and the Bishop telling them they are attending services, singing in the choir, helping in Young People's Work, or rendering other services at the places they are attending school.

The Department will gladly furnish any one interested with copies of the Student Bulletins it has issued. Apply to Miss Emma Twiggs, Office Secretary, Greene Street, Augusta, Ga.

PENNSYLVANIA.

Rt. Rev. T. J. Garland, D. D., Bishop.

Meeting of the Church Club.

Bishop Mann, of Pittsburgh, and Mr. Frederick Morehouse, of Milwaukee, editor of the Living Church, were the honor guests and principal speakers at the annual dinner of the Church Club of Philadelphia in the Bellevue Stratford, Tuesday night, December 9. Bishop Garland and Bishop-elect Samuel B. Booth also spoke.

In the course of his address, "As Seen by a Layman," Mr. Morehouse spoke specially of three important subjects, which he represented as being vital to the complete understanding between the laymen of the Church and the Church itself. "Why don't we trust the Church. Why don't we support the Church? Why don't we understand the Church?" were the three questions which he outlined as being the most dominant issue of the present moment in the internal workings of the Church.

Bishop Mann said, "The great question before our country today is that of peace," and he asked Christian Churches to make it plain they were cultivating the temper of peace in their pulpits before they asked for the cessation of war among nations.

The music was rendered by choir boys and soloists from Old St. Peter's Church.

The Rev. Samuel McComb, D. D., of Cambridge Theological School, and formerly rector of Emmanuel Church, Boston, was the preacher Sunday morning, December 14, at St. Stephen's Church, Philadelphia, the Rev. Dr. Carl E. Grammer, rector.

R. R. W.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

The Diocese Loses a Valuable Clergyman.

Effective November 30, the Rev. Charles W. Sydnor resigned the rectorship of St. Andrew's Church, Clifton Forge, to accept St. Luke's at Wheeling, West Virginia. Mr. Sydnor has been at Clifton Forge since September, 1919, and, in addition to the work there, he has had charge of Emmanuel Church at Eagle Rock, a few miles away on the James River. It is given to few ministers to make for themselves such a place as Mr. Sydnor has held in the affections of his immediate community and of his diocese. On the evening of Sunday, November 30, there was held in the Clifton Forge Baptist Church, of which the Rev. Herbert Barclay Cross is pastor, a union farewell service, which the ministers of the various denominations of the town took part and which was attended by more than a thousand persons. During the service the Scripture was read by the Rev. R. L. Fultz, D. D., prayer was offered by the Rev. L. H. Paul, D. D., and there were addresses by the Rev. E. W. Long, Mr. F. W. King, Mr. John R. Payne, Jr., and Dr. W. H. F. Miller,

Jr., Senior Warden of the Parish

After these Mr. Sydnor made a fitting response.

Mr. Sydnor was presented with several handsome gifts: a beautiful watch from the Kiwanis Club, a Knight Templar fob and chain from the Commandery, and a purse containing more than two hundred dollars from other friends.

Field Department Organization to Continue.

For the purpose of preparing for carrying out the Every Member Canvass for pledges to finance the work of the Church in 1925, there was set up in this diocese a well defined organization. Mr. W. D. Tyler of Dante, General Chairman of the Field Department, appointed seven District Chairmen and these in turn selected local vice chairmen to have charge of the work in all the churches.

The Executive Board of the Diocese feels it would be an excellent plan to have this organization continue to function, even after the canvass is over. In this way there will always be on the ground at every point a representative of the Diocesan Field Department who will have in his mind the interests of the Department and render to the General Chairman and other diocesan officers such assistance as may be possible from time to time in following up the results of the intensive work and in numbers of other ways that will come to their attention.

Accordingly all the members of the organization as noted above are being requested to hold their positions until the next session of Council, when it is probable that the new plan will be officially established as a part of the regular machinery of the Diocese.

T. A. S.

ATLANTA.

Rt. Rev. H. J. McKell D. D., Bishop

The Church's Program.

A strenuous effort is being made to raise the whole program of the dioceses for 1925 and so put Atlanta on the right side of the Church's ledger for next year. When parish canvasses do not show pledges aggregating the full parish program, these parishes are being asked to hold another canvass and not to be content until the full quota desired is fully pledged.

Sunday, December 28, has been designated as Pay-Up Sunday in the diocese, and all communicants are being urged to pay up all back pledges to the Church on that day. In this way it is hoped to close the year without a deficit.

Work Among Students.

The second Sunday of each month the vestry of All Saints' Church, Atlanta, will attend a Corporate Communion with the Church students of the Georgia School of Technology. This is followed by breakfast and bids fair to be a great plan in bringing the boys in close contact with the vestry.

At St. Paul's Church, Macon, a Junior vested choir has been started, and all the organizations of this parish are exceedingly active. A Christmas pageant is being planned by them at the present time.

The Rev. William F. Moses, recently ordained deacon, has done great things

since he became minister-in-charge of St. James, Cedartown and Ascension, Cartersville, and the work of these two places is showing a great upward trend. In both places additions are expected by confirmation this year and the people are cooperating in every way possible.

The Rt. Rev. Ethelbert Talbot, D. D., Presiding Bishop of the Church, visited the Diocese during the Convention of the Federal Council of the Churches of Christ, in Atlanta, preached to a large congregation at St. Philip's Cathedral on the morning of the second Sunday in Advent, and at St. Luke's Church, Atlanta, that evening.

The Rev. Thomas Duck, missionary in North Georgia, in spite of bad weather and undeveloped roads, holds the mission frontier and his congregations lead the entire diocese in giving to the work of the Church, besides carrying on their own local activities.

The Rev. J. D. C. Wilson, in charge of the Church's work among the cotton-mill employees at La Grange, reports that things there are going nicely and that the Nation-Wide Campaign there this year, in spite of the mills being on half-time, will be better than usual.

C. E. B.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan

Church Property Sold.

The Parish of the Heavenly Rest has sold its property in Fifth Avenue, corner of Forty-fifth Street, and has purchased a new site at the corner of Fifth Avenue and Ninetieth Street. It is to occupy its Church in Fifth Avenue until May 1, 1925, when it will consolidate with the Church of the Beloved Disciple, in Eighty-ninth Street, and until a new edifice is erected, use that parish plant, a very complete one, for work and worship.

The property in Fifth Avenue has a narrow frontage of only thirty-one feet, but is spacious in the rear, and has also a frontage on Forty-fifth Street of forty-nine feet. There is to be erected on the plot an immense business block, which is to cover a larger ground plot than that of the church. There now remains in this great district no Episcopal Church of any kind, and very few other places of worship. St. Mary the Virgin is farther to the west, out of the Grand Central Zone, and St. Bartholomew is farther north, in the Park Avenue district.

C.

EAST CAROLINA.

Rt. Rev. Thomas C. Darst, D. D., Bishop

Building Fund, the Thompson Orphanage.

The effort to have the Diocese of East Carolina do its part in the campaign to raise an endowment and building fund for the Thompson Orphanage, the Church home for the children of the North Carolina Dioceses, has resulted in the gift of \$25,000 to date. This amount was given by three persons, one gift amounting to \$21,000, or the estimated cost of a cottage of the type planned to take the place of the antiquated dormitories now being

used. The East Carolina goal is \$42,000. No general campaign is being undertaken. A committee appointed by the Executive Council of the Diocese is making a quiet but effective appeal to a few persons who see a unique opportunity to contribute to a worthy cause, and who are able to follow their inclinations. It is quite certain that the full amount will be subscribed shortly.

New Mission Started.

As an evidence of the missionary enthusiasm of the Diocese of East Carolina, the rector of the Church of the Advent, Williamston, the Rev. C. O. Pardo, and several of his laymen, have recently started a mission in a rural community in Martin County. They went into a community where there was one Church family. Starting with a congregation of twelve, they now have a Sunday School with an enrollment of over one hundred, adults and children. As a result of the enthusiasm engendered, a parish house is to be built, the material and work to be contributed by the people who are benefiting by the services.

An Interesting Pageant.

A religio-historical pageant, "St. Paul's Church and the Nation-Wide Campaign," was given in St. Paul's, Edenton, on Sunday morning, November 30. The pageant, written by a communicant of this parish, Mrs. Charles Wales, proved to be most interesting and a very effective preparation for the every member canvass for the Church's Program, which followed. The pageant was inspired by reverence for the ancient and honorable history of this parish, going back to the very beginning of the Eighteenth Century, and by admiration for the generous support which it now gives to every cause sponsored by the Church.

Preaching Missions.

A number of preaching missions have been held in East Carolina this fall. The Rev. W. E. Noé, Executive Secretary of the Diocese, has held missions at St. Luke's, Roper; St. Paul's, Beaufort; Holy Innocents, Seven Springs, and several other places. Bishop Darst held a three-day mission in Trinity Church, Lumberton. While in Lumberton the Bishop was asked to address a number of civic and religious meetings. The Rev. B. E. Brown, rector of Calvary Church, Tarboro, conducted a ten-day mission in St. Paul's, Edenton; and the Rev. J. E. W. Cook, rector of St. Paul's, Greenville, was at the Church of the Holy Cross, Aurora, for a ten-day period.

Friends of Mr. John G. Bragaw, Jr., prominent layman of the diocese, will be glad to hear that he is much improved in health. For some months Mr. Bragaw has been a patient at St. Joseph's Sanitarium, Asheville, recuperating from an attack of incipient tuberculosis.

T. P. Jr.

The God with whom we have to do is no wasteful workman, and there should be no thought of waste about those lives which have been laid down for the general good. The present life was to train us for a larger life beyond. Life here, at its best, is only the prophecy of something better. All our present experiences quicken and justify that hope.—The Northwestern.

Family Department

December.

1. Monday.
7. Second Sunday in Advent.
14. Third Sunday in Advent.
- 17, 19, 20. Ember Days.
21. Fourth Sunday in Advent. S. Thomas.
25. Thursday. Christmas Day.
26. Friday. S. Stephen.
27. Saturday. S. John Evangelist.
28. Sunday after Christmas. Holy Innocents.
31. Wednesday. New Year's Eve.

Collect for Fourth Sunday in Advent.

O Lord, raise up, we pray Thee, Thy power, and come among us, and with great might succor us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, Thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of Thy Son Our Lord, to Whom, with Thee and the Holy Ghost, be honor and glory, world without end. Amen.

Collect for St. Thomas' Day.

Almighty and ever-living God, Who, for the great confirmation of the faith, didst suffer Thy holy Apostle Thomas to be doubtful in Thy Son's resurrection. Grant us so perfectly, and without all doubt, to believe in Thy Son Jesus Christ, that our faith in Thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to Whom, with Thee and the Holy Ghost, be all honor and glory, now and forevermore. Amen.

Collect for Christmas Day.

Almighty God, Who hast given us Thy only begotten Son, to take our nature upon Him, and as at this time to be born of a pure virgin; Grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same Our Lord Jesus Christ, Who liveth and reigneth with Thee and the same Spirit ever, one God, world without end. Amen.

Collect for First Communion Christmas Day.

O God, Who maketh us glad with the yearly remembrance of the birth of Thine only Son, Jesus Christ; Grant that as we joyfully receive Him for our Redeemer, so we may with sure confidence behold Him when He shall come to be our Judge Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

Collect for St. Stephen's Day.

Grant, O Lord, that, in all our sufferings here upon earth for the testimony of Thy truth, we may steadfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of Thy first martyr, St. Stephen, who prayed for his murderers to Thee, O blessed Jesus, Who standest at the right hand of God, to succor all those who suffer for Thee, our only Mediator and Advocate. Amen.

For the Southern Churchman.

The Shepherds.

Virginia Baker.

What did the wondering shepherds see
On the first Christmas morn?
Heaven's starry portals opened wide,
And, through the dim gray dawn,
A band of seraphs, from the skies,
On white wings downward borne.

What did the wondering shepherds hear
On the first Christmas Day?
Celestial choirs, triumphantly
Voicing a joyful lay;
"Glory to God, peace on the Earth,
Good-will to men, alway!"

What did the wondering shepherds find
By the first Christmas light?
A little stable, roughly built,
A rude and humble sight;
A new-born King within its walls,
Of glory infinite!

For the Southern Churchman.

If Christ Had Not Come!

The Rev. Thos. F. Opie, D. D.

It were well for theological debaters of all types to stop their acrimonious fault-finding and their hair-splitting as to certain abstract ideas about religion and reflect on what would be the world's condition today but for Christ having lived. Just drop debates on the subject of the Virgin Birth, the deity of the Saviour, the atonement, however fervently we may believe in all these—or however we may deny them all—and try to picture the world from the time of the Caesars of Rome up to now. The Christmas season is an opportune time for such reflections.

"Peace on earth to men of good will" was and is a Christian idea. Would the Romans still be murdering the "dogs," as they called the Hebrews? Would they be engaged in killing out all "hostes," or enemies, as they called every people not of the Roman empire? Or would they have blotted out the entire Latin peoples through selfishness, lust and luxury?

Would the disgraceful feasts of Bacchus and the equally reprehensible Saturnalian feasts be still the order of the day—or would the Christless world have originated newer and more intemperate and lascivious methods of carnival and voluptuousness?

Would Mohammedanism have gained the ascendancy as a world religion and through blood and the power of the sword destroyed all who would not come into its fold? Or would one of the religions of the East with its pessimism and ineptitude and incertitude, have taken the throne of the modern world?

Where would be our modern hospitals, our Christian ethic, our brotherhood of man, our Golden Rule, our altruism, our benevolent charity? Where, indeed, would be the whole human race? As bad and accursed as has been the life of nations and peoples of power and hedonism, despite the leaven of Christianity, is it beyond reasonable assumption that the very race itself might have destroyed itself and been drowned in brothers' blood,

without the restraining influences and the ameliorating effects of the teachings of the Nazarene?

To the ancient Greeks all men outside the confines of that classic circle were "barbarians"—brutes to be subdued and thrown into slavery, or else to be wiped out with fire and sword. And even to the religiously inclined Hebrew, the Gentile "dogs" were nothing worth—one Jew being of more value in their sight than a whole nation of the unregenerate! What a setting it was into which the Christ came! What a task has been His! But for Him, His teachings, and His (some time blind, bigoted and misguided) followers who have struggled with elemental forces and tried to remake the world and to save it from utter ruin and self-murder—but for Jesus Christ having come to show men a higher and a better way of life, one shudders to imagine what would be the world's estate up to now.

How art would suffer did we not have the beautiful and inspiring Christian conceptions of Carlo Dolei, of Murillo, of Hoffman, of Da Vinci and a host of others who have made the world of art glow with their matchless canvasses of themes solely Christian! How literature would suffer without the Christ-inspiration! Possibly a third of all the literature of the present day, based as it is indirectly or essentially on things Christian, would never have been written had not Christ lived! Let any honest doubter look at this fact unprejudiced! What think ye? Literature, art, music, history, architecture—no less than religion, morals, ethics, the whole spiritual fabric of the human race—are all inextricably woven in their very warp and woof out of the threads of life made golden and radiant by the fact of Christ.

To even the most hardened and self-bound, the season of Christmas comes as a sweet breath of heaven—a time of peace and of love—a time of charity and of good will—a time of gift-giving and of generous impulse—a time of happy self-forgetfulness and of aspiration, of altruism and of holy sensation. But for Christ, no Christmas! But for Christ, nothing Christian! God in heaven, we adore Thee and praise Thy name for Christ and for Christmas with its thrill of the soul—and its "Peace on Earth to Men of Good Will."

Christmas Eve in Paris.

Christmas Eve in Paris for centuries past has been a magic word. When the night arrives the boulevards are always filled with gayly decorated booths extending from the Place de la Republique to the Church of La Madeleine. Happy children in great numbers find what please them best at the Yule-tide season, and wander from one booth to the next, buying tempting articles. All Paris mingles with the throngs in brilliantly lighted thoroughfares until the time for the Midnight Mass. Then the churches are crowded with worshippers, offering their tribute to the Babe of Bethlehem.

The organ preludes are selected from the old Noels, many of which were arranged by Guilmant when he played at La Trinite—and there, in the organ gallery, the great master, surrounded by his pupils and friends, would play as if inspired, for Guilmant loved these old carols, and played them with a rare charm. First he would choose his Fantasia on two Christmas hymns—then in succession his Noel Brabantin, Noel Landuocien. Noel Ecossais and Noel Saboly. Next the choir would

sing one from Brittany, then one from Normandy, and again one from Alsace, so dear to all French hearts. It did not take many minutes for the people to catch the Christmas spirit, for every one sings. Who in France does not know the charming Noels? No one who has attended can forget these services, for the people sing with rare enthusiasm and from the heart, producing a wonderful effect.

At St. Eustache, with Joseph Bonnet at the Grand Organ; Notre Dame Cathedral, with Louis Vierendeux; The Madeleine, with Henri Dallery; St. Sulpice, with Charles Marie Widor, the old Noels, such as "Le petit Jesus," "Le Message des Anges," "Le Sommeil de l'enfant Jesus," "Les rois Mages," "Le bel ange du ciel," are sung until the midnight hour approaches and Mass begins. At its conclusion, the organ is again heard in another Noel as the people slowly leave the church to join the happy crowds in the boulevards—for is it not Christmas and a feast of great joy? Surely the French understand and appreciate the spirit of Christmas!—W. B. Carl.

For the Southern Churchman.

A Christmas Prayer.

Mary May.

Once blessed Babe of Bethlehem,
Now on Thy throne on high,
O, hear my prayer as Thou dost care,
As though Thou wert nearby!

Let me adore Thee with my words,
Hope of Humanity,
And may my song lasting love,
Breathe Thy humility.

O, let me praise Thee with my life,
Devoted all to Thee,
Let my light shine for Thee, divine,
Throughout Eternity.

Send what Thou wilt; Thou knowest best,
And each New Year will bring
A heavenly ray to light my way,
Blessed Babe, my Christ, my King!

Christmas Preparations.

Do, not arrange everything yourselves, father and mother. Let the children have their part. Give them something to do. If you like home-made ornaments on the Christmas tree they can make chains of colored paper or they can pop the corn that can be strung and draped on the tree or else attach the little wires that are to hold single pieces of the pop corn to the tips of the tree making it appear like snowflakes. These things when finished can be placed at the door of the mysterious room which holds the tree by the children. When scurrying footsteps have died away their little offerings are taken in, and oh, the joy when they see that these things have been used. Such occupation quiets active nerves and helps make the wonderful festival more enjoyable. Then, too, allow them to make little Christmas greeting cards themselves, to be used with their gifts to those in the home or placed at the plates for the Christmas breakfast. This meal should be carefully arranged. Light food is best for high tensioned nerves which will be in evidence on this morning. Have the table prettily decked with holly or sprigs of evergreen. Draw the shades and have the room lighted by candles placed about the room.

For the Young Folks

For the Southern Churchman.

The Prince of Peace.

Lucy Lyne.

He sweetly slept, the little Babe
The Christ the Heavenly King
E'en in His dreams He still could hear
The Heavenly Angels sing.

His mother, Mary, watched beside
The manger where He lay;
Sometimes she soothed Him with her voice,
Sometimes she kneeled to pray.

In far-off fields the shepherds wait
All through the silent night,
Oh! suddenly they hear a Voice,
And see a wondrous Light.

An Angel brings glad tidings
This first sweet Christmas Morn
"To you this day a Saviour
In Bethlehem is born."

The shepherds seek His presence
And hasten to adore
The Holy Christ whose coming brings
True peace forevermore.

Oh! may we find in Him that peace
The angel bands proclaim,
"Peace on the earth, good-will to man."
For this the Saviour came.

And whilst we kneel before Him
His Holy name to praise,
Oh! may we find in Him that peace
Which lasts through endless days.

For the Southern Churchman.

The Holy Night.

Eugenie du Maurier.

We are in the shadow of the Holy Night. God made us for His glory. And that must be the keynote of our thoughts, as we listen to the angelic hosts singing: "Glory to God in the highest and on earth peace, good-will to men." They teach us a lesson, those heavenly singers, that if we give glory to God, then peace, the heritage of Bethlehem, will be our portion. It is the greatest gift of the Christmas tide—the same precious gift which the Risen Lord left His loved ones before going back to His Father. "My peace I give unto you, My peace I leave you." Surely we can ask no better gift at the manger on Christmas Day. May the sweet Babe of Bethlehem say to each one of us as He did unto His apostles, "Let not your heart be troubled, nor let it be dismayed."

There is something very pathetic about the dumb beasts into whose company the Blessed Babe came, the ox and the ass. As they warmed His little limbs with their breath, we remember how the lowly ass had carried the Virgin Mother from Nazareth to Bethlehem, carrying at the same time the hidden God, Who of old had said: "The ox knoweth his owner and the ass his master's crib, but Israel hath not known Me." They did what they could, those dumb beasts of the stable. So they, too, teach us a lesson.

"Simplicity is the highest grace." So we are not surprised that the first visitors and worshippers at the Manger

are the lowly shepherds, those men who kept the night watches over their flock. They had been looking for the Messiah, so, at the angels' word, they go to seek Him, who is Christ the Lord, in the City of David. Prompt, ready, unquestioning was their obedience. Surely it pays to be one of the little ones to whom God reveals His great things.

Like the holy old man, Simeon, I think they could have been ready to die willingly after that visit to the manger and the sight of the Holy Child.

With them "let us go over to Bethlehem," the House of Bread, being sure that there our souls will be well fed, and our hearts sweetly comforted by the dear Babe.

For the Southern Churchman.

The Adoration of the Shepherds.

A short and very simple Christmas pageant for the smallest Church School.

Characters.

Reader—Girl, dressed in white.
Angel—Girl, in long white gown like surplice with flowing sleeves; band of tinsel around forehead.

Heavenly Host—All the smaller children. Dressed like angel.

Shepherds—Several boys. In different colored cheesecloth gowns, with bands of same over head like Arab head-dress. Carry hooked canes for crooks.

Virgin Mary—Girl remains seated, drapery over head like pictures of the Madonna.

This is acted in the choir of the church. Hymns are sung by the church choir, or the children. Behind a screen is concealed the Virgin seated by the manger, a box filled with straw.

(Reader comes in and takes place by lectern. Hymn, "Oh Little Town of Bethlehem," Verse 1. During hymn enter shepherds and stand at steps of choir.)

Reader: And there were shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them and the glory of the Lord shone round about them, and they were sore afraid.

(One verse Hymn, "While Shepherds Watched." Enter Angel.)

Angel: Fear not; for, behold, I bring you good tidings of great joy which shall be to all people, For unto you is born this day in the City of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

Reader: And suddenly there was with the angel a multitude of the Heavenly Host, praising God.

(Hymn, "It came upon the midnight clear," one verse. Enter Heavenly Host behind Angel.)

Heavenly Host: Glory to God in the highest, and on earth peace, good-will towards men.

One of Shepherds: "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us."

(First verse hymn, "O come, all ye faithful," as shepherds go out. Angels also go out. Screen is removed show-

ing Virgin and manger. Shepherds come back as fourth verse of same hymn is sung.

Reader: And they came with haste and found Mary (and Joseph) and the babe lying in a manger.

(Shepherds bow in adoration as first and third verses of "Silent Night" is sung.)

Reader: "And the shepherds returned glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

(Shepherds go out as "Joy to the World" is sung.)

For the Southern Churchman.

THE LITTLE POET'S CORNER.

Christmas.

Betty Page Dabney, age 12.

In the silence of the night,
While a star was shining bright
O'er a stable lowly
To Mary, maid, was born a son.
Angels named the little one
Jesus, Saviour Holy.

"Glory be to God on high,"
Sang the seraphs in the sky.
"Christ salvation brings."
He, by shepherds from the fold
And by Eastern sages old,
Is owned the King of kings.

As of old the star has led
Wandering strangers to Thy bed,
So Thy love divine
Leads us, by Thy heavenly grace,
That we, too, may see Thy face,
Ever to be Thine.

The Outdoor Christmas Stocking.

Of course Mother always knew, but still—and anyway she hadn't said for sure—

She had just said: "I'm afraid Santa Claus won't know where to find us this year." You see they had just moved from the drouth-stricken West and old Santa might not find out soon enough just where they had stopped.

But every year, before that he had come. Once there was a dolly. And once there were little dishes. And every year there had been candy.

And every year Ethel had written her Christmas letter to dear old Santa and sent it by the bright little fairies. One, two, three times—that was as far back as she could count—she had written the same loving little note in the script that little children use:

"I love you, dear Santa Claus. Please put something nice in my stocking this Christmas. I'll hang it right at the foot of my bed.

"Love and kisses from your little friend,

ETHEL."

And every time the warm-hearted little fairies had taken the message right to old Santa; and every time he had picked out something that she was just wishing for and put it in her plump little stocking.

"I think I'd better write to him anyway," she decided, "and maybe the fire fairies will find him in time."

So Mother sharpened her pencil and Ethel wrote very carefully. But when she came to "I'll hang it right at the foot of my bed," she stopped and thought hard.

"I don't believe I'll hang it at the foot of my bed this time," she said slowly; "the chimney on this little house might not be big enough for old Santa to get through. Oh, I know, I'll put it outdoors. There's a big nail

right out on the side of the house, and I'll hang it right on that."

So Ethel finished her letter, and that night, sitting on her mother's lap in her little white nightie, she gave it to the fire fairies. And on Christmas Eve, right after supper, out she went and carefully hung her stocking on the big nail somebody had driven in the side of the house.

"Merry Christmas, sweetheart," called Mother, as Ethel's blue eyes popped open the next morning. "Come and see what a nice present old Santa brought."

She got into her clothes ever so fast and ran out, but—

The little fat stocking wasn't anywhere.

But, yes, it was. The wind had blown it down in a snug corner between the house and a big, roly-poly barrel. And snuggled right down on it was the dearest little kitten you ever saw!—Our Dumb Animals.

For the Southern Churchman.

Santa Claus.

Alice B. Joynes.

Santa came down from the cold North Pole,
Bringing his Christmas trees.
A brimming pack he had flung on his back,
For he longed the children to please.

His reindeers, frisky, merry and gay,
Flew over the frozen snow.
His rein so slack never held them back,
There were many miles to go.

He whistled and sang, for his heart was light,
As he thought of the children's glee.
He had plenty of toys for girls and boys,
And many a Christmas tree.

His merry eyes twinkled, he laughed aloud,
And gayly clapped his hands.

"O children dear, for many a year,
I've traveled through distant lands,
To give you joy fills my heart with glee,
I never grow tired nor sad.

By day and night 'tis my one delight,
To make the children glad."

So on he journeyed that Christmas night,
From house to house he went.
His kind heart thrilled as each stocking
He filled.

And over the little ones bent.

He piled the presents around the trees,
And he worked with a loving care.
Without any noise placing dolls and toys,
For the children slumbering there.

Then up the chimney again he went,
And climbed in his reindeer sleigh.
His coursers flew as if they knew
Again they must be on their way.

O Santa, the children love you well.
They know you are good and kind.
Not a child forlorn awake next morn,
That Santa could possibly find.

For the Southern Churchman.

Christmas Fairies.

Kate Goldsboro McDowell.

In a little green valley that was called Fairytown, lived some Christmas fairies. That's what they named themselves, and presently you'll see the reason why. The Queen's name was Good Will, and that of her maid-in-waiting,

Open Hands. The little Queen wore a crown sparkling with tiny icicles and she was always dressed in white, her robes brodered with the tiniest snowflakes, no larger than the head of a pin. Of course, there were lots of fairies in that Fairytown, but the names of the ones who dwell in the pretty fairy palace besides the Queen and her maid-in-waiting, were Great Heart and Kind Wishes, Bright Eyes and Wish-Come-True, Tear Drops and Smiles, Faith and Hope, and Love, who was much larger than the others. Perhaps you will be surprised to hear that these fairies had the cutest little sleighs you've ever seen. They were drawn by dragon flies. Near about Christmas time—for they were Christmas fairies you know—the tinkle, tinkle of their little sleigh bells sounded through the frosty air day and night. Often people hearing a hum of something like softest, sweetest music, paused to listen and try to find out what it could be. But as the fairies were invisible, people could only go on their way wondering. Doesn't it seem funny that these little sleighs should have had for their horses Dragon flies? You would never have guessed it. Well, the reason the fairies were so busy at Christmas, was that they were taking trips back and forth to the home of Santa Claus. He lived in Make-Believe town. It was a place just full of work shops where all kinds of things that children love were made.

The sleighs ran smoothly along the snow covered roads of the little green valley, then they would mount up in the air, carried along by the dragon flies, and away and away to the Home of Santa Claus. They often formed a procession. First was the Queen Good Will, with her maid-in-waiting, Open Hands. Then seated in another sleigh together would be Great Heart and Kind Wishes; then Bright Eyes with Wish-Come-True; next, Tear Drops and Smiles; then Faith and Hope; and Love in a sleigh alone, because she was the largest and took up more room. That was the busiest little procession of workers in the world; they never got tired day or night. They were trying to do a good work, so that kept them from ever growing weary. You may wonder why they paid so many visits to Santa Claus. Well, Santa was head over heels in work when Christmas was drawing near, and so it was hard for him to hear about and remember all the little children. He wanted to do it, but many of the people were rich, and they gave him their list first; that kept him so busy, that it was hard for him to know about and keep in mind all the other children. In that way he was apt to overlook children that lived in humble, out of the way places; who had no beautiful homes nor loving fathers and mothers to remind him to bring their children lovely toys.

That Christmas, the fairies had found a poor sick boy who lay on a bed in a small room with scarcely any covering to keep him warm. His mother went out to work every day to try to earn enough to get them something to eat. Good Will and Open Hands asked Santa to go down the chimney there and leave some nice warm cover for the sick boy and some toys. And on the little table in a corner to put enough good things to eat to last for a long time. Then Great Heart and Kind Wishes whispered in his ear about a little girl who was just crazy for a nice doll, but her mama was too poor to buy her one. So Santa jotted her name down on his list. Bright Eyes and Wish-Come-True told him about

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a little lame boy who had been longing for a bicycle, and Santa promised that he should have it. All the other fairies, too, found poor little boys and girls who had no sweet mother to hang up their stockings. Day and night, the fairies were going in and out of the place, where Santa Claus lived, reminding him when he was awake, whispering in his ear when he was asleep, about the children he might happen to overlook. They never stopped, so Santa Claus could not forget even if he wanted to, all the little ones that they knew about. Love stretched out her arms and declared: "I would like to gather together all the poor little neglected children in the world and make them happy."

And Christmas morning when children were taking down their stockings, the fairy voices were joining in the song of the Angels: "Peace on earth, good will to men."

For the Southern Churchman.

A Little Shepherd Boy.

Eugenie du Maurier.

Fear not to enter in, dear little shepherd boy,
Go, take your little lambs, your heart's delight and joy!
And with them, gather round the manger, cold and bare,
And greet the new-born Babe, so kindly smiling there.
Breathe gently, little lambs, and drive away the cold;
For see! thin swaddling clothes His baby form enfold.
And thou, O shepherd boy, the deepest joy be thine,
When nestles in thine arms the Lamb of God Divine.

For the Southern Churchman.

Childhood's Shining Armor—Health.

Helena Lorenz Williams.

No one has ever discovered why small boys detest having their ears scrubbed or hate to wash their hands before they come to table; or why, for that matter, they never voluntarily clean their fingernails. One might think that these are only trials that descend upon mothers to try their love, as well as their tempers, except that science has now found a way to lighten the burden of making children hygienic just as efficiently as she invented the vacuum cleaner and the washing machine.

Several years ago a man named Charles M. DeForest, whose young son was as averse to performing his ablutions as anybody else's son, hit upon the idea of combining the pursuit of cleanliness with adventure, and romance. He simply converted each "chore," as he called the boy's daily health tasks, into so many sword thrusts against the great dragon Disease. The plan worked; so well in fact, that the National Tuberculosis Association organized a nation-wide Modern Health Crusade movement as one of its educational departments. Since then more than eight million boys and girls have been enrolled as warriors in the fight for perfect health.

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Dear Friend, whose presence in the house,
Whose gracious word benign,
Could once at Cana's wedding feast
Turn water into wine:
Come, visit us, and when dull work
Grows weary, line on line,
Revive our souls and make us see
Life's water glow as wine.
—James Freeman Clarke.

Every difficulty contains prospective wealth. We appropriate the strength of the enemy we vanquish. Overcome a difficulty, and its power henceforth enlists on our side. Let us, therefore, look at difficulties as promises in the guise of tasks. They are treasure-houses presenting the appearance of bristling forts. Break them open, I say, and the treasure is yours. To dare is to win!—J. H. Jowett.

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cent per space line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.
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Obituaries

MRS. LUCY WARD YOUNG.

Entered into life eternal, LUCY WARD YOUNG, from her home in Louisville, Kentucky, on November 22, 1924.

Mrs. Young was the wife of the late Colonel John D. Young and daughter of David May, Esq., and his wife Maria Pegram May, of Petersburg, Va. She was born at Petersburg and was there bred in the best traditions of the Virginians of her day. Beautiful in person gracious in manner, true to her Church her family and her State Mrs. Young will ever be a gracious memory to all who knew her. The funeral was from Calvary Church of which Mrs. Young had been a devoted member for many years. Interment at Cave Hill Cemetery, Louisville, Ky.

S. G. A.

ELIZA GORDON RIVES.

Entered into Eternal Rest at Essex Fells N. J., in the home of her daughter, Mrs. Francis Lee Stuart, on November 9, 1924, Eliza Gordon Scott, wife of Captain J. Henry Rives, of "Sherwood," Albemarle County Virginia, and daughter of Hon. Robert Eden Scott, of Fauquier County, and Ann Morson, his wife.

Mrs. Rives was born at "Oakwood," the home of her father, August 20, 1839. She received her education at "Oakwood" from the best tutors, and in the City of Richmond, where she spent a large part of her young life with her father, who was leader of the Whig party in the House of Delegates of Virginia and also a member of the Constitutional Convention of 1861 and of the Provisional Congress C. S. A. There she became acquainted with all the men of affairs who were leaders in the great events which foreshadowed the War Between the States. In appearance Mrs. Rives was one of the handsomest women of her day—mentally and in charm of manner she had no superior. Her memory was most remarkable of men and events that happened during her life, even when the shadows grew longer, she would most interestingly speak—her hearers listening with rapt attention. A most devoted wife and mother; a friend who brought comfort and good cheer to all whom she came in contact, and her hand never ceased from good works.

She was a member of the Protestant Episcopal Church and died in the hope and certainty of that promise of Eternal Life which is made to those whose lives have followed closely in the footsteps of our Lord and Master.

Mrs. Rives left four children, Mrs. Francis Lee Stuart, Miss Mary Rives, Mrs. Clarence Conrad and Mr. George Tucker Rives, her oldest child, R. E. S. Rives, having died before her. On Wednesday morning, November 12th, Mrs. Rives was laid to rest in the Cemetery at Lynchburg beside her loved ones.

Even to the end Mrs. Rives retained her active mind and memory. She may have had equals in beauty of character and strength of mind but no superior. We will not look upon such a woman again, because she was a product of a civilization that is passed and gone forever.

R. C. S.

THE REVEREND ANGUS CRAWFORD, D. D.

Dean Emeritus of the Protestant Episcopal Theological Seminary in Virginia.
At a meeting of the Board of Trustees of the Protestant Episcopal Theological Seminary in Virginia, held on November 12th, the following tribute of respect was ordered to be entered upon the minutes of the Board and published in the Southern Churchman.

The Board of Trustees have learned with sincere regret of the death of the Reverend Angus Crawford, D. D., Rector Emeritus. Though Doctor Crawford had retired from active service, he still gave to the Seminary the help and the inspiration of his loyalty and his love. Coming as a stranger, he soon became identified with the old School of the Prophets, and through long years of untiring and unselfish labors rendered a service which has abiding results.

As a teacher of Hebrew and of Old Testament Literature, Doctor Crawford stood foremost among the scholars of America. The men he taught, who are now in the ministry, realize their indebtedness not only to his linguistic ability but to his

reverence for God's Holy Word. He was not only a master of the language but a lover of the truth of God as revealed in the Holy Scriptures.

As Dean, he gave himself untiringly to building up the material welfare of the School. With him it was not a duty, but a work of love. We feel that to him the Seminary owes much of its present strength and of its beauty. Unselfishly and with an enthusiasm that never waned, he labored to build for the future, and with signal success.

His life and his example were in themselves an unconscious professorship of consecration to the service of Christ that supplemented the teaching of his class and left its impression upon his students. His home, a place where prayer was wont to be made, was a home where the doors were open to all comers and where hospitality was as gracious as it was unstinted.

The Board of Trustees extend to the family of Doctor Crawford their warmest sympathy and pray that God may bless and comfort them with the comfort that comes from above.

We thank God that we keep on the list of those who have served Him here the name of one whose faith and zeal for the service of Christ and His Holy Church helped all whose lives he touched. He has gone to be with Christ and has heard His "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Personal Notes

The Rev. William Roberts, minister-in-charge of Epiphany Church, Royersford, Pa., since 1916, has been elected rector of the Church of the Holy Innocents, at Tacony, Philadelphia. Mr. Roberts succeeds to the place made vacant by the death on October 18 of the Rev. Robert A. Edwards, who for nearly twenty-four years was rector of Holy Innocents, and who at the time of his death was the second oldest priest in active service in the Diocese of Pennsylvania.

The Rev. Joseph S. Hinks, rector of Christ Church, Susquehanna, Diocese of Bethlehem, has accepted the call to St. Peter's Church, Lewes, Delaware, and expects to take charge before Christmas.

The Rev. Charles H. Bascom, for the past two years rector of Holy Trinity Church, Decatur, Ga., has resigned that parish and become rector of Grace Church, Cocoa, Florida, Diocese of South Florida, commencing his new work November 30.

The Rev. John H. A. Bomberger, rector of Haymarket Parish, Haymarket, Va., has accepted a call to be assistant at Epiphany Church, Washington, D. C., the Rev. Z. B. T. Phillips, D. D., rector.

The Rev. William B. Hayes, recently rector of St. Mark's Church, La Grange, Ga., has resigned that charge and become minister-in-charge of the Church of the Mediator, Washington, Ga., from which point he will serve the Church of the Redeemer, Greensboro, and the Holy Apostles, Elberton. He should be addressed at Washington, Ga.

The Rev. William T. Sherwood, of Cornwall-on-the-Hudson, N. Y., has accepted a call to the rectorship of St. John's Parish, Lancaster, Pa. Mr. Sherwood will assume his new duties on May 1, 1925.

Bishop Garland has appointed the Rev. Joseph H. Hudson, of Greensboro, N. C., to be assistant to the Rev. H. S. McDuffey, minister-in-charge of St. Augustine's, Philadelphia. Mr. Hudson is a native of North Carolina, and was ordained to the priesthood in 1914. He has been in charge of the Church of

THE CHURCH AND YOUNG PEOPLE'S WORK.

(Continued from page 11)

26. What professions make the greatest call to heroism today?
27. Young people and their friends.
28. Christ's transfiguration and ours.
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The Rev. Alexander Patman has accepted appointment to the charge of Selins Grove and Northumberland, Pa., beginning December 1, 1924.

The Rev. W. R. Courage has accepted a call to Watertown, N. Y., and resigns St. John's, Westfield, Pa., effective December 31, 1924.

For the Southern Churchman.

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Martha A. Kidder.

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Through all the world His sacred feet
must stray
On Christmas Eve, as men and angels
pray.

At every step the radiant flowers grow
To breathe their fragrant worship all
aglow,
In weather clear or stormy, ice or snow.

The animals can talk, the legends tell,
On Christmas Eve, the sick at last are
well,
Rejoicing as they hear the Christmas
bell.

The purest souls the angel-guard may
hear
Who hover round the Holy Child who
dear,
Their hymns of praise arising sweet and
clear.

By faith Thy holy Face, dear Lord, we
see

On this the Feast of Thy Nativity,
So shall we in our rapture sing to Thee.

"Christmas peace is God's peace; and He must give it Himself, with His own hand, or we shall never get it. Go, then, to God Himself. Thou art His child, as Christmas Day declares; be not afraid to go unto thy Father. Pray to Him; tell Him what thou wantest: say, 'Father, I am not moderate, reasonable, forbearing. I fear I can not keep Christmas aright, for I have not a peaceful Christmas spirit in me; and I know what I shall never get it by thinking and reading, and understanding; O Father, give me Thy Christmas peace'."—Charles Kingsley.

It is the quiet worker that succeeds. No one can do his best, or even do well, in the midst of badinage or worry or nagging. Therefore, if you work, work as cheerily as you can. If you do not work, do not put even a straw in the way of others. There are rocks and pebbles and holes and plenty of obstructions. It is the pleasant word, the hearty word, that helps.—Anon.

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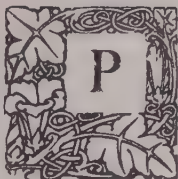


Church Club
202 S 10th St
26 NOV 23

Vol. 89.

RICHMOND, VA., DECEMBER 27, 1924.

No. 52.



RUNE thou thy words, the thoughts control

That o'er thee swell and throng;

They will condense within thy soul,

And change to purpose strong.

But he who lets his feelings run

In soft luxurious flow,

Shrinks when hard service must be done,

And faints at every woe.

Faith's meanest deed more favour bears,

Where hearts and wills are weigh'd,

Than brightest transports, choicest prayers,

Which bloom their hour and fade.

—John H. Newman.

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But always, in perfect safety,

His loved ones shall onward go.

Whatever the danger nigh us,

Though sin should our hearts beguile;

His strong arm shall ever shield us,

Doubts melt 'neath His loving smile;

Though oftentimes our footsteps falter,

He'll guide them in ways of peace,

And if we but follow humbly,

His mercy shall never cease.

Humanism twists the doctrine of truth by saying we must follow our own inclinations. It tells us to do as we please, to follow the path of least resistance and ignore all external authority. Daily, the temptation comes to us all to "go roundabout," rather than to "go through." Even Christ pleased not Himself. He served others. He forgot self. He did good. All the best in civilization is derived from Christ-centred lives, which express themselves, not in what the world bestows upon them, but by their gifts to a needy world.—R. Braunstein.

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Thoughts For the Thoughtful

God has plenty of work for one-talent people.

It is not place, but love that makes neighborhood.—C. Wordsworth.

The divine commission is not to defend the gospel, but to preach it.—E. J. Brown.

The praying life cannot be an anxious life. Patience in prayer means a trustful soul.—John T. Stone.

It is a high, solemn, almost awful thought for every individual man that his earthly influence, which has had a beginning, will never, through all ages, were he the very meanest of us, have an end.—Carlyle.

Abram was seventy and five years old, an age when he should rather have had rest and settlement; but if God will have him to begin the world again now in his old age, he will submit.—Matthew Henry.

Say, would'st thou work for God?

Thou need'st not ask

Some special task.

The ways which other men have trod

To do His will

Lie open still.

Walk though therein with humble heart;

Seek there thy part!

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There is no maxim for a noble life like this: count always your highest moments your truest moments. Believe that in the time when you were the greatest and most spiritual man, you were your truest self.—Phillips Brooks.

O lovely voices of the sky,
Which hymned the Saviour's birth,
Are ye not singing still on high,
Ye that sang "Peace on earth"?
To us yet speak the strains
Wherewith in time gone by
Ye blessed the Syrian, swains,
O voices of the sky!

Felicia Hemarns.

After all there is only one failure in life, one really big and terrible failure. It is the failure to love! And, however, numerous our successes may have been, if we have failed in love, we have disappointed the Father and made bankruptcy of life.—G. W. Barton.

'Tis an old wish, yet a new wish,
With which countless hearts have thrilled

With the old hope, yet a true hope,
That our souls by Christ be filled
With the old peace, yet a new peace,
Which has many a conflict stilled,
And the old joy, yet the true joy,
Such as God for men has willed.

Remember, all things that have stirred the world have come from within. Is it not written of the Son of Man that "as He prayed the fashion of His countenance was altered?" Yes; it was from His prayer that His transfigured glory came. It was from the glow of His heart that there issued the glow of His countenance; it was when He was musing that the fire burned.—Matheson.

In referring to a "cheerful giver," Paul does not mean one who is naturally liberal, but one who is liberal because of the grace of God in his heart, although one can be liberal by nature and liberal by grace.—James Astema.

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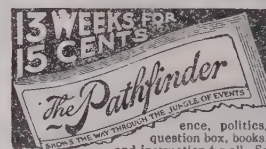
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EDITORIALS

Vol. 89.

RICHMOND, VA., DECEMBER 27, 1924.

No. 52.

NEW YEAR ASPIRATIONS

Bishop Randolph in one of his council addresses reminded his hearers that "there is ever the subtle temptation to make the acknowledgment of a duty the vicarious atonement for its fulfilment," which was only a striking way of stating the frequent futility of good resolutions. Warned by our own repeated failures, we have not the temerity to suggest that our readers cheat themselves into the belief that the evils of the individual life can be cured by self-legislation any more than public evils can be cured by legislative action. Still the New Year is for every one of us the beginning of a new session in the school of life. It offers an opportunity to make an appraisal of life's values, and to map out anew the course of endeavor. So, not as resolutions, but as the reasonable aspirations of a Christian man, we submit the following:

I. To remember that no matter how small our part may be in the great world, our part in the home is a large one, and that it becomes us to be as courteous, as kind and as considerate to our own home-folk as to anybody else in the world; realizing the neglected truth that the world would be a cheerier, sweeter dwelling place for all if men were as gracious to their own wives as to somebody else's wife, as kindly to their own daughter or sister as to somebody else's daughter or sister, as just and as patient with their own sons or brothers as with those of other people.

II. To remember that no friendship is worthy of the name unless we give to him we call friend the very best of self, lending with glad heart of our strength to mend his weakness, and leaning on his strongest virtue when our own feet are slipping; bearing any scorn and making any

sacrifice rather than that any word or act of ours should make evil for him an easier choice or cause the high call of truth and duty to be for him a less compelling summons.

III. To remember that the crucial test of our sincerity is when we kneel in prayer; and that our ways convict us of hypocrisy if we fail to seek by diligence that which we make show to seek by prayer. Ever bearing in mind that it is folly to pray to be honest if we are unwilling to surrender the profits of dishonest dealing; folly to pray to be true if we are unwilling to suffer the present loss of comfort, or to bear blame in Truth's defense; folly to pray for God's Spirit to lead us into all truth if we open our Bible merely to strengthen our own opinion and are unwilling to be enlightened.

IV. To remember that one of the chief values of the Church of God is that it is a miniature world, a training school for the larger world. Its support is voluntary, but it trains us in community responsibility; its family relations optional, but they help us to realize the family and relationship of all men to God, attendance upon its services are unforced but they are the best discipline of loyalty; participation in what is called divine service being a training for taking our part in the liturgy of labor for all men in Christ's Name and for His sake.

V. To strive to get a community conscience. The map of our town is more valuable to us as Christians than the map of Palestine. Men travel to Palestine to identify some spot where the Master stood. We can find the living Christ in some dingy middle room over a store on Main Street. He waits to reveal Himself to us in some home of squalor in the back streets of our own town.

OLD YEAR MEMORIES

The Elizabethan adventurers who planted English civilization in Virginia brought with them a bit of Shakesperean English which took root there and has continued ever since. The phrase never flourished in the colder North, and has long ago vanished from the common speech in England. Harriet Beecher Stowe goes out of her way to cast a jibe at this quaint provincialism. So far as we know they "raise children" in the South alone. Everywhere else, among English-speaking people children are "reared" or "brought up."

There is a witchery in familiar words like that which attaches to some common flower or bird—

"Weed ye trample underfoot
Floods his heart abrim—
Bird ye never heeded
Oh, she calls his dead to him."

Some years ago, after preaching at a Lenten service in Boston, a woman came up and said with tears in her

eyes, "There was one word in your sermon which made me homesick for the land of my childhood. Oh, how I should like to walk in a garden again! I was born in Virginia."

Perhaps it is just an evidence of the enhancing power of the possessive pronoun, but somehow there seems to us a peculiar worth in living in a land where children are raised, not reared. It is true that other things than children are raised in Virginia. In the olden days when a man's wealth was measured in tobacco, they spoke of raising so many hogsheads of tobacco. One of the Northern biographers of Thomas Jefferson, having read that Peter Jefferson, the father of Thomas, raised two hogsheads of tobacco with two hands, happened to be ignorant of the colloquial use of "raise," and of the further fact that the slaves were never called slaves, but were always designated as servants, when their work was in the household; and hands when employed in the field. Having found documentary evidence that Peter raised two hogsheads of tobacco with two hands, he inferred that Peter was of Her-

culean strength, and wrote a chapter on Peter the Giant. Which same is an interesting side-light on the value of documentary evidence and critical philology.

But all this is but a rambling prelude to what we started out to say, namely, that the art of raising children becomes increasingly difficult in the South as the country empties itself into the cities. There was a time when most of the children were raised in the country. Those unfortunate ones who lived in town, went "down to Grandma's farm" for the summer, where Grandma and the old servants proceeded to correct whatever was amiss in their "raising." One of the principal elements in that training was to teach the children the traditions of the family, and to teach them "their manners." The primary tests of good raising were to tell the truth under all circumstances and to be polite to the servants. The hall-marks of a gentleman

discernible in youth and age alike, were courage and courtesy. To these was added a third characteristic; a man must be generous. To be close-fisted was an affliction infinitely worse than to be club-footed.

The old civilization was far from perfect. Pride sometimes bit too deep into the life; generosity sometimes sunk to prodigality; courage sometimes lost itself in recklessness; but the basis of high manhood was there; and it was a noble breed of men who were raised amid the corn and tobacco fields. If under the pressure and in the hurry of our urban civilization we fail to stress the ancient virtues of a comely life, then nothing that material success or education in the knowledge of books gives, can compensate for the lost "raising," which is at once the explanation and cause of whatever was great in our past.

THE LAITY AND THE CLERGY

By the Reverend H. P. Scratchley

DUALISM seems to be a natural quality of man's thinking. No matter how inconsistent this may be with actualities, no matter how often it may have been shown that nature gives no evidence of anything that is simple, so simple as to be termed absolutely good or absolutely evil, men are continually dividing the universe into two realms, are continually demanding two standards of conduct, and continually approving or condemning absolutely acts as if they were simple not mixed. Mankind has been divided into classes, and the classes have been treated as if they had no common ground of conduct. Different standards have been set for each class, and this not so much in those acts which are peculiar to each class as in those things which are common to both. Members of the Church are divided by their functions into two classes, the clergy and the laity. The tendency is to separate these so completely as to demand two different standards of conduct for each, even in those things which are common to their common Christianity. In theory no one today defends this dualism, but in fact, even such bodies as the Protestant Congregationalists are placing their ministers into a different category from their laity as to conduct.

For ages the world has demanded a different standard of conduct from women than from men. Their morals were to be purer, on a higher plane, than those of men. For this double standard of ethics there is no justification in the Christian religion. As Christians men are called to just as high a code of morals as are women. In the New Testament there can be found no distinction between men and women as to faith and morals. The modern woman is right when she demands equal freedom in life with men. If an act is morally wrong for woman it is equally wrong for man; if an act is right for man it is right for woman. The command for purity of life is just as binding on the Christian man as it is on the Christian woman. Because modern "feminism" has come to mean a lowering of women rather than an elevation of men in no way invalidates the force of the argument. It is a misfortune that at present there seems to be a demand for equality in vices rather than a demand for equality in virtues. It is for the Christian women to demand that men live as they have demanded that women should live. For whatever St. Paul may have taught as to the official position of women in the Church, he clearly held that, "in Christ Jesus there is neither male nor female," and to be in Christ Jesus is to be filled with His life. Whatever may be the biological and psychological difference between man and woman, there can be no difference in the moral demands. In the revolt of the modern woman against the double standard, the Church must insist, as it has ever taught in theory, that purity of life, self-control, and integrity of thought are as much a moral necessity for the Christian man as it is for the Christian woman, no more and no less.

Today, subconsciously men have retained the ecclesiastical dualism of the Middle Ages between the laity and the clergy; then the word Church was taken to mean the clergy just as the word religious was taken to mean the monastic life. In thought and in life the conduct of each class was judged by a different standard. Since men could find no trace of this in the New Testament, this dualism was one of the causes of the growth of congregationalism in the Seventeenth Century. Undoubtedly there is a separation between the clergy and the laity, and there must be,

but it is a separation as to duties of office, a separation of functions, not a difference of morals or of life. The cleric is both a Christian and an officer in the Church of God. His conduct is therefore conduct of a mixed nature, but the conduct of the officer cannot be completely separated from that of the Christian nor completely confused with it. The conduct of the officer is different from that of the non-officer only as to the duties of the office; back of the officer is the Christian, and dominating the conduct of the officer is the conduct of the Christian. The priest of God has, so far as he is priest, to live as the priest, but only in those things which belong to his office; in all other things he lives but as all Christians should live.

The ministry of the clergy is merely the focused ministry of the Church. They are in a very true sense the specialized organs of the Body of Christ, which is the Church of the Living God; their priestly activities are but the activities of the priesthood of the Church. This priesthood of the whole Church has been focussed, as it were, in ordained men, and because it is the priesthood of the Body, it is the priesthood of the Head of that Body, the Lord Jesus Christ. Ordination is but the setting apart of certain men to exercise definite assigned offices and duties in the Church, to be ministers and stewards of the things of God for and to the whole body. No special privileges are conferred, only special duties and special functions. For these God does give grace with power sufficient for their performance just as He gives to all Christians for the living of the Christian life in that sphere to which He has called them. It is required of stewards that they be faithful whether they are placed over many or few cities.

Yet, however much this may be accepted in theory by the world or however much Christians may have been taught the priesthood of the whole Church of God, in practice a different standard of conduct is demanded from the clergy than from the laity. By very many the sins of the clergy are magnified, even in some cases to be evidences of the failure of the Christian religion, while the same sins are but the frailties of human nature when found among the laity. Even in the ordinary acts of every day life, the clergy have, nilly-willy, a standard set them by the laity which these do not consider binding upon themselves. There is a temptation to say that the laity regard the Sermon on the Mount and the other ethical demands of Our Lord as binding upon the clergy, but not on the laity. The parishioners are prone to think that in some magical way the rector has lost his human nature, for should he show this by temper or by forgetfulness, they are ready to abandon God's cause, while they do not think that they are bound by the same restrictions.

The truth is that Our Blessed Lord in the Sermon on the Mount as well as in His other teachings included all His disciples, not merely His apostles. Whatever He demanded of the latter, He demanded of the former, save perhaps the going into all the world and making disciples, thus building up His Church on earth. But even in this, the preaching of the Gospel is as binding a duty on the laity as on the clergy, however different the way of accomplishment may be. When the apostle called the Christians a royal priesthood, he had in mind all those to whom he wrote, not merely the ministers and stewards.

The holiness of the Church is the holiness of the whole Body of Christ; not of the clergy alone, but of the laity as well. The holiness of the priest who serves at the altar

should be no greater than the worshipper in the pew, no matter how obscure such a one may be. As Christians both are called to the holy life of their Lord and Master. If the visible Church lacks apparently the note of holiness, it is not because the clergy alone lack it or conspicuously fail in it, but because the laity fail to grasp the truth that they are equally called to a life of holiness. Today the laity seem to have lost sight of the fact that they are included in the utterance: "Ye are the Church of God." "Be ye perfect as I am perfect," is a command of the Lord of equal force for the layman as for the priest. If the Church fails to impress the world today with its holiness, it is not completely the fault of the clergy. The world, whatever it may think of an individual priest, readily acknowledges that, as a body of men, the ministers are remarkably true to their office. It may not think much of the office; it may regard the occupants of the office as ignorant, as dreamers of past ages, or as unintellectual, but it does pay them the tribute of sincerity. Can the same be said of the ordinary layman? Is the world impressed with the sincerity and the holiness of the Christian laity?

Too long has this dualism been the governing thought of Christian people. If the world is to be won to Christ, it must be when the Christian laity recognize in fact that they are bound equally with the clergy by the ethical commands of the Lord. All Christians, lay as well as cleric, must have before them as an ideal to be lived for the high standard of the holy perfection of the Lord, the Incarnate Son of God. This holiness is not to be merely in thought, not merely the possession of the Sunday worship, but to be a fact in the every-day life of business and of society. Purity, honesty, sincerity, unselfishness, love—all attributes of holiness—are as much parts of the layman's life as they are of the clerics. When the layman will live in all his activities as Christianity demands, the Church will again be the leavening power in the world that its Head meant it to be, but not until then. The holiness of the priesthood is of much power, but the holiness of the laity is of greater. Eloquence, great learning, and spiritual force have much influence to persuade men that Christianity is true, but the humble walking with God of the laity often compels men to accept Christ. The world today is well-nigh sermon proof, but it has not yet become hardened to the life of the holy man.

The priests of God are called upon to live in and for the things of God; they are stewards and ministers of the mysteries of God. This is true, but they are not called upon to hoard the treasures of God. They are to be faithful dispensers of the Word of God and administrators of the Sacraments of the Church, but to whom and for what are they to dispense the Word and to administer the Sacraments? The duty of the laity is the hearing of the Word and the reception of the Sacraments that they may be a people acceptable to God. A sermon is valuable, not because it is eloquent, not because it shows theological learning, and surely not because it is up-to-date, but because it aids to the building up of the spiritual life and leads to the holy life. It is preached not only to but for the laity. It is the sowing of the seed. Because the clergy are called to a study of God's Word, they are the doctors and teachers of the Church; they are called upon to sow the seed not of their own planting, but of God's; they are to sow God's seed. But even God's seed will fail of germination and fruition if it falls upon the unprepared soil. When the laity are prepared by knowledge of God's Word, by prayerful meditation thereon, and by humble willingness to accept whatever one can, the sermon will be of force to promote holiness of life.

On the other hand, when the laity wish merely to be amused or are carping critics of what is preached or have a mind closed to new things or to unaccustomed things, the seed falls upon the beaten path, upon the rocky soil, or into the brambled hedge. Whose fault is it that the soil is such? The most perfect demonstration of a truth fails to convince the ignorant and the stubborn. To learn requires the open mind and the willingness to learn as well as the elemental knowledge of the subject. One of the modern educational fallacies which runs through all our thinking is that words in themselves have value. So we have come to believe that, if one only preaches and teaches enough and with sufficient forceful insistence, all men will accept the teaching and live accordingly; that if an edict is promulgated, a dogma taught, or a law passed a moral revolution will immediately follow. So in the Church the clergy are faulted because the Christian Faith is not everywhere accepted and Christian ethics everywhere followed. The truth is that all these things have been set forth with insistence from the chancel, but have not been met in the pews by the prepared soil.

The Bible and the Book of Common Prayer are as ac-

cessible to the laity as to the clergy. They are to be studied by the one as much as by the other. The laity are as well educated as the clergy. They have the facilities of buying and reading books dealing with the Faith, with religion, and with the ethical requirements of Christianity. The obligation to be versed in the Word of God is as binding on them as on the clergy. They should be as ready to give a reason for the faith that is theirs as are the clergy. The Faith once delivered to the saints is the Faith of the whole Body of Christ. It is equally to be believed by the faithful communicant as by the ordained minister of God. There may be difference of the knowledge possessed, but both are to grow in this knowledge as they grow in the Christian life.

The approach to a knowledge of the things of God is through the way of the humble mind. Humility of mind recognizes that something more can be learned, something more may be experienced, and therefore is willing to learn and ready to try out the precept. Success in secular affairs makes no man a judge of spiritual things. A man may be a great scientist and yet may be densely ignorant of theology. It is as true in religion as elsewhere that only experience makes the expert. Yet how often does the successful business man sit in the pew as a judge of theology and religion without having studied theology or lived religiously. Be the cleric ever so spiritual or ever so learned, his efforts fail to impress such a hearer. The sermons will be of more power when they are preached to a spiritual laity, who have some knowledge of the Word of God and who have prepared themselves for the sermon by prayer, meditation, and life.

The separation of the clergy from the laity is nowhere more apparent than in the way each is supposed to live in their every-day conduct. A short time ago a vestryman, looking for a rector of a parish, complained of the unwillingness of the clergy to accept small salaries. He asserted that self-denial was lacking in the clergy. What is this but the latent thought that the clergy should not desire what money gives while the laity can, as Christians, heap up unlimited sums. They seem to think that it is perfectly right and proper for a layman to be a millionaire but absolutely wrong for a cleric to desire to live comfortably, if not luxuriously. Self-denial is by many deemed a clerical virtue not a lay; in popular thought detachment from the world is demanded of the clergy, but never of the laity. One can gather this to be the prevalent thought of Churchmen today from their actions. Our Lord taught no such a dualism. Poverty in itself is no virtue. Voluntary poverty, for the Kingdom of God's sake may be, but when it is, it is a virtue to be acquired by the laity as well as by the clergy. Worldliness, which is but the engrossment in the things of this life to the detriment of the things of God, is a sin for the laity as well as for the clergy. The love of money which is but the putting of the acquisition of money before all else, is just as damnable in the layman as in the cleric. If it is right for the layman to work for greater riches, to desire a larger house and a larger income, and the ability to live more comfortably, it is equally right for the cleric. To be able to give one's children a better education, to be able to buy works of art, and to ride in luxurious cars, is no more the privilege of the laity than of the clergy. The Christian layman is to be just as self-denying as the Christian priest, because God's law is equally binding on both. Both are called upon to live and work for God, for the benefit of men, and for the upbuilding of the Kingdom of God on earth. Both are summoned to be co-workers with God, to be laborers in God's vineyard, though the work may be different.

It is fine for a priest to become rector of a parish of self-denying poor who give freely of their little to the Church of God. It is not fine for a parish of well-to-do people to offer its rector less than what many give their chauffeurs, and no priest is to be faulted if he refuse to work in such a parish. If the clergy are called upon to accept small salaries, thus foregoing the acquisition of books, forced to rigid economy to live decently, the laity are called upon to tithe themselves for the glory of God, even if this involves some self-denial, the non-gratification of some desire. When a man loves, he gives. Giving is the essence of love. When therefore the laity love the Church of God with the same degree of love that they are demanding of the clergy, they will give abundantly and there will be no scarcity of funds. Love is the fulfillment of the law.

The Church in its entirety must come to realize that, whatever may be the diversity of spiritual gifts and spiritual functions, it is the one Body of Christ. The moral law is the same for all; the ethical requirements of life are the same for all. Laity and clergy alike are but co-workers in the vineyard, fellow members of the One Body. Whatever frailties humanity has belong alike to the clergy and the laity. The Grace of God is freely given to both for the work He has given them to do. This work is

building up the Kingdom of God, the spreading of knowledge of Christ in the world, and the changing of society into Christianity. This work is the work of all, not

the work of one portion of the people of God, each man and woman doing what he or she has the opportunity to do. Only so shall the world be brought to Christ.

A MESSAGE TO THE CHURCHES

The Federal Council of the Churches of Christ in America, assembled in its fifth quadrennial meeting, sends to the Churches a message of fellowship.

SITTING together for six days face to face with the great tasks of the Church, the sense of our present oneness in Christ has become very real. We believe in the same God, are redeemed by the same Christ, are comforted by the same Spirit, study the same Book, offer the same prayers, sing the same hymns, strive for the same character, and long for the same Kingdom.

We rejoice in the same growing manifestation of unity in essentials shown in city and state councils of churches, in great federal missionary movements at home and abroad, in the earnest effort to find ways of giving organized expression to unity in village and open country, and in the great ecumenical gatherings soon to assemble.

The world is in desperate need of fellowship—conscious fellowship of men with God and with one another.

A world in quest of such fellowship must look to the Church. For the Church has found in Christ the true secret of fellowship. Through Him we are brought near to God and through Him all cleavages of nation, class and race can be bridged.

We call upon our Churches to proclaim with fresh faith the unshakable conviction that only in a Divine fellowship can the need for human fellowship be met. "Our fellowship is with God and with His Son, Jesus Christ." Apart from this we shall seek in vain for real solutions to any problem. The fullest fellowship between man and man requires fellowship with God in Christ. This is our basic need. And this brings us to the fundamental work of the Church—evangelism. We note with gratification the co-operation of the Churches in this service, the concerted appeal to men to follow Christ and ally themselves with His Church, the joining of the denominations in the Federal Council in simultaneous and united endeavors. We commend yet closer cooperation in order that the voices of all the Churches may be lifted up in one common summons to men to turn to God.

The issue of true fellowship with God Our Father is fellowship with all His children. There is no more searching test of the extent to which our civilization is truly Christian than the measure to which fellowship has come to prevail in all the relations of men with one another. The fellowship to which Christ calls us is not for parts of life, but for all of it. It is not to stop at home or Church, it is to reach beyond the factory gate, the national boundary and the color line. All the gulfs that separate men into self-seeking, suspicious or unfriendly groups are to be bridged by the spirit of fellowship that Jesus Christ releases in human life.

Our industrial and economic life we must seek to build upon a basis of deeper fellowship. Unless brotherhood be a reality in the shop, the mine, the market-place—where most men spend the greater part of their waking hours—it is not likely to be a reality elsewhere. In this sphere it is the primary function of the Church to infuse the lives of men with the Spirit of God, thus breeding a race of men of good will disposed, even eager, to incorporate the principles of Christ's kingdom into the entire social order.

Intelligent sympathy for all classes of men is a prerequisite for preaching the social gospel. Given that sympathy, let all ministers of the gospel call men to follow Christ in all social relations and in the practice of the stewardship of all that they are and have.

We gladly emphasize the fact of a steadily developing social conscience in our country, which actually, if not consciously, has as its underlying principle Christ's law of neighborly love. Our national prohibition law is a striking illustration of this new social conscience, which brushes aside without hesitation any claim of any individual to indulge any appetite or to perform any act which is a menace to the social order. The effect upon the physical, economic, social and moral life of the nation of this extraordinary effort of society to protect itself from the liquor traffic, has been so beneficial that it is now generally agreed that the law will stand, based as it is upon the unassailable purpose "to promote the general welfare." The present day duty of the moral citizenship of the Nation we believe to be:

(1) To magnify the value of the principle of total abstinence, and the obligation upon law-abiding citizens to practice the same,

(2) To make unmistakably clear to both the lawless

sellers and the lawless buyers of intoxicants that the liquor traffic has been permanently outlawed in the United States as the enemy of society; and

(3) To urge local, state and federal governments to cooperate with increased vigor against the present organized resistance to the prohibition law, until as adequate enforcement of that law has been secured as of any other social legislation.

The modern world, now a single neighborhood, demands for its very life the acceptance of the principle of fellowship among the nations. In our world today what happens anywhere happens everywhere; what affects one affects all. We are all members one of another. Against war, as the denial of the Christian ideal of fellowship, we must bear clear and united witness. The voice of the Churches is unequivocally for the pacific settlement of all international disputes, for justice and security to all nations on the basis of codified international law, for the outlawry of war through the development of international agencies for bringing aggressor nations under the collective moral condemnation of the world. Realizing that the present burden of armament not only means a terrific economic strain, but also fosters the militaristic mind and leads to an atmosphere of fear in other nations, we voice the clear call of the Churches for a program of drastic reduction of armaments by all nations, in which our Government should participate and if occasion calls should lead the way.

The fellowship which the Christian Gospel seeks includes all races. "Has not one God created us? Have we not all one Father?" Whatever superficial differences there may be, the body of humanity is one. For "if one member suffer all the members suffer with it, and if one member be honored all the members rejoice with it."

Upon every Christian falls the personal responsibility to seek justice for all, to cultivate mutual appreciation and cooperation, and to dispel false racial pride or desire to dominate others.

Upon every minister of the Gospel falls the inescapable duty of leadership in promoting a common fellowship in Christ as the ideal in race relations. The Christian Church cannot lower the standards of Christ. It is therefore uncompromisingly opposed to any effort, organized or unorganized, which creates or fosters racial prejudice and suspicion and destroys that fellowship which should characterize the family of God.

From among the remaining tasks of the Church we single out two which especially challenge cooperative endeavors, religious education and missions, both at home and abroad.

The urgent need for constructive attention to religious education calls for no argument. Upon this depends the moral and spiritual fibre of our nation. Here the sorry results of the divisions of Christendom are conspicuously manifest; because of them religious education has been all but completely banished from our public schools, to the grave peril of the nation's future. This is a sin for which the Churches and the States should be called to repentance and to a conversion that should find some process in, or in connection with, the public schools, for matching intellectual training with that of the moral and religious nature.

More directly are the Churches responsible for religious education in the home and in the Church. That the competition for the interest of the child with growing multitudes of other concerns become more and more intense, and that the discipline of the home becomes more lax, only magnifies the importance of redoubled effort to stimulate in the home and provide in the Church those effective processes of education which shall secure the spiritual foundations of tomorrow.

Both at home and abroad the work of Christian missions is increasingly a cooperative task. In the interest of the strength of the denominations themselves, although yet more for the sake of the victories of the Kingdom, we urge the Churches everywhere to cooperate with the mission boards in their purpose to avoid competitive overlapping on the one hand and consequent overlooking of less attractive fields on the other, and to arrive at effective comity. We would also summon the entire membership to the adequate financial support of the magnificent enterprise of the Churches which seeks to carry out the commission of the Master to witness for Him, beginning in our

own community and reaching through State and Nation to the very ends of the earth. The challenge is not alone that of a world in need, but of a world that is ready.

Finally, it is the call to fellowship with the Master which inheres in these differentiated calls. To this crowning fel-

lowship you, the churches, are summoning yourselves in this fraternal greeting from your representatives,

FEDERAL COUNCIL OF THE CHURCHES OF
CHRIST IN AMERICA.

BISHOP JAMES STEPTOE JOHNSON

His Works Do Follow Him.

By Elizabeth Gilman

ONE of the great-hearted soldier Bishops of our Church finished his work here on Earth within the octave of All Saints' Day. He was over eighty years of age and on account of failing strength had retired about ten years ago from the strenuous work of the Diocese of West Texas, but during these ten years he kept up an active interest in all the undertakings for good in San Antonio, where he was honored by people of all shades of religious belief. He not only believed in Church Unity, but he lived it. At his funeral he was mourned as the city's most beloved son, or perhaps we should say as the Father of the Community, where he had lived for over thirty-five years.

Since his death there has been sent me a letter which he wrote last July, which ends with these words:

"I could well wish that this might be my last word of brotherly love to this city where I have lived so long and for whose highest interests I have done my best. God be with you and help you by your united effort to make this city one in which dwells righteousness and brotherly love."

This letter was written by the Bishop after he had read in the San Antonio Express the pitiful story of a little baby, whose parents on account of poverty, caused by the father's ill health, could not give adequate food to the little thing and who virtually starved to death. Then there followed the added grief to the parents of burial in the pauper's cemetery. The story touched the Bishop's heart; and I quote a part of what he wrote: "Christ's idea was not simply to get men into heaven, but to get more of heaven onto this earth. . . . Forty years ago, long before I ever dreamed of coming to Texas, I preached a sermon in Mobile, Alabama, declaring that in a Christian community there should be no such thing as unrelieved human suffering, caused by sickness the result of poverty. . . . We organized a society, called St. Martin's Guild. . . . Everybody in the congregation was asked to become a member of this Guild, which they could do by paying monthly the smallest sum, but each was asked to give according to his ability. We had the usual number of poor and impotent people who drift into all cities. . . . The idea was practical and took root and is still bearing

fruit in the parish after all these years. The fund had in its treasury never less than \$100, to be used for any emergency, such as the one told in the story with which we began. It created a strong feeling of fellowship which continues to this day. I wonder if every church and synagogue in this city could not have something of this same kind."

Bishop Johnston was a Southern gentleman of the old school, one of General Lee's scouts in 1861, when he was only a lad at the University of Virginia. He was wounded, he was imprisoned, but his spirit only increased, and after the end of the war and after his marriage with his childhood sweetheart, the lovely Mary Green, he decided to enter the ministry and served as a parish priest in Fort Gibson, Miss., Mt. Sterling, Ky., and at Trinity Church, Mobile. Indeed, after his retirement from active work as a Bishop, he served as rector of a little country parish, in his own Diocese. He went to Texas as a Missionary Bishop, and his visitations on horse-back or in a buggy, or stage coach, took him far afield; a round-trip sometimes meant 1,800 miles of such travel. He would come occasionally to the East to gain friends for the work which, however, under his able leadership became self-supporting and in 1894 he became its first Diocesan, for up to that time it had been only a Missionary Jurisdiction. He built schools, for boys and girls, black and white, and was the friend and counsellor of rich and poor, gentle and simple.

At the celebration of his eightieth birthday last year Bishop Capers, his successor, said of him: "His high office has been his opportunity to approach all peoples and his love for his fellow man has given him the cement of an abiding friendship."

We have not heard whether there is to be any special memorial of him in San Antonio, but following the thought of his last letter, which has formed the basis of this brief appreciation, why could not there be a San Antonio Guild of St. Martin to which Bishop Johnston's friends, in East and in the West could feel that they were carrying out his last wish? In this letter he quoted the poem which he had recited as a boy, "Abou Ben Adam," by Leigh Hunt. The words seem like an epitaph to the dear Bishop, "Write me as one that loves his fellow men."

A Woman's Enterprise

For the past two years the Berkeley Divinity School has held a Summer Session of three weeks for women students. Plans are under consideration for the enlargement of this work in the summer of 1925. An enthusiastic meeting was held at Grace Church, New York City, on December 6 to discuss plans. About forty women were present, among whom were Mrs. Keasbey, Mrs. Leach, Mrs. Parrish, Mrs. Elihu Root, Jr., Mrs. Kate O'Hare, Mrs. Alphonse Koelble, Miss Anna Rochester and others of New York and many former and prospective students.

At 12:30 a Service of Intercession led by the Dean of the School was held in Grace Church Chantry. At the luncheon which followed there was a lively discussion. It was agreed that in addition to the regular curriculum the School should be asked to provide a series of discussion conferences on important problems of the day to be led by experts in various fields—a sort of School of Inquiry. Such subjects as the following were suggested: Christianity and Art; the Church and Labor; Psychotherapy; Religion in Modern Literature, etc. It is likely that an English woman lecturer will be invited to give a course of lectures.

The idea behind the Berkeley project has been that the theological seminaries of the Church should provide an opportunity to women for the honest and thorough-going study under expert guidance of the fundamental principles of the Christian faith, of the Bible in the light of

modern scholarship, of the origin and history of the Church, of the practical application of Christ's teaching to the life of today, and of other religious subjects. Though the Summer Session itself is still in the experimental stage two things seem to have become clear: first, that there is a growing desire on the part of the keen, intelligent women of the Church to consider frankly and intently what they believe as to God and the spiritual life, and why they believe it; second, that there is a growing need in the work of the Church for women who are adequately equipped with an intelligent understanding of the purpose of God for the world and for the man of today. The "School of Inquiry" will, it is hoped, bring together young women who are interested in modern movements and are looking for further light on the relation of these movements to the Church and are questioning whether they can join the Church or whether they should remain in the Church.

The plans for the 1925 session are in the hands of a committee consisting of the Rev. Horace Fort, Chairman; Miss Adelaide Case of Teacher's College, New York; Miss Mary Van Kleeck, of the Russell Sage Foundation; Mrs. Marguerite Wilkinson, the poet, and Mrs. Ripley Hitchcock. Another luncheon will be held in New York on January 24, 1925.

Another year to follow hard,
Where other souls have trod;
Another year of life's delight,
Another year of God.
—John White Chadwick.

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

SOCIAL SERVICE COUNCIL OF ADVICE MEETS.

The Council of Advice to the Executive Secretary of the Social Service Department of the National Council, made up of social service leaders from all parts of the country, held its annual meeting at Chicago in December.

The meeting began on Tuesday evening, December 2, with the representatives from the different provinces giving brief reports on the work that was being done in their own parts of the country. On Wednesday, the Rev. William B. Spofford, editor of "The Witness," and secretary of The Church League for Industrial Democracy, spoke on "The Church and Industry." Mr. Spofford briefly described his visit to the meeting of the American Federation of Labor at El Paso, the Employer's Conference at Boston last spring, and the Chicago meeting of clergy and labor men on the subject of injunctions. He called attention to the fact that the Boston conference is to be repeated this year with the same group as a nucleus, the meeting to be conducted on the basis of a questionnaire made by Dr. Sheffield of The Inquiry. Copies of this may be obtained through the national department. He also described the study of the silk workers' strike in Paterson, New Jersey, which is being made by the Church League for Industrial Democracy. The report of this study will soon be published.

It was felt that we are under obligations by the action of the General Convention of 1922 and by the findings of the informal conference held at that time to press upon our people the challenge and need of industrial subjects. The following resolution was passed: "The increasing importance of the industrial problem and the perplexing relation of the different groups involved challenge the Church to secure a more intimate contact with, and knowledge of the whole matter. It is evident that there is need for conferences of such a character as will permit representatives of Church groups to meet with employers as well as with employees. Such few conferences as have been held indicate a method by which more comprehensive undertaking of the problems may be secured. It is the opinion of the Council of Advice that the Executive Secretary should encourage this method of conference and endeavor to find those best fitted to set up such conferences from time to time in various parts of the country, reporting such findings as may be submitted to those interests."

Rural Work.

On Wednesday evening, the Rev. Mr. Goodwin, the new Secretary for Rural Work, spoke about the importance of the Church work in rural communities and the need of more training for work in this field. He pointed out that often rural parishes are thought of simply as stepping stones to larger city parishes and that the Church must realize the importance of rural work for its own sake. He stated that it is estimated that there are about 101,000 Protestant Churches in rural America. Long ago, when there was only some one hundred churches, practically the whole rural population went to them. Now, when the churches have multiplied a thousand fold, only one person out of five goes to church. He stated that there are 1,038 abandoned rural Protestant Churches in Ohio alone and that in the country districts there are over four million children who either do not or cannot go to church. The only solution of this problem for the Church is to develop vocations for rural work on the part of the clergy and to provide the clergy with some more training in the technique of the rural pastor. He stated that the Methodists have seven hundred rural pastors at Summer Conferences each year discussing their common difficulties and taking courses in rural sociology and other subjects that will help them in their work. He stated that most of the other Protestant bodies had been studying the rural problem for fifteen or twenty years. He said the Episcopal Church had two advantages in getting into the field late. One was that it has the experience of the other Churches to learn from and the other is that we have not made any mistakes because so far we have not done much of anything. Our own Church Conference for Rural Pastors held each summer in Madison, Wisconsin, is becoming more successful each year and is beginning to give the rural clergy of the Episcopal Church the feeling that they are doing an important

and a worth-while piece of work and that the Church is interested in their achievements, as well as to provide them with new ideas and new methods to help them in their local fields.

Summer Schools.

On Thursday morning the Council discussed the question of social service courses in the summer schools. The Rev. Mr. Kreidler, of Scranton, gave a summary of a group meeting which discussed this subject at the National Conference on Social Service of the Church at Toronto this spring. The Council of Advice concurred in the three conclusions which the earlier conference had come to, namely that the present tendency to overcrowd and overload the programs of the summer conferences should be avoided; that the smaller conferences are valuable and necessary and offer a good opportunity to present social service problems; and that social service courses in summer schools should be as definite as possible and give those who take them definite ideas to use in their own parishes when they go home. It was brought out that there were last summer forty-one summer conferences held by the Episcopal Church throughout the country. It was recommended that this summer the National Social Service Department be prepared to provide material and, as far as possible, leaders for two out of the three following courses in the summer schools:

(1) A general introductory course on social service using for a text book the new edition of "The Social Opportunity of the Churchman."

(2) A course in Case Work, particularly in relation to the Church School.

(3) A course on social service in the parish under some such title as "The Parish and The Community."

The Denver-Manitou Conference.

The National Conference of Social Work is to meet next June in Denver. Arrangements have been made to hold the Church Conference on Social Work at Manitou, near Denver, June 6 to 10, 1925, just preceding the national conference. Manitou is near Pike's Peak in a most interesting and attractive part of Colorado. Arrangements have been made to have the living quarters and the place for services and meetings of the Conference all under one roof. A large attendance of Church social workers, especially from the West and Middle West, is expected.

The following were elected members of the Program Committee of the Conference: Dean Lathrop, Dr. Jeffrey R. Brackett of Boston, the Rev. Charles K. Gilbert of New York, the Rev. Robert P. Kreidler of Scranton, and Dean Dagwell of Denver.

Young People and Social Service.

There was some discussion of the relation of the Young People's movement to the social service work of the Church. Mr. Newberry of the National Department spoke of the value of the social service material in the hand book for Young People's Societies published by the National Council and urged a more extensive use in Young People's meetings of study and discussion of such topics as "World Peace," "Industry" and "The Duty of the Citizen and the Churchman to His Community."

Jails.

The conditions in county jails throughout the country has been the subject of study by a large number of groups both within the Church and outside of the Church during the past year. The Social Service Commission of the Federal Council of Churches, the National Catholic Welfare Council, and the Association of Jewish Rabbis have all been working on a common program to get the importance of the jail situation before their various bodies. It has been said that the county jails of our country might be made the greatest reformatory influences that we have. As many people come out of the county jails each year as come out of the colleges and universities of the country. More money is spent annually in support of penal institutions than is spent in support of our colleges and universities. A large number of those who go into county jails are first offenders. A large number of the inmates of county jails are convicted of no crime at all but are simply awaiting trial. In most of our county jails, these first offenders and innocent people are locked up side by side with hardened criminals. In many of our jails, the fee system of paying the jailer is in vogue, that is, the jailer is paid so much per prisoner. He gets for his salary all he can save out of this amount after providing for the food and care of the prisoners. This naturally puts a premium on bad care and leads to many abuses. Reports of the members of the

Council of Advice brought out the fact that many Church groups have been studying their local jails not with the idea of making a sensational clean-up of the jail, but with the idea of showing people in the Churches what jail conditions are, as the only thing which can solve the jail problem in the long run is an enlightened public opinion.

Dean Lathrop reported on his cooperation with the three commissions of the Federal Council of Churches on matters of common importance. An extract from a letter to Dean Lathrop from the General Secretary of the Federal Council was read, showing the appreciation of the Federal Council for this cooperation.

On motion of Dr. Tyler, it was resolved that the Council of Advice express its appreciation of the report of the Executive Secretary showing the fine cooperation which

has existed between his department and the commission of the Federal Council of Churches.

The following members of the Council of Advice were present at this meeting:

Representing the Department of Christian Social Service of the National Council—Dean Lathrop, the Rev. F. D. Goodwin, Mr. Alfred Newberry.

Representing the Field—Miss Anne Vernon of Providence, R. I., the Rev. Charles K. Gilbert of New York, the Rev. Robert P. Kreidler of Scranton, the Very Rev. B. D. Dagwell of Denver, the Rev. G. S. Keller of Winona, Minn., the Rev. L. N. Taylor of Roanoke Rapids, N. C., the Rev. Samuel Tyler of Rochester, N. Y., the Rev. J. M. Nelson of Louisville, Ky., and the Rev. Charles L. Street of Chicago.

THE CHURCH AND YOUNG PEOPLE'S WORK

By the Reverend Karl Morgan Block, D. D.

WHAT HAS THE CHURCH THE RIGHT TO EXPECT OF THE YOUNG PEOPLE?

THIS question has been addressed to a number of young people at Conferences and Summer Schools, and has been a subject of inquiry in the Devotional Meetings of many Societies, and the answers vary as might be expected, from the utterly pious to the blithely indifferent. The answer depends, I take it, on the acceptance of an axiomatic but much neglected truth: The Christian Church is built upon Service. The development of individualism has put a fantastic emphasis upon what one gets from, rather than what one gives to the Church. When the young people irritate us with their demands that the Church contribute to their entertainment, their inspiration, their sense of the general fitness of things, etc., and withhold an expression of loyalty until this ideal situation is achieved, they are but reflecting the adult mind. So often what irritates the adult is his own shortcomings reflected in Youth. It makes a great deal of difference whether one is on the outside looting in, or on the inside looking out.

We forget too often that the Church incarnates itself in each and every one of us, for weal or for woe. It is not an impersonal entity which we can abuse and mourn over as though we had no obvious relationship to it. It is a composite picture which reflects unerringly our virtues and our vices, our achievements and our failures. And each one of us is charged with sins of omission and sins of commission in so far as he shares this responsibility in his individual Church life. One has a perfectly legitimate right to condemn the adolescent who in his irritation at the status quo admits helplessness and assumes the old monastic attitude of desertion when help is most bitterly needed.

What specifically has the Church the right to expect of the young people? Of course it is hard not to be obvious.

First, **LOYALTY**. This is one of the finest characteristics of Youth. Boys and girls at school spend nights of sleepless anxiety over the big game of the season with their special rival. "School Spirit" has developed a marvelous sense of corporate responsibility, and any self denial which assists in setting forward the school's reputation is recognized as a supreme virtue. Moreover, loyalty in adolescence is very definite and well defined. It is futile to talk to enthusiastic young people on such propositions as these: "It does not make any difference what school you attend. They all teach the same subjects." "It adds to one's intellectual breadth to move from school to school and choose what ever is best in each." "If the personality of one of the teachers is unattractive, withdraw from the school at once, and try another." The Church has a right, therefore, to expect her young people to have an undivided loyalty to their own Communion. All Churches suffer from ecclesiastical tramps and religious jelly fish, if that is not contradiction in terms. The word "booster" may have an unpleasant connotation, but every one will admit that we have enough silly, destructive, unreasoning and whining criticism in the Church not to aggravate it by a toleration of that sort of thing in our young people when the morale of their school frowns upon any suggestion of inadequacy in their Alma Mater. All young people in boarding schools grumble about food, about the injustice of school discipline, about the severity of lesson assignments, etc. But they never question meetings called to learn the school yells, extra practices for various school enterprises, and they will leave their comfortable beds in the dark of the early morning, in the rain or storm, to send off a team with their encouragement and benedic-

tion. The Church has the right to expect her youth to express, in her organization, some virtues peculiarly characteristic of the enthusiasm of their age. The boy or girl who is cynical in the earlier ages of adolescence is unhealthy, physically, or morally, or spiritually, or all together.

Second, **IDEALISM**. This virtue has been suggested. Youth must never acquiesce in failure. It is always willing to "take a chance." The gambling instinct is a perversion of a noble impulse. The motto of the adult age too often is "safety first." We are a conservative Communion, too often distrustful of our emotions and of our enthusiasms. We should expect of our young a vision of growth and progress; a willingness to hazard for the Church in some such terms as they are willing to spend and be spent for their Schools and their other loyalties. The producing age is relatively youthful, and we can ill afford to lose from the Church the buoyancy of spirit, the optimistic outlook, and the absence of spiritual rigidity which comes from experience in the atmosphere of the world.

Third, **SERVICE**. The young people are quite right in their insistence that a place must be found where they can serve. One aspect of religion suggests that it offers a haven of rest for tired voyagers whose battered craft has long been buffeted by the storms of life. But another, and a perfectly legitimate one suggests religion as motion, activity, the sending of one's craft into the beckoning Unknown. The thrill comes not to the clam digger off the coast of New Jersey, but to the deep sea fisherman off the banks of Newfoundland. Surely there is something in the Church more important than the distribution of literature and a type of work which an errand boy could do, that may be offered to our young people. True service involves missionary activity, and the young people are obviously the missionaries to their own age. Those who are earnest and consecrated can search out the boys and girls of the parish and community for Confirmation and can suggest to the Church officials opportunities for service that are distinctive and within the capacities of their own age. The cry today is and always will be for leadership. Children are peculiarly susceptible to the influence of the older group. They are usually endeavoring to tag after them, and are always imitating them. The sternest discipline that life knows is the discipline of the older children on the younger. The experiment of having our Service Leaguers teach in the Church School, considering the lack of special preparation, is an earnest of success. The personnel of our Summer Schools is becoming more and more youthful. And the Church has the right to expect that her young people shall take work that is at once fascinating and difficult. There are other and more detailed expressions of functioning membership which the Church can lay upon the conscience of her young people. She expects them to attend Divine Worship, where the "rectifying influence of the Sanctuary" will save them from the age drift. She has a right to expect of them that they shall reflect the generosity of youth and itself forgetfulness in their contributions to the support of the Church's Mission at home and abroad.

The very fact that the young people have become articulate in their insistence upon a new order obligates them to cultivate leadership. Greater flexibility of organization and a far wider evangelistic work can be done if our young people will undertake to accept responsibility. The main criticism of that age today is its unwillingness to assume definite obligations and distinct responsibility. We need those who have been trained by experience to lead Prayer and other Devotional Meetings, where the habit of ex-

temporaneous prayer can be helpfully expressed. We need the youthful spirit of idealism, willingness to serve, intolerance of sham and hypocrisy, developed and maintained until the entire organization catches the contagion of this spirit and urges a reluctant race into the Kingdom of God.

It seems as though we have learned nothing from the War. We have apparently forgotten that under what they believed to be a proper impulse, the youth of the land were willing to lay down their lives for an ideal. If the Church can only recognize an obvious fact, she will expect great things of her young people, and in that expectation she is not apt to be disappointed. Those who have been most with the young people and ought to know them best, recognize a growing number who are prepared for any service which offers a real challenge. The depleted ranks of our missionary forces can be filled. The ministerial quota can be properly maintained. The wider and more diversified opportunity for service in the Church as an organization can be easily met if we cease to distrust our young people and lay upon their hearts the Master's challenge to personal sacrifice. This sounds unhappily like spread-eagle oratory. But one need only consult the men who are now in our Seminaries, most of them as an invariable result of their war experience, or the growing number of young people who have offered for service in foreign fields to find a vindication of this promise. And the Church does demand of her young people that they "empty by filling." If the situation in the Home Parish is intolerable

because of its ultra conservatism or its obscurantism, then let us say to our young people, "Come in and do better." The indoor sport of America is abuse of the Church. Nine times out of ten it is at heart insincere. It is part of the unfortunate habit of an excuse making age. If the young people think they have much to demand of the Church, the Church has infinitely more to demand of them. For the Church is very largely what they make it and in a few years they will be face to face with their own expressed standards and will be judged by the program which they have so clearly outlined for their elders.

Election in the Third Province.

At the Conference held in Ascension Church, Washington, Saturday, December 13, the following officers of the Young People's Society of the Third Province were elected:

President—Mr. Kercheval E. Smith, of Baltimore.

Vice Presidents—Mr. W. G. Barlow, of Pittsburgh; Mr. Carl L. Altmaier, of Pennsylvania; Miss Zillah Shackelford, of Virginia; Mr. David Persinger, of Southwestern Virginia.

Corresponding Secretary—Miss Lida Lambert, of Maryland.

Recording Secretary—Miss Mabel Yassell, of Washington.

Treasurer—Mr. Leslie Rooker, of Washington.

The localities noted are the names of the Dioceses from which these officers came. A detailed report of the Conference will appear in the next issue.

Church Intelligence

Report of the Committee on Sagada to the National Council.

At the meeting of the Council on December 10 and 11, the following resolution was adopted:

Resolved, That the National Council hereby authorizes the committee on Sagada appointed by the President to consider all questions that may have arisen with regard to the conduct of the work in that mission, and render a decision on behalf of the Council.

Your Committee respectfully reports:

1. That it has not been practicable to arrange a conference in the near future, in the United States, between the Bishop of the Philippine Islands and the priests in charge of the Sagada Station.

2. That we have heard from the Bishop of the Philippine Islands that in his letter of October 15, 1924, he definitely accepted the resignation of the priest in charge of the Sagada Station, and regarded the resignation as final and complete.

3. That communication with the Bishop showed clearly that further delay on our part to uphold the authority of the Bishop would seriously embarrass him in carrying out plans he had already made to care for the Sagada work in the immediate future, and that he himself was going to Sagada immediately.

4. That the following cables, signed by the President of the Council were despatched on December 17:

(a) To Bishop Mosher—
"Understand you regard Staunton's resignation and removal decided and necessary. We agree and have notified him. Think however your early visit to this country most desirable."

(b) To the Rev. J. A. Staunton, Jr.—
"Understand you are coming to the United States. Beg to advise that your resignation and retirement from Sagada is regarded by Department of Missions as an accomplished fact and final."

5. That the foregoing action was taken unanimously.

All of which is respectfully submitted,

THOMAS F. GAILOR.

JOHN G. MURRAY.

ARTHUR SELDEN LLOYD.

JOSEPH M. FRANCIS.

JAMES De WOLF PERRY.

GEORGE CRAIG STEWART.

ERNEST M. STIRES.

JOHN W. WOOD.

December 18, 1924.

Walking 1,700 Miles in Alaska.

Archdeacon Drane, of Alaska expects to leave Nenana about January 1 for a winter journey of more than three months. Going down the Tanana River, he will first visit the Indian Mission and the white community at Tanana; then he will strike across country one hundred and fifty miles northeast to St. John's in the Wilderness. From there he will follow the Koyukuk River northward to Wiseman and Coldfoot to visit the few white miners in those isolated camps. Another overland journey across the Yukon Mountains will bring him back to the Yukon at Rampart and then he will go up the Yukon to Stephen's Village, Fort Yukon, Circle, and Eagle. From Eagle he will make a difficult cross-country journey to Tanana Crossing, and from there will follow the Tanana River down stream to Nenana, reaching home, he hopes, about April 15. When he reaches Nenana again he will have traveled approximately 1,700 miles on foot.

Foreign Missions Convention of the United States and Canada.

The Foreign Missions Convention to be held under the auspices of the Foreign Mission Boards of Canada and the United States is announced to meet at Washington, D. C., January 28-February 2, 1925.

The primary purpose of the Convention is for the information and inspiration of the churches of Canada and the United States. It will be an educational, not a deliberative or legisla-

tive assembly. It will not deal with questions and problems of administration on the mission field. Its messages will be designed to enlarge the interest and deepen the conviction of the Christian people at the home base as to their foreign mission responsibilities and obligations.

The attendance will be limited to 5,000 delegates, representing the Foreign Mission Boards and Societies of Canada and the United States. It is recommended that each delegation include: officers and members of Foreign Mission Boards (both men and women); pastors of churches; laymen and laywomen in equal numbers; general Church officials; theological and college professors; foreign missionaries at home on furlough; student volunteers and other candidates for the foreign mission field.

The Committee on Arrangements is organizing a program which will include as speakers the best qualified men and women to be found in Canada, the United States, Great Britain, and on the Continent of Europe, as well as those from the foreign mission fields.

Special meetings will be arranged for the representatives of different denominational groups for the purpose of considering the best methods of gathering up results of the Convention and carrying to the churches and the membership of the different denominations the inspiration of the Convention.

The benefits of this Interdenominational Missionary Convention to the Churches of Canada and the United States cannot be estimated. Held at this opportune time in the history of the Church, bringing together so many of the leaders of the different denominations of these two countries as well as the leaders of the Christian forces in many other lands, the Foreign Missions Convention at Washington cannot fail to give a mighty impulse to the spiritual life of the churches and inspire them to greater sacrifice for the missionary objective and make possible a notable advance in the foreign missionary movement.

If this inspiring hope is to be realized, it is essential that all who are interested in the progress of Christ's Kingdom give themselves faithfully to prayer on behalf of the Convention arrangements, exercising large faith in God, the source of all power.

Admission to all sessions of the Convention will be by ticket. Tickets will

be furnished only to delegates presenting credentials issued by the Secretary of the Foreign Missions Conference and countersigned by the Secretaries of the Mission Boards appointing the delegates.

Correspondence should be sent to the Secretary of your Board of Foreign Missions or to L. B. Moss, Convention Registrar, 25 Madison Avenue, New York City.

Medical Education in Eastern China.

St. John's University, Shanghai, is taking the lead in developing medical education in Eastern China.

In 1881 St. John's established the first medical school in China. President Pott says: "The plan for the development of a Union Medical School has moved forward a step by the offer on our part to place at the disposal of the school for as long a period as necessary our medical faculty, laboratories, class rooms, hospitals and dormitories.

"The Northern Baptist Mission and the Southern Methodist Mission hope to make arrangements so that they may become cooperating units in the school. There is good prospect of the Chinese medical profession in Shanghai joining in the enterprise by forming a unit.

"We hope that through this union medical education in this part of China may be advanced and placed on a firm foundation.

"We are adapting the third floor of the old Science building so that it may serve as lecture rooms and laboratories for the Medical School."

All of the five graduates at the last commencement have become internes at St. Luke's Hospital, Shanghai.

General Theological Seminary: Reunion of Alumni.

The Mid-Winter Reunion of the Associate Alumni of the General Theological Seminary will be held on Tuesday, January 20, 1925.

The Seminary will entertain the Alumni at luncheon at one o'clock. Those who wish to attend the morning lectures for undergraduates will be welcome.

After luncheon there will be opportunity for the reunion of classes in private rooms, which will be assigned for this purpose on application to the Bureau.

At half past four o'clock two lectures will be given for the Alumni in Sherred Hall.

Evening Prayer will be said in the Chapel at six o'clock.

The Annual Dinner will be served in the evening.

Notice.

At the meeting of the Army and Navy Commission of the Episcopal Church held at the Church Missions House, 281 Fourth Avenue, New York City, on Thursday, December 11, the following motion was made and carried: "That the Episcopal Clergymen, seeking appointment as Chaplains in the Army or Navy or Officer's Reserve Corps, send their applications to the Chairman of the Executive Committee, Army and Navy Commission, 281 Fourth Avenue, New York City."

EASTERN OREGON.

Rt. Rev. Wm. P. Remington, D. D., Bishop

New Church Opened.

On Sunday, November 23, the handsome new stone church of St. Peter's Parish, La Grande, Oregon, was opened

with impressive services. It was an event long looked forward to by the people, and the consummation of their hopes was made possible by the splendid gift of \$30,000 towards this object by Mrs. Anna Honan. Bishop Remington and the rector, the Rev. S. W. Creasey, conducted the opening services. Celebration of the Holy Communion at eight A. M. The Church School entered their new quarters, complete and up-to-date in every particular. By eleven o'clock the new church was full to overflowing.

Bishop Remington preached an appropriate sermon from the text, "Where thy treasure is there will thy heart be also."

A Growing Sunday School.

The Church School of St. Paul's, The Dalles, has completely outgrown its building, and their rector, the Rev. Jos. A. TenBroeck, has made an appeal to his congregation to see that the Church of tomorrow is not crippled and handicapped by lack of accommodations. A new class of junior high students has been formed studying "Our Bible" under the leadership of an experienced teacher; a personal supervisor has been appointed to have charge of all enrollment, looking up of absentees and of sick pupils in cooperation with the teachers. An objective of one hundred has been set for this year. Mr. TenBroeck also has a Home Department Correspondence School in connection with his mission at Antelope and Shaniko, having sixty-eight pupils enrolled in this correspondence school.

C. L. B.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D. Bishop.
Rt. Rev. T. I. Reese, D. D. Coadjutor.

Some Discouraging Figures.

The Ohio Federation of Churches has just issued a most complete and scientific survey of the churches and communities in Hamilton County, Ohio, exclusive of the City of Cincinnati.

This report shows that although the county has good roads, excellent means of communication, rich farms, plenty of automobiles, yet there is a tremendous percentage of the population of Hamilton County yet to be reached by the Gospel. In cold figures it is stated that 90.05 per cent of the people are not members of any church, while a large and disheartening percentage are members only in name.

Only fourteen of the eighty-seven churches have full-time resident pastors. Forty-five churches in the county have one hundred members or less, out of which only fourteen are growing in membership; twenty-three churches have fifty members or less, out of which only four are growing; six churches have twenty-five members or less, of which not one is making progress. Only seven churches report any attempt to carry on missionary, educational, social or charitable work.

The Episcopal Church has only two churches in this area and of these one is served by the rector of a city parish. Is it not plain that the Church with her program of the five fields of service and her departments of Church Extension, Religious Education and Social Service, is particularly fitted to lead in the evangelizing of this field in which less than ten per cent have been effectively reached by the Gospel?

Encouraging Reports.

The results of a survey by the Federation of Churches of the City of Cin-

cinnati have just been made public. It is a very interesting document. It shows that our own churches (white) report 5,476 members in 1924 as against 5,071 in 1923, a gain of four hundred and five, while our colored church reports three hundred and thirty-three members, a gain of twenty-six in the year. All churches show gains, though some are very slight showing a gradual return to normalcy. In many churches the lists of members have been carefully revised and inactive names dropped.

It is interesting to note that though the Episcopal Churches of Cincinnati were in the midst of their annual every member canvass, they gave a generous contribution to the Near East Relief and also underwrote their share (\$5,000) of the budget of the Joint Protestant Agencies.

A beautiful processional cross was recently presented to the Church of the Holy Trinity, Madisonville, the Rev. J. D. Harron, D. D., rector, by Mrs. A. L. Dobson, in memory of her son, Reginald Edward Dobson.

C. G. R.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Death of the Rev. A. S. Freese.

The Rev. Arthur S. Freese, for nearly five years minister-in-charge of Emmanuel Church, Phoebus, entered into Life Eternal on Tuesday, November 25. The funeral services were held in St. John's Church, Hampton.

Meeting of Men's Club.

An interesting meeting of the Men's Club, of St. John's Church, Hampton, Va., was held this week. Major Martin, who commanded the famous "Around the World Fliers" and who was wrecked in the mountains of Alaska, told the story of his experience. Dr. Howe presided and Major Westover, commanding officer of Langley Field, introduced the speaker.

Miss L. deR. Cotchett, returned missionary, is spending ten days in the Diocese, visiting the churches in and around Norfolk, to tell of the work which is being done in Alaska.

R. A. G.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D.

Christmas Music.

Christmas Music was taken to many "shut-ins" this Christmas season by some of the church choirs. The young people's Glee Club of St. Stephen's Church visited several institutions, including the Mt. Alto eVeterans' Hospital in the Christmas season for the singing of carols. The choir of Christ Church, Georgetown, sung at Walter Reed Hospital in the wards where the men were too sick to attend the Christmas exercises being held at the hospital. The choir of St. John's, Georgetown, furnished the music as usual at the Christmas service of the Home for Incurables.

A Community Christmas tree was the center of Christmas music on Christmas Eve night in Georgetown, and members of the Georgetown choirs cooperated to make the music help-

M. M. W.

GEORGIA.**Rt. Rev. F. F. Reese, D. D., Bishop.****Church Work at Fort Screven.**

Through a request of the Commanding Officer at Fort Screven, Tybee Island, the rector of Christ Church, Savannah, the Rev. David Cady Wright, has taken charge of services at the Post, where only the Roman Catholic Church has offered services for some time. Sunday morning services will be conducted by a group of laymen, the rector holding a Celebration of the Holy Communion, whenever possible. Under the direction of the parish superintendent of religious education, Mrs. T. P. Waring, several women of the Post have been banded together as teachers in a school where the Christian Nurture Series will be used. With this school, the parish school and the parochial mission of the House of Prayer, there is now a total membership of six hundred on the rolls. At the House of Prayer Mission in the southwestern part of the city, the women's society has been organized into a Unit of the Health Center, and the Head of the Health Center is giving a course in Home Nursing, leading up to a certificate of the same.

Presentation of the Diocesan Program of the Department of Christian Social Service of the Diocese, was made by the Vice-Chairman, the Rev. H. Hobart Barber, of Augusta, and a member of the department, the Rev. John Moore Walker, of Albany, by a tour of visits in November and December to nineteen parishes and missions. The Department is recommending that parish committees make a study of juvenile courts, detention homes and other child welfare work, and to develop the "Big Brother and Big Sister" movement.

The fourth annual Church Normal School for the Savannah parishes was opened in St. John's Parish Hall in November. During the first hour the classes that meet simultaneously are "Child Study," "The Bible," "Training the Devotional Life," "C. S. S. L. Administration and Projects," and the courses taught the second hour are "Principles of Teaching," "The Prayer Book," "Church School Ideals," and "Story Telling."

At St. John's Church, the Rev. W. A. Jonnard, rector, Savannah, on the second Sunday in Advent, two memorials were blessed. One a Litany Desk, the gift of Miss Abbie Orme, in memory of her sister, Miss Lucy Orme, and the other two large brass bases, the gift of

St. Thomas', Morgantown.

During the month of November memorial windows were placed in the entire church. This is one of the oldest parishes of the diocese. It was founded by Colonel Thomas A. Morgan in 1734. The new pews also are memorial pews. Every one was given by the children of former parishioners. St. Thomas' was rebuilt in 1922, having been destroyed by fire in 1918.

New Rectory.

The congregation of Trinity Church, Lansford, is erecting a rectory on the Church lot. Some years ago the vestry the Church School and some of the organizations took a number of shares of Building and Loan. With the cash in hand when these shares mature, they will have enough money to pay for the

Mr. F. M. Cornell, in memory of his wife.

An addition has just been completed to the church building of St. Michael and All Angels' (the Rev. J. D. Miller, rector), Savannah, which now gives a parish hall long needed. The hall will be arranged so that sliding partitions will make it possible for four individual class rooms and also for an assembly room.

The Rev. Robert J. Stilwell, of the Faculty of the DuBose Memorial Church Training School, Monteagle, Tenn., is spending his winter vacation in the Diocese of Georgia, and on his offering to do pastoral work, the Bishop has assigned him to St. Matthew's and St. Andrew's Missions, in Fitzgerald and Douglas, respectively. These two Missions have been without regular services and the care of a pastor for nearly a year. At St. Andrew's, Douglas, a campaign for new members has just been held for the Church Schools, which is being carefully supervised by Mr. Hatley J. Quincy. The senior warden, Hon. F. Willis Dart, has recently organized a Men's Bible Class.

The Small Mission of St. James', Quitman, which has a membership of eighteen communicants, through the Woman's Auxiliary and the Guild, has new stained glass windows, and a carpet, and now the fund for a pipe organ is increasing. During the long summer vacation when there were no Church services, the members of the congregation attended the Church School conducted by the senior warden. The older girls have donated a set of white markers for the Bible. The Woman's Auxiliary members have contributed to the box work assignment of the diocese for a Porto Rican Mission.

A handsome glass door multiform bulletin board has been presented to St. Athanasius' Church (Colored), the Rev. J. Clyde Perry, rector, by the Young People's Fellowship. A preaching mission was held in this parish from December 14 to 19, conducted by the Rev. T. T. Pollard, priest in charge of St. Mary's Church, Columbia, S. C. The Rev. H. A. U. Powell, a former congregational minister with his wife, was confirmed in St. Mary's Church (Colored), Augusta, in November by the Bishop of the Diocese. The Rev. Mr. Powell is a man of exceptional ability and has had over twenty years' experience as a pastor. He is a postulant for Holy Orders.

E. D. J.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt. Rev. H. B. Balaney, D. D., Suffragan.

St. Paul's, Winston-Salem.

The Rev. Robert E. Gribben, rector of St. Paul's Church, has declined the call extended to him from Christ Church, Greenville, S. C. Mr. Gribben has made a warm place in the hearts of the people of Winston-Salem. He has recently been elected Commander of the American Legion of that city for the coming year. Mrs. H. J. Vass, Jr., Secretary of the Woman's Auxiliary of St. Paul's, is President of the American Legion Auxiliary. It is interesting also to note that Mr. George W. Orr, the Church School Superintendent, is chairman of the Community Chest, so that

St. Paul's is taking its part in the community life of the city.

To Establish An Open Forum.

It is understood that an Open Forum will soon be established in the city of Greensboro, at the instance of the Rev. I. Harding Hughes, the rector of Holy Trinity Church. Bishop Penick recently visited Holy Trinity and confirmed a large class, presented by Mr. Hughes.

To Have Chaplain at Penitentiary.

Through the activity of the Woman's Club of Raleigh the State Prison Board has decided to install a chaplain at the State Penitentiary and the Rev. W. S. Shacklette, of Columbia, Va., it is understood, has been offered the new position. Mr. Shacklette has also been called to Alamance County to serve as county missionary, for the Church of the Holy Comforter, but has not announced his decision.

T. F. O.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

The Order of Sir Galahad.

The fifteen courts of the Order of Sir Galahad had a service in Holy Trinity Church of St. James' Parish, at which the Court of St. James Church, the Bronx, gave the full conclave ritual in ceremonial regalia. The exemplification of the ritual was interspersed with addresses explaining the Order, what it has done, and what it hopes to do. A letter carriers' band accompanied the organ. Different rectors explained what the Order is doing in their respective parishes.

C.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.
Rt. Rev. F. W. Sterrett, D. D., Coadjutor.

Teacher Training Classes.

The recently elected Director of Religious Education, Miss Zattan Gordan, has organized a number of classes in the larger cities of the diocese. The attendance is large and the interest increases from week to week. The course is that of the National Teachers' Accredited Association.

Chapel Reopened.

Trinity Chapel of St. Luke's Church, Lebanon, was closed soon after the Rev. J. M. Page left the city some twelve years ago. During the passing years the ravages of time and the hands of iconoclasts broke practically all the windows, smashed the doors, defaced the pews and walls on the inside as well as outside. The building was a wreck.

The new rector, the Rev. Mr. Philbrook, with nothing but faith and his own bodily strength to begin with, renovated the place, and started services and a Church School. Over two hundred persons attended the first service. The vestry of St. Luke's has put in their budget for 1925, \$2,000, to continue the services in Trinity Chapel.

building. This ought to be possible for other parishes and missions.

H. P. W.

WESTERN NEBRASKA.

Rt. Rev. Geo. A. Beecher, D. D., Bishop.

Broadcast Christmas Eve Service.

The midnight service and celebration of the Holy Communion on Christmas Eve were broadcasted directly from St. Mark's Pro-Cathedral, Hastings, over the Westinghouse Station, KFKX. Dean Hinkle was the celebrant. A choir of thirty-five voices sung Stainer's Communion Service in F.

ARKANSAS.

Rt. Rev. Jas. R. Winchester, D. D., Bishop.
Rt. Rev. E. W. Saphore, D. D., Suffragan.
Rt. Rev. E. T. Demby, D. D., Suffragan.

Special Meeting of the Convention.

A special meeting of the Diocesan Convention was held in Christ Church, Little Rock, last month for the purpose of approving changes that had been proposed and of adopting a new set of canons for the diocese. This was accomplished.

The second reason for calling a special meeting was to emphasize the importance of the Church's Program for the year 1925, and to take action to stir a new interest in the matter.

Meeting of the Daughters of the King.

The Diocesan Assembly of the Daughters of the King was held in St. John's, Camden. There was the Corporate Communion and an address by the rector. The business usually transacted at such assemblies was done. The women of St. John's entertained their guests at the Orlando Hotel for luncheon; there was a tea at the Country Club in the afternoon; and at night the local chapter gave a reception to the visiting Daughters and to the whole congregation in honor of their new rector and his wife, the Rev. Randolph R. Claiborne and Mrs. Claiborne.

Other Notes of Interest.

The Rev. J. J. D. Hall, "Daddy Hall," will spend a month or more in this Diocese holding Missions. He will begin in Helena on January 4.

Archdeacon Webber will also come to the Diocese for the purpose of preaching several Missions. He will come at the beginning of Lent.

In preparation for the Annual Canvass, the rector of St. John's, Camden, divided the congregations into groups in different sections of the city; and there were six different conferences conducted by him on the Church's Program. His aim was to reach every member. Probably eighty per cent were reached in this direct way.

The churches of Camden united for a Thanksgiving Service on the Wednesday night before in the Methodist Church. The rector of St. John's Church preached.

C.

OKLAHOMA.

Rt. Rev. T. P. Thurston, D. D., Bishop

A Successful Mission.

The Mission of Instruction conducted at St. Philip's, Ardmore, by the rector,

the Rev. Jos. Carden, closed on Sunday evening, December 14, and a class of fourteen was confirmed on Tuesday evening, the sixteenth, as a result—the second class within eight months. The Every Member Canvass was begun on the closing Sunday of the Mission and with more than one-half of the probable subscriptions still to be received, the parish is \$27 over the top on the Church's program. The vestry was so anxious to provide the parish quota of the Church's budget that they underwrote one-half of the apportionment before the canvass.

J. C.

DELAWARE.

Rt. Rev. Philip Cook, D. D., Bishop.

The Delaware Clericus.

The regular meeting of the Delaware Clericus was held in the Parish House of Trinity Church, Wilmington, Tuesday, December 9. An excellent paper on the Human Parson was read by the new president, the Rev. Charles Wright Clash, of Immanuel Church, which produced an interesting discussion on the part of many of the large number of clergymen present.

An invitation to meet with the president at Immanuel Rectory January 13, 1925, was accepted. Luncheon was served at the rectory to the clergy and their wives, by Dr. and Mrs. Kirkus.

Upon reassembling, the Bishop of the Diocese gave an interesting address on the last meeting of the Provincial Synod.

L. L. W.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.
Rt. Rev. W. G. McDowell, D. D., Coadjutor.

The Bible in the Public School.

The nine churches—Episcopal, Methodist, Presbyterian, Baptist and Disciples of Ensley, have, with the cooperative consent of the public school authorities of this district, agreed to employ jointly, a teacher of the Bible, in residence at the Ensley High School, the expense to be prorated on the basis of membership, each denomination to have one minister and a layman on the committee of supervision.

E. B.

Personal Notes

The Rev. Edward Griffith, who has had several years' experience in the Anglican Church of Australia, where he was ordered deacon and advanced to the priesthood, has become rector of Christ Church, Hudson, Ohio. Mr. Griffith only recently came from England, after taking a post-graduate course at Cambridge University.

The Rev. Francis D. McCabe, formerly rector of St. Luke's Church, Coeur d'Alene, Idaho, has accepted a call to Trinity Church, Alliance, Ohio, and St. Matthew's Church, Setring, Ohio.

The Rev. Herman S. Sidener, formerly rector of Trinity Church, Fostoria, Ohio, has entered upon his duties as rector of Trinity Church, Tiffin, Ohio.

The Rev. H. J. Beagan, rector of St. Luke's Church, Chester, Penn., gave an

interesting illustrated lecture the Sunday before Christmas on Henry Van Dyke's "The Other Wise Man."

The Rev. Weston Edmund Grimshaw, formerly of Fayetteville, N. Y., has entered upon his new duties as rector of St. Paul's Church, Trenton, N. J. By a peculiar coincidence, the Rev. Mr. Grimshaw returns to the parish where he received his early Sunday-School training and where he later became prominent in boys' work.

ORDINATIONS.

In the Pro-Cathedral of the Church of the Nativity, Bethlehem, Pa., the following ordinations took place on Tuesday, December 16, 1924. The Warden of Leonard Hall read Morning Prayer. The Rev. Elwood Haines, rector of Trinity Church, Bethlehem, said the Litany, the Presiding Bishop celebrated the Holy Communion and ordained the men. The Rev. J. P. Ware, St. James' Church, Drifton, preached a thoughtful sermon on "Ye are Ambassadors for Christ."

To the Priesthood:

The Rev. Harry J. Wyant, curate of St. James' Church, Drifton. He was presented by his rector, the Rev. Mr. Ware. Mr. Wyant was graduated from the Philadelphia Divinity School last May and has since been in charge of the mission in Freeland.

The Rev. Joseph Henry Benner was presented by his former rector, the Rev. Robert Nott Merriman, Church of the Mediator, Allentown. Mr. Benner was a special student at Temple University, Philadelphia, and also of Lehigh. Since his ordination to the diaconate he has been in charge of St. Paul's Church, Minersville, and Christ Church, Forestville.

The Rev. George Steiner Aldridge was presented by Archdeacon Walter. Mr. Aldridge is a graduate of the Philadelphia Divinity School and is in charge of Good Shepherd, Milford, and two other missions.

The Rev. Willis Jones Parker was presented by Dean Gateson, of the Pro-Cathedral. Mr. Parker has charge of St. Elizabeth's Mission in Allentown, assists Dean Gateson at the Pro-Cathedral and is the Presiding Bishop's Chaplain. Mr. Parker is a graduate of Lehigh University, 1921, and of the General Seminary, 1924.

To the Diaconate:

Mr. Thomas B. Smythe, of St. Barnabas Church, Reading, was presented by his former rector, the Rev. John Halliwell Dickinson. Professor Smythe, M. A., University of Pennsylvania, is at present teaching English and History in the Reading High School and conducts the services in St. Barnabas' Church, Reading, since the resignation of the Rev. Mr. Dickinson, unless there is a visiting clergyman.

In addition to the two Bishops of the Diocese and the presenters, there were present at the ordination the Rev. Mr. Colclough, of St. Stephen's Church, Catasauqua; the Rev. Mr. Custard, of Grace Church, Allentown, and the Rev. Mr. Reasoner, Warden of Leonard Hall, as well as the relatives and friends of those being ordained.

In St. Andrew's Cathedral, Honolulu, on Sunday, November 16, 1924, the Rt. Rev. John D. La Mothe, D. D., Bishop of Honolulu, ordained Thurston

(Continued on page 22)

Family Department

December.

1. Monday.
7. Second Sunday in Advent.
14. Third Sunday in Advent.
- 17, 19, 20. Ember Days.
21. Fourth Sunday in Advent. S. Thomas.
25. Thursday. Christmas Day.
26. Friday. S. Stephen.
27. Saturday. S. John Evangelist.
28. Sunday after Christmas. Holy Innocents.
31. Wednesday. New Year's Eve.

Collect for St. John the Evangelist's Day.

Merciful Lord, we beseech Thee to cast Thy bright beams of light upon Thy Church, that it, being instructed by the doctrine of Thy blessed apostle and evangelist, St. John, may so walk in the light of Thy truth that it may at length attain to everlasting life; through Jesus Christ Our Lord. Amen.

Collect for the Innocents' Day.

O Almighty God, Who out of the mouths of babes and sucklings hast ordained strength and made infants to glorify Thee by their deaths; Mortify and kill all vices in us, and so strengthen us by Thy grace that by the innocency of our lives and constancy of our faith even unto death we may glorify Thy holy name; through Jesus Christ Our Lord. Amen.

Collect for First Sunday After Christmas.

Almighty God, Who hast given us Thy only begotten Son to take our nature upon Him, and as at this time to be born of a pure virgin; Grant that we being regenerate and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same Our Lord Jesus Christ Who liveth and reigneth with Thee and the same Spirit ever, one God, world without end. Amen.

For the Southern Churchman.

Growing Older.

Anna Hamilton Wood.

I'm growing older, dear.
Each day on day
Climbs up the calendar and proves to me
The turning of a year.
No other way
But by its paper countenance I'd see!

I'm growing wiser, dear,
In many things.
I've found the blessed recompense of age
And need not fear
My youth take wings,
So full I find maturity's wide page!

I'm growing kinder, dear,
And I love more.
I feel the blessedness of human touch.
Where I drew near
With doubts before
I now bring faith which overcometh much.

I'm growing older, dear,
And I am glad!
My slower pulses beat to harmonies
More sweetly clear
Than those youth had,
And bathe with subtler light my fantasies.

For the Southern Churchman.

O Little Town of Bethlehem.

Part IV.

The Rev. C. S. McClellan, Jr.

The travels of Sir John Maundeville form, perhaps, the most popular work of the fourteen and fifteenth centuries, and it continued long afterwards to be read eagerly in a variety of forms. Yet all we know of Sir John is that he was a native of St. Albans—the rest of his biography is a tissue of errors. Bale tells us that he died at Liege on the seventeenth of November in 1371 and was buried there in the abbey of the Guillemites. The date of his journey to Bethlehem is about 1322 A. D.

"From Hebron we proceeded to Bethlehem, in half a day, for it is but five miles; and it is very fair way, by pleasant plains and woods. Bethlehem is a little city, long and narrow, and well walled, and on each side enclosed with good ditches. It was formerly called Ephrata, as Holy Writ says, 'Lo, we heard it at Ephrata.' And towards the east end of the city is a very fair and handsome church, with many interesting towers, pinnacles, and corners strongly and curiously made; and within are forty-four great and fair pillars of marble. And between the city and the church is the Field Floridus, that is to say, the field flourished; for a fair maiden was blamed with wrong, and slandered that she had committed fornication, for which cause, she was condemned to be burnt in that place; and as the fire began to burn about her, she made her prayers to Our Lord, that as truly as she was not guilty, He would by His merciful grace help her, and make it known to all men. And when she had thus said, she entered into the fire, and immediately the fire was extinguished, and the fagots that were burning became red rose bushes, and those that were not kindled became white rose bushes, full of roses. And these were the first rose trees and roses, both white and red, that ever any man saw. And thus was the maiden saved by the grace of God. And therefore is that field called the field that God flourished for it was full of roses. Also near the choir of the church at the right side, as men go down sixteen steps, is the place where Our Lord was born; which is full well made of marble, and full richly painted with gold, silver, azure and other colors. And three paces from it is the crib of ox and ass. And beside that is the place the star fell, which led the three kings, Jaspas, Melchior, and Balthazar; but the Greeks call them Galgalathe, Malgalathe, and Saraphie; and the Jews call them in Hebrew Appelius, Amerrius and Damasus. These three kings offered to Our Lord, gold, incense and myrrh; and they met together by a miracle of God, for they met together in a city in India called Cassak, which is fifty-three days' from Bethlehem, and yet they arrived at Bethlehem on the thirteenth day, which was the fourth day after they had seen the star, which they met in that city; and thus they were nine days from that city to Bethlehem and that was a great miracle. Also under the cloister of the church, by eighteen steps at the right side, is the charnel-

house of the Innocents, where their bones lie. And before the place where Our Lord was born is the tomb of St. Jerome, who was a priest, cardinal, and translated the Bible and Psalter from Hebrew into Latin; and without the church is the chair he sat in when he translated it. And close by that church at a distance of sixty fathoms, is a church of St. Nicholas, where Our Lady rested after she was delivered of Our Lord. And forasmuch as she had too much milk in her breasts, which grieved her, she milked them on the red stones of marble; so that the traces may yet be seen all white in the stones. And you must understand that all who dwell in Bethlehem are Christians. And there are fair vineyards about the city, and great plenty of wine, which the Christians make. But the Saracens neither cultivate vines nor drink wine; for their books of their law, that Mohammed gave them, which they call their Alkoran (and some call it Mesaphe and in another language it is called Harme) forbids them to drink wine. For in that book Mohammed cursed all who drink wine and all who sell it. For some men say that he slew once a hermit, whom he loved, in his drunkenness, and, therefore, he cursed wine and them that drink it. And also, the Saracens breed no pigs and they eat no swine's flesh, for they say it is brother to man, and it was forbidden by the old law, and they hold all accursed who eat thereof. Also in the land of Palestine and in the land of Egypt, they eat but little or no veal or beef, except when the animal is old, that he may work no more; for it is forbidden because they have but few of them, and they keep them to plough their lands.

"From Bethlehem to Jerusalem it is two miles. And in the way to Jerusalem, half a mile from Bethlehem, is a church, where the angel announced to the shepherds the birth of Christ. And in that way is the tomb of Rachel, the mother of Joseph the patriarch, who died immediately after she was delivered of her son Benjamin; and there was she buried by Jacob, her husband. In the same way, half a mile from Jerusalem the star appeared to the three kings. In that way also are many churches of Christians, by which men go towards the city of Jerusalem."

The last old history book we shall read is one by Henry Maundrell. We know very little about Maundrell. He was a fellow of Exeter College at Oxford, England, and left there to take the appointment of chaplain to the English forces at Aleppo. His descriptions of his travels in Palestine are extremely accurate. The date of this particular travel which we are about to recount is 1697, comparatively late. The travel is really in the form of a Diary:

"March 31, 1697. This morning we all decamped at half an hour after two, and returning the same way by which we came, arrived in about six hours near the walls of Jerusalem. Our company did not think it fit to enter the city, resolving to go immediately to Bethlehem; in order to which we turned down into the valley of Jehoshaphat; and so, passing by the city instantly took the road to the place intended.

"From Jerusalem to Bethlehem is but two hours' travel. The country through which the road lies is the Valley of Rephaim, as may be gathered from Josephus, a valley so famous for being the theatre of David's victories against the Philistines. In the road you meet with these following remarkable places: first, a place said to be the

house of Simeon, that venerable old prophet who taking our blessed Saviour in his arms, sung his *nunc dimittis* in the temple; secondly, the famous turpentine tree, in the shade of which the blessed Virgin is said to have reposed when she was carrying Christ in her arms to present Him to the Lord at Jerusalem; thirdly, a convent dedicated to St. Elias, the impress of whose body the Greek monks residing there pretend to show in a hard stone, which was wont to serve him for a bed. Near this convent also is a well, where you are told it was that the star appeared to the eastern magi to their exceeding joy. Fourthly, Rachel's tomb. This may probably be the true place of her interment mentioned in Genesis 35:19, but the present sepulchral monument can be none of that which Jacob erected; for it appears plainly to be a modern and Turkish structure. Near this monument is a little piece of ground, in which are picked up a little sort of small round stones, exactly resembling peas, concerning which they have a tradition here that they were once truly what they now seem to be: but the blessed Virgin petrified them by a miracle, in punishment to a surly rustic, who denied her the charity of a handful of them to relieve her hunger.

"Being arrived in Bethlehem, we immediately made a circular visit to all the holy places belonging to it, as namely, the place where it is said Our Blessed Lord was born; the manger in which it is said He was laid; the chapel of St. Joseph, His supposed father; that of the Innocents; those of St. Jerome, of St. Paula and Eustochium, and of Eusebius of Cremonia; and lastly, the school of St. Jerome, all which places it shall suffice just to name."

So much for the stories of Bethlehem that have come down to us from those far-away days. How much in them seems to be very modern as we consider the Bethlehem of our own time! They give us interesting glimpses and impressions of those travelers, who came to the birthplace of Jesus so many centuries ago.

Before we retire for sleep, let us go out again to the Field of Shepherds and see the little town of Bethlehem by night, for it is the night view of Bethlehem that I would have my readers especially remember. Let us gaze at its little houses and roads again under the starlight. Let us journey quietly, aye, reverently. How still it is 'out there in the Field with its memories of that first Christmas night! The very air is soft and the night glorious. As we walk along and begin our way through the Field how those lines from John Finley's "A Pilgrimage in Palestine," written during the Great World War, come to us with renewed significance—

"I walked one night in the Shepherd's Field
The stars in their wonted courses wheeled
And no new glory the skies revealed—
There was no peace on earth.
But as I climbed the Bethlehem hill
I saw one bend o'er one who was ill
And another bearing coals to fill
A neighbor's empty hearth—
And I knew that the Christ was there."

It is good to remain long in meditation in the Field of the Shepherds! It is well to think again upon that marvelous story as told by Saint Luke in the second chapter of his Gospel! Christmas is very real in the Shepherd's Field near Bethlehem.

Then we turn back to the little town to spend the remainder of the night in peaceful slumbers and happy dreams within the friendly, generous walls of Christ's town. How wonderfully calm the night has become! And those long shadows across the streets, how mysterious they are! And the heavens over us, how like velvet studded with a myriad of diamonds! The magnificent, passionate, colorful Orient, how beautiful, and yet how deep in spirituality! Let us say, "Good Night," and as we close our eyes let the thoughts of that dear, old Christmas Hymn go with us into dreamland—

"O Little town of Bethlehem!
How still we see thee lie;
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight."

For the Southern Churchman.

The Goal of Life.

L. C. Cummings.

We are not born that we may die, but that we may live more abundantly. The will of God for men is life, full, free and rejoicing. The goal of our vision is not the valley of death, but the gates of life.

Few of us think of death without awe and dread; many persons regard the end of human existence with terror and thus live in bondage.

Yet Jesus Himself has promised to meet us at the gates of death; that we shall not be alone; that its seeming strangeness should not oppose the imagination—that it is not the end!

He has appointed the trysting places. He has pledged to meet us at the Cross, in the Sacrament, in our joys and sorrows—and in the valley of the shadow of death, where we are to "fear no evil."

In the later years of life, we grow weary waiting the call, wondering at delay, no longer content with the bondage of life, its sufferings, sorrows and separations.

The places in our hearts, more beautiful than others to recall, are those where we have kept the faith with those dearer than life; and now we have reached the time of our tryst with God—the greatest adventure of life is before us! The Divine Presence itself has promised to await and convey us and place us once again among those loved and lost awhile!

We are born to live—in more stately mansions of the soul, in circumstances fitting to our character and work upon the scale of Heaven! This life here as it must be hereafter should be glad, full, free and, "though sorrowing yet always rejoicing." "It is not all of life to live nor all of death to die."

All is bright and beautiful if only we are marching forward under the leadership of God, certain that in His strength we shall be fit to meet everything here and hereafter. There is the transfiguration of the dusty road and the monotony of living. This is the goal of life!

For the Southern Churchman.

The Greatest Story.

Eugenie du Maurier.

Thousands of years old, the story is as fresh today as when its various parts were first written. In its pages

is to be found all the best wishes that the human mind could attain, as well as riches of truth beyond the power of the intellect to fathom. As truly as a star-beam, it has come from above; and in its light and beauty, the best men and women of all times have walked.

Its first pages are mighty with the story of the beginning of things: Darkness, darkness, darkness; and—God, Whose word rolled thunderous through the gloom; and in obedience, Light tenderly appeared, like an angel, to part the awful curtains of Night—the drama of the universe had begun.

Paradise glitters before us. Our first parents gleam. Sin creeps as a serpent. Punishment descends; Darkness again falls; and only a single, though vivid, ray of light remains; the promise of a Saviour.

The swift current of the centuries passes. At length the scent becomes Bethlehem. Night again enfolds all things; but a night of purple, velvet beauty, golden-eyed with stars; and Nature is hushed with expectation.

Christ Our Saviour appears—Light is restored, richly restored, in our world. Heaven embraces earth, the reign of peace has begun.

All this is described in language of matchless beauty, simplicity and dignity, in our letter from the skies. Up out of its sacred pages rises the dearest, most wonderful of Friends; humble, tender, strong, majestic, meek, loving; Jesus—God. His very lips speak to us. His voice sounds through two thousand years as clear as though He were standing beside us.

All the books in the world together are as nothing in comparison with this letter from God. All the wealth of literature, in comparison, is poverty, without this Letter of Letters, this Book of Books.

For the Southern Churchman.

Ghosts of Yesterday.

Helen Bayley Davis.

Around my dim-lit attic wander Ghosts
Of Yesterday; they roam at will
Amid the kindly dust that covers posts
And beams and battered windowsill.

The Ghost of Grandmamma in flowered gown
Of satin brocade trimmed in jet;
How daintily she curtsied up and down
The gay ball-room, with Lafayette!

Small Ghosts of little ones whose broken toys
And tiny boots are stored away
With many tears: of laughing bright-eyed boys
And girls—Ah, was it Yesterday?

I touch my treasures with their faint perfume
Of musk; I kneel upon the floor;
Then creeping from that dim and ghost-filled room
I turn and softly close the door.

The truest service which men and women render is the service of character; patient, persevering, constant adherence to high principle which finally inspires us to follow in their footsteps. As we look back across the years we find that three or four people stand out from all the others, people who have served us best; they may not have done great deeds, but they have BEEN GREAT SOULS. They have exemplified that Power and Might of Jesus Christ which "strengthens unto all patience."

—Rev. C. Clingman.

For the Young Folks

No Lullaby Need Mary Sing.

No lullaby need Mary sing
For Christ, the little new-born King;
The angels woke the fields of earth
With song the evening of His birth.

No lamp nor torch need Mary light
To chase afar the shades of night;
The light of heaven broke on earth
And glory shed upon that birth.

No tidings need she haste to send
Of this Child's birth to kin and friend;
The news had been proclaimed afar
That evening by a shining Star.
—Anna Temple.

Annie Wilton's Christmas.

(Supposed to be told by the little eight year old daughter of a missionary in the far West, to a group of children on the doorstep in her yard.)

Now children, if you'll all sit in a row and keep perfectly quiet, and not interrupt ('cause it's very impolite to interrupt), I'll tell you a lovely Christmas story.

It's a really truly one too 'cause the Bishop told it to us last night at supper. You know bishops always tell ministers' families everything and that's why he told it to us.

It's about a little girl with blue eyes that shine like stars, and she has lovely golden curls, and her name is Annie Wilton. She lives with her papa and mamma in a little log cabin way out on the prairie. It's awfully far out, 'cause you can't see another house anywhere, and it's miles and miles and miles to the next one.

She was seven years old last summer, and—what do you think! She had never seen a dolly or heard a fairy story in all her life, just think of that! Her papa and mamma were too poor to buy her a doll, and they had to work so hard they hadn't any time to tell fairy stories.

And she'd never heard of Santa Claus until last spring when some cowboys stopped there, and one of them asked her where her dolly was, and if Santa Claus didn't bring her one last Christmas. When the cowboys had gone she asked her mamma why she didn't have a dolly, and who was Santa Claus. Her mamma almost cried when she told Annie that they were too poor to buy a doll, and that they lived so dreadfully far out on the prairie she was afraid Santa Claus would never find his way there.

Little Annie said a little prayer every night, and that day she made up a new one herself, and asked God to please show Santa Claus the way to find little Annie Wilton way out on the prairie, and she said it every night of her life after this.

Well, you know the Bishop has to go all over the prairies to look out for the Injuns and cowboys and one day in the summer when he was on his way to some cowboys he came across the tiny little log cabin all alone on the prairie and he stopped there to rest.

Little Annie saw him when he got off his horse, and ran right up to him and said, "Did you ever see a dolly?" and when he told her he had seen one she took right tight hold of his hand and wouldn't let go. After he got

in the house and had talked a little to her papa and mamma, he took Annie on his lap and asked her if she knew any fairy stories. She said she didn't know any at all, so he told her a lot of them, "The Three Bears," "Cinderella," "Red Riding Hood," "Jack and the Bean-stalk" and a lot more, and then he told her "Cock Robin" and "Phoebe, where are your berries, child," and she looked into his face, her eyes shining more and more. After he had rested he started on his way to see the cowboys, but when he kissed Annie good-bye, he told her to look out sharp for he thought Santa Claus would surely find his way there this Christmas.

When he got back home from seeing all the Injuns and cowboys he started way East to Boston to get some of the people there who had lots of money to help him in his Bishop work.

All the time he kept little Annie Wilton in mind, 'cause he had made up his mind that somehow she must have a Christmas. So he went to one of those churches that have a Periodical Club. "What kind of a club is that?" (I told you not to interrupt.) Don't you know what a Periodical Club is? Well, I do—It's a club that has fairy stories, and picture books, and gografiy books, and "Little Women" and the "Birds' Christmas Carol" and Injun books, and all kinds of books that you ever heard of; and games and everything, and they send them to every place you ever heard of too, to little boys and girls that haven't any books or toys. That's what a Periodical Club is,—the very nicest club in the world!

Well, the Bishop told that club in the church he went to, all about little Annie Wilton, and that he wanted them to send her a box of fairy stories and picture books and games and toys and they said they would. Then he asked them if they 'sposed they could find some one to send Annie a lovely doll. They said they thought they could and they bought the loveliest doll you ever saw. It had real curls, and could open and shut its eyes, and it had little teeth, and if you squeezed it, it could say papa and mamma, and if you wound it up it could walk! It had on a pink silk dress and a white coat and hat, and a white fur tippet and muff (the white fur that has black spots on it) and lovely pink slippers. You have never seen such a beautiful doll as it was.

They packed the doll in one box, and the books and games and toys in another and sent them out here to the Bishop's house, 'cause the Bishop wanted to take those things to Annie himself.

When it came Christmas Eve, the snow was piled high all round the little log cabin, but it was just as still, and the moon came up so it was most as light as day; and when little Annie was undressed she stood in her nightdress by the fireplace looking up the chimney to see if she could see Santa Claus or hear the bells on the reindeer. Then she said her little prayer again and her mother put her in the little trundle bed, and tucked her in and she went fast asleep.

Way in the evening 'bout nine o'clock the Bishop and a cowboy came riding up to the little log cabin on horseback bringing the boxes. They rode softly 'cause they didn't want to

wake up Annie; and they came in softly too, and then they fixed all the things around the fireplace, the dolly standing up, and the fairy books and the toys piled around and some candy, and oranges and a little dress that the Bishop had bought himself; and then they all went to bed.

They got up very early in the morning 'cause they wanted to see what Annie would do when she saw the things. They were all sitting around the fire when she awoke and climbed out of the trundle bed and came in her nightie to the fireplace, and—when she saw that wonderful doll, she stood just as still as still could be, and looked and looked, and looked, and looked and didn't say one word.

And the Bishop said he almost cried, and her papa and mamma did cry to see her stand there and look at that doll (I don't see what they had to cry for, but the Bishop said they did really and truly cry.) After she had looked a long time she put her arms around the dolly and hugged it as if she would never let go and then she went over to the Bishop and got up in his lap and put her face and the dolly's face right against the Bishop's cheek, and said "Thank you for bringing Santa Claus to a little girl in a log cabin way out on the prairie."

Now, I think that Periodical Club was pretty nice to send those things out there and give such a beautiful Christmas to a little girl, don't you?

Well, now get down and go home. Next time the Bishop comes I'll tell you another story.—Martha Pitkin, in The Confab.

For the Southern Churchman.

The New Year.

Betty Page Dabney, age 11.

I the New Year am. I greet you,
Fresh and clean before your eyes,
Use me rightly, I entreat you,
In your hands my future lies.

Stranger, tell me, will you use me,
My wee seconds well, I pray?
Or will you maltreat abuse me,
Throw my priceless hours away?

In your hands my fate is lying
Hark! there rings the New Year bell!
Speak! the 'old year fast is dying!
Stranger, hear me, use me well.

New Year's Day In Japan.

"Lo! housecleaning is here!
Gods of Buddha and Shinto
Are jumbled together
Out on the grass."

a Japanese poet once wrote, for the greatest of all celebrations in Japan comes at the beginning of the New Year. It sounds rather like Christmas to hear that just as our boys and girls rush to feel their stockings early in the morning, so the Japanese boys and girls feel eagerly beneath their pillows to see if Takara-bune is hidden there! This is a picture of a Treasure Ship with the Seven Gods of Good Fortune on board; the ship is supposed to come to harbor every New Year's Eve bringing such weird rare cargoes as the Lucky Rain Coat, the Inexhaustible Purse, the Sacred Key and the Hat of Invisibility.

At four o'clock in the dark, dark morning the father of the family always arises, puts on new clothes, then goes to worship the idols on the god-shelf and the ancestral tablets, then he hastens to congratulate his aged

parents: "Honorable parents, may you be as old as the pine and as strong as the bamboo; may the stork make nests in your chimney and the turtle crawl over your floor!"

This seems like a curious wish, but it is the height of politeness in Japan where the stork and the turtle are symbols of long life.

Meanwhile, mysterious decorations are stretched across the front gateway; on each side stand guardian pine trees between which is stretched a rope of rice straw. A number of little (and big!) objects dangle from this rope, such as a red lobster, a green fern, a budding leaf. These all have a deep meaning, and to the Japanese mind they say: "May the folks in this house live till their backs are bent double and their beards reach to their knees, like the back and the feelers of this lobster. And may they have as many children as there are leaves on this fern!"—Exchange.

For the Southern Churchman.

Tell Me a Story.

Estelle T. Oltrogge.

Tell me some stories, Mother,
Don't tell me about fairies
All dressed in green and yellow,
Tell me something **true**—like Cinderella.

Don't tell me about Brownies
Who come in the night when all are
asleep,
Who are always doing something good,
Tell me something **true**—like Red Riding
hood.

I'm tired of stories all **make** believe,
Tell me of things that really happened.
I don't want a story that ever I've heard,
Tell me something **true**—like Blue Beard.

Simon's Happy New Year.

His name was Simon, and he was a poor little orphan who remembered neither his father nor his mother. Daly's Lunch Room had hired him from an orphan asylum to help in the kitchen, for it was before the days when children were obliged to go to school.

In the orphanage Simon had had only enough schooling to make him long for more. He was naturally a studious child, and many an evening after work he took his worn books to his little room above the kitchen and pored over them by candle light. But he was so tired after scrubbing tables and carrying dirty dishes that he sometimes fell asleep over his books and had to be put to bed by Hardy, the cook's chief helper, in one of the sleeping rooms over the restaurant. As Christmas drew near, Simon wondered what he should get.

"We always had a toy and a bag of nuts and sugar plums at the orphan asylum," he told Hardy one day. He was only nine years old, and he still loved toys, even though he was a hard-working little man. But Christmas came and went and there was no Christmas gift for Simon the dish-washer.

Late that evening Hardy stole into Simon's tiny room and laid a rosy-cheeked apple beside his pillow, which was damp, for Simon had been crying in his sleep.

"Poor lad!" muttered Hardy as he left the room.

A week went by, and New Year's Eve came bright and clear.

"I wish—oh, I wish something beautiful would happen for New Year's!" Simon said with a sigh as he went up to bed. "Hardy says that in some coun-

tries Santa Claus comes at New Year."

Then he fell asleep.

Sometime before midnight he waked with a start. He heard a jingle of bells and the soft thud of feet on the bare floor. Could it be that Santa had arrived a week late?

But the next moment a small furry thing leaped upon the bed, and a plaintive voice said, "Mee-ow!"

It was a kitten. Simon chuckled with delight as he stroked its glossy fur. The little thing purred happily at having found so cozy a nest. It had seen his open window and had climbed in from the branch of a small maple that grew outside.

The next morning Simon played with the kitten as he dressed for his daily work, and at breakfast he gave it some milk from his oatmeal.

"Let's take a look at it," said Hardy. "He doesn't have the look of a stray cat, now does he?"

"He isn't a stray," said Simon. "He's my very own Santa Claus kitten."

Hardy laughed. "There isn't any such thing as a Santa Claus kitten," he answered.

"Well, he came in the night with a jingle of bells, and he was a New Year present," insisted Simon.

"Of course he jingled, seeing that he has bells on his collar," said Hardy, "but that doesn't make him a Santa Claus kitten."

Hardy picked the creature up and examined his collar, which bore a small name plate that Simon had overlooked. On it were engraved the words:

P. H. Ingoldsby,
Beaton Place,
London West.

"This cat already has an owner," said Hardy. "I suppose he must have got lost and found his way here. Must be a valuable cat, or they wouldn't label him!"

Simon was ready to cry, "Oh, I hoped he was my present," he said.

But later he made up his mind that the right thing to do was to return the kitten to the owner. Beaton Place was not so very far away from the part of London where Simon lived. He could go there and back in forty-five minutes.

As there was still an hour to spare before dish-washing time. Simon wrapped the kitten in his red wool scarf and started out. The kitten purred contentedly, because he was warm and happy.

Simon found Beaton Place to be so large and fine-looking a mansion that he was almost afraid to approach it in his shabby clothes. When he lifted the heavy brass knocker on the door and the noise echoed through the house he trembled slightly.

"I hate to give you up," he whispered into one black ear of the Santa Claus kitten.

The front door was opened by a man-servant in livery, "Go away, child," he said crossly, thinking that Simon was a "wait," or little carol singer, begging for money.

"I came to bring back this kitten," Simon said bravely.

"Oh! It's Master Paul's pet," said the man. "Come in. I'll take it up to him."

Simon waited patiently in the hall until the footman came back.

"Master Paul wants you to come up and see him," said the footman. "He's had a long illness, and he can't walk yet. Come right up."

Simon followed the man upstairs and found Master Paul stretched on a deck chair before an open fire that

blazed merrily.

"Happy New Year to you!" said Paul cheerily, and he looked very happy as he held the black kitten in his arms.

Simon was not happy at losing his Santa Claus kitten, but he said bravely and politely, "Happy New Year to you, sir."

"Sit down and warm yourself," Paul invited him. "It was very good of you to bring back Frederick. He slipped out night before last, and we searched but could not find him anywhere."

"So Frederick's his name," said Simon. "I called him the Santa Claus kitten, because he came in the night with a jingle of bells."

Paul burst out laughing. "You're a funny boy!" he said. "You must come often and play with me. I like boys who say funny things."

"Thank you," said Simon. "I will come when I can. You see I work all day in Daly's Lunch Room, and I haven't much time to go anywhere except early in the morning or late at night."

Then Simon told Paul all about the orphan asylum and what hard work it was to scrub tables and dirty dishes when he had much rather be playing or reading his books.

When he had done speaking, Paul looked at him with a kind smile. "It must be awfully hard," he said. "I never do anything but sit by the fire all day or look at books and play with toys. I have so many toys that I am tired of them."

Simon couldn't imagine any one's being tired of toys.

Then Paul whispered something to the footman, and the footman brought a large basket and filled it with some of Paul's toys and books, and on the top he put some sugar plums and nuts and a big slice of Christmas cake.

"The cake was made ten days ago," said Paul with a laugh. "But mother keeps it in a crock, and it's so rich that it lasts a long time."

Simon was so delighted that he could hardly say thank you.

"When you come over you can pretend that Frederick is your kitten," said Paul generously. "We'll call him Santa Claus on those days."

Simon laughed and promised that he would come.

When he had gone Paul called his mother and told her all about the boy.

"And, mother," he added, "Simon hasn't a really, truly home like other children. He has to live over a kitchen and wash dirty dishes all day, even Christmas and New Year's day!"

Mrs. Ingoldsby looked at Paul tenderly. "It certainly is not right that a child of his age should have to work for his living," she said. "I will go down and find out all I can about him."

And, oh, mother!" cried Paul. "I should like to have Simon for a playmate. I wish that he could come here to live. Only the other day you said you wished I had other children to play with."

"We shall see," said Mrs. Ingoldsby.

Some time later she went to Daly's and talked with Simon and his employer. She was much taken with the child's refined face and his gentle ways.

So it came about that Simon found a home with the Ingoldsby family, and Paul and he had a private tutor until the invalid boy was strong enough to go to a good boys' school; and when he went Simon was not left behind.

Once during his Christmas vacation Simon ran round to Daly's to visit Hardy. "I've had the best luck in the

world," he said, "and it all came about through the Santa Claus kitten."

Hardy was about to say, "But there isn't any such thing." "Instead, he found himself saying, "Well, perhaps."—Youth's Companion.

The Place Where the Earth and the Sky Came Together.

Once some shepherds who were watching
O'er their flock on Judah's plain,
Saw an angel form descending
With God's glory all aflame.

Once the midnight skies were parted
O'er the fields of Bethlehem,
While through heaven's high arches
sounded
"Peace on earth, good-will to men."

Once a tiny Babe was nestled
In a stall where cattle fed,
Once some wise men came to worship
One to Whom a star had led.

Once for all the skies are parted
Never more to close again,
Heaven and earth are re-united,
God in Christ, and Christ in men.
—Rev. William Davis.

A Great Soldier and a Little Lamb.

Garibaldi was a brave soldier who lived in Italy. His father was a fisherman, and the boy learned to be a fine sailor, but his country was in trouble, so that he became a soldier when he was a very young man. Twice he had to go away to fight for his country. He was so brave that he made others brave, and they fought on until they won the victory.

But a story about him shows that he was gentle and kind, as well as a great soldier and leader. One night when he was in camp with his army, a shepherd came to them in great trouble about one of his lambs that was lost. The soldiers brought lanterns and went back and forth over the hillsides hunting for the lost lamb, but one by one they gave up and came back. Garibaldi himself went out with them, and no one noticed that after all the others had come back, their general was not in his tent.

The next morning some one peeped into his tent, and there, sound asleep lay the brave soldier with the little lost lamb beside him. He would not come back and sleep while a poor little lamb was lost, and he had hunted almost all night until he found it.

This story will help us to remember that Jesus is never too busy with the great things of this world to have time to know all about every little child, and to lovingly, tenderly care for each one. He knew all about the shepherds of His country—how they lived with their sheep and loved them and cared for them as David had done, night and day. How safe and happy we may feel with Him for our Shepherd!—Elizabeth Donovan.

Mists.

"Hurry, Ellen; I want to show you the San Benito Valley from the cliff this morning."

Ellen fastened the last buckle on her mountain boot and jumped up. "All ready, "Molly," she said. "Where are Edith and Kathryn?"

"They aren't coming," said Molly flushing, and seeing Ellen's surprised look, she added shortly. "They acted perfectly horrid last night, and—well, we had a quarrel and I don't want them along now."

"I see," said Ellen thoughtfully, as they set off.

The four girls had come up the mountain the evening before to spend

a few days at Liveoak Camp. It was Ellen's first trip, and the other girls had taken her at once to the edge of the cliff in order that she might see the lights of the valley and of their own little city spread out below. It was a beautiful sight, and she had been eager to see the valley in the morning sunshine. But as they walked along she was not thinking of the beautiful scene which would soon lie before her, nor even of the grandeur of the rugged scenery about her.

"If I had gone to bed early, perhaps I might have prevented the quarrel," she was thinking unhappily. "But I was so tired; I'm not much used to mountain climbing yet. And they were tired, too, and probably quarreled over some little unimportant thing, and now it will spoil their good time."

Her thoughts were interrupted by an exclamation from Molly. "Oh, dear! there's a mist over the valley."

"So there is!" said Ellen. "How queer it seems to be up here in the sunshine and see the clouds piled up in drifts down there."

"A mist is a wretched thing, isn't it?" said Molly dolefully. "I did so want you to see the valley. It's just lovely in the morning sunshine. And now this old mist had to spoil everything."

"Look, Molly!" cried Ellen suddenly. "It's beginning to break up. The sun seems determined to send it flying."

As the girls stood watching the mist slowly dispersed and presently the valley with its green fields and orchards, its ranch houses and little towns and cities, lay spread out before them.

"Isn't it beautiful!" said Molly, looking at her companion. "Why, Ellen, what are you smiling at?"

"I was thinking," replied Ellen, "that if sunshine can do that to a mist, why can't the sunshine of friendliness and good humor break up a little misunderstanding between friends, which is nothing but a mist, after all."

Molly stood looking stubbornly before her for a moment, and then, suddenly a smile broke through and she turned and ran off down the path.

A few moments later Ellen heard gay voices and laughter, and soon Molly, Edith and Kathryn appeared around the bend in the path.

"The view is wonderful this morning," Molly was saying as she flashed a smile at Ellen. "There was a mist, but the sunshine sent it flying."—Girls' World.

A Recipe For a Happy New Year.

The soul that has learned to know God in Christ, that by persistent daily practice of fellowship with the Great Companion has caught by contagion "that mind and spirit that were in Christ Jesus," he who by cultivating faith in Christ, trusting Christ, has acquired the faith of Christ—that soul finds life and the world illumined and irradiated by the "light that never was on land or sea." A new spirit and will are born within him which makes each day a glad New Year's day, opening out new vistas of opportunity. He can sing daily "All my fresh springs are in Thee." For what is life to him? It is simply a chance to love and to serve, to be "about the Father's business." Like Christ it becomes his "meat to do the will of Him that sent me and to finish His work." And what is God's will and work? It is always there—plain, simple, visible—in every duty, however humble and commonplace, in every chance to lend a hand to lift burdens, comfort sorrows, guide straying feet, to brighten and better the world—and finally to help bring

in the Kingdom of Heaven on earth, the heavenly order in this present world. And, behind him, beside him, within him, he is aware, now dimly, now clearly—of God, inspiring, directing, enabling. He is "a fellow worker with God." That is the meaning and mission of life, of every life, as seen in the light of faith. But how shall you develop that faith?

I suggest two ways—simple but hard.

Go to Christ in His gospels every day this coming year, preferably in the quietude and freshness of the "morning watch." Take some time every day to "read, mark, learn and inwardly digest" those words of His that are "spirit and that are life" until they get into your spiritual circulation and build themselves into your daily conduct and character. For, being a Christian means something more than "keeping decent and going to church occasionally," though many church members have no other conception of personal religion. It does involve actually and persistently learning from Jesus His way of life and His program for the world and then dedicating yourself to the following of that way and the achieving of that program.

And then there is the practice of prayer, something more than "storming the throne of grace with voluble and vociferous petitions" or "saying prayers." It is the "practice of the presence of God" at all times. It is cultivating the habit and discipline of "conversation with Christ"; whether in speech or in silence opening your needs to Him and then standing at attention—holding all your faculties of mind and soul, focussed and sensitive, to receive the messages, the illuminations, the inspirations He will surely pour into your heart. That is the way to win and cultivate faith—and faith always gives meaning, power and joy to life.

This is the only trustworthy recipe for a "Happy New Year." "May the God of hope fill you with all joy and peace in believing that ye may abound in hope through the power of the Holy Ghost."—Bishop Page, in Michigan Churchman.

For the Southern Churchman.

The Old Year.

Alice B. Joynes.

The Old Year is dying, dying,
Slowly sinking to rest.
The sun of his life is setting,
Afair in the golden west.

Old Year, we welcomed you gladly,
When you came to us strong and young;
And now you are passing from us,
The song of your life has been sung.

We loved you and still we love you,
Now you are grey and old.
There's a sigh in the heart that the
story
Of your life is so nearly told.

The bells are sadly tolling
The sound of his funeral knell.
The sands of his life have run out
Old Year, good-night—farewell.

When you would rather do His will, whatever His will may be, than to be sure of yourself and choose your own paths, when your consuming desire is to know the will of God as revealed through Jesus, and when you start in your search for the truth eager to do the first thing that may be shown you, then I think you are going to know whose will you are doing.—A. D. Leavitt.

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Marriages

MOSS-MARSHALL.

Mr. Frederick H. Moss and Miss Emmy W. Marshall were quietly married on Wednesday, December 10, 1924, at the home of Mrs. William Marshall, 2009 Eye Street N. W., Washington D. C. Both are devoted members of Leeds Parish, Mr. Moss having for many years been Senior Warden and Lay Reader and delegate to our Diocesan Council.

After the ceremony the couple departed for an extended trip in the South.

Obituaries

MISS MARGARET C. TOWLES.

Died, at her residence, in Washington, D. C., on December 6, 1924, MARGARET C. TOWLES, daughter of the late Dr. William Beverly and Harriet Washington

Towles of Virginia.

These few words record the passing into the life beyond of a truly noble woman whose life was one of service and of great unselfishness toward all with whom she came in contact. She was faithful to every trust, and loyal beyond expression. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." K.

PERSONAL NOTES.

(Continued from page 14)

Russell Hinckley to the diaconate. The candidate was presented by the Rev. Canon William Ault, and the sermon was preached by the Rev. James F. Kieb.

The Rev. Mr. Hinckley is Religious Instructor at Iolani School for Boys, Honolulu.

In St. John's Cathedral, Denver, Colorado, on November 28, Allen Moore was ordained to the diaconate by the Rt. Rev. Fred Ingle, S. T. D., Bishop Coadjutor of the Diocese. The candidate was presented by the Rev. J. A. McNulty, and the sermon was preached by the Rt. Rev. Irving P. Johnson, D. D., Bishop of the Diocese.

The Rev. Mr. Moore will continue in charge of St. Philip's Church, Sedalia, and Christ Church, Castle Rock.

On Advent Sunday, November 30, the Rt. Rev. Benjamin Brewster, D. D., Bishop of the Diocese ordained Charles Hosea Temple to the diaconate in St. Luke's Cathedral, Portland, Maine. The candidate was presented by the Rev. Canon R. L. Sloggett, of Saco. The Bishop preached the sermon, and was assisted in the service by Dean Laine, Canon Hemenway, and the Rev. Lauriston Castleman of the Cathedral.

The Rev. Mr. Temple served for fifteen years in the Universalist ministry, having graduated at Tufts College and Crane Theological Seminary. For the last three years he has been sub-master and head of the English Department in the High School at Biddeford, Maine, and will continue in this position during his diaconate, also assisting Canon Sloggett at Trinity Church, Saco.

The Rev. Rodney F. Cobb was advanced to the priesthood by the Rt. Rev. T. N. Morrison, D. D., Bishop of the Diocese in Trinity Cathedral, Davenport, Iowa, on Sunday, November 23. The Rt. Rev. H. S. Longley, D. D., Bishop Coadjutor, was the preacher. The candidate was presented by the Rev. G. H. Sharpley, chaplain of St. Katharine's School, Davenport. Four other clergy of the Diocese had part in the service and joined in the laying on of hands.

The Rev. Mr. Cobb remains as assistant at the Cathedral.

Prayer.

There are many difficulties in the way of a perfect understanding and practice of prayer. Some of these difficulties are so serious that men have been led because of them to give up praying. One difficulty comes from a mistaken view of God's universe. They believe that God created the world—there is no other conclusion to which they can come if they are reasonable beings—but having once created it and

set it in motion, He went off and left it to run according to laws He had set in operation. These laws are fixed and unchanging. The sun rises every morning and it sets every evening. The tides ebb and flow with such invariable constancy that they can be predicted to the minute a hundred years from now. There are diseases the outcome of which the physician can tell you with the utmost accuracy.

Now if everything is thus determined beforehand by laws that do not change what is the use of praying. We cannot alter things that are unalterable. The sun is going to set tomorrow, and the tide is going to ebb, and weeds are going to grow, and people are going to die in spite of my praying. I can't change what has been determined beforehand.

This is the reasoning of many earnest thinking people and there they stop. The trouble is they do not go far enough. The fact that the universe is under the reign of law does not prevent us from resisting that law. It is a law of nature that the victim of small-pox either dies or is disfigured for life. But we have checked the ravages of the disease and shorn it of its power. There is no longer need for any one to die of the small-pox. Now if we may thus overcome a law of the universe and turn the clock of nature so that the hands go the other way, may we not believe that the Creator who set it in motion in the first place has the same power?

Another fact also is to be noted. As some one has expressed it, "God's will and knowledge embrace not only certain ends that are to be accomplished, but also the means by which they are to be brought about. It is not inconceivable that God may have ordained that such and such things take place as the result of the prayers of His people. Prayer then is not an interference with God's plans but a fulfillment of them.

To use a simple illustration: A writer tells of going for a visit of inspection through the waterworks of a small city. The building into which they entered was equipped with an engine designed for the equalizing of the water pressure at all times throughout the city. As they stood by the steam gauge they noted constant changes in the amount of steam produced. There was no cause for this apparent in the engine and they asked the engineer for the explanations. "That," replied he, "is done by the people of the city. As they open their faucets to draw water the draught upon our fires is increased. As they close them it is diminished. It was the design of the maker of the engine to so construct and adjust it that it would respond to the smallest needs of the people. A little child can change the movements of this engine according to his will." It is all very simple when we understand it.

And shall we deny to the Maker of the Universe the power so to adjust its working that prayer may directly modify its action, just as the hand of the little child can open a faucet and change the action of a waterworks engine miles away.

"We know that men, corrupt and vain
Will grant their children's prayer,
And shall we think Thou wilt not deign
To make our wants Thy care?"

For Thou, O God, our Father art,
And Thou art wholly good,
And every need of every heart
By Thee is understood.
—Stuart N. Hutchison, in Presbyterian Banner.

I am sure that as we grow better and better Christians, this will become more and more the source and fountain of our strength. We shall come so close up to all the world's wickedness that it cannot strike us. We shall be saved from it by our pity for it. We shall be far from its contagion the closer that we come to its needs. We shall be pure as the angels the more completely we give ourselves up to the ministering angel's work. This is the true positiveness of the Christian's purity, the real safety of the loving and laboring life.—Phillips Brooks.

All our going on is following Christ so long as we are in the way of life. For He whom we know and trust has been there before us and has left the marks of His going to guide us in the way. We cannot turn back, for the backward path is closed to us. We dare not turn aside, for that is to forfeit the companionship of our guide. Our hope, our confidence, our satisfaction are all in going on.—Isaac Edwards.

At Christmas Time

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Why Chinese Students Study Aloud.

Most people think that the reason Chinese students study aloud is due to the fact that they live on the other side of the world from us and so just naturally do everything opposite from the way we do it. However, most people have a reason for doing things different and the Chinese are just the same as most people. They have a reason for most things they do, only we do not happen to know it.

Now, for centuries the principal subject for study in the Chinese schools has been the national classics, especially poetry, of which every Chinese scholar worthy of the name commits an astounding quantity to memory. As Chinese poetry is written in such a way that it is better sung or chanted, how else could any one learn it correctly except by repeating it aloud? It is learned just the way it is intended to be used to the best advantage.

Then the Chinese student turns his back to the teacher when he recites. That is another thing which is directly opposite to the way boys and girls do in the country. But there is a reason for this too. When the student repeats his lesson he has to stand directly in front of his teacher's desk. With ever so many voices chanting lessons aloud in the room the student must be close to the teacher in order to be heard. On

the teacher's desk is the open book where written in large characters is printed the lesson, and the student might peek and so refresh his memory if it failed him. Consequently he is made to face the other way and be beyond temptation.—Boy's Weekly.

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Fools they admonish, and confirm the wise;
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The man of sorrow, nor the wretch undone;
Unlike the hard, the selfish and the proud,
They fly not sullen from the suppliant crowd;
Nor tell the various people various things,
But show to subjects what they show to kings.

—Crabbe

The sun, that bids us rest, is waking
Our brethren 'neath the Western sky,
And hour by hour fresh lips are making

Thy wondrous doings heard on high.
—John Ellerton.

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